

April 1973

ROYAL SERVICE





Wing Sung, a medical intern from Macau was regular in attendance at the conversational English classes held at First Baptist Church. He especially enjoyed the Bible lessons. Feeling that Wing Sung might be ready to talk of Christianity, the instructor asked him if his family were Buddhist.

"Yes, they are. But I do not share their religion. It seems only superstitions and traditions. I cannot follow a thing I do not understand. If I ever follow a religion it will be because the other followers are good men. I will watch, evaluate, and follow the best."

What would be the best way for the instructor to follow-up on this conversation?

Because Wing Sung is discerning and cautious, he will do just as he has said. To push him would be to alienate him. He will continue to listen to the Bible study and watch the instructor. Prayer and patience will be needed as the instructor continues to live his concept of Christ's love.

For practical help in learning to share your faith through mission action, read the new WMU self-study booklet *Faith Sharing in Mission Action*. See WMU order form, page 48, for further information.

Faith Sharing in Mission Action

ROYAL SERVICE

Vol. LXVII

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Cover Story: Student summer missionary Cheryl Stice enthusiastically tells a character story to children in Madison, Wisconsin. Cheryl is participating in a backyard Bible club, an effort to take VBS to children where they are.



Britt E. Towery, Jr.

Since Hong Kong Baptists do not have a professional radio and television studio, I am constantly going back and forth to the leading stations. Television stations are not all glamour. The day-to-day grind takes a lot out of everybody. This holds true even for Asia where a break-neck pace is thought to be unusual. "Pity the man who tries to hurry the East" has long been a saying of Western-orientated people. That may have been the case once, but in the bustling Hong Kong of today it is only a myth.

The television industry in Hong Kong is only in its second decade. Youth are making names for themselves. Of the many friends I've made while in the communications field, Tammy is one of the finest. In her early twenties, Tammy found a job in this melee of activity called television.

Tammy grew up on the island of Hong Kong not unlike millions of other young Chinese girls. She came from an average home that put first things first. And education is a very important first in Hong Kong. Being a British colony, Hong Kong requires the English language in all schools. Job possibilities come in ratio to English proficiency, even though the colony of over four million people is over 98 percent Chinese in background, language, and life-style.

The island of Hong Kong is mostly one massive rock on which some of Asia's tallest skyscrapers are perched. Near Tammy's home in North Point there are more skyscrapers per foot than anywhere in Asia. The island is a beautiful combination of mountains and sea. It is about ten miles long and some thirty square miles in area. The massive highway that runs past Tammy's apartment building circles the island and offers vistas seldom found anywhere for sheer beauty and excitement.

The colony of Hong Kong is more than just the island that is called Hong Kong. Much of the colony is on the mainland of China, a seven-minute ferry ride from Hong Kong Island. There on the mainland side is the city of Kowloon. Kowloon has most of the industry and population of the colony. The television and radio stations are in Kowloon, just one block and a small foothill from the Hong Kong Baptist College campus.

Tammy lives in Victoria, the central area of the island that is the capital. No one uses that name, though. Hong Kong is called "the island" or "Hong Kong side" and Kowloon is spoken of as "the Kowloon side" in daily conversation. To go to work each day Tammy catches the electric tram to the ferry concourse and takes the seven-minute ferry ride to the Kowloon side. If time permits, she takes the bus for the three-and-a-half-mile ride to the studio. Taxis are plentiful and cheap by American standards, but not so cheap on the salary of a production assistant in the Hong Kong television industry.

The bus carries her up the million dollar strip known as Nathan Road. From her double-decked bus, the banyan trees that line the thoroughfare are always a welcome sight. Hong Kong is a concrete jungle and every tree is a visual feast. The trees give color and beauty to an otherwise drab, jam-packed city of tenements, shops, factories, and skyscrapers.

ROYAL SERVICE • APRIL 1973

MR.
TOWERY,
I'M A
CHRISTIAN
NOW!

One day I took a group of students from Baylor University and Howard Payne College to the studio to perform on a locally televised variety program. These American singers made an immediate impression on Tammy. She had met many talented personalities, but it was not the talent that impressed her. She had met many Americans, students and tourists, but Americans are not too impressive to the Chinese in Hong Kong. It was the spirit that was different. The spirit of these college kids impressed Tammy. Between takes she began to find out more about that difference and that spirit. After a couple of afternoons of taping the show and long talks over cokes, coffee, and tea, a new dimension was taking shape in Tammy's life.

A week or so later, I was in the studio discussing a new concept of religious broadcasting with the director of news production when Tammy came running over to us. Since she had always seemed outgoing and friendly, her greeting did not surprise me. But this time the joy seemed deeper. I'll never forget her first words that day: "Mr. Towery, I'm a Christian now!"

She had a copy of *Good News for Modern Man* in her hand and the presence and power of the living Lord in her heart. The Christian dimension of life forming in this vibrant, dynamic personality was a sight to see. It was all taking place because some kids from another world, culture, and language took time to share what they knew of Jesus Christ with her.

Mr. Towery is a Southern Baptist missionary to Hong Kong.





THE GROWTH OF ONE STUDENT

Nils Richardson

IT SURELY IS DIFFICULT TO LIVE OUT THE CHRISTIAN LIFE. TOM WAS FINDING OUT HOW DIFFICULT IT IS FOR A COLLEGE STUDENT TO REALLY BE A CHRISTIAN.

"I'm certainly glad you called again about this house church meeting," Tom exclaimed. "Thank you so much for coming down to the college to pick me up. The worship really gave me a lift."

Tom was a clean-cut, handsome sophomore in Timothy Dwight College of Yale University. (Yale divides the undergraduate school into residential colleges to provide small college living in a university setting.)

When I first met Tom, he was rather cool and distant. After eating with me in the dining hall of his college a few times, however, he began to share his needs and concerns. Though he had been brought up in a Southern Baptist church in the Southwest, he had avoided all church activities during his freshman year. This avoidance had been due partially to a rebellious asser-

tion of Independence and, partially, to the tremendous study demands at Yale. Now Tom was feeling a deep need for Christian fellowship. He had decided to make time to be with fellow Christians. He wanted to be a part of a close group of believers with whom he could worship, study, and share.

Tom began coming to an informal worship that met in my apartment each Monday evening. He found in this group the fellowship, support, and strength he had been seeking. As Tom shared his faith in worship and study in our living room, he found his discipleship growing. Prayer strengthened his abilities to be Christlike on the campus.

Tom attended two weekend retreats that fall as he continued to grow and share. While we drove to the mountains of New England, he told me about his parents and two younger brothers in New Mexico. His parents had always taken the children to the Baptist church where they were active. He had begun to treasure his background as he struggled to grow in his Christian life.

"I'm finding it difficult to bring my faith of yesterday up to today. The questions that face me in New Haven, Connecticut, and in Yale University are different from those I faced in the past. I feel guilty about having neglected my life in Christ all last year," Tom confessed.

We talked about his present situation during our drive, discussing

his ideas and feelings. I offered some suggestions about experiencing Christ daily.

Tom had been trying his best to be a disciple. He was finding out just how difficult it is for a college student to really be Christian. The academic pressures of weekly tests and papers began to bear down. Competition was unbelievable. Tom was tremendously disappointed when he missed an "honors" in one of his major courses.

The long hours in the library studying until the wee hours of the morning began to wear him down. His peers began to tease him unmercifully for going to the church activities two or three times a week. Tom usually came to our meetings with Jim, another Baptist student. The verbal abuse of fellow students began to distress the two boys. They wanted to be liked by the other students. The temptations were great. It was only Tom's continued growth in Christ that prevented his breaking.

Tom found an increasing sense of direction for his life. The great desire he had to give himself in service to God and his fellowman helped him weather many storms.

Majoring in sociology, Tom wanted to be a teacher and counselor. He wanted to be a Christian influence on his students. In this way he felt that he could be a good steward of his talents and education.

One cold, snowy day in February, Tom phoned. "May I see you this evening?" he asked in a troubled voice.

I hadn't seen Tom in about two weeks. The pressure and responsibility of final papers and exams had been on all the students. He was obviously distressed. Had the academic rigor and pressure from peers been too much? I wondered. Whatever it was, Tom

could not face it immediately upon his arrival at my apartment. He talked of papers and exams, the church, final grades, and campus activities.

Suddenly he blurted, "Everybody smokes pot!"

I came to the edge of my chair. I indicated that I was listening—concerned.

Tom continued, telling of marijuana smoking on the campus. In a very animated fashion, he told of its epidemic proportions. He explained how easy it was to purchase a "joint." He delineated the many ways that fellow students put pressures on those who had not smoked "grass" at least once.

"Pot is replacing alcohol as a sociable way to relax and relieve the pressure," Tom said. He said it was also the way to be "cool" or "with it." He added that all the students he knew had tried it at least once, that some of his classmates used it regularly.

His shoulders drooped; he lowered his head. "I experimented once during finals, that's why I haven't been around church. I am sorry. I am ashamed." He was penitent. He cried. He told of the pressure he had experienced.

How exhausted he was!

He spoke of the stress of being peculiar or different. He told of the arguments his friends used. They reminded him that pot wasn't addictive, that it wasn't as bad as alcohol on the body, that it didn't leave a hangover, and that some scientists used it. Tom had given in and was now repenting. He was forgiven by Christ through prayer. I told him that I certainly forgave him and wanted him back in our work. I told him how encouraged I was with his growth over the last few months. After further counseling and prayer, Tom expressed relief. He wasn't going to let this lapse hold him down. We recalled Peter's denial of Christ, how he had accepted forgiveness and had gone on to serve. Tom pulled through.

A few weeks later, in conversation around the dinner table at his college, Tom suggested a ministering possibility. "Several students here have desires and needs similar to mine," he offered. "We could have a discussion time some evenings! On Wednesdays most are back at their rooms by 11:00 P.M."

Tom spoke of how the groups for worship and discussion had helped him. He said that his friends had noticed, and that now some of them would like to have such a Christian group in their college. Some of the hecklers were now responding to his witness. We talked about how to begin.

Tom arranged for a room. We began meeting each Wednesday night for an hour or two. We examined the doubts and questions of the students who attended. We counseled. We discussed problems, sought Christian resolutions. The Christian students who attended strengthened their faith and witness. The non-Christians received accepting friendship and a witness to the gospel of Christ.

Tom grew and began to fulfil his desire to minister, to serve, while still in college. He brought many students to our Wednesday evening rap sessions. Tom became an outstanding witness through his life and work. He served on several important committees in the university. He represented himself, Baptists, and Christ very well in all his roles. He became a cornerstone of our church ministries in New Haven; he participated energetically and sacrificially until he left the area upon graduation (with honors) last year.

Mr. Richardson is a home missionary.

CAN ANYTHING GOOD COME FROM NEW YORK?

Melvin Hawthorne



Toku Mitsu was twenty-four and had had her share of guilt, ambition, culture shock, wealth, regret, and rearing. Rearing had a special meaning for Toku since her parents spoke little English and related best to the old life. The old life made a new life rather difficult for Toku as she encountered new mores in New York. Her old life involved a patriarchal family to which she willingly submitted. There was much security for Toku as long as she gained her identity from the expectations of her parents.

The Mitsu family had it made in New York City—no easy feat for a non-English-speaking genteel

family. Shipping and a thriving tourist business provided them with more than their share of New York comforts. Having settled some years ago in the residential borough of Queens, the family engaged in the experience of alternately encountering and trying to escape the confusion of American culture.

Her father provided Toku with everything—well, almost everything. Her destiny still remained in his hands. Mr. Mitsu was an ideal Japanese father showering love and comfort at the right moments, but maintaining the custom of controlling his children. Mr. Mitsu saw to it that Toku's religion was Buddhist, her

clothes conservative, and her husband chosen by the family matchmaker.

Even with the conscious effort to maintain a foreign culture in a new world, there were cracks in the wall. For Toku there were excitement-filled trips into Manhattan. She came to shop, to be entertained, to look up, to look down, to look away. A new world touched her and she became curiously and dangerously bold.

Bouncing into Manhattan on the Queens Boulevard bus was a weekly pilgrimage. Her eyes caught every strange sight and she became enamored with the vibrations of the city and her new friends at the Nippon Club. She became fascinated with hearing, seeing, and feeling the pulse of the city.

Perhaps adventure was the motivation for accepting the unusual invitation of a friend at the Nippon Club following the tea ceremony class. "A Christmas Eve television program is being planned at my church," the friend said. "I would like for you to come with me."

"I like to go. My father will ask," Toku responded.

The television cameras focused repeatedly on the four Japanese women sitting together. They were pretty and camera-worthy in their kimonos. After an exact sixty minutes of trios, chairs, preaching, praying, and bright lights, Toku seemed to be the same dependent person she had been taught to be. No one detected the light that began to burn within her.

The night of excitement ended with the dismantling of the cameras, the dousing of the lights, and the lowering of the props. No one could know the tragedy and triumph which lay ahead for the petite Japanese girl stepping

over the bulky television cables.

Just another exposure to a place of American culture—or was it? "I do not know why I am calling you," she said on the phone a month later. "My friend is Obayashi of your church. We attended the Christmas Eve service. Is there anything I can do for the church?" she ended in a high, soft voice. Obviously her prepared speech had been read as her English became broken and less intelligible. "Would happy be to help I plenty of time have."

Not fully understanding what she meant, I invited her to come to the office. In the meantime, I contacted the church's Japanese minister and learned that Toku was a student at New York University and older than her voice sounded.

Two eager people faced each other the following Thursday. Toku was eager to be involved, and I was eager to involve her in the outreach ministries of the church. Reluctantly, I realized that she was a long way from tackling the city through community activities. She suggested office duties, but reminded me that her typing ability was nil. Mailing, telephoning, and filing seemed to be her interests. So every Tuesday and Thursday, telephone callers were greeted by an unusually high voice saying, "Manhattan Baptist Church." Occasionally, she grabbed the phone too quickly and the caller would hear "moshi moshi" (Japanese hello).

After a month of telephoning, Toku entered a language program the church conducted for United Nations employees. Pupils used the Bible as the class textbook and underlined unknown words and phrases. The Bible

was an object of curiosity for Toku as she bombarded her leader with hundreds of questions. "Was baptism done with water or wine? How does one fish for man? What is leprosy? How does one wash sins?" Bible study became an obsession with her, but she balked at joining the Sunday educational program of the church. Through hours of Bible discussion, I was impressed by her insistence that the Bible was a guide for her life. This serious approach to the Bible called forth a radically different person.

"What did Jesus mean," she would ask, "when he said that anyone who puts his love for father or mother above his love for me does not deserve to be mine?" She was captured by the idea that a Christian's first allegiance was to God and not to one's family. Knowing the growing pains at home, I leaped into her thinking with platitudes about honoring father and mother. She never heard my frail attempts to soften the impact of Jesus' blunt words.

The inevitable threat to her family submissiveness occurred when the matchmaker was contacted. Since Toku was twenty-four, the family decided that she should be married. A matchmaker was commissioned to arrange for the correct mate.

Toku fell into despair. "What if he not a Christ?" she cried. "What if he is a Christ?" she continued, realizing that the latter would be unacceptable to her parents. A Christ was an interesting synonym for Christian in her developing English. Her term gave me penetrating insight into her concept of being a Christian. This was the first of many messages she would plant in my life.

Of course, Toku wanted to marry and she accepted

the services of the matchmaker. This arrangement was not the problem for her that it was for my Western mind. The only way to please her parents was to accept the matchmaker's choice. The matchmaker's choice would not be a Christian. Toku was too old to be sheltered by her parents, but too sheltered to deal with her problems.

The depression and exhaustion continued for two months as the doctors came and went. Her delicate hands teared through the curled pages of her Bible. Jesus' life became personal to her as she identified with his suffering, agony, and hope. Gradually strength began to return in her tiny body. Months passed. A quiet confidence was noticeable in Toku on the rainy day that she returned to church. Her problems were the same—even more confusing to me—but she was not the same.

Without elaboration, she stated that a public affirmation of her discipleship would be forthcoming. "I wish to thank you for this opportunity," she began her statement to the church. "Since the Christmas Eve service, I have been warmed by your friendship. There was more, but my mind was remembering other years of Toku's struggle, despair, and final victory."

She has gone to a new home in Japan to be married to a man she barely knows. In this new world she faces new problems. But the promise that will sustain her is as old as A.D. and B.C.—I am with you always, even unto the end of the world."

Mr. Hawthorne, a Home Mission Board appointee, is currently on study leave from his assignment as minister of Manhattan Baptist Church.



DONA IDA

One Reason That Missions In Brazil
Has Been Worthwhile

Marjorie Jones

Years before Ida de Freitas was born in the state of Piauí, her parents were the first converts in their small town of Floriana. Erik Nelson, the pioneer missionary in Equatorial Brazil, came and preached in that town. Ida's parents, an older sister, and an aunt were converted and baptized by missionary Nelson. The day of baptism, the town was in mourning. Bells tolled all day long. Neighbors and relatives did everything they could to hinder the baptismal service. When Nelson talked with the couple about a place to have services and someone to preach, they volunteered their large living room and Mr. Freitas agreed to direct the worship services.

Later, when another baby girl was born (the ninth of ten children) she was named for the wife of Erik Nelson, Ida Nelson. Little Ida made her first missionary trip into the interior of the state of Piauí with her parents and missionaries A. J. and Lulu Terry when she was only one month old. The city officials met them at the outskirts of the city and told them they could neither preach nor enter the city, even though the Freitas family had relatives living there. So, the little caravan camped on the banks of the river under the trees and prayed. The next day they returned to Floriana. Today there is a strong Baptist church in that town.

