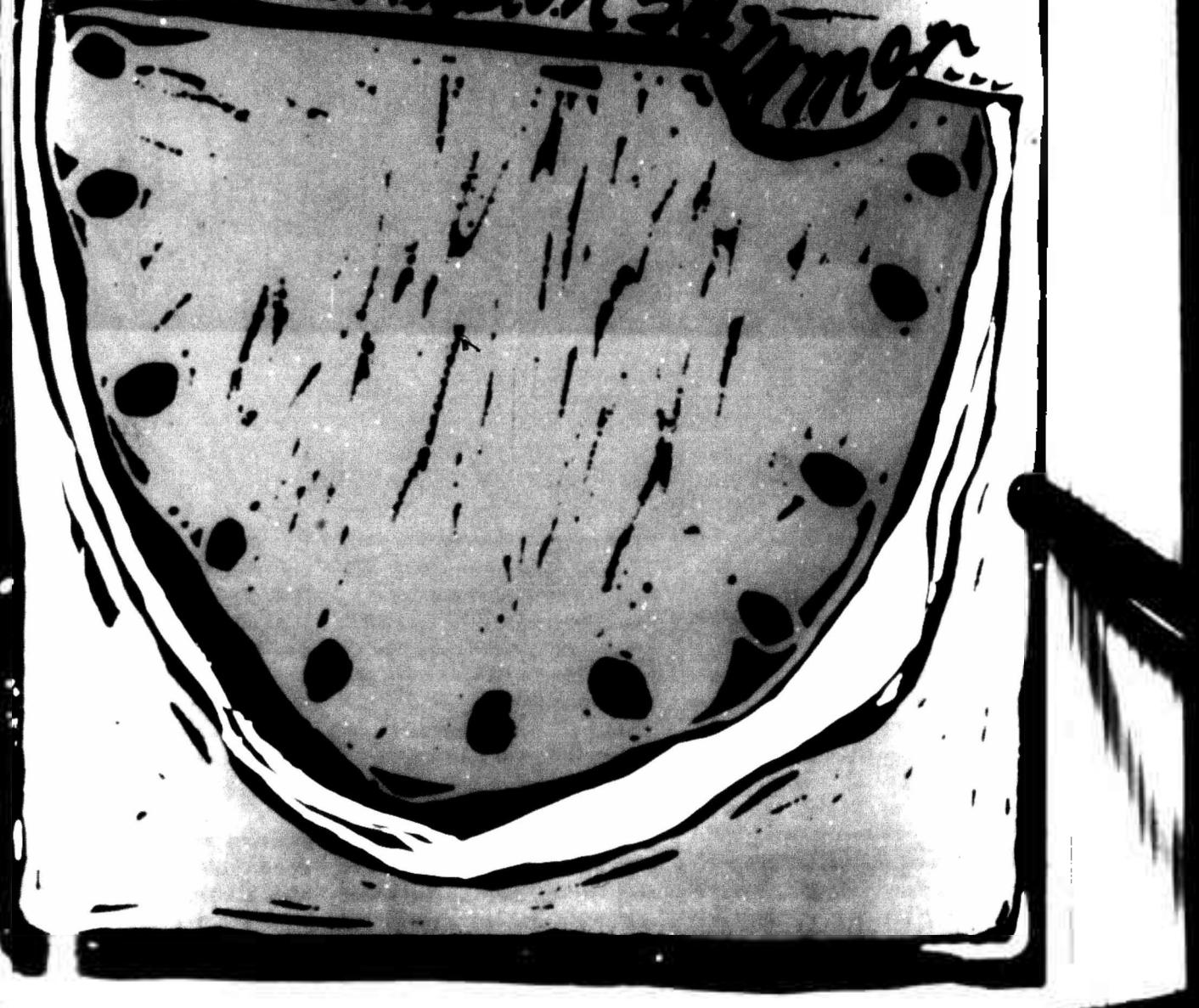


an emovie

make a mission summer





Isn't it wonderful we get to tell about Jesus across the sea

Lee (Mrs. Pat) Daughman, Wagener, South Carolina

"Lou, the committee would like for you to lead a conference on family missions at our state leadership training meetings next fall." This was the request made to me almost four years ago by Ruth Provence, our state WMI executive secretary at that time. Little did Miss Provence or I realize the new horizons that would open to our fam-

ily because of this request.