Ida's father died when Ida was five years old. Her widowed mother sewed to make a living for the family. Schooling was expensive, but little Ida learned early that the student who made the highest grades in the class would receive a scholarship for the next year. Ida decided to be that student.

Each year she received her scholarship, going through high school and the university. She tutored other students and made enough money to buy school uniforms. Books were a problem, but Ida either did all her studying in the library or borrowed books and copied her lessons. Finishing her teacher-training course, she was first in the class.

Ida's mother was a Christian who loved and admired the missionaries. Her home, though humble, was large and always open to missionaries and pastors. She wanted her ten children to make a good impression on the visitors. Whenever she heard that a missionary was to visit them, she called her children together and gave them a strong lecture on good manners. Then she spanked each one of them in advance and promised a harder spanking if she caught anyone misbehaving. All of those children, now adults, laugh and recall the days of the missionary spankings. One voiced the sentiment of all, "You know, we always looked

forward to those visits of the pastors or missionaries in spite of the spankings. We, too, loved the missionaries."

One day, after Mother Freitas was quite old and living with Ida in the city of Teresina, Mrs. Lula Terry returned to Brazil to visit. Mrs. Freitas called one of her sons and said, "My son, Dona Lula is in town and is coming to visit us. You must come over." The son replied, "Thank goodness." When the mother asked why he responded thus, he replied, "Mama, this is the first time Dona Lula has come to our house that you didn't spank me before she got here, and threaten to spank me afterwards, too."

As years passed, Ida, having married and moved to the city of Teresina, needed to work to support herself and a son. She felt, however, that God was calling her to do missions work. She visited missions fields in Interior Brazil and has always had a deep love for home missions. She volunteered to do home mission work, but due to her health the Brazilian Baptist Home Mission Board could not appoint her. After she received the news that she could not be appointed, she received an invitation to work in the literature department of the Brazilian WMU in Rio de Janeiro. She accepted, taking her son with her when she moved from the north. Later, she returned to her home state, Piauí, to teach. Later she worked in the department of education there.

Later she worked in the Instituto Nacional de Previdência Social—a civil service agency handling such concerns as welfare, social service, social security, and socialized medicine. Eventually, she was appointed by the federal government as the state superintendent of the INPS, an important and difficult position. Besides being the first and only woman, she was the first Baptist ever to hold this appointment in the nation. So well organized was her work that her state, a poor one, received special citations for its organization under her leadership. She was appointed by the federal government as the state representative of the Federal Aid Board.

Ida never let her work prevent or hinder her work in her church. A writer, she has written for all the Brazilian Baptist publications including the *Jornal Batista* (the Brazilian Baptist weekly newspaper). She has prepared WMU literature and devotional materials. She writes a series of messages for Baptist radio programs broadcast by the youth in Piauí each Sunday morning. Ask any Brazilian in a Baptist church if he knows Ida de Freitas and he may say, "Personally, no, but I know her through her writing."

Ida has held the position of recording secretary



of the national WMU of Brazil for two terms. Today she is vice-president. She also is president of the WMU of Piauí.

Ida is proud of her doctor son—an ear, nose, and throat specialist, as well as an accomplished musician. Recently moving to Brasília, Brazil's fast-growing, new capital, Dr. Albano had no problem adapting to his new work or the new city.

A missionary from Rio de Janeiro who knew Dr. Albano when he and his mother lived in Rio de Janeiro visited the Memorial Baptist Church in Brasília recently. As she looked at the order of service, she saw that Dr. Albano Freitas was to sing a solo during the worship time. But as the music began, the handsome young doctor was playing the violin. Dr. Albano had already found his place in the hearts of the people and his place in a Baptist church. The missionary writing to Dona Ida said, "When your son began to play the violin, and later when he sang with that marvelous voice, I thought of those days in Rio de Janeiro when you worked for the WMU and your 12-year-old son played his violin in the churches there. What God can do with and for a dedicated servant when that life is turned over to him!" Ida beamed as she read that letter, for one more prayer had been answered.

Because of a heart attack, Ida took a medical retirement from her government work in 1971. She continued to be active in church, state, and national work. When missionaries leave to go on furlough, it is Dona Ida that they go to for help and many times for replacement. They know they can depend on her to continue the work in an efficient manner.

In an article about Dona Ida in the *Jornal Batista*, a writer described her as, "a monument of faith and of testimony." The writer continued, "She is one of the most cultured and most illustrious Baptist women in Brazil. Her victories and her influence are, for us, a reason for rejoicing."

In 1949, Dona Ida wrote an article for ROYAL SERVICE telling of her dreams and her needs. At that time she was working for the WMU in the literature department. She wrote, "The faith of my mother during the years of struggle was an inspiration to me. I give thanks to God for all who helped me during the dark years. I pray that I may be able to rear my son in the fear of the Lord and that he will be used in Christian service with his musical talents consecrated to God." Through the years, God has blessed, protected, and used this outstanding Baptist woman. She has been able to see the fulfillment of the dreams she wrote about in that article.

Last month, Dona Ida's six-year-old granddaughter, Ana Carla, visited her. Ana Carla learned a song with her cousins in Teresina. As she sang that song, her grandmother Ida smiled and said, "You know she is driving me wild with that same song, but there is a lot of truth in what she is singing. I will know." And the granddaughter continued to sing, "How beautiful it is, how beautiful it is to praise the Lord. Brothers, let us all sing together. How beautiful it is to praise the Lord."

Miss Jones is a missionary to Brazil.

EDGAR BENALLY Navaho Leader



Ted Trent

Edgar Benally is an Indian, but he is a very special kind of Indian. He is a Christian. Not only is he a Christian, but his Christian life shines brightly through him and through his family for anyone and everyone to notice, no matter what the opposition.

Edgar was born at Round Rock, Arizona, in 1920. With only a trading post and one school, Round Rock is at the foot of a mountain area where many Indian families have their summer homes and take their sheep and cattle for water and better grazing. Seventeen miles from Many Farms, Round Rock is more than one hundred miles from the nearest town.

In 1946, Edgar and his wife, Ruth, moved to Morenci, Arizona, where he worked in the copper mine. During the next few years four sons were born to them: Bruce, Arthur, and Victor were born in Morenci, and Vincent was born while they were on vacation at Round Rock. The family moved back to Round Rock in 1959.

Edgar dreamed of providing adequately for himself and his family in every way. All of the children except Victor were baptized into the Catholic church at an early age.

When we began our work in Arizona, we lived at

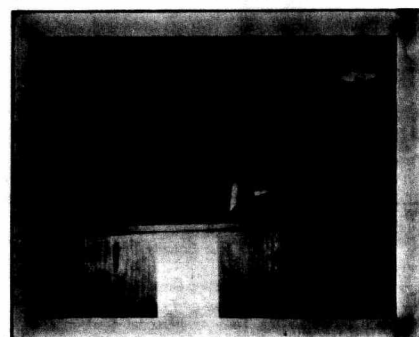
Many Farms and drove 16 miles to Chinle on Sundays for services. The four Benally boys went with us every Sunday.

The boys liked our Vacation Bible School and were responsive to the message and call of Jesus. They each accepted our Lord as personal Saviour and each came as a candidate for baptism. Since the Many Farms Lake was undesirable for baptism, we asked for the use of the baptistry of the nearest Baptist church, 80 miles away. Edgar and Ruth attended that service but remained aloof and indifferent. The four boys continued to be faithful to all the church services and were always anxious for their parents to come to church. They exerted a strong influence on their parents. From the day that the boys first came to that Vacation Bible School under a brush arbor, an impression was being made on Edgar and Ruth.

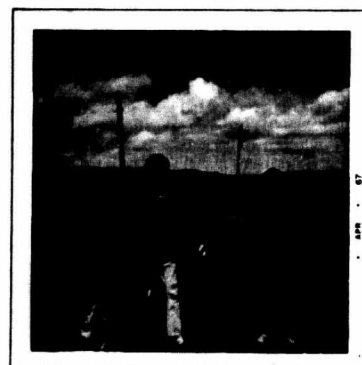
After a while, however, the older son, Bruce, stopped attending church. One day when the boys and their cousins were swimming in the Many Farms Lake, Bruce swam out too far. Having overtaxed his strength, he sank helplessly beneath the water. The other boys were too tired to help him. By the time help came, it was too late to save him.



THE TED
TRENTS
WITH THE
EDGAR
BENALLYS



EDGAR
BENALLY
WITH
EVANGELIST
TOM NELSON



DARYL TRENT
WITH
THE THREE
BENALLY BOYS

The tragic loss of their son stirred Edgar and his wife to seek the Lord. After much study, prayer, and answers to their many, many questions, they professed Christ as Saviour during a revival at Many Farms. They did not take a public stand until six months later, after talking with a Navajo evangelist who better understood their confusion. Since their baptism, they have become strong witnesses for Christ.

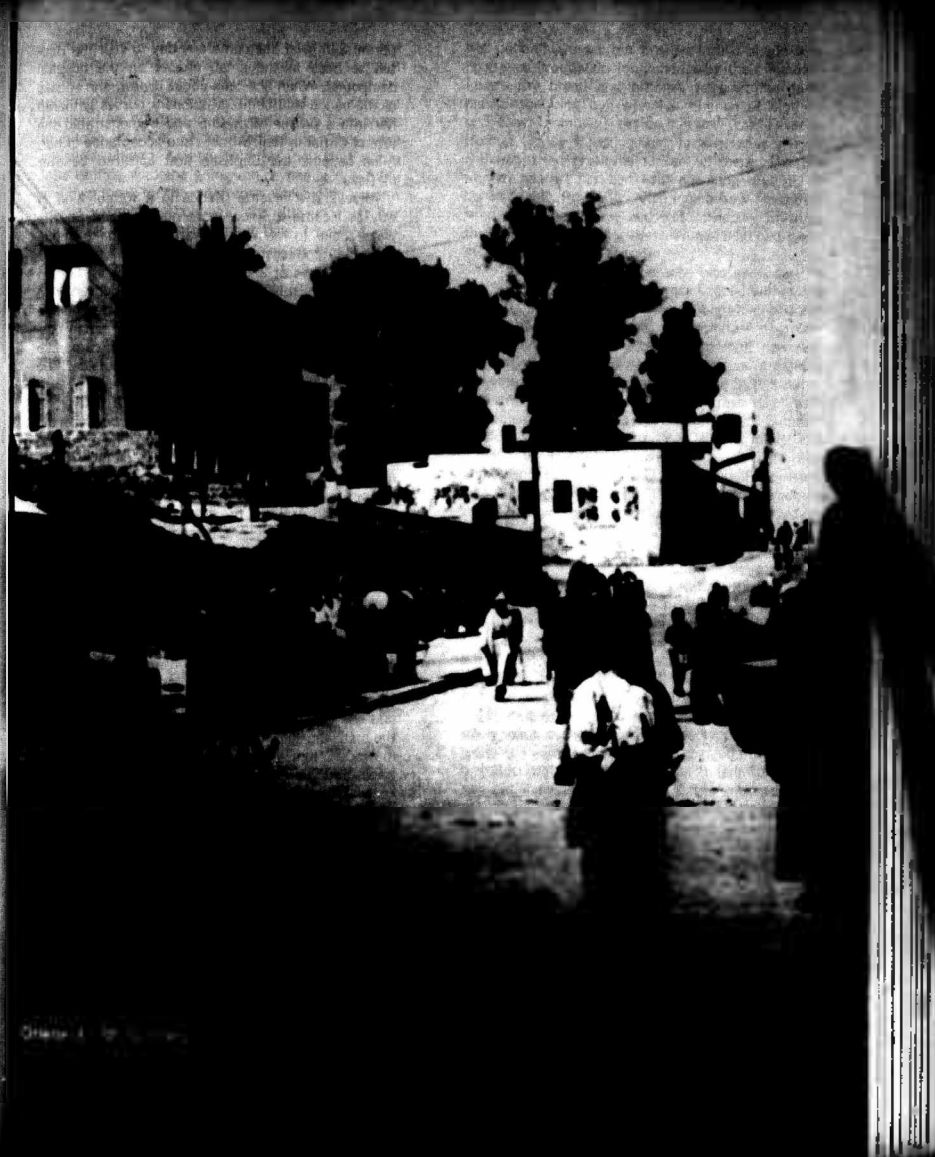
Edgar has a job with plant management for the Bureau of Indian Affairs at Many Farms. At work he has had many opportunities to witness about his Christian faith. He has been asked to give the devotional messages for Christmas programs both at work and at chapter meetings. Many times he has been asked to lead in prayer to open chapter meetings. He has given his testimony at many camp meetings throughout the area. He serves as interpreter at our services and is also a lay preacher in our Baptist mission.

Edgar's life is a strong testimony among his people. It is his desire to see more of his people come to know the Lord. Since he has become a Christian he has had two serious operations. These have brought about much persecution from his people who have told him he should not have left their medicine man and the Navajo way. These experiences have strengthened Edgar's faith in the Lord.

Edgar and his family worship, read the Scriptures, and pray together as a family at their family devotional periods. Each member of the family has grown in faith and service to the Lord. The boys have led in devotional studies at the Navajo prayer services.

Mr. Benally has also shown his love for his Lord and his church by donating his time to work on the physical properties of the building and grounds of the mission.

Mr. Trent is a home missionary in Arizona.



Alice is always among the first church people a new missionary meets in Gaza. Stories of the incredible persecution she has suffered because of her faith are the first tales experienced missionaries tell newcomers.

Alice was born in the Old City section of Jerusalem to devout parents who rose early for daily family prayers. The children were given every opportunity to learn and study the Word of God. Itinerant Bible women travelling from house to house were welcomed in their home. It was from one of these that Alice first learned what she must do to be saved. In Jerusalem schools she had the only formal education she would receive.

Her family fled the city, moving down the coast to Jaffa (old Joppa) and later to Gaza during the 1948 Arab-Israeli conflict. It was at this time that the family became a segment of the enormous refugee population. After the death of both her

parents, in grief she came one day to visit the Baptist services in the small chapel on the hospital compound. When she tells about it now, she speaks of the peace that came. Missionary nurses gathered her into a prayer fellowship and demonstrated the love of Christ in their witness and acceptance of her. Alice became the Baptist's first baptized believer in Gaza.

Alice and I became friends in a formal kind of way as I came to know more of her story. She always spoke to me with a warm handshake and a winsome, toothless smile. She wore the same dress too many days at a time not to be noticed. Later I learned that this was for time and convenience sake; she lived in a small room without reasonable facilities for care of her clothes or other small possessions. She cooked on a one-burner, camp-like gas stove and brought her water from outside. She had a bed, a table—little else.

Everybody in Gaza knows Sift Alice. A first grade teacher, she goes early and stays late because the refugee children have nothing to do and no place to go. She uses up scraps of cloth, picture cards, magazines, and cartons faster than I can provide them. She watches my wastebaskets for something I have inadvertently thrown away that she might use—old envelopes, empty spools, broken strands of beads, stubby crayons, or small pieces of foil that have been washed and re-used until nearly all the shine is gone. These turn up later in pieces of art work, treasured by her children for their bleak homes.

In the markets of Gaza, she is known and greeted as a close and familiar friend by Muslim bread bakers or fruit cart pushers. There have been times when I've met some of these unlikely friends of hers and she explains, "Oh, don't you remember, this is the man who sold me the mangoes for you and asked me to sell him a Bible." I knew very well that her tracts and Bibles were ever present in her market basket. Always when she came back with groceries, she had managed to sell at a small price or had given away every one she had. It became a difficult task to keep her in enough Arabic materials for her witnessing expeditions to the market.

More than once some stranger has stood at my door asking for the woman who prays for people. They would be looking for Alice who had prayed beside the bed of a sick child, or had quietly slipped into the vegetable stall and prayed with a distraught woman. Out of all the maze of sad, discouraged, desperate faces, she has a second sense of deciphering the special need and meeting it on the level that is most appropriate and appealing.

When the church celebrated New Year's Eve services in our home, Alice helped with the prepara-

tions and then disappeared. I kept watching for her as the house began to overflow with guests. About midway in the program, Alice made a sort of triumphant entry. She was accompanied by a strange family of six children in graduated sizes from three to fifteen, none of whom I recognized. They were polished, shined, bathed, and brushed, but not a little baffled with the goings-on. I managed a Bible and hymnbook for the older ones, whispering a warm Arabic welcome. Alice held the little one on her ample lap. During refreshment time, I noticed several people urging extra sweets upon them. When Alice returned the next day, she told me that the parents of these children had been having trouble. She had simply taken the children under her wing until peace was restored at home. Her feeling of freedom to use our house for such a purpose gave me a warm, happy New Year feeling.

As my friendship with Alice developed, she translated for me, brought fresh artichokes in season, and came into my kitchen to teach me how to prepare Arabic delicacies. Have you ever made or eaten pickled lemons? Not bad with a leg of lamb roast. They are pickled in brine and stored in large crocks in every kitchen.

How about date preserves filled with almonds? With a four-inch-long carpenter's nail the seed is carefully punched out of a ripe date and replaced with a blanched almond. Then the dates are dropped carefully into a sugar syrup, heavily seasoned with cinnamon, and cooked slowly to thicken the syrup leaving each date intact. Delicious!

I had never seen such careful, detailed processing as went into stuffed grape leaves, cabbage leaves, squash, carrots, potatoes, tomatoes—everything cooked can be stuffed, it seems. *Hummus*—a dip made from chick-peas, lemon juice, and *caminos*—was our favorite recipe; especially when Alice brought a fresh, flat loaf of Arabic bread to eat with it.

If I had unexpected guests and needed extra help, Alice would always appear declaring, "The Lord looks after you! He sent me to help you today." I could never deny that!

For the longest time, I didn't know much about Alice's family. To be without close family ties is a tragedy in Gaza. I learned that her family felt disgraced when she changed religions. They were not a little ashamed of her for taking up an alien church affiliation. True, others had become Baptists, but they had managed to leave Gaza and the stigma of taking a foreign faith.

We missed her in services at the church one week. Upon inquiry among her teacher friends, we heard that she had become suddenly ill and had been rushed to one of the government hospitals. There we found her in a crowded, little ward where

two patients were often pushed into a single bed. Food was brought in for patients by their families. Alice's dry bread and oranges were in the same plastic shopping bag with her change of clothing and New Testament beside her low cot. Feverish from a kidney infection, her face actually glowed with surprised gratitude to see us there. The two women nearest her bed kept speaking urgently to her in Arabic. Presently, Alice took a New Testament from under her pillow and was obviously finishing the plan of salvation for these women who had never heard the story of Jesus.

To Alice, personal appearance was secondary to the business of looking after her special witnessing interests. I was not alone in a campaign to encourage some attention to her hair, the purchase of a new dress, or visits to the dentist. A haircut, new permanent, or a shampoo was only a means of making me feel useful, and Alice indulged me in this harmless diversion. Getting her to the dressmaker with a piece of material was another matter. Summer fabric for the hot weather was finally made and ready to wear in winter more than a year later. She allowed me the privilege of being a substitute sister, and she was one to me. Occasionally, she would ask my opinion about the suitability of a color, style, or type of fabric she should buy. As often as not, the piece would go to someone else who didn't have a dress. Any used clothing I could spare passed to the needy through Alice's plastic basket.

Alice is a product of the mysticism of the East. She has dreams and visions of unusual clarity. Sometimes she is guided to things she should do, people she should visit, and articles long lost. Strange? To the Western mind, yes, but the Eastern mystic considers it a normal life experience. "Doesn't God still speak in dreams and visions?" she asked me once.

She also seems to have a goodly portion of the gifts of the Spirit (1 Cor. 12), and a generous supply of the fruit of the Spirit (Gal. 5:22-23). Missionaries and nationals alike have been known to ask for her special prayers and prophecy concerning matters of

personal concern. We soon became prayer partners. She would pray in Arabic, in English, and at times of quiet ecstasy in melodious words I didn't recognize at all. Occasionally, she would sing softly in praise to God.

When we finished sessions like this, she would smile a saintly, toothless smile. Words were not necessary to explain anything that had happened. Some days she would pray that I would receive the fullness of the Spirit for that day. This sometimes caused me to react and resist. But before we finished praying I knew that I needed that prayer for that day and thanked God for it.

Then there was the day she was brought to the hospital with a severely sprained ankle. By the time I got out to the women's ward, she had arranged herself on pillows and was reading aloud to the patients near her. She passed the New Testament across to one of the women and said to me, "I'll need a good many more Bibles while I'm here. Could you bring me a hymnbook, also, when you come back?"

Within a few days it was announced that Alice would need several weeks off her ankle to allow it to heal. We moved her into our house, and thus began a ministry I could get carried away with in behalf of Alice. She sat in a large, overstuffed chair with an ottoman for her injured ankle. She was given several lessons in how to walk on crutches. These were fruitless. She tried. But with every effort she seemed to be nearer the catastrophe of breaking the uninjured leg. So the effort was abandoned. In a search to give her something useful to do, I found a started afghan which I had given up on years before. She was overjoyed; and before my very eyes a beautiful work of art emerged. I was kept busy haunting the wool shops for colors to blend, from palest pinks to deep maroon. What she developed from my poor beginning was one of the most useful surprises of my life. She had outdone me again, for her three weeks in our house had produced an heirloom.

Alice is quite a prolific needle-wielder. When we were ready to come to the States for furlough, she brought a package too big to pack into our overstuffed suitcases. "Better to unwrap it and put things into small corners," she suggested. She had made booties for our grandbaby in graduated sizes from birth to a year, but in threes instead of pairs. Disconcerted, I asked, "Why threes?" It was simple when she explained, "The baby always loses one of a kind, like gloves."

Alice joined our Monday night prayer group, which was already international—Dutch nurses, American doctors and nurses, and Arab Palestinian hospital employees. It was a great boost to our

sagging spirits to refresh what the Lord had done the previous week. Alice shared her fruitless search for an acceptable apartment. The next week a Muslim woman came to the hospital sewing room asking for Alice. She left word, "Tell Alice I'm saving an apartment for her." Word flew in Gaza and this good news reached her at school on Monday. By the time she arrived at our prayer group, everybody was praising the Lord for her new house. Sure enough, it wasn't a house but a good-sized apartment with a living room big enough for meetings as she had prayed, and in a good location. Arrangements were made to paint and repair the house. Week after week the prayer group praised the Lord for painting completed, plumbing repaired, curtains finished, and electricity checked out. Now for the actual moving in and the sharing of pieces of furniture from several households. Alice moved most of her things on a donkey cart. The gifts were delivered in our microbus.

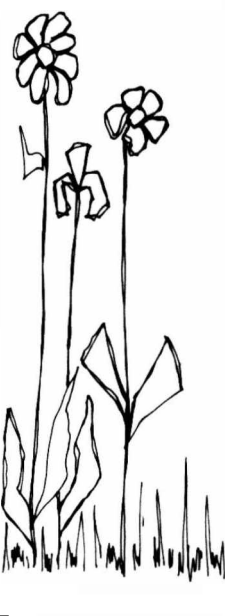
Upon our first formal visit, we had a special prayer to set aside this small apartment for the Lord's use. Then we were served tea. As we sipped, Alice made her first request for furniture, "Do you think I could have a low table and benches for my Sunday School?" The children in the neighborhood had already been told that on Fridays (Muslim Sunday) when all schools were out, they could come to her house to sing and have stories about Jesus.

It had long been Alice's heart's desire to have the church meeting at her house. Now she had room, so the monthly meeting of the Gaza Baptist Church was held in her small apartment. She outdid herself, and most of us, in preparation for this event.

Chairs were borrowed from her Muslim neighbor. The Sunday School table was covered with a linen cloth from a missionary home. The room was wall-to-wall people by the time our small membership arrived. For Alice it was a crowning achievement. She made a motion in the business session that the church always meet with her, but her generous offer was referred to the custom of meeting in each member's home by rotation. Observing the Lord's Supper that night was the most meaningful hour in my Christian life.

Mrs. Roy McGlamery is a missionary associate assigned to Gaza.

Pick a Mission Action Project



Carol Tomlinson

Ministry is exciting. It's worth the time of both Baptist Women members and prospects. Consider the following projects your organization might use to reach out in ministry. Consider the suggestions carefully. Select the one or ones that will have the greatest impact upon an area of need in your community. Involve prospects in the opportunity to serve, to share, and to grow.

Adopt a School

In this country, a frightening number of youngsters who attend school with regularity cannot read, cannot perform simple mathematical tasks, and do not have an awareness of the society in which they live. Blame cannot always be placed on the teacher. Most teachers grow weary day after day of attempting to positively influence the children they teach. It is nearly impossible to give each child what he must have to learn, when he is one of 30 to 40 children in a room. Nor can blame be placed on the child. Children are eager learners by nature. But for the young with learning problems, learning is blocked by inability to put things into words and few moments alone with teachers.

The blame cannot always be placed on the shoulders of administrators either. There are so many students with so many needs; and there is so little space, so little money, so little equipment, that it is possible to stretch "trying" to its limits.

Children frustrated in learning become truants, drug abusers, delinquents, welfare recipients, poor employees, and weak parents. What would it take to make effective learning a reality for all school-aged children?

Consider this mission action project: adopt a school. Select a school which is lacking in supplies, community support, or space. Be-

gin with your knowledge of the educational situation in the city or county in which you live. Talk with the superintendent of schools to obtain the names of schools or programs within schools where help from the community would be beneficial. Talk with the principal of the school selected and arrange meetings with teachers who would benefit from your support.

You might be able to provide a more pleasant learning atmosphere by painting rooms, making curtains, making carpets for special areas of the room from carpet samples, and collecting or making equipment which is not available because of limited funds.

Some women might serve as volunteer aides for specified hours. Aides might tutor students with specific learning stumbling blocks to help them overcome their problems. They might prepare materials designed by the teacher for student use, thus freeing the teacher for closer work with the students. They might assist in telephoning parents of absentees. They might agree to man the sickroom if nursing services are not available to the school.

Your organization might sponsor a career day at a junior or senior high school. The services of men and women in your congregation who are outstanding in various types of work might be utilized for seminars with the students looking forward to occupational goals.

Many teachers would find assistance with the time-consuming work of making interest centers and learning centers a valuable time-releaser. Some schools would profit immeasurably from donations of teen-age paperbacks, magazines, and even comic books for remedial reading programs.

On a broader scale, your organization might sponsor a field trip or series of field trips for a specific class in a school to enable them to have experiences which are invaluable to learning; but which, without your help, could not be planned.

The possibilities for service at a school in your area are as unlimited as your creativity and the needs of the children. There may be no greater realization of the spirit of Christ than a Christian hand outstretched to youth saying, "I care that you become what it is in you to be."

Swap-A-Place Weekends

If you live in the city or the suburbs, some of the children or teenagers in your church might never have seen cows up close, ridden a horse, or seen the food they eat before it comes out of a can. And if you live in a rural area, youngsters in your church may never have been in a traffic jam, to the theater, to a major league ball game, or to an art gallery.

If you live in a rural area (or city), plan a visit to a nearby city (or rural area) for the youth of your community. Plan experiences designed to broaden their awareness of the world and turn their dreams in new directions. You might want the visitors to be adopted singly or in small groups by families in the church. In this case, you might plan one or two representative activities for the entire group and allow the families to plan others for their guests independently of the group. A county fair, canning, grooming horses, milking cows, observing modern farm equipment, camping outdoors, or a barbeque might be a new experience for city youths which would enable them to understand some of their school reading material better and give them a new awareness of a kind of living which has much to offer.

Trips to the theater, shopping in metropolitan areas, eating in large restaurants, visiting museums and zoos, and even crossing busy streets can be eye-openers for youngsters whose orientation is limited to the rural areas.

Many children involved in the exchange would also find the seeds

of a friendship with a family that could provide significant Christian support during the years of growing up.

School for the Elderly

With the rising number of elderly men and women in our society, there has been little provision made for their happiness and fulfillment. Consider a mission action project which would provide significance to being alive for some of the elderly in your community. Plan a two-week school for the elderly in your community. Carried to its fulfillment, this project could grow into a regular ministry with special provisions for attenders on Sunday.

Publicize the availability of the senior citizens school widely in your community. There will be handicapped elderly who would profit from attendance for whom transportation will be needed. Many younger couples with elderly parents sharing their home would be eager for such a service. Many aged men and women live alone in lonely settings and would regain lost meaning to life.

Classes in art, music, handicrafts, woodworking, community services, and government might be held depending on the interest of the students and the resources of the church. Of special interest might be classes in reading and writing. Many of the elderly would profit from instruction in literature and discussions of pleasure reading with age-mates. They might also find profit from instruction in creative writing. On the other hand, there will be some who have never learned reading and writing, and who would find joy in tackling these skills. There is also a large group of handicapped elderly who have lost reading and/or writing skills as a result of paralysis or strokes. They could benefit from regaining these lost skills through therapy directed by lay people after consultation with physicians.

In conjunction with the school, outings could be planned to grocery stores to do otherwise difficult shopping; to shopping centers to make necessary purchases; to pharmacies to have prescriptions filled; and to medical appointments without the burden of a bus ride or the expense of a cab. Likewise, trips to movie and concert matinees could become a reality. Museums and other exhibits would then be within the reach of the elderly.

Such a program for the elderly would offer unimaginable relief and fulfillment for many presently empty lives. At the same time, the church would find these lives, and the many varied experiences that have built them, a very enriching addition to the fellowship of the church.

Community Awareness Workshop

Often in our history we Baptists have been so intent on separation of church and state, that we have ignored our role as responsible shapers of government.

Select a number of relevant issues on the governmental scene in your community, the state in which you live, or the nation. Hold a series of awareness workshops to educate the members of your church and other interested citizens in your area concerning these issues.

You might wish to select some issues on the state scene, others on the local, and still others on the national front. Hold one workshop (as a minimum) on each issue. Invite responsible spokesmen for various sides of the issue, stressing the need for open-mindedness on the part of those attending the workshop for new viewpoints expressed. Allow time for dialogue among audience members—including various interpretations of the Christian role in the issue.

For each workshop, have prepared for the participants a list of those law-makers and decision-makers to whom the participants can

make opinions and feelings known. Stress continually the fact that there is not nearly the need for unanimity of feeling or opinion as there is the need for awareness of the alternatives that are ours in government today.

Some topics of interest might be: welfare laws, taxation, capital punishment, allocation of funds for schools, environmental protection laws, and drug laws. It is quite conceivable that the series of workshops could lead to additional mission action projects or churchwide projects in areas of special concern.

Emergency Youth Shelter

In many communities there is no provision for youth awaiting trial or placement in a state-maintained orphanage other than the local jail. Thus, it is not at all uncommon to find young children or teenagers, whose only crime is running away from a miserable home, awaiting processing in a jail cell with criminals whose lives are more deeply embedded in crime and who are far older than the children placed with them. Juvenile laws are in desperate need of revision. The machinery of change moves exceptionally slowly in this area. Until the changes occur, children with a real chance for a good life are having that chance removed from them.

Social workers with such youth and juvenile judges are painfully aware of the problem of housing youths whose offenses are very minor. Most of these workers with youth would be grateful for rehabilitative assistance from a responsible group such as a church.

Consider having professional workers with juvenile offenders in minor crimes (one such crime is running away from home) hold training sessions with families in your group (for the church). These families would be trained to provide emergency homes for youths whose only other recourse for shelter

would be an unmerited jail cell.

Such families would need to be carefully selected. Working with threatened, frightened youths takes patient understanding and a way with kids. But such families exist in every church. Such troubled youths in need of short-term homes do also. Work with the authorities in your area to establish a file of families who are ready to share their homes with needy youths when the judge calls. This is a tremendously preventive ministry which involves the willingness of a family to share their home for a few days at a time

Tape a Library

Tape recorders have become easily accessible in all segments of our society. Their potential for usefulness is unlimited. Consider having your organization purchase a fleet of cassette recorders and recording a library of tapes to be used by the mission action groups in your church to meet various needs in the community.

Small children who must lead confined lives because of illness or handicap would profit greatly from taped stories carried to them weekly. They enjoy operating the recorder and would find an extended world through the presentation of carefully chosen, well read children's stories on tape.

Though talking books are available in many communities, in other places they are difficult to obtain, or unobtainable in titles desired. Consider the possibility of taping good adult books for the elderly and those who for various reasons can not read for themselves.

The recorder could be utilized for the taping of a series of English conversation lessons. These could be taken for intervals to non-English-speaking persons in the community, giving them a chance to obtain needed practice under convenient, yet controlled, circumstances.

Many churches already utilize recorders for the purpose of recording

sermons to distribute among shut-ins who are unable to attend the worship services. A similar idea is the taping of musical selections at choir practice, during a worship service, at a special program—or even having capable soloists in the church record a tape of favorite solos. Many who do not respond to the gospel when it is preached can be reached through the ministry of music. A portion of the musical tapes might include popular secular selections as well as sacred music.

Dare To Do Big Things

The projects suggested vary in scope. Your organization may wish to select more than one project to maximally utilize the talents and time of members and to give prospects the opportunity to choose a project in line with their interests. Do not limit yourself to small thoughts. Whatever project you select, train carefully for its success, be aware of special challenges it might offer, be ready to meet them and learn from them, and be open to the very real possibility that if you are willing to stretch with it, a modest beginning can expand to encompass many lives and a scope you might not presently dream of through a mission action group.

Mrs. Davin Tomlinson is a public school teacher and homemaker living in Arlington, Virginia.

DIMENSIONS IN MEMBERSHIP

Laura Armstrong

June Whitlow

Mrs. F. W. Armstrong served as president of Woman's Missionary Union, Auxiliary to Southern Baptist Convention, from 1933 until her death in 1945. Her term of service spanned some crisis years—from the depression through World War II. During those years she made several contributions that were not only significant to Woman's Missionary Union of her day, but also are significant to Woman's Missionary Union today.

Mrs. Armstrong was especially gifted as a leader. In addition to serving as president of Missouri Woman's Missionary Union, she was a member of the Executive Committee of the Missouri Baptist General Association. The first woman named for membership on the Southern Baptist Convention Executive Committee, she was elected to that committee for eighteen consecutive years. She also held membership on the Executive Committee of the Baptist World Alliance.

Those who worked with Mrs. Armstrong recognized her keen mind—a mind that could carry in sequence all the details of a report.

She possessed a great deal of legal knowledge, much of which she probably learned from her husband, Judge Armstrong. WMU is also indebted to Judge Armstrong for his wise counsel during the years in which his wife served as president.

The location of the WMU Training School in a congested area in Louisville was one of the major problems which confronted Mrs. Armstrong. The choice of the suburban site which it occupied until its merger with the Southern Baptist Theological Seminary was a perfect solution. She was a patient woman who was willing to study problems and propositions no matter how difficult they were.

As the daughter of a Baptist preacher, Laura Armstrong learned early the values of friendliness and cooperation. Through her contact with people the world over, she learned the true meaning of fellowship. It was Mrs. Armstrong who suggested the designation of \$10,000 of the Golden Jubilee offering to National Baptist women's work to be used for institutes in Negro colleges and churches. She was interested in providing opportunities

for white and black women to meet together to discuss better methods of promoting missions. Mrs. Armstrong was confident that this was a step toward Christian interracial relationships.