I talked with my family. We felt that it would be impossible for me and unfair to the conference participants to lead a conference on family missions without having personal experience in this area. So our family set out on a summer full of family mission experiences.

Our first adventure

were in family mission study. Our children—Lee, Lynn, and Jan (at that time ages 11, 9, and 6)—wrote letters and sent old Christmas cards for work with children to Evelyn Schwartz, missionary to Indonesia. Imagine their excitement when they received a letter from "Schwartzie" with a Bible marker and a message in the Indonesian

language translated into English.

We visited missionaries on furlough and talked with people who had visited Southern Baptist mission areas to hear about children in other lands. We took dining-chair journeys to Indonesia and Japan; all of us sat around the table on the floor oriental-style, eating with chopsticks and sharing

missions facts about these countries. These learning experiences were great fun.

Family mission support was a part of our summer, because with every new fact we learned we found there were new prayer requests.

My husband Pat and I felt our mission summer would not be complete without a family mis-

soon-action project. We began searching for a need. By one of his "strange coincidences," God brought us into contact with Clarence Bunchow, director of associational missions. After we told Mr. Bunchow about our desire to be involved in family mission action, he suggested we help with a Bible school to be held on Daufuskie Island, South Carolina, two weeks later.

Our first assignment was to make peanut butter and jelly sandwiches for the forty Bible school children each day. We did this before setting out on the forty-five-minute boat trip to Daufuskie. Teaching the younger children was another of our happy tasks.

At Daufuskie we discovered a primitive, untouched wonderland populated by about one hundred persons, ninety of whom are black. Mossy oaks, hundreds of years old, lined the main and only street, a two-rutted dirt road.

As we picked the children up each day in the island's only school bus,

we found them excited about attending Bible school. (Never shall we forget the sight of three children riding a cow and screaming, "Don't leave us! we're coming!") They responded eagerly to the stories of Jesus we had come to share.

Also impressed on our memories are the faces of the children at the ice cream party on the final day. Ice cream on the island is a rare treat since it is almost impossible to transport from the mainland.

For the past three years Bible school on Daufuskie has been an annual event for our family. Most children in Southern Baptist homes learn to pray for the missionaries "far, far across the sea." Immediately following our first Bible school on Daufuskie one of our children said, "Mama and Daddy, isn't it wonderful? We got to be missionaries; we got to tell about Jesus; and we even got to go far, far across the sea."

Through family participation, missions has come alive for us. □

EDITORIAL STAFF

Lorraine Owens, Editor
Alice Fussler, Consultant
Lawrence Webb, Director, Editorial Department
Suzanne Blount, Director, Promotion Department
Bobbie Sowell, Director, Education Division
Carolyn Weatherford, Executive Secretary
Rev. R. L. Morris, President
Victoria Overall Barnes, Editorial Assistant
Martha Stiles, Layout and Design

Vol. LXIX

MAY 1975

No. 11

THIS MONTH'S SPECIALS

Make a Mission Summer

Families across the nation are discovering what missions is by doing missions. From the experiences of several of these families, shared this month in ROYAL SERVICE, maybe your family will catch the inspiration for making your own mission summer.

South Carolina	Lou Boughtman	Inside front cover
North Carolina	Minerva Fox	page 7
North Carolina	Dorothy Bell	page 11
South Dakota	Lee Greer	page 14
Alabama	Iva Jewel Tucker	page 15
Kentucky	Jane Larkey	page 16
North Carolina	James R. Byrd	page 17
Montana	Jim and Diana Batael	page 18
Kentucky	Dottie Stallard	page 19
I Remember Ridgecrest	Sheila Sned	Inside back cover
Diary of a Student Worker	Louannelle Selle	page 4
Prayer Is . . .	Betty Brown	page 20
	Suggestions for a prayer retreat.	