Shortly before her death, Mrs. Armstrong went to Washington as a member of the Relief Committee of the Baptist World Alliance to plan ways to help Baptists in Europe. She had long been packing boxes and writing articles to encourage women of the Southern Baptist Convention to help the European Baptists who were in need.

Mrs. Armstrong was a firm believer in mission support. In her Golden Jubilee message to the Woman's Missionary Union she admonished women to go forward in prayer, go forward in tithes and offerings, go forward in the missionary education of young people. She reminded them that the WMU was founded on prayer. She also reminded them that the purpose expressed in 1888 "to aid in collecting funds for missionary purposes, to be disbursed by the Boards of the Southern Baptist Convention" was still their abiding purpose. She

further stated that the women of 1888 recognized the fundamental importance of missionary education for youth.

On many occasions in other addresses, she spoke of the necessity for prayer support of missions. She believed fervently in the needs of prayer, special offerings, and the Cooperative Program as channels of support and in the importance of sending young, new missionaries into all parts of the world.

In the spring of 1926, long before Mrs. Armstrong became president of WMU, she was appointed chairman of a special committee on tithing. In addition to producing the Tithing Record Card, the tithe

pin and seal, the committee also featured the idea of what later became Stewardship Declaration Certificates for young people.

Mrs. Armstrong was ever mindful of the primary purpose of Woman's Missionary Union—the promotion of the missions interests of the Southern Baptist Convention. In her first presidential message to the WMU in 1934, she said, "Whether it be enlistment efforts, meetings, programs, mission study, stewardship teaching, training of youth, local missions as expressed in personal service, each activity has as its sole motive the ultimate promotion of missions."

Because Mrs. Armstrong was a

woman with vision, she called on women to work as they had never worked before. She recognized the potential of women working through the organization of Woman's Missionary Union. Knowing what had transpired from its beginning in 1888, she was optimistic for its future. She encouraged women to pledge anew their allegiance to the cause of missions and to renew their vow to go forward, trusting that the Lord would guide their endeavors.

What Mrs. Armstrong did during her lifetime continues to be felt in the life of WMU and in the whole cause of missions for which the organization exists.

Margaret Bruce

COMMENTARY ON MEMBERSHIP

In 1945, when Miss Kathleen Mallory wrote of the death of Mrs. F. W. Armstrong, she said, "her life was truly a worthy work for God's glory." Mrs. Armstrong's life exhibited member skills as well as those skills which equipped her for the work she did as a great WMU leader.

When reading about the life of Laura Armstrong, one is genuinely impressed with such descriptive characteristics as: warm personality, delightful sense of humor, Christian hospitality, remarkably consecrated life, friendliness, charm, poise, and graciousness.

She displayed member skills needed by Baptist women as she impressed new members with the value of expressing their opinions.

She urged them not to permit their newness to keep them from sharing their ideas. She once said, "We are constantly refreshed by new things. Your new approach may prove a great and genuine blessing . . . In love and understanding, with open minds, we shall listen one to another."

In her president's message of 1937, she said: "This is the preparation year for the Golden Jubilee of Woman's Missionary Union. Back of it, underlying it, motivating it is that greatest of all causes, Christian missions. The reason for the existence of this organization, the secret of its marvelous growth, the victories it records, its very achievement—all these are because it holds central and supreme this holy

cause. We have a heritage of noble lives, nobly lived, of ideals and activities that are a credit to us; we have a heritage of dedicated youth, of missionary sharing of denominational co-operation. But more compelling than all these is the cause itself. There is none other Name given under heaven or among men whereby men must be saved. The heritage of a NAME, powerful, victorious, triumphant; the heritage of a promise, unchanging and eternal! This is the greatest heritage of this missionary organization, this its greatest incentive."

Because the name of Jesus Christ must be proclaimed every day, Baptist Women members must continue to accept the responsibilities of membership.



Baptist Women Meeting Developing Sensitivity to Persons

Monte McMahan Clendinning

Drama Starter

Characters: Wanda, Jean, and Louise
(Enter Wanda)

WANDA: I have never been so lonely in my whole life. Why do I feel so depressed? I've got a wonderful husband who loves me and provides everything for me. God has given us a healthy, handsome son. But I just can't seem to make friends. The girls in my neighborhood seem to be nice, and I'd like to get to know them, but I just freeze when I'm around them. I guess I just don't know how to make friends! (Moves slowly to back of platform.)

(Enter Jean)

JEAN: You know, Wanda is about the strangest girl I know. She has everything in the world a person could want, and yet she leaves me cold. She's selfish, unfriendly—and has the best-looking clothes of anybody in town. When I meet her in the supermarket, as I do occasionally, I'm glad when the conversation is over. Here I work my fingers to the bone with three children. Why, I hear her husband often brings her meals in bed! (Disgustedly moves to back of platform with her back to Wanda.)

(Enter Louise)

LOUISE: I'm worried about Wanda. The other day, as we worked to-

gether on a project, I sensed she was somewhat depressed. I never have felt particularly drawn to her, but I'm concerned about her. She doesn't seem to have many friends. I wonder if she has needs God could use me to help meet. I don't know whether she is a Christian or not. I'll invite her over for coffee and try to get to know her better. (Walks to back of platform, faces Wanda.)

Persons with Needs

Which of these women was sensitive to Wanda's needs? One of them followed the example of Jesus (read Matthew 9:36).

Missionaries also follow the example of Jesus. They try to discover the needs of individuals with whom they come in contact and show them how Christ can help meet those needs. Sometimes this happens through their actions. Missionaries attempt to develop a sensitivity to persons, trying to see them through the eyes of Jesus, as they seek ways to share their faith.

One of the areas where missionaries are developing sensitivity is in Panama. Located between Central and South America, this region—a bit smaller than South Carolina—has been the scene of Baptist work since 1905.

Off the Atlantic coast to the east are some 450 islands which form the San Blas (SAHN BLAHS) Islands. An association of churches in these islands is one of six in the Panama Baptist Convention. What are the needs of these island people for missionary work?

Education

Approximately 25,000 Indians, speaking the Cuna (KOO-ah) language, live on the fifty inhabited islands. Their primitive mode of life reminds one of pre-historic days.

For centuries ignorance has been rampant. However, today education has come to the islands largely through the influence of Dr. and Mrs. Lonnie Iglesias and Peter Miller, Sr. Iglesias and Miller were won to Christ after study in the United States. They returned to the islands and developed an alphabet for the Cuna language. Through the efforts of Wyckoff translators and the American Bible Society, many books in this language are available today. Dr. Iglesias is dead, but Mr. Miller continues to translate the Bible and other books. "The problem is," Mr. Miller says, "to make the Word of God very simple so that the people can understand." Because of his translations of songs and hymns, all the San Blas churches now use a Cuna songbook.

Mr. Miller is currently developing a dictionary.

Medicine

In 1953 work in the San Blas Islands was placed under the direction of the Home Mission Board. The Board recognized the great need for medical work in the islands. Organized medicine did not begin until 1964 when Dr. Rowland Icke visited the island of Alligand (ah-jee-gah-DEE). With scanty equipment, Dr. Icke performed an appendectomy with only a kitchen table for an operating table. Upon his return to Balboa, Dr. Icke shared with his pastor his own concern that a hospital be built on the island. The pastor, William Beeby, of the First Baptist Church of Balboa Heights helped to secure money for construction and directed the building of the hospital now called the Marvel Iglesias Clinic.

At the same time, God was preparing a young doctor, Dr. Daniel Gruver, to be a missionary to the Indians of this area. Dr. Gruver is now the director of this 70-bed clinic.

In the early days, many babies born with a cleft lip were killed by mothers who purposely neglected them. Dr. Gruver is able to perform surgery to correct cleft lip conditions. By foot over the mountains and by boat along the river, increasingly large numbers of Cunas have come to the hospital. Sometimes the doctor sees as many as 200 patients a day suffering from such diseases as malaria, leprosy, tuberculosis, and measles. Dr. Gruver's program of vaccinating the islanders against measles was so successful that the Panamanian government asked him to help vaccinate the entire population of the country.

In addition, the missionary doctor cares for the dental needs of the islanders. According to Gruver's estimate, he has extracted over 10,000 teeth in the last five years. Baptist dentists from the United States have paid their own expenses to the islands to spend their vacations helping with dental problems.

As the Indians come to the hospital, they are given opportunity to hear the Gospel. Patients in the hospital carry Christian programs daily. A chaplain gives devotional messages and talks with patients. Christian literature is provided. Decisions for Christ have resulted.

Realizing that large numbers of individuals fear coming to the hospital, Dr. Gruver has gone out to many of their villages. Often he has held combination medical clinics and revivals, enhancing the latter with accordion and flannelgraph presentations. Response to this dual ministry has been overwhelming.

Nutrition

Perhaps one of the most exciting ventures on the island is the establishment of a child-feeding center which grew out of the widespread need for proper diet. Dr. Gruver directs this center with the cooperation of the island residents and their chiefs.

Dr. Carter Dobbs, a dentist from Calhoun City, Mississippi, who has recently returned from a second vacation service in the islands, comments on the center: "Three times a day over 200 children are served nutritious foods, prepared by volunteers under the supervision of Gladys Rivera, the pastor's daughter. The increased health and vitality of the children is very obvious, especially when they are compared with the children of other islands."

Increased knowledge of nutrition has suggested a greater need for growing food. On land given by the Indians, Dr. Gruver established a farm for the hospital. The farm teaches the people what they could be doing for themselves. Dr. Gruver and his staff grubbed out stumps and roots by hand so that the farm is now producing vegetables for the hospital.

Concerned Helpers

In 1971 Dr. Gruver was recognized by the Minister of Health and the Panamanian government as Outstanding Doctor of the Year. How could one missionary doctor accomplish so

much? Helping him is a small, but dedicated, staff composed of nationals and some Panamians. Having worked in the hospital for five weeks last summer, John Page returned in 1966 as a US-2 worker. Now she is a regular missionary. When she realized someone needed to know how to give anesthetics, she voluntarily went to Panama to secure additional training.

In addition to the regular staff, numbers of professional Baptist men have responded in vacation service. This growing number includes doctors, dentists, and specialists in agriculture and engineering.

Three years ago, a couple from the States installed the island's first water system. Now, not only does the hospital have running water, but also 180 families have running water in their homes.

Religion

The Indians of the San Blas Islands are responding to Christ. For many, such a decision is difficult. They have had their own Earth Mother religion for centuries. Some have questioned worship of the God of white men since in their early history Indians were mistreated and almost exterminated by white explorers.

Yet the Cunas need a personal experience with God through Jesus Christ. Some place their confidence in medicine men who maintain that evil spirits can be driven away when one places under his hammock a large basket filled with metal bolts, wood, bones, and wooden idols.

Approximately 1,000 Baptists in the churches of the San Blas Islands are evidence of what can happen when God has individuals who are sensitive to the needs of persons.

Other Tribes with Needs

On the mainland of Panama, sensitivity toward other primitive people is developing. In the Darien Province, near the Colombian border, live the colorful Choco (Cho-KO) Indians. The Pan-American Highway stops be-

here it reaches this isolated, tough area. Panamanian preachers sometimes spend as many as two to three weeks on short preaching missions to these Indians. There are some Christians among the Chocos; but because they are a migrant tribe, church development is difficult. The Chocos have no written language. Work must be done in Spanish. Baptists have begun bringing outstanding Choco they-men into the seminary near Panama City in order to give them intensive training. They then return to help their own people.

Baptists have also begun to reach out to another primitive tribe in the Bocas del Toro Province. These Indians, known as Guaymí (Y-mee), have many of the same characteristics and needs as do the Chocos. They, too, are migrant; they live in isolated areas; and they, too, have no written language. Baptists are discovering leaders among these Indians and are training them in leadership skills.

Someday the great Pan-American Highway will be completed. These isolated, interior areas will be opened to civilization. Progress will come. Christ will be communicated through the lives of Christians who have developed sensitivity to the needs of the people.



Planning the Baptist Women Meeting

Hymn: "Hark, the Voice of Jesus Calling" (Baptist Hymnal, No. 440)

Scripture: John 15:12-27

Call to Prayer: Clip pictures from magazines showing several kinds of needs that persons around the world have. Display these pictures and lead women to identify possible needs. Explain that the needs identified are the obvious needs, the needs that can be seen at first glance. Ask members

to speculate on possible less obvious needs in the lives of the people portrayed. Assign members six missionaries who share their faith with be sensitive to both the obvious and the disguised needs of persons. Ask one member to lead a prayer for the missionaries listed on the calendar of prayer, requesting that they be sensitive to the persons they meet.

Organization Plan

1. Ask the mission action chairwoman to introduce the mission action projects available for member participation in April. Lead members and prospects to sign up for projects.

2. Preview the Baptist Women meeting for May. Display a poster on which is entered the question, Who will live in the 51st state? Ask members to suggest answers. Then invite members to the next Baptist Women meeting to visit Puerto Rico, the US territory that may be a future candidate for matchhood.

Study Session

1. Understanding the Aim

With this session we begin a series of three studies designed to explore principles of faith sharing:

Session 1—Developing a Sensitivity to Persons

Session 2—Seeing Life from the Other Side

Session 3—Relying on the Holy Spirit

Today's session focuses attention on the faith sharing of missionaries in Panama. As we examine the ways these missionaries share their faith, we will see that such sharing grows out of their sensitivity to the needs of the Panamanians.

As a result of today's study, members should be able to increase their effectiveness in witnessing as they develop greater sensitivity to the needs of others.

2. Choosing Learning Methods

(1) **Listening Teams**—Ask six members to be ready to relate content material according to topics. Following the drama starter, divide members

into two groups. Ask group one to listen for needs of people in Panama. Ask group two to listen for ways missionaries helped to meet those needs. Reports will be given at the close of the session.

(2) **Question-answer Panel**—Following the drama starter, lead members to answer three questions: Which of these women was sensitive to Wanda's needs? How did she show it? What did she plan to do?

Begin study by introducing the topic of today's session in relation to the unit's study.

Ask six members, seated informally before the group, to share lesson content as if they were professionals who had returned from vacation service in Panama.

3. Using Learning Aids

(1) Prepare a poster to be used for three months that relates monthly studies to the general theme, faith sharing.

(2) Order these free materials from the Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309: pamphlet, "Panama, Crossroads of the World"; map of home missions fields.

Display the pamphlet and the map during the study session, marking the areas discussed with a felt-tip pen.

4. Evaluating the Study

Allow time for the two listening teams to report. If teams are not used, lead women to recall the needs mentioned and the ways missionaries helped to meet these needs, often opening doors to share Christ. Include the needs that result from ignorance, illness, malnutrition, superstition, and isolation.

5. Planning for Follow-through

Distribute 3 by 5 cards and pencils. Ask each member to write the name of one non-Christian she is working with in mission action. Ask her to list as many needs as possible of this individual.

Introduce the 16-page booklet, Faith Sharing in Mission Action

(see WMU order form, p. 48). When you have explained the purpose of the booklet (page 1 of the booklet), distribute them to members to take

home for independent study. (If funds are not available to purchase a copy of this booklet for each member, encourage women to buy their

own copies. You may wish to have a quantity on hand for sale.)

Mrs. Pat Cunningham is a homemaker from Atlanta, Georgia.

ARE YOU LOOKING . . .

for specific answers to the questions you have about sharing your faith through mission action? Read the situation described below, answer the question that follows, and compare your answer with the analysis given.

Situation

Mrs. Wayland has delivered clothes and secured a tutor for the ten-year-old Thomas son. Today she dropped by to be sure the Thomas baby was better. Mr. Thomas, an alcoholic, was now in a treatment center. "Mrs. Wayland, why are you doing so much for us? There's no way we can ever pay you back," Mrs. Thomas greeted her tearfully. The response was easy. "Because I love you with a love given to me by Jesus Christ. Do you know who Jesus is, Mrs. Thomas?"

Was this a good opportunity to talk of Jesus? Explain.

Analysis

Yes. Such openings are frequent in mission action activities. The mission action participant must be prepared to answer openly and clearly. How far she can go will depend on the response she is given. She must be sensitive to embarrassment, courteous listening, and genuine interest.

This is an example of the kind of concrete practical situation explored in the individual study guide *Faith Sharing in Mission Action*. Order your copy today. See WMU order form, page 48, for further instructions.



Current Missions Groups Missions and Language Problems

Session I: While They Learn

Sunnye Dykes Jones

Mirror Meditation

Lord, can't you make it a little easier? I know you called us to serve as missionaries in this distant land, but language study is so hard. We've been in language school for months and seem to be making so little progress.

Oh, yes, I can say a few words of greeting, and even recognize enough words in the paper to understand some of what I read, but I can't really communicate.

I strain every nerve in my body, listening to conversations. Everyone talks so fast. They blur their syllables and run their words together. Then when they turn to me for response to what they've said, I stand dumbfounded. I know I appear ignorant and slow. It's as though I've been stripped naked of all previous training, degrees, and experience.

I suppose this language difficulty is a blow to my personality. I feel threatened on every hand. The moment I step out our front door, the new language punctures my hearing, reminding me of the strangeness of this my new life. As I sit in church, I can't understand what is being said. Buying a personal item in a depart-

ment store becomes a major undertaking.

Even when I try to speak, I'm never quite sure whether or not I'm getting through to someone. The strain of it, the constant concentration, makes me feel tired all the time.

There are days when I want to run and hide. Yes, hide with some familiar place or thing or smell.

Today, Lord, there are rosy doubts. Can't you make it a little easier?

Trauma and Transition

Acquiring the new language is frighteningly personal. No matter how much sympathy one receives from teacher or classmates, learning to speak the new language is something everyone must do for himself. Looming like a giant specter in the mind of the missionary is the knowledge that, if he does not learn the language, he will be limited in his effectiveness.

Trauma, fear, frustration, and embarrassment accompany the transition from one tongue to another. These are naturally a part of the language switch. All the traditional and psychological cues or props for communication are gone. Many times a

wife will have greater aptitude in language learning than the husband. Children often assimilate the language and customs more quickly than do the parents.

Family adjustments to a new climate, accompanying illnesses, new babies, and financial difficulties all add to personal frustration. Previous accomplishments seem to fade in confrontation with failure to communicate in the foreign language. Sometimes, resulting frustration demands reprisal. So the language student strikes out at family, classmates, teacher, or even the school. Eventually, the language-learning process tests the flexibility of most students.

Dr. Grayson Tension, missionary to Portugal, says, "Oh to become a child again" might be poetic, but as an adult who must become a child again in learning to talk in another language, the experience is far from pleasant.

"First there is the problem of the ear. Strange and unfamiliar sounds play havoc with the tone patterns and syllable structures to which one has grown accustomed. Then there is the problem of the tongue; it seems thick and uncontrollable as one tries to

manipulate the fine twists and turns. Sign than foreign sounds demand. To hear a two- or three-year-old native child glide along with fluency, when you go into conversations to produce a poor imitation of what he has said, requires a special degree of grace to endure. Language study is the deflating experience of hearing a million times the struggle to imitate sounds. 'No, not that way! Repeat after me,' the teacher says with what must be a feeling of real disgust at the slowness of her pupil."

Now, then, does this seemingly inept pupil learn to tell the old, old story in the new tongue with success?

Language Orientation

Many foreign missionaries today have a head start in language study because of the introduction to linguistics they receive as a part of the 12-week orientation provided by the Foreign Mission Board. Here, the missionary is confronted with the structural differences between languages. He is led to produce a variety of sounds and tonal inflections. Primarily, he is made aware of his speech mechanism; and is thus prepared for later study in his target language.

Formal Language Schools

Foreign Missions. For some of the world's dominant languages, well-developed programs of language study are available. For instance, foreign missionaries of several denominations, including Southern Baptists, headed for Spanish-language countries of Latin America study at the Spanish Language Institute (*Instituto de Lengua Española*) in San Jose, Costa Rica.

The institute functions on a trimester system with three four-month instructional periods a year. Upon entering, students are given a modern language aptitude test and placed in a group working on their level. Teaching in all courses is done in Spanish by an exclusively Latin American faculty.

Since most of the textbook materials are also produced on tape, the

tape recorder becomes a primary learning device. A language lab is also available for the student's use.

Formal language study often follows a rigid schedule and seldom leaves time for other activities. Family time, recreation, and church leadership positions frequently must wait until language school is completed. Added to these factors, students in language school often feel tremendous pressure to keep up with their classmates.

Home Missions. Home missionaries appointed to work with Spanish-speaking people may study at the Mexican Baptist Bible Institute in San Antonio, Texas. According to the president, Dr. H. B. Ramsour, nearly sixty of the students who have been enrolled in the language school have been appointees of the Home Mission Board.

"The course of study is an intensive, accelerated one. Students have five hours of class work per day, five days a week for nine months. Besides the class work they are given two or three hours of homework per day and are required to spend as much time as possible in a Spanish-speaking environment. This environment is provided by the faculty and students of the institute during the week and by Spanish-speaking churches on Sunday," adds Dr. Ramsour.

The home missionary, like the foreign missionary, has in most cases served as a pastor or leader in some religious vocation. He has occupied places of administrative responsibility, often with a great deal of independence and personal freedom, and suddenly finds himself placed in an entirely new environment with many liberties restricted or altered.

Frequently, living conditions have to be adjusted because many students have to return to a salary scale much lower than that to which they have become accustomed.

"To be able to overcome much of the frustration that the language problem presents depends a great deal on the personal motivation, previous preparation, proper orientation, and

the unshakable participation of the individual," says Dr. Ramsour.

Home missionary Martha McCreary relates, "If any one thing would have made me resign my appointment by the Home Mission Board, it would have been language school. That was one of the most difficult periods in my whole life."

Single Teachers

For most of the lesser-known languages of the world, materials for learning the language are inadequate or non-existent; and teachers or tutors are often untrained and inexperienced.

One of the first problems confronting a new missionary upon arrival in a country where there is no formal language school is setting up a language-learning situation. Mrs. J. M. Terry, missionary to Laos, recalls, "When my husband and I first began studying the Lao language we had to use our home. This was far from ideal, because other household activities had to go on. Although we had a maid to care for our children when we studied, the situation proved less than ideal. The Lao are very good with children, but tend to be permissive. They could not understand any reason why our children could not play right in the middle of our study."

Finding a qualified teacher proved to be a major problem for Mr. and Mrs. Paul Burkwall, missionaries to Zambia. The Burkwalls are the first Southern Baptist missionaries to study the Lunda language. Even more difficult than locating a tutor was the task of locating a lesson guide. Using a Swahili book prepared by the US government for the Peace Corps, they chose appropriate lessons, rearranged them to suit their needs, and then had their helper translate them into Lunda. Fay relates, "Would you believe that there are over twenty ways to say this and that in the Lunda language!"

She tells that during their informal sessions they learned a lot about the customs and cultures—circumcision rites, diviners, witchcraft, chiefs and

tribal relationships, eating habits, gestures and their meanings, work of men and women, and the Lunda view of God.

Some of the tension and frustration that accompanies language study often has its effect on the members of the family. Mrs. Isaac E. Ballenger, missionary living in Germany caught up in a struggle with the German language, had special appreciation for the conversation she overheard between her son and his four-year-old sister. The two were in a serious discussion of death.

"You need not be afraid to die," declared John Stewart, "for when you die you just go to live with God."

Both was silent for a moment. Then out of the depths of her own experience she responded, "I do hope that God speaks English."

The God of the Lunda, the Lao, and the Puerto Rican speaks the language of love. The burden for praying for these caught up in the personal struggle to gain language skills in order to share this marvelous love story is our task.



Planning the Current Missions Group Meeting

Study Session

1. Understanding the Aim

This month begins a three-session unit on missions and language problems. At the conclusion of this unit, members should be better prepared to pray with understanding of the situations in which a missionary finds himself during language study, the embarrassments of miscommunication, and the life commitment to language learning.

This study focuses on the missionary in language study. At the conclusion, members should be conscious of the necessity, methods, frustrations, and often, humiliation of language study. Increased awareness

should enable members to pray with greater compassion and understanding and enable members to identify with the missionary to the point of being willing to endure some of the discomfort and inconveniences serving God often impose in her own community.

2. Choosing Learning Methods

(1) As a thought provoker, use the opening meditation as a monologue. Seat an individual with head bent in meditation before a table. For a special effect, shine a small spotlight on the figure in such a way as to cast the shadow of the bent figure on the wall. To establish a reflective mood, ask a pianist to play softly the hymn, "I Need Thee Every Hour" (Baptist Hymnal, No. 334).

Request members to read the study material before the meeting. Divide the group into buzz groups to discuss the following topics:

- What are some of the circumstances or situations that contribute to the trauma and transition of the language switch? (Trauma and Transition)

- What are some of the ways a foreign missionary is prepared to learn a new language? (Language Orientation)

- Discuss two ways mentioned in the study material by which missionary appointees may study the language. Give some of the advantages and disadvantages of both. (See Formal Language Schools and Single Tutorials)

(2) As an alternate plan, establish a situation in which a new missionary informally discusses with several veteran missionaries questions she has concerning language study. Questions the missionary may ask:

- My husband and I have been called to a Spanish-speaking country in South America. Our first concern now will be to learn the language. What are some of the problems we can expect to face?

- Does a missionary get any advance help in making the language switch?

- I understand we will be studying

Spanish in Costa Rica. Would one of you tell me what it is like to study in a formal language school?

- Do some missionaries ever have to worry about language training?

- Suppose the country to which I was assigned had no formal language school?

(3) If there are forthcoming missionaries in your area, with a cassette tape recorder interview them concerning the necessity, methods, problems, and frustrations of learning a new language and culture. Conclude the study session with the question, What new insights have you gained on language study from this study?

3. Using Learning Aids

(1) Arrange for a spotlight and table to be used in the meditation.

(2) Prepare a poster with John 3:16 written in Spanish: "Porque de tal manera amó Dios al mundo, que ha dado á su Hijo unigénito, para que todo aquel que en él cree, no se pierda, mas tenga vida eterna." (S. Juan 3:16)

4. Evaluating the Study

Ask members to take this self-test: Because of this study experience do you better understand the conditions and circumstances of missionaries in language study . . . are you better prepared to pray?

If God should call you upon retirement or during a vacation period to serve in the Christian Service Corps or as a missionary associate, would you be willing to change your location and life-style?

Because God loves you just as you are, are you willing to love and accept others just as they are?

5. Planning for Follow-through

Consider one of the following:

- Become acquainted with an individual who speaks another language.

- Begin a ministry to internationals.

- Make a literacy survey.

- Make a survey of deaf individuals in preparation for beginning a deaf ministry.

Mrs. Ballard Jones is a homemaker from Morgan City, Louisiana.



Bible Study Groups

The Way of the Cross

Tucker N. Callaway

Passage for Study: Mark 8:31 to 9:50

The Disciples Are Prepared

The climax of Jesus' mission to save the world was his stoning death and resurrection. To those who beheld his crucifixion, however, it looked like defeat. The possibility of his rising from the dead was so incredible it was not anticipated.

Long before these events, the Lord had begun to prepare his disciples to understand them when they did occur. Without a clear insight into their meaning, the redeeming gospel Christians are commissioned to proclaim to all the world simply cannot be grasped. To us who have experienced the power of the cross and the empty tomb, it is hard to realize what utterly new and perplexing ideas these were to those who walked the dusty roads of Galilee with Jesus. For a long time, they simply could not comprehend.

No wonder Peter rebuked Jesus for saying he would be murdered by the leaders of Judaism. Peter had just affirmed his belief that Jesus was the Christ. To Jews that meant he would become a king like David, ruling the nations of the earth from his throne in Jerusalem. With such political and materialistic expecta-

tions the disciples could only look upon his execution as a denial of his Christhood.

If it was so difficult for those who shared his incarnation ministry to see past material values in the spiritual promise of his death and resurrection, it is not surprising that people with religious backgrounds of Buddhism, Hinduism, or animism should be slow to lay hold upon the saving significance of his death and resurrection. Missionaries to persons of other faiths must, like Jesus, patiently teach these two centralities until with the Holy Spirit's help the light of understanding dawns.

The Crucifixion Message

The essential meaning of Calvary is found in Gethsemane. There Jesus prayed, "Not my will, but thine, be done." The measure of love is what one is willing to give for his beloved. Jesus loved God supremely; therefore, he was willing to surrender everything to him. Although his own human desire was to go on living, he freely chose to drink the cup of death because the Father willed it.

In Jesus' act of ultimate obedience we see revealed what our own lives are all about. Sin is wilful disobedience to God; to be saved from sin means to be brought into a life of harmonious submission to him. The process of salvation is that of

being recreated by the Holy Spirit's power into the image of the perfectly obedient one, Jesus himself. When we truly pray the Gethsemane prayer, the self-denying, God-affirming things we do as a consequence are our Golgotha. To take up our cross and follow Jesus means precisely this.

As I write, my wife and I are just back from interviews at the Foreign Mission Board during which we made the decision to take a teaching job in Liberia. That decision had behind it many days of praying the Gethsemane prayer. We are now living in a pleasant suburb of San Francisco, California. We have no personal desire to leave this ideal climate and stimulating center of cosmopolitan culture for the heat, the insects, or the primitive living conditions of a small town in tropical Africa. But, with the Holy Spirit's help, we have prayed that God will put to death our selfish desires in order that his purpose may be fulfilled in us. In our case, taking up the cross will mean giving ourselves to the work in Liberia. Knowing we could stay, we go. One way or another, all who are called to the world mission of Christ must to some degree lose their own lives for his sake.

The wonderful thing is this: whenever self-death is freely and lovingly

practices, God creates from it new life. The seed which falls into the ground and submits to the dissolution of its own individuality germinates new plants.

Transfiguration

For the Jews of Jesus' day there were no greater prophets of God than Moses and Elijah. When Peter saw his Lord in the presence of these two majestic figures, his conviction that Jesus was as great as they was confirmed. His suggestion to build three booths, one for each, implied these men were one of a kind to be treated equally.

The voice from heaven set things straight: "This is my beloved Son; hear him." Jesus was not merely another great religious leader; he was the only son of God. The perfect revelation of God's will was in him alone. As Jesus said, "He that hath seen me hath seen the Father . . ."

"No man cometh unto the Father, but by me." The religion of Moses and Elijah was legalistic; their emphasis had been upon man's efforts to achieve worthiness to receive salvation by obeying the law. Jesus reversed this by revealing that salvation and good works are possible only when man gives up his own self-centered striving and relies completely upon God's power. We are saved by grace, through faith, unto good works.

One of the greatest barriers to accepting Christ encountered by foreign missionaries is the belief held by people of many other religious traditions that all faiths are essentially the same, merely alternative paths to the peak of the same mountain. The voice of God on the Mount of Transfiguration indicates once and for all the error of this view. Jesus is not a way, but the way. "There is none other name under heaven . . . whereby we must be saved."

The Epileptic Healed Through Faith

Jesus was able to call forth in the sick a confidence opening them and their loved ones to the flow of celestial power which flushed out

the demons and left the recipients cleansed and whole. When missionaries are filled with the Holy Spirit, they are enabled to engender a similar trust and are similar results. When meeting needy ones whose faith is dilted with doubt, the God-inspired certainty of the missionary in the availability of the transforming power will tilt the scales on the side of efficacious faith. Even in everyday affairs a person with great confidence can kindle confidence in those about him, enabling them to do things they had not thought possible. How much more, then, can this be done when the source of assurance is the Holy Spirit of Christ embodied in his praying servants. If the missionary himself is uncertain and empty he can be of no more help than were the disciples in their prayerless attempt to heal the epileptic.

True Greatness

How slow the disciples were to learn even the rudiments of the way of the cross. They were motivated by competitiveness, each wanting a position superior to that of others. No wonder they had been unable to mediate healing faith to the father who both believed and did not believe. The Holy Spirit's power is love. Love is the longing to help others for their own sake with no desire for praise. The measure of a Christian's greatness is the degree to which his deeds are controlled by Christ's spirit. "By their fruits ye shall know them." Surrender unto service is subordination of self-will to the divine will; hence, is the way of the cross. There is no other greatness.

Often on the missions field the language of Spirit-inspired service will be heard more clearly than speech. One of the first converts God gave me when I was a missionary in Japan came in response to my efforts to help him learn English. At the time, I could say little more in Japanese than *ohayo gozaimasu* (good morning) and *arigato gozaimasu* (thank you); his English was too limited to understand my explana-

tion of the plan of salvation. He never, however, felt somehow the Holy Spirit's love for him in my attempts to teach him English. He was too shy to begin to read the Japanese New Testament I gave him. On the day of his baptism he told the church he first met Christ in the kindness of the foreign teacher who helped him with his English studies.

Who could want any greater "greatness" than to be used by Christ in such a way!

Dr. Callaway is currently serving as a missionary in Liberia.



Planning the Bible Study Group Meeting

Rachel Merrill

Study Session

1. *Understanding the Aim*
For several months our study of Mark has shown us how Jesus taught his disciples to minister by being their example in word and deed. In this study he begins to prepare them for the difficult time of his death and resurrection. After study of this material, we should have an understanding of the truths Jesus presented his disciples and an understanding of the difficulty they had in comprehending these truths.

2. Choosing Learning Methods

Since issues covered in Mark 8:1 to 9:13 are best understood in relationship to Jewish tradition, make assignments in advance. For Mark 8:31-38 have one member research the Jewish beliefs about the Messiah. In her report to the group she should relate these beliefs, showing how Jesus' actions differed from those traditionally expected. Lead the group in a discussion of the difficulties this situation presented to the disciples.

Another member should research the background of Mark 9:1-13, especially considering the relationship of Elijah to the coming of the Messiah. Present this material, emphasizing the idea that Jesus was gradually teaching even though the disciples could not yet understand. Emphasize how the transfiguration showed God's approval of Jesus and his teachings. Then use the Bible study comments on the preceding page to illustrate how all these verses relate to the Christian mission today.

To study Mark 9:14-29, compare this healing incident to those recently studied. Point out how the element of faith was lacking in the disciples. After his anguish in verse 19, how did Jesus respond to the situation? Use the Bible study comments of the preceding page to discuss the role of faith in the effectiveness of missions today.

For a study of Mark 9:30-50, list on posters or chalkboard the truths taught by Jesus in these verses. For example:

- Seek service over personal gain
 - Render service to those who need help
 - Realize God uses methods we may not understand
 - Kindness shown to Christians is rewarded
 - To sin it had; to cause others to sin is worse
 - Christians are to be a purifying, preserving, and enriching influence
- Select a panel in advance, asking them to discuss how these truths operate in our lives today.

3. Using Learning Aids

Bible study helps like William Barclay's *The Daily Study Bible* or a Bible encyclopedia are needed for background material on Jewish tradition. Posters or a chalkboard are needed to display the list of truths.

4. Evaluating the Study

Evaluate this study in light of your own experience. For an understanding of the disciples' problem, have each member search her life to find an instance

when something she had believed for a long time turned out to be incorrect. Have volunteers share their experiences and relate the difficulty they had in comprehending the new or corrected situation.