BAPTIST WOMEN BUSINESS

Forecaster	Aline Fussler	page 48
	Officers council plans a book study, a prayer retreat, how to use the new officer orientation kits, promotion of the game called Cooperation, summer conference attendance, and other things.	
Baptist Women Meeting: Born in Taiwan	Mary Foster	page 20
	What are Baptists doing among the indigenous people of the island of Taiwan? Is the study question this month.	
Correct Mission Group: Student Ministries in Peru	Carolyn Weatherford	page 25
	In the middle of a three-month study of ways missionaries overseas are trying to reach students, the group focuses on Peru this month.	
Bible Study Group: Who is a Christian?	Huber L. Drumwright, Jr., and Juanita Wilkerson	page 28
	Our answer to this question has a lot to do with our attitudes and activities related to missions.	
Round Table Group: Stewardship of Possessions	Martha Wennerberg	page 32
Prayer Group: Argentine	Eula Stotts	page 34
Mission Action Group: Understanding Prisoners	Dorothy Alfred	page 36

REGULAR FEATURES

A Cool Drink of Water	Lynn Madison Barrett	page 8
	How to detect, respond, and minister to mental illness; what sponsoring a troubled teen ages means; resources you can turn to for help in family mission action—these highlight Mrs. Barrett's feature this month.	
With Wings as Eagles	Ann West Granberry	page 12
Keep the State Leaders	Judy Rice and Kathy Robertson, Alaska	page 24
Meet the Missionaries	Earl and Jane Martin	page 31
Call to Prayer	Mary G. Ford	page 42

ROYAL SERVICE is published monthly by Women's Missionary Union, Auxiliary to the Southern Baptist Convention, 600 North Twentieth Street, Birmingham, Alabama 35203. Price: \$3.00 per year, single copy 35 cents. For subscription outside the U.S., add \$1.00 for postage and handling. Annual subscription only. Alabama subscribers add necessary sales tax. Allow six weeks for renewal, new subscription. Second-class postage paid at Birmingham, Alabama.

diary of a student

Louelle Selle was appointed by the Foreign Mission Board in 1973 to serve as a worker with students on the island of Taiwan, off the coast of mainland China. She lives in the capital city of Taipei (tie-HAY). Excerpts from Miss Selle's recent letters provide glimpses into the demands and delights of relating to students.

September 1973

I'm thinking back eleven years. Then I was entering Peace Corps training and going to Bolivia. Once more, I'm in training for an overseas assignment, this time for Taiwan as a missionary.

We've been in training and orientation here at Callaway Gardens [Georgia] for eight weeks. It is a place of beauty: flowers, lakes, woods, hills, gardens. And an ideal setting for meditation: reading; biking; walking; study of linguistics (language), anthropology, missions history, and the Bible; research on our particular countries; and worship. There are seventy-five adults and sixty-three children.

I will be working with students in Taipei, Taiwan. Taipei is a growing and progressive city of over one million. I will teach a light load at the University of Taipei and work out of a Baptist student center where young people come for study, relaxation, recreation, counsel, Bible study, English classes. I will study the Chinese language from shortly after arrival in January 1974 until August. Then I hope to be able to get into the work by September 1974. The term of service is four years.

May 1974

Five months ago it was Christmas—cold

weather, promise of gas rationing, good-bys between thoughts of "I wonder what it's going to be like in Taiwan?"

And now, five months later, I'm over the first flush of language study (what a scrambled alphabet of J's, L's, and my own tonal system). And a tour of this beautiful island: a nation-wide student retreat; getting settled in my house. I guess I don't feel brand new anymore; but the street signs do, and I don't snap pictures every day as I did at first. I guess I've developed sort of a routine and schedule: like go to class at 7:30 until noon; go to the Mission office for mail; come home to eat, study, eat, study—in that order!

On Friday I have an English and Bible class in my home. Also I meet one at church on Sunday. It's rather an awesome task sitting with eight to ten young people studying English and the Bible. They study English as a second language and welcome opportunities to practise it—and I welcome the opportunity to teach English and the Bible. (I'm trying not to give my students a Southern accent.)

For years I've been so busy getting others to teach that I'd forgotten the joy of person-to-person teaching. Most refreshing is to trust the mystery of God's Spirit taking limited words, phrases, and truths and making them living words.

I'm glad to be in student work. The young people are studious, intelligent, thoughtful, respectful. They are open to spiritual truths that open deeper men-

Photo by Mike Wolf

ing and purpose for their lives. Three new student missionaries arrived this month, four journeymen will arrive in August, and perhaps others next year.

Children are always playing outside my gate right in the middle of the street. (It looks like hopscotch.) Every once in a while I scoop them all up and bring them inside for short Bible stories. I let them color pictures which are about the story. Then they slide on the slick floor, play hide and seek (Chinese version). They touch and look at everything. Then they read a Chinese lesson to me. Even these small ones study, study, study.