For an understanding of Jesus' teaching problem, ask each member to think back to a frustrating situation in which she had difficulty getting someone to understand a difficult or complex idea—perhaps helping a child to understand a concept like sharing. Ask volunteers to relate their experiences.

5. Planning for Follow-through

Prayerfully consider the truths Jesus taught in this study. Choose the one most difficult for you and resolve to work on it.

Pray for an increase in understanding in your own life and in the lives of others.

Look for places of service without thought about personal glory.

Study your church and determine whether leadership is synonymous with service or personal recognition. Pray about any of your personal habits that might be a hindrance to others.

Related Activities

Call to Prayer. Choose several of the verses in the Scripture passage for study to be related to specific prayer requests for the missionaries listed on the calendar of prayer. Type a verse, a prayer request, and a missionary name on an index card for each member. In a period of silent prayer, ask members to pray for the assigned missionaries.

Preview Baptist Women Meeting. Invite members on a trip to Puerto Rico. From your local travel bureau obtain information on flights that your group might take. When you have relayed this information, tell members that a less expensive trip might be planned to the Baptist Women meeting in May to study Puerto Rico.

Mrs. Thomas Merrill is a homemaker from Birmingham, Alabama.



AN ORDINARY WOMAN

Nora Blalock is an ordinary woman. She does her laundry on Monday and Irons on Tuesday. Ironing is a breeze with permanent press fabrics. So Tuesday afternoon is free for other activities. That's when Nora holds her coffee dialogue. Having the neighbor women in to discuss Mark is quite an extraordinary experience for Nora. Because of this Tuesday afternoon experience, her weeks have become quite extraordinary, too.

If you're an ordinary woman who would like a few extraordinary experiences, start a coffee dialogue in your neighborhood. *Leading Coffee Dialogues* will tell you how. See WMU order form, page 48, for more information.



Books for Missions Reading

What's It Like to Live in Another Country?

Session 1: Living in Europe

Shirley Forsen

Ask: What conditions in Europe have influenced human rights and religious liberties?

Introduction

Where is the center of Roman Catholicism today? Where did Hitler and the Nazi regime primarily rule? In what continent, with no Communist states before 1916, do one-half of the people live under Communist governments? The answer to all three questions is Europe.

What has been the effect of Catholic, Nazi, and Communist power struggles on human rights and religious liberties? First of all, Catholicism became the religion of thousands of people in Europe. And as the religion became more and more traditional, people were given fewer and fewer choices to make in their churches. As infants, they were baptized into the church. As children, they were taught the Catholic dogmas which were defined by the Council of Trent in 1563. These dogmas were to be promulgated by the pope and not to be annulled by any authority. They could be reinterpreted, but this was not done until 1950.

In France, the Nazi regime abolished rights and religious liberties of Jews and certain Frenchmen. When the Nazis occupied France, Jews were

made against all "foreigners" living there, most of whom were Jewish. Every Jew had to have "Jew" stamped on his identification and food ration cards. All possessions could be taken from him. Then he could be interned in a horrible camp. Some exceptions were made as to who would be sent to these camps. But many times children, the sick, and the elderly waited in despicable barracks, only to be piled high into trucks to be taken to a cremation oven.

There are some demands of Communism to which there can be no resistance. First, the individual is important only for what he can do for the party. Second, the word of the party is the singular truth. Third, service to the party is the one standard for all behavior. The people become puppets, ready to obey any order. This is their honored duty.

Books for Reading and Study
Hidden Rainbow by Christmas Carol Kauffman (Moody Press, 1963) \$1.35*

God's Underground edited by Emile C. Fabre (The Bethany Press, 1970) \$3.95*

Behind the Wall by Robert E. A. Lee (Wm. B. Eerdmans Publishing Co., 1964) \$3.50*

Materials available free from Foreign Mission Board Literature, P. O.

Box 6597, Richmond, Virginia 23230.
Map of Europe
Leaflet, "Baptists in Germany—Breaking through Walls"

Hidden Rainbow is a true story told by the Oleah family to the author. This family had lived in Yugoslavia in the early 1900's, but had come later to America. Their hidden rainbow, God's providence and care, arched from Yugoslavia to the United States.

John and Anna Oleah were a young Catholic couple. Being poor vegetable farmers like the others in their community, they worked hard to support themselves.

One evening an unexpected visitor, an evangelical missionary, came to their house. They became uneasy by his presence in their home and his offer to give them a New Testament.

The missionary's words from the Bible kept going through Anna's mind. She wanted to talk more with the missionary. Taking a New Testament secretly, she and John read it and decided to accept Christ in faith, no matter what the cost.

The remainder of the book recounts the antagonism of the community, the problems brought by war and poverty, and the Lord's guidance through the trials the young couple faced.

God's Underground is a book of

true accounts written by several members of CIMADE, a group of French Protestants who risked their lives to help both French and Jewish people in prison camps.

Most of these people had done absolutely nothing to make the government suspicious of them, but the treatment they received was inhuman. Many of them starved to death, and more would have if it had not been for CIMADE. A bar of soap was a rarity, and prisoners fought over the lid of a tin can to heat a little bit of food over a fire. Late at night people were jerked out of bed to be taken to their deaths.

CIMADE members did whatever they could to let these people know that someone cared about them. They hunted and begged for food, held religious services, and worked into the wee hours in the morning. Often they volunteered to ride in the trucks with the condemned as far as they could go. Ways were planned to get prisoners to Switzerland. In doing these things some were arrested and condemned to die.

The third book, *Behind the Wall*, is documented with actual observations of the author when he traveled throughout Germany.

The main character, Werner Hirt, is a young businessman in West Germany who decides to date a girl in East Germany. He is a nominal church member, and she is a very devoted member of the Communist party. When Lise decides she wants to leave the party, she confesses to Werner her desire to escape.

On Werner's second trip to see Lise, the authorities suspect him of being a spy. He is stripped, searched, and interrogated. Not finding any evidence, they permit him to enter East Germany again. He not only wants to see Lise, but he also plans to talk with a daughter of his West German neighbor. He has information about a plan for her escape with her children.

Frau Spier, the neighbor's daughter, is the wife of a former doctor. He had stayed to work in the hospitals

because so many other doctors had left, but he died of a brain tumor. Frau Spier had lost all hope of ever seeing her loved ones again and lived in constant fear of the authorities. Because the children did not want anything to do with the youth Communist organizations, they were ridiculed at school and given special work assignments that kept them up late at night. They were also refused further education in the higher schools.

The women, full of faith, decided to go through with plans to escape, realizing the limited possibilities of success.

Approach to Study

These books lead themselves to improvisations. For *Hidden Rainbow*, one member might pretend she is Anna Oleah and tell her life story. She should emphasize the influence of Catholicism. Or several members might like to act out some of the dramatic scenes in the book. Chapters might be assigned to members for dramatization. Costumes and properties would add to the effectiveness of the presentation.

Before the presentation, ask the group to listen for ways that Anna's life was affected by Catholicism. After the presentation, list and discuss how family members were affected spiritually, socially, and economically.

Discuss Baptist progress in Catholic countries in Europe. For information see "Know Your Baptist Missions '73" (available after March 15, free upon request from Foreign Mission Board Literature, P. O. Box 6597, Richmond, Virginia 23230) and the 1972 adult Graded series book, *Europe . . . A Mission Field?* (available from Baptist Book Store) by J. D. Hughey.

To present *God's Underground*, a number of members could act as if they were members of CIMADE and were writing letters to the editor of the book.

After the presentation, discuss the laws made primarily against the Jews. What human rights and religious liberties were violated?

Discuss the following question from the book: "To be the people of God is decidedly not to have a shelter out of reach and a resting place here on earth in green pastures. It is to advance into the midst of pain and injustice, hands and heart dirty, and voluntarily in communion with those who are oppressed."

Discuss what progress Baptists have made in France and other Protestant countries in Europe. For information see "Know Your Baptist Missions '73" and *Europe . . . A Mission Field?*

To present *Behind the Wall*, two women might impersonate Lise and Frau Spier. They could tell their stories, emphasizing the effect of Communism on their lives.

Before the presentation, ask the group to list demands on individuals made by Communism. Discuss how rights and liberties are violated.

Discuss the progress made by Baptists in European Communist countries. For information see "Know Your Baptist Missions '73" and *Europe . . . A Mission Field?*

Related Activities

Call to Prayer. Distribute map outlines of the world (see WMU order form, page 48). Ask members to write the names of missionaries on the prayer calendar in the appropriate countries. Then, lead members in sentence prayers for the missionaries listed.

Preview Baptist Women Meeting. Members studying the book *Isle of Enchantment* next month will be particularly interested in the Baptist Women meeting for May. *Isle of Enchantment* is a collection of stories about typical Puerto Ricans. The Baptist Women meeting will also emphasize Puerto Rico. Members will learn the importance of seeing life from the national's point of view. Encourage members to select *Isle of Enchantment* for reading and to attend the Baptist Women meeting featuring Puerto Rico.

Miss Forsen is a public school teacher in Independence, Missouri.



Prayer Groups

Trinidad

Gladys Weaver

Baptist work in Trinidad is carried out by the Baptist Union of Trinidad and Tobago. British Baptists have had missionary efforts in Trinidad; Southern Baptists have cooperated with them since beginning work there in 1962.

The Trinidad Baptist Mission (organization of Southern Baptist missionaries in Trinidad) is responsible for the work of Southern Baptist missionaries in Trinidad and also for developing mission efforts on the other English-speaking eastern Caribbean islands. Antigua, where one Southern Baptist missionary family is now living, is an example of mission effort on another Caribbean island.

New Theological Training Program

Beginning this year, a new program of national theological training will be started by the Baptist Union. Prior to this year, local preaching and pastoral training was carried out through the Trinidad Baptist Mission's training institute, the St. Andrew's Presbyterian Theological College, and a preacher's class in one association.

Because all three used different texts, methods, and approaches, there was no single required standard for preachers and pastors. Many of the men were unable to attend because of the distance, additional employment, or the educational requirements

for entrance. The new system will make a standardized program of training available to almost all pastors. One goal of the new program is to reach more of the church leaders in the country areas, where the majority of Baptist churches are situated.

Under the new system, tutors, both Southern and British Baptist missionaries, will go out to the students, taking them the necessary texts and study guides. After explanation, the material will be left with the student for his own study. This is done in an effort to help the student to think, read, and study for himself and to develop his own abilities.

Students will be required to attend six general meetings a year for assessment of previous work and assignment of new work, to hold speech and sermon classes and do other practical work which can only be done in a group, and to provide fellowship and devotional help for students.

Funds to print the first study guides and to establish a library for use of the students are priority needs. A library is of utmost importance since the cost of reference books and textbooks makes it virtually impossible for the students to own them. Reference books will be housed in a central place and taken to the students by the tutors.

Other Training Programs and Existing Work

Another training program to be implemented as soon as possible is one to train nationals and missionary personnel of Trinidad and all the Caribbean in the first points of radio and television work for development of a mass media ministry. A specialist in this field is being sought to head the training program.

Missionary Edward Laughridge presently serves as market representative for the Baptist radio and television programs in Trinidad and the eastern Caribbean and serves as director of a Bible correspondence course for all the eastern Caribbean islands. Presently there are 2500 enrolled in the course.

A recording studio is being built in Port-of-Spain. As soon as it is completed, Mr. Laughridge will produce and direct local Baptist radio programs.

Other means of strengthening national Christians are crusades, evangelism clinics, and conferences. Under the leadership of Reginald Hill, director of evangelism for the Baptist Union, simultaneous crusades were held in 36 churches and missions in March 1972. Forty-five evangelists and singers from the States assisted

in these crusades. In July 1972, Sunday city crusades were held in Port-of-Spain and San Fernando, the two largest cities in Trinidad.

Missionary David Martin is serving as director of stewardship for the Baptist Union. He leads stewardship clinics in churches, at camps, and retreats. Mrs. David Martin serves as an instructor in the religious instruction period in the public schools. The government allows one hour per week for the children to have religious instruction. These hours are open to anyone who will teach them.

Women's work closely follows that of the British Baptist women's organization, since the Baptist Missionary Society of London originally assisted in this work. Today a Baptist Missionary Society lady directs the work. Ties at home keep the women from participating fully. They, like many women, however, are beginning to seek their freedom from domestic ties.

Missionary wives, while seeking to maintain a home and see to family needs, still find time to serve in various places of leadership in the local church.

Preparation Period

Understanding the need and value of intercessory prayer should be basic to every member of a prayer group. Before you begin the session on Trinidad, have the group read the section in the *Prayer Group Guide*. "Read About the Need for Intercessory Prayer," pages 7-8 (see WMU order form, p. 48). Have the group answer silently the questions on page 8 and then together define intercessory prayer, using the material suggested on page 8.

The Prayer Experience

The aim of this prayer experience is to gain insight into the mission work in Trinidad, to intercede by name for the missionaries who serve there, and to pray for answers to specific needs.

Prepare a montage of bright colored pictures depicting the various

aspects of life in Trinidad. In the center of the montage, place a picture to represent a national Christian of Trinidad with a missionary beside him.

Ask one woman to give some background information on the work in Trinidad (available in a pamphlet, "Trinidad & Tobago, Islands in the Sun," free upon request from Foreign Mission Board Literature, P. O. Box 6597, Richmond, Virginia 23230). Ask one or two women to sum up the current work in Trinidad and the needs of the work.

At the conclusion, call on volunteers to list several specific prayer needs they heard. Explain that you will have a period of directed prayer in which a list of specific prayer needs will be given, with time between each for silent prayer. Encourage the women to pray believing that God will hear and answer, and close with a prayer of thanksgiving for what is being done in Trinidad.

As you pause today to pray for the mission work in Trinidad, pray by name for the missionaries serving there—Reginald and Mary Ellen Hill, Gayle and Sylvia Hogg, all in San Fernando; Edward and Frances Laughridge, David and Sara Martin, and James and Barbara Spaulding, all in Port-of-Spain.

Pray that God will use these missionaries to strengthen and train the national Christians to assume places of leadership.

Pray that God will reveal his clear truth to the people of Trinidad, that they may be set free from confusion and fear.

Pray that the young people who are already Christians might remain faithful and be challenged to witness to their friends.

Pray that as the new spirit of woman's liberation emerges, with it will come a new commitment to serve Christ faithfully. Also pray that the true liberation may be experienced as more Trinidadian women come to know sins forgiven and a new life in Christ.

Pray that the Christians of Trinidad will develop a concept of Christian

stewardship of possessions so that the work there may progress and develop.

Pray that there will be national pastors called from among the Christian men, and that they will have the courage and stamina to continue their theological education in order to lead their own people more effectively.

Pray for the recording studio that it may be a means of great witness for Christ in the eastern Caribbean.

Pray that there might be a clearer and deeper understanding between the national Christians and the missionaries who seek to work with them.

Thank God for victories won in Trinidad in the midst of hostility and confusion.

Related Activities

Direct prayer group members to choose a time when all can pause daily during the next month to pray for the missionaries in Trinidad, calling each by name and praying for the specific requests named in the material.

Call to Prayer. Tie a length of gold ribbon around the middle of a globe. On slips of paper, write the name, area of work, and place of service of missionaries on the prayer calendar. As the slips of paper are read by individual members, pause for prayer and then attach the paper to the ribbon with pin or tape. Explain that as we intercede for missionaries, we encircle the globe with a golden cord of concern.

Preview Baptist Women Meeting

One of the greatest prayer needs of missionaries is the ability to see life through the eyes of the people with whom they seek to share their faith. Missionaries in Puerto Rico have learned that to share their faith effectively they must use structures which reflect Puerto Rican attitudes. Come to the Baptist Women meeting and see how missionaries seek to use Puerto Rican Christian leadership in outreach and worship situations.

Mrs. Billy Weaver is a homemaker from Navasota, Texas.



Mission Action Groups Determining When Referral Is Necessary

Anne Davis and Betty Guthrie Dawson

Referral is an enabling process through which persons with defined needs are made aware of and helped to utilize professional resources within the community.

In determining how your group will use the process of referral, define the specific types of helping which your mission action group is deeply committed to and is able to provide in a consistent, goal-directed manner. Next, review the knowledge your group has of your community and its recognized needs. This knowledge should be matched with an awareness of the resources within your mission action group, your church, and your church community.

Once you know the needs and the internal resources available, the points at which the two complement each other should be the specific types of service your mission action group will render. Having defined these priorities will serve as a criterion by which your group can assess all requests for help. This assessment will determine which requests can be handled by your group and which require referral.

Some requests for help will obviously fall outside of your service priorities and resources. For example, the need of a family for long-term

income maintenance will likely be beyond the financial capabilities of one church. In such a case, it is readily apparent that outside help is necessary. Other requests for help will not be so easily categorized. In many cases it is only after significant involvement over a period of time that the helper becomes aware of the severity or complexity of a problem which demands more resources and expertise than is available in the group.

There are several red flags which are indicators that referral is needed. Often a member must rely upon feelings—if she feels frustrated, helpless, at the "end of her rope," the flags are waving.

There is yet another aspect of referrals that needs to be discussed. Often in referrals the person making the referral maintains a simultaneous and complementary helping relationship after the referral is made. In the instance of an aged person who needs skilled nursing care, the mission action group may continue to visit the aged person, taking care of such items as letter-writing, brief outings, and errands. This service must be an integrated part of the agency's total plan for the aged individual, and this type of relationship should be worked

out with agency personnel. The agency possesses, by virtue of community sanction and for legal actions, special knowledge and special skills which give them a different kind of authority and responsibility than that usually assigned to a voluntary helper.

Because society is complex, no consideration of the process of helping dare omit recognition of the legal implications inherent in many situations encountered in attempts to help people. These legal implications are obvious in areas of drug abuse, juvenile delinquency, and prisoner rehabilitation. Less obvious implications exist in the area of working with minors. A fifteen-year-old girl runs away from home and appears on the doorstep of a church member who has known her through a church activity. The girl states that her father is drinking heavily and she is afraid to go home. She wants to stay overnight and refuses to let the church member contact her parents. If the girl is allowed to stay and the parents or juvenile authorities are not contacted, the well-meaning helper can be legally charged, in most states, with contributing to the delinquency of a minor.

Another nebulous area has to do with the law regarding the aged. An

older person is discovered living alone with no family. This person is unable to adequately care for himself. Before trying to secure any type of care for this individual outside his home, the helper should find out her state laws regarding protective services for the aged.

The helping process is both profoundly complex and ordinarily simple. It calls for love, compassion, mercy, and hard realism—a combination characteristic of Jesus.

Exercise I

Many mission action groups will have already taken an in-church survey of their resources. If this has not been done, have the women plan a short questionnaire to collect the names, addresses, phone numbers, and areas of expertise of those members in the church with special training or experience (for example, lawyers, doctors, teachers, social workers, etc.). This information will provide human resources to call upon when referral is needed.

Exercise II

Invite a lawyer, a social worker, a health department official, and a

pastor to form a panel. Ask this panel to address itself to the question of determining when referral is necessary. Ask each group member to be prepared to share a specific instance out of her own mission action experience in which she felt a referral might have been appropriate. The panel may react to these life situations.

Exercise III

Spend the mission action group meeting in a sharing time in which members exchange experiences related to past referrals. Include in this discussion both positive and negative experiences. Try to determine why experiences were positive or negative.

Secondly, ask members to restate those things they have decided to do. Then ask them to outline the problems they may encounter, showing the possibilities of referral.

End the meeting with a discussion of the theological basis for the referral process.

Related Activities

Call to Prayer. Tie a length of gold ribbon around the middle of a

globe. On slips of paper, write the name, area of work, and place of service of missionaries on the prayer calendar. As the slips of paper are read by individual members, pause for prayer and then attach the paper to the ribbon with pin or tape. Explain that as we intercede for missionaries, we encircle the globe with a golden cord of concern.

Preview Baptist Women Meeting. One of the greatest prayer needs of missionaries is the ability to see life through the eyes of the people with whom they seek to share their faith. Missionaries in Puerto Rico have learned that to share their faith effectively they must use structures which reflect Puerto Rican attitudes. Come to the Baptist Women meeting and see how missionaries seek to use Puerto Rican Christian leadership in outreach and worship situations.

Miss Davis is assistant professor of social work education at the Southern Baptist Theological Seminary. Mrs. Dawson is a psychiatric social worker at the Tennessee Psychiatric Hospital and Institute.

Do you ever wonder about the best way to share your faith with the persons to whom you minister?

Faith Sharing in Mission Action

is designed to help you wonder.

Faith Sharing in Mission Action is available from WMU only. Use the WMU order form, page 48, to order your copy today.





Margaret Bruce

Midyear Progress Report



Six months of the 1972-73 WMU year are over and the Baptist Women midyear progress report is due. By April 1 your report should be given to the Baptist Women director or to the WMU director if there is no Baptist Women director.

The midyear report blank will be found on page 9 of the Baptist Women Record and Report Book.* Other helpful materials in making your report are the Baptist Women Group Record and Report Book,* the Baptist Women Officer Plan Book,* and the WMU Year Book 1972-73.* Check the annual planning sheets in the WMU Year Book which you used last fall. How well have your plans been carried out? What is your evaluation of the first six months

of work in your Baptist Women organization? You may want to consider using these questions as your officers council checks on the achievement guide:

1. Have Baptist Women study sessions been interesting ☐ dull ☐ informative ☐ challenging ☐?
2. What was the response to the mission study projects: *Europe—A Mission Field?* good ☐ fair ☐ poor ☐; *No Man Goes Alone* good ☐ fair ☐ poor ☐?
3. Has member participation in mission action been good ☐ fair ☐ poor ☐?
4. Was member involvement in weeks of prayer for foreign missions good ☐ fair ☐ poor ☐? home missions good ☐ fair ☐ poor ☐?
5. Has member participation in *Each One Bring One*, *Cultivate One* been good ☐ fair ☐ poor ☐?
6. Has attendance at meetings been (organization) good ☐ fair ☐ poor ☐? (group) good ☐ fair ☐ poor ☐?
7. Has leader training participation been good ☐ fair ☐ poor ☐?
8. Which recognition do we expect to achieve by September 30 merit ☐ advanced ☐ distinguished ☐?

The Prayer Retreat 1972-73 pamphlet* points up the 1972-73 WMU emphases—enlistment and enlargement and witnessing through mission action.

The pamphlet suggests a five-fold purpose for 1972-73 prayer retreats: (1) to deepen understanding of the meaning of a person's involvement in missions; (2) to realize a deeper motive than enrolment in an organization as a basis for helping another to join in mission study, mission action, missions praying and giving; (3) to recognize that witnessing is an integral part of mission action; (4) to see that we may need to plan with deliberate intent to witness naturally through mission action; (5) to pray believing that God can use us effectively in missions causes as we put ourselves in the mainstream of his purposes for all men.

The prayer retreat pamphlet is a must for the person(s) responsible for planning a prayer retreat. It suggests a theme, various schedules, follow-through, and resources for songs, Bible study, discussion groups, and prayer.

Prayer Retreat 1972-73



Cooperative Program

April 15 has been designated by our denomination as Cooperative Program Day. This special emphasis is an effort to inform Southern Baptists of their cooperation in providing the financial resources necessary to fulfill Christ's command to go into all the world and make disciples.

What should Cooperative Program Day mean to your Baptist Women organization? It can be an opportunity to communicate the relationship of the Cooperative Program to missions advance.

Talk with Sunday School workers about the possibility of having a Cooperative Program presentation. The Cooperative Program play *I'd Give Anything** could be used.

Faith Sharing in Mission Action

As follow-through to the Baptist Women study during April, May, and June there is a curriculum supplement called *Faith Sharing in Mission Action*.* The purpose of the booklet is to extend the learning begun in these meetings and to relate that learning to actual witnessing through mission action. It will be helpful if each member can have her own booklet. These should be ordered in time to give them out at the April meeting.

The material in the booklet is divided into three sections and each section deals with a concept taught in the corresponding Baptist Women study material. The first section (April's study topic) is entitled "Developing Sensitivity to Persons." The concept is stated, then various mission action situations are given and members are asked to write out their response to each situation. After this exercise, the member compares her responses to the analyses given in the booklet. The situations and the analyses are designed to stimulate thought. The second section of the booklet relates to the May study topic "Seeing Life from the Other Side" and the third section to the June study topic "Relying on the Holy Spirit."

The booklet will help members share their faith as they engage in mission action.

Other materials which will help with faith sharing in mission action are *Persons, Not Things*, *Principles of Mission Action*,* mission action group guides,* and *Mission Action Projects Guide for Baptist Women and Baptist Young Women*.*

Begin a three-month campaign for ROYAL SERVICE subscriptions in your missions groups. Challenge groups to encourage each group member to subscribe to and read ROYAL SERVICE. In July, plan to recognize at the Baptist Women meeting the missions group gaining the largest percentage increase in subscribers. Recognize groups with 100% subscribers, too.

Take a Giant Step

CULMINATING "EACH ONE BRING ONE, CULTIVATE ONE"

An enlistment tea is one way of culminating the "Each One Bring One, Cultivate One" plan. The following ideas may help new members and prospects become more aware of Baptist Women member responsibilities.

Invitations—On cut-out umbrellas write:

"Rain or Shine Come
and learn how
April Showers bring flowers"
Time

Decorations—Use the phrase "April Showers Bring May Flowers" on colorful placards placed around the room. You may want to hang gaily decorated umbrellas from the ceiling and on the walls. Display Baptist Women activities on the umbrellas. These may include the Baptist Women Member Handbook Study-Party, the study of *Europe—A Mission Field?*, the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering, the study of *No Man Goes Alone*, the Week of Prayer for Home Missions and the Annie Armstrong Easter Offering, and WMU Focus Week activities. On the serving table have little Japanese umbrellas mixed with spring flowers.

Food and favors—Serve your favorite punch and cupcakes or cookies, mints, and nuts. For favors use small Japanese umbrellas with small Baptist Women seals* attached to the handles.

Music—Use background music such as: "Singing in the Rain" and "April in Paris."

Entertainment—Have new members tell something they have learned about Baptist Women from the cultivation plan. You may want to designate

this as "Showers Bring Flowers" emphasizing the showers of good things Baptist Women has to offer members. Have someone report on the article appearing in ROYAL SERVICE each month, Dimensions in Membership.

Officers Council

What is planning? Planning for Baptist Women is the process of determining actions necessary for accomplishing the organization's purposes and goals. Planning is answering such questions as What? When? Who? How?

The two kinds of planning to be done in Baptist Women are annual and regular planning. Look at your WMU Year Book 1972-73,* pages 35-46, and review the plans you made in annual planning. How effectively have the plans been carried out during the past six months?

It is now time for the officers council to plan in detail the work to be done in April. Here are items to include in your agenda for your regular planning for April:

- April organization meeting
- Mission action to be conducted
- Prayer retreat
- Enlistment activities (tea or other social occasion)
- Baptist Women Achievement Guide
- Report to Baptist Women organization
- Call to Prayer
- Reports of officers
- Reports from Baptist Women council or WMU council

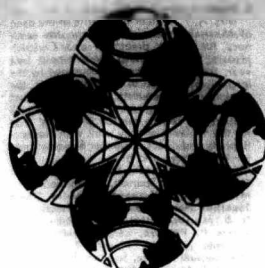
*Order from Baptist Book Store or WMU. See WMU order form, page 48.

*Available from Woman's Missionary Union only.



HAVE YOU EVER WONDERED?

Have you ever wondered what it would be like to live in Lebanon? Appalachia? Portugal? Oregon or Washington? Wonder no more! The May issue of ROYAL SERVICE will take you on an arm-chair journey to each of these places. You'll meet new people and learn what Baptists are doing.



Call to Prayer

Hermione Jackson

1 Sunday John 10:7-18

For ten years, Herbert D. Billings has served in Guatemala. In addition to his work in general evangelism, he is treasurer of the Mission, director of the Baptist Book Store, and teacher of New Testament in the Guatemala Baptist Theological Institute. He requests prayer for the young people that he is training for church-related vocations and for responsibilities in the book store operations. He also requests prayer for himself as he tries to make God's word live for the leaders of the future in Guatemala.

Herbert T. Gravel, Spanish, Puerto Rico
Mrs. Kersey L. Hoffman, National Baptist, Texas

Mrs. James Hama, Indian, New Mexico
Donald S. Howell, deaf, Florida

Mrs. James A. Reid, church extension, Nevada

Mrs. Robert S. Rodriguez, Spanish, Texas
Robert G. Thompson, Christian social ministries, Alabama

Mrs. Frank Venable, Indian, Oklahoma
Mrs. Larry G. Wilkerson, Spanish, Puerto Rico

Harborn B. Williams, business administration, Guatemala
William J. Dames, religious education, South Brazil

J. Wayne Fuller, education, Lebanon
Mrs. John M. Wilkes, home and church, Texas

2 Monday John 8:1-12

In Peoria, Texas, Raul Ortiz ministers to Spanish-speaking people. He is one of 600 persons who serve the largest foreign language group in the United States. Pray for him and for others who minister in small out-of-the-way places. Pray that they will be kept from discouragement and that they might feel themselves a part of a larger body of laborers.

Daniel M. Castro, Spanish, Texas
Maris Hernandez, Spanish, California

S. L. Leach, retired, Oklahoma
Kenneth Newman, pastor, Hawaii

Paul Ortiz, Spanish, Texas
Mrs. Jimmy O. Sanchez, Spanish, Texas

Mrs. John A. Sherrill, retired, China, Philippines, Korea
Mrs. James O. Brundage, home and church, South Brazil

Mrs. Loma Jackson is a homemaker in Birmingham, Alabama.

ROYAL SERVICE • APRIL 1973

Mary Poe, education, Nigeria
Robert N. Smith, doctor, Rhodesia

Mrs. Barbara E. May, home and church, Chile

S. McIlhenny, Jr., music, Hong Kong
Mrs. Kenneth R. McIlhenny, home and church, Gona

Mrs. E. Richard Brad, home and church, Mexico
Sue Woodruff, nurse, Indonesia

3 Tuesday John 1:1-17

Robert M. Brindle has served as pastor in South Burlington, Vermont, for six years. His prayer requests are that God may grant a fruitful ministry among the area's 7,000 college students, that the mobile library-book store to the rural and mountain villages will be an effective witness; and that a church-type program in the Springfield area will reach the unlisted. Out of a population of 12,000 persons, fewer than 2,000 attend any church.

Robert M. Brindle, pastor, Vermont
Mrs. Jim Tarras, Spanish, Texas

James C. Bridges, student work, Mexico
Mrs. Evelyn B. Brown, home and church, Saragat

Raymond V. Lindholm, education, Ethiopia
Miss A. Llewellyn, music, Togo

Mrs. E. Carter Morgan, home and church, Hong Kong
George Odom, preaching, South Brazil

Ray P. Starnes, publication, Italy
Charles D. Whitson, English-language, South West Africa

4 Wednesday John 1:44-51

Lost of homes was one of many problems facing refugees of Bangladesh. Tom and Gloria Thurman feel that building houses was a vital contribution to life in Bangladesh. A thousand have been erected. The Mission furnished roofs and frames while families assumed the responsibility for the walls. Pray that these will be homes where Christ's love dwells.

Mrs. Carol C. Cohen, Jr., Spanish, Wisconsin

Isabel Galera, Spanish, Arizona
Mrs. Doris Hale, retired, Texas

Meek Inez Taylor, student work, Massachusetts

Mrs. Zack J. Deal, Jr., home and church, Colombia
Cecile L. Pas, preaching, Philippines

Mrs. Kenneth D. Glass, home and church, Philippines

Donald E. Hodge, preaching, Japan
Wilbert C. Hodge, English language, Venezuela

Mrs. Richard L. Lusk, home and church, Hong Kong

Shirley E. Soper, retired, Brazil
Mrs. Thomas E. Thorne, home and church, Bangladesh

5 Thursday John 3:1-11

Liberia is the only country in the world where the first lady serves as national WMU president. Missionary nurse and homemaker, Mrs. Lawrence P. Hardy requests special prayers for Mrs. William Tolbert in her varied WMU and state responsibilities. Pray also for Dr. Tolbert as he leads Liberia and extends his witness throughout the African world. Mrs. Hardy's activities include holding clinic at the pastor's training center, teaching first aid at national RA encampments and serving two days a week at the Liberian maternity center. The nurses and midwives at the center deliver over 400 babies per month.

Ruth Ray Carey, Indian, North Carolina
Mrs. Carol Beckwith, Spanish, California

Carl Vincent, Polish, Illinois
M. Dale Goss, preaching, Tanzania

Mrs. Lawrence P. Hardy, home and church, Liberia

Raymond L. Kuhl, education, North Brazil
M. Carl McCannell, education, Chile

Douglas E. Rieger, preaching, Laos
Teddy B. Savage, preaching, Zambia

Mrs. Sam T. Upde, home and church, Malawi
Mrs. Gene O. Wilson, home and church, South Brazil

Missionaries are listed on their birthdays. An asterisk (*) indicates missionaries on furlough. Addresses of missionaries are listed in Directory of Missionary Personnel, free from Foreign Mission Board Literature, 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.

Husbands come to WMU summer conferences, too. Why not bring yours this year. While you are in methods conferences, he can attend a Brotherhood methods conference, hear a missionary speaker, or think a new thought in the relaxed atmosphere of the conference grounds. He'll enjoy the morning Bible studies and the evening worship services. Share your summer WMU experience with your husband this year.

**WMU Summer Conference at Ridgescroft
August 9-15**

Reservations
Gloria Baptist Conference Center
Gloria, New Mexico 87535

or
Reservations
Ridgecrest Baptist Conference Center
Ridgecrest, North Carolina 28770

Dr. C. Penrose St. Amant is the new president of the Baptist Theological Seminary in Rueschlikon, Switzerland. He writes: "My prayer requests are in behalf of the students, faculty, and staff and for the wisdom and strength we need to carry out the purposes of Rueschlikon. These purposes involve the best scholarship directed toward providing Baptist leadership in the churches, schools, and the denomination, especially in Europe but also in many other places in the world."

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Mrs. Carol Wayne Shaw taught in the fields of art and elementary education in Texas. Her teaching helped inspire her for her present work of writing Sunbeam materials in the Salisbury area, she has responsibility for fourteen WARMU groups. One of the last U.S. women, a graduate of Sanyati Baptist School, is a member of one of her WMA's and director of Rhodesian GAs. Pray that others will be called out of the youth organizations to places of leadership.

Mrs. Robert H. Smith, church extension, Vermont.
L. F. Wernsdorfer, Spanish, Texas.
Mrs. George A. Goudier, Jr., retired, Indiana.
Rutha Crockett, education, Taiwan.
Mrs. Ruth J. Ross, home and church, Japan.
Mrs. William C. Porter, home and church, Guatemala.
Mrs. Carol Wayne Shaw, home and church, Rhodesia.
Mrs. L. E. Kibbough, home and church, Guatemala.

18 Sunday, Luke 17:27-38
Gerald W. Edwards is director of Christian social ministries for the Greater Baptist area. One of his responsibilities is for the Chelsea Colliery which has attracted 500 young people. He helped implement Chelsea's first day care center for 60 Spanish-speaking preschoolers. Other ministries in the area include a food co-op, senior citizens shopping-counseling-social activities, and regular church organizations and services.
Yodanis M. Aguilar, Spanish, Texas.
Mrs. Alejandro Devile, Spanish, Arizona.
Bobby B. Duffin, pastor, Hawaii.
Gerald W. Edwards, weekday ministry, Massachusetts.
Mrs. Rosalinda Guerra, Spanish, Texas.
Mrs. Penelope Melles, retired, Texas.
Mrs. Radcliffe Rojas, Spanish, Arizona.
George A. Torrey, church extension, California.

Robert E. Beery, preaching, Rhodesia.
Mrs. F. Glenn Henderson, home and church, Liberia.
Donald B. Kammendroppe, field representative, Spanish South America.

19 Monday, John 11:1-10
Mrs. John H. Wilmon, Jr. has come a long way from Camden, Arkansas. Her ministry work has been part of the world. Gaza, Israel, and Bangalore, India. Although two pre-teen children occupy much of her time, she also serves as a nurse in the Baptist hospital in Bangalore where her husband is a surgeon. The best approach to Indians is a demonstration in life and spirit of the meaning of Christian compassion. Pray that such compassion may be evident at Bangalore.

Mrs. Mary Jane Dume, Spanish, Texas.
Mrs. Floyd Lora Emswiler, Christian social ministries, Michigan.

Andrew Foster, retired, Louisiana.
Melva Jane Lightsey, Christian social ministries, Iowa.

M. L. McKay, Eskimo, Alaska.
Mrs. Nancy A. Palmer, Jr., Spanish, Idaho.
B. M. Treadwell, Spanish, New Mexico.
Darling Blunt, education, Colombia.
Jack William Kinsman, preaching, Laos.
S. Gene Ramsey, education, Colombia.
Mrs. John L. Riffey, retired, Brazil.
Mrs. Donald B. Turner, home and church, North Brazil.

Mrs. Charles W. Wiggs, home and church, Texas.

Mrs. John H. Wilmon, Jr., home and church, India.

17 Tuesday, John 12:20-31
Howard L. Shoemaker is a 4'3", 200-pound veteran of work in the Dominican Republic. After serving in Colombia and Mexico he was transferred to the Foreign Mission Board's request to the city of Santo Domingo in 1962. Through contact with a licensed ham radio operator during the revolution of 1965, he was responsible for the delivery of seven tons of medicine and 200 tons of rat poison. An American diplomat called him "the most influential foreigner in the Dominican Republic."
Mrs. Ray Mowry, Indian, New Mexico.
Thomas Howard Potts, mountain, Colorado.
Mrs. Ruth Smith, Spanish, Texas.
Mrs. William C. Porter, home and church, Guatemala.

L. Russell Mullins, doctor, Indonesia.
Howard L. Shoemaker, preaching, Dominican Republic.
Donald B. Watson, agriculture, Philippines.

18 Wednesday, Mark 14:22-25
Mrs. David W. King teaches in the Arab Baptist Theological Seminary just outside the city limits of Beirut, Lebanon. As the students graduate this spring, the prayer that is uppermost in the hearts of the missionaries is that they will return to serve among their own people. Many seek economic advantages in other types of work, rather than to serve their own country. Mrs. King requests special prayer for the pastors in small village churches who face discouraging circumstances.
Mrs. Fred Chubbuck, National Baptist, Alabama.

Joseph E. Lammiman, Spanish, Spanish.
Peggy S. Harman, Christian social ministries, New Mexico.
Cristobal Pano, Spanish, Texas.
Kennedy Rahaa, Baptist center, South Carolina.
J. Philip Cole, education, Liberia.
Mrs. David W. King, home and church, Lebanon.
Mrs. James C. Shilly, Jr., home and church, Equatorial Brazil.
Mrs. Rodney B. Wallard, home and church, South Brazil.

19 Thursday, John 17:1-18

As vice-president of the linguistic high school in Turin, Italy, Virginia Wingo is interested in much more than her administrative responsibilities and the teaching of English. She requests prayer that the missionaries, who are all above 40, may be able to communicate the gospel to those on the other side of both the generation gap and the language gap. Her theme will be a revival among the students, and that strong Christian teachers may be found to teach each subject.

Edmund Bagshaw, Czechoslovakia, Florida.
Mrs. B. M. Treadwell, Spanish, New Mexico.

Cecilia Rodriguez, Spanish, Texas.
James D. Searles, Spanish, Texas.
Mrs. B. M. Treadwell, Spanish, New Mexico.

Mrs. B. M. Treadwell, Spanish, New Mexico.
Mrs. Claude E. Searles, home and church, South Brazil.

Vernon M. Houldridge, Jr., preaching, Israel.
Virginia Wingo, education, Italy.

20 Friday, John 19:13-24
One third of the population of Uruguay lives in the capital of Montevideo, a hea-

vely hot city on the Atlantic. Uruguayan people are very religious and observant through college, as well as an observant social welfare program. In spite of this, it is a land of unrest and terrorism. Pray that the people will be able to live in peace and harmony in the government instead of in God. Mrs. Jack Wernsdorfer, education in Uruguay, through her home and church extension.

Phyllis Jones, Spanish, California.
John Johnson, Spanish, Texas.
Mrs. B. M. Treadwell, Spanish, Texas.
Mrs. S. P. Mikes, retired, Texas.
Mrs. Jack Wernsdorfer, home and church, Uruguay.

21 Saturday, John 19:38-42
The people of China are very observant and retired from China, Hawaii, Japan, and Brazil. Thank God for their abundant 135 years of service. Thank God that we may have a part in providing financially for their retirement years. Ask what we may do as concerned individuals for retirees who are in China. How China may be turned to Southern Baptist missionaries.

Way Jones, retired, Hawaii.
Mrs. L. E. Kibbough, home and church, Arizona.
Ada Fernandez, Spanish, Georgia.
F. Harold Mabey, Indian, South Dakota.
Mrs. Mary W. Wolford, Jr., Spanish, Florida.
Jorge T. Martinez, Spanish, Florida.
Vernon Mikes, superintendent of missions, New Mexico.
Elizabeth Lee Wooten, Christian social ministries, North Carolina.
Fred L. Howells, Jr., administration, South Brazil.

Mrs. Gayle A. Hagg, home and church, Trinidad.

Marion P. McCreed, business administration, Japan.

Samuel B. Banks, doctor, Hong Kong.
J. Leslie Smith, preaching, Indonesia.

Mrs. Ben M. Walmsley, education, Colombia.

Mrs. Ernest A. Sibley, home and church, Malawi.

22 Sunday, John 20:1-10
Robert E. Hall has been superintendent of missions for the southern portion of Ohio since 1958. An Alabama native, Hall went to Ohio in 1955 under the Home Mission Board Tentmaker program. For a year and a half he worked as an engineer in Wiloughby, Ohio, using his time to establish the Wiloughby Baptist Church. When the church could support a full-time pastor, Hall accepted that responsibility and pastored the church until his HMB appointment in 1958.

Robert E. Hall, superintendent of missions, Ohio.

James Hagler, retired, Florida.

John T. Hagg, superintendent of missions, Delaware.

Mrs. C. S. Boatright, home and church, Japan.

William L. Bess, home and church, Ghana.

Mrs. Wayne Logan, medical, Nigeria.

W. H. Hagg, home and church, Philippines.

Alan M. Sibley, student work, Kenya.

23 Monday, John 21:38-39
A homemaker and mother of three small children, Mrs. Gayle A. Hagg has many

responsibilities in Trinidad. Active in her church, she also teaches at the Baptist Girls Training Centre and serves as coordinator for student summer missionaries. She asks Baptist women to join her in prayer for the people of Trinidad. Pray that the people of Trinidad may be able to live in peace and harmony in the government instead of in God. Mrs. Jack Wernsdorfer, education in Uruguay, through her home and church extension.

Phyllis Jones, Spanish, California.
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Mrs. Gayle A. Hagg, home and church, Trinidad.

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Alan M. Sibley, student work, Kenya.

23 Monday, John 21:38-39
A homemaker and mother of three small children, Mrs. Gayle A. Hagg has many

24 Tuesday, John 9:24-35

One of the new independent countries of Africa, Togo is a neighbor of Ghana and was under French control until 1960. Maria G. Pratt reports that the Muslim people are difficult to reach for Christ. Family pressure makes it hard for them not only to become disciples but to remain faithful after they have taken a stand. He asks for prayer for the people of Togo.

Mrs. B. M. Treadwell, Spanish, Texas.
Mrs. S. P. Mikes, retired, Texas.
Mrs. Jack Wernsdorfer, home and church, Uruguay.

Phyllis Jones, Spanish, California.
John Johnson, Spanish, Texas.
Mrs. B. M. Treadwell, Spanish, Texas.
Mrs. S. P. Mikes, retired, Texas.
Mrs. Jack Wernsdorfer, home and church, Uruguay.

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Elizabeth Lee Wooten, Christian social ministries, North Carolina.
Fred L. Howells, Jr., administration, South Brazil.

Mrs. Gayle A. Hagg, home and church, Trinidad.

Marion P. McCreed, business administration, Japan.

Samuel B. Banks, doctor, Hong Kong.
J. Leslie Smith, preaching, Indonesia.

Mrs. Ben M. Walmsley, education, Colombia.

Mrs. Ernest A. Sibley, home and church, Malawi.

25 Wednesday, John 11:25-45
From New York state, Robert C. Ring writes: "We have many needs, but the outstanding need is for laborers. Due to the

mobility of Southern Baptists who come into our area, we have difficulty keeping places of leadership filled. We have stated our prayer in these terms, 'Lord, send us the families whom you need in Westchester County to carry on your work.' Pray that the Lord will bless our ministry to 35 Japanese families."

Mrs. Antonio C. Castillo, Spanish, Texas.
Roderick Rogers, Spanish, Colorado.

Robert C. Ring, pastor-director, New York.
Jerry B. Searles, superintendent of missions, Maryland.

Mrs. J. A. W. Smith, home and church, India.
Mrs. Richard M. Mase, home and church, Japan.


Mrs. Don C. Jones, home and church, Korea.

Michael J. Ledbetter, preaching, Mexico.
Mrs. Marion A. Mabley, home and church, Japan.

Mrs. Donald J. Richards, home and church, South Brazil.

26 Thursday, John 13:1-17
Prayers were answered for revivals in Israel last May. In Nazareth on the first Sunday morning of a revival, 22 young people responded to an invitation, and 131 others had come by the end of the week.

Ramallah, East Jerusalem, and Gaza reported 40 professions. Ben G. Register, Jr., requests prayers for these new Christians who need to grow spiritually. New believers' courses have been started, and visitation assignments have been made. Also pray



We Get Letters

Readers, we are delighted to know that your magazines have arrived. If they are in reasonably good condition we are overjoyed.

Our mailing policies have been hammered out in long years of trial and error. We must comply with postal regulations. We must make each package able to withstand dumping, bouncing, pounding, tossing, and mauling by postal equipment. If a package breaks open, or if its appearance misleads postal workers, you will not receive your order.

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- 20 copies or more are wrapped in a brown paper bag and tied with wire

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We wish things were different. We wish we could wrap to please each customer. But with almost a million subscribers you can imagine that prices would have to be drastically increased to accommodate special requests.

From Baptist Women President No. 1

"I know this is a small matter, but I always ruin my fingernails opening the package containing our thirty copies of ROYAL SERVICE. Do you have to tie the packages with wire?"

From Baptist Women President No. 2

"We have fifteen copies of ROYAL SERVICE sent to our current missions group leader. She has complained that the magazines come rolled up. Would it be possible for them to be packaged flat?"

for the new church development plans based on by the Mission.
Miss. Donald Chandler, associational services, California
Betha Edwards, Indian, New Mexico
Mona Jane Mason, Christian social minister, Louisiana
Miss. F. M. Manderson, retired, Texas
L. Harold Phillips, education, Japan
Ray G. Bagshaw, Jr., preaching, Israel
Bibba C. Smith, education, Indiana
Louise F. Webb, English-language, Singapore

27 Friday John 14:1-12

Mrs. Hugh Franklin Miller serves with her husband in Akron, Ohio. Mr. Miller is superintendent of missions for the Greater Akron Area. A former elementary school teacher, Mrs. Miller is the mother of three children. Pray for Mrs. Miller as she assists work in the area surrounding Akron, Ohio, and as she cares for her family.
Wayne Bailey, Indian, California
Santiago Garcia II, Spanish, Texas
Mrs. Hugh Franklin Miller, associational services, Ohio
Mona Jane Mason, Spanish, Texas
Mrs. Robert W. Meredith, home and church, Argentina

28 Saturday John 21:12-17

Lewis A. Miller works with young people in Tachung, a city in the central part of Taiwan. His students are Sunday School teachers and choir members in their churches on Sunday morning. In the afternoon, they often ride buses to a city an

hour away to teach in a branch Sunday School meeting in a public park. At night, back in Tachung, they distribute tracts and external invitations to church meetings.
Donald Chandler, superintendent of missions, California

Mrs. Howard S. Galy, Spanish, Texas
Lee Bruce Gregory, student work, West Virginia

Adel Hernandez, Spanish, Florida
Mr. Jose Luis Hernandez, retired, Texas
Mrs. Ellen Valente, Spanish, Texas

Mrs. Doug A. Bryant, home and church, Grand
David W. Mason, student work, Dominican Republic

Louis A. Miller, English-language, Taiwan
Mrs. Harold B. Balfour, home and church, South Brazil

29 Sunday Matthew 5:1-12
 Although the majority of New Mexico's 52,000 Indians still live on ancestral grounds, missions work was done in the cities or in areas adjacent to the reservations until 30 years ago. Navajos seldom respond to highly organized churches, preferring small, home-type fellowships in order to understand and meet the needs of these Indians, the HMB made Victor Kanabbe, a veteran Navajo pastor, director of the three-year course of study for Indian leadership at the Navajo Training Center.

Mr. Thomas Bates, Baptist center, Virginia
Frank B. Baraga, superintendent of missions, Wisconsin
Victor Kanabbe, Indian, New Mexico
Morris B. Ford, student work, Ecuador

Robert B. Hardy, preaching, Japan
Mr. L. E. Gaudin, retired, Argentina
Donald J. Edwards, preaching, South Brazil
Cathryn Smith, religious education, South Brazil

Mr. A. Stewart, business administration, Brazil
Miss Gail Vesperand, retired, Brazil

30 Monday Matthew 5:13-30
James P. Craigmye went to Beirut, Lebanon, in 1970 to study the Arabic language before going to Yemen as an evangelist. There he joined early missionaries Dr. and Mrs. James Young and others in this one hundred percent Muslim land. Craigmye is located in Taiz where medical missions had preceded the way. Pray that these missionaries will be able to share Christ's love and compassion in its million people who have never heard of him.

Mrs. Inez James, retired, Mississippi
Jeddie A. Lambuth, US-2, inner city minister, Indiana

Mrs. Kenneth W. Mallon, associational services, Illinois
Mrs. Truett Smith, National Baptist, Florida

Mrs. Jack Eugene Smith, church extension, Pennsylvania
Thomas S. Sullivan, business administration, Hong Kong

James P. Craigmye, preaching, Yemen
Ray A. Reuber, preaching, North Brazil

Raymond B. Humphrey, business administration, Zambia
Mrs. Carol A. Veech, Jr., home and church, Bahamas

Gary B. Miller, preaching, Tanzania

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WOMEN COME IN THREE KINDS:

those who lead others forward, those who merely mark time, and those who hold others back. Sacajawea led others forward. An Indian woman, she led Lewis and Clark through the wilderness to the Pacific coast and the discovery of Oregon country.

Baptist Women who go to Portland for the WMU Annual Meeting share the heritage of Sacajawea and her kind. Such Baptist Women are the kind who lead other women forward in mission support. Join them in Portland on June 10-11. And while you are there visit the statue of Sacajawea in Washington Park.

Secure hotel reservations by writing the Portland Convention Bureau, 824 Southwest 5th Avenue, Portland, Oregon 97204

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DEAR PASTOR



More and more churches are realizing the importance of sending their newly elected officers and leaders to a training conference at Glorieta or Ridgecrest. Many times churches provide financial assistance for elected leaders to attend such a conference. It is proving to be a worthy investment in many areas.

A special week, geared to the needs of WMU officers, leaders, and members, is held at both conference centers.

During the week women will hear both home and foreign missionaries tell of the work they are doing in various areas of the world. They will emphasize the importance of the prayer support as well as the financial support of members of the missions organizations in churches. Their messages will set the tone for the 1973-74 WMU emphasis which is mission support.

Methods conferences introducing the 1973-74 plans and materials will be conducted each morning. Conference leaders who are actively involved in the work of the organization will be sharing their insights with the conferees.

Afternoon features include the teaching techniques for the 1973-74 adult foreign and home mission Graded series books, associational workshops, problem solving sessions, and "extras" for age-level leaders.

Sunday at Glorieta will feature Dr. Kenneth Chafin, pastor, South Main Baptist Church, Houston, Texas. Sunday at Ridgecrest lists Dr. Jesse Fletcher, Foreign Mission Board, as main speaker. Both are actively involved in mission support. Dr. Chafin as a pastor leading his people to support world missions and Dr. Fletcher in an administrative position relating to the support of foreign missions.

There is no better way to gain inspiration, enthusiasm, and know-how for a WMU job than to be in attendance at a WMU conference. The missions program in a church will receive untold benefits from even one person's attendance.

Perhaps a word of encouragement from the pastor is all that WMU officer or leader needs in order to set her in motion toward Glorieta or Ridgecrest.

WMU STAFF