About once a month I've been going with some Chinese women and a missionary to a government home for 1,000 aging persons, handicapped children, and delinquent girls. The women provide worship services, Sunday school, and other activities. Recently six crippled teenagers were baptized. They were almost immobile but wanted very much to be baptized as public witness and testimony of their life in Christ and their intent to follow him. It was a moving service.

Part of my routine is the care of Shey Shey, a black poodle. The name means thank you in Chinese. He's good company and protects me from break-ins.

I get letters reporting that new missionaries in Costa Rica are fluent in Spanish in six months! And that Lynn Davis is probably now preaching in Afri-

can dialect. (She's an RN!) Last you hear that of us in Taiwan—it isn't so! Bertha Smith's famous saying is that Chinese isn't a language you "pick up"; you dig it out, word for word. I counted my vocabulary thus far, which is almost 1,000 words; but the problem is putting them together.

It's great hearing familiar hymns sung in a different language. I'm reminded that worship of the Lord Christ crosses barriers of language, race, creed; and we share the same meaning, understanding, and spiritual life. Sometimes I do as children do who don't understand the adult worship service: I make a list of all the words I do understand.

The church I attend is a new, small chapel. It meets in the bottom floor of an apartment building completely surrounded by three or four blocks of huge apartments. There's no pastor—pray for one. A woman (formerly she would have been called a Bible woman) directs.

September 1974

Just a year ago this week I was entering orientation at Callaway Gardens. Time seems so short for so much to have happened. Surely we're living in historic, unusual, and action-packed times. But I am unable fully to absorb it all. Know the feeling?

If I were to wake up one day with the full realization, "Hey, I'm in China. I really am—over halfway around the world from Missouri, North Carolina, where I was born and where I used to think if you dug through the center of the earth you'd come out in China," I'd probably have a good case of culture shock.

The "transition of power" (a less-used term here than "Watergate") is the second major presidential crisis I've experienced outside the United States (the other was the assassination of Kennedy). Both times I felt I was missing out on a national experience. So I found myself reading everything buyable cover to cover. We rejoiced here as you did that we are a part of a system that can detect and correct and do it in an orderly, compassionate manner. The reaction of the people here has not been one of criti-

sism, but disappointment and sorrow, with relief and hope for the future.

This is a great country. Their national anthem is a great rallying, moving thing. Every time I've heard it, I've cried. In twenty-five years Taiwan has made tremendous progress. One million people came from the mainland twenty-five years ago, most leaving families behind. Now they do not know whether family members are alive or dead. That's when Baptists came from the mainland to start work here. Now there are over 100 churches, 10,000 church members, and almost 80 missionaries.

With a break in language study, I'm catching up on chores like fixing up the student room downstairs—a place for the young people to study, relax, play, and to meet for our Bible study and English classes. One of the other missionaries went home for a year, so I inherited some old sofas, chairs, a Ping-Pong table. I bought a few games. They can already beat me at Scrabble! I need to shop around for a record player and records. I have bought some Bibles and am collecting reading matter. I want the students to feel my house is theirs and that I'm available and accessible to them.

Last week we had the annual, nationwide student retreat with worship, small-group Bible study, music, opportunity for counseling. Of 140, over half were non-Christians. Some have made deep commitments to Jesus as Lord. But the real challenge remains—providing opportunities for study, growth, nurture on a continued basis. We provide classes in our student centers and in homes, but so far there is no regular Bible study for young people in the churches. Our student workers plan next year to work with Chinese workers in developing evangelistic rallies in four major cities, and follow-up retreats.

My fall plans are to continue full-time language study until January; three hours daily. I'll continue my home Bible class, a class in one of the chapels, and a discussion group in another church. And then, underneath our Mission office downtown, we have a reading room where I will spend one afternoon for counsel.

classes, and seeing what future possibilities are.

Two of my students have left to study in the States. They need good Christian friends and influences while there and they need to come back to Taiwan!

I learned my first Bible story in Chinese: the prodigal son. I was so inspired that I hit all four times for the first time! But I slipped back into my old routine the next day and used the rough "ay sauze" for the verb "swim." (The kids are going aye-sauzing.)

Rah-rah for four new, fresh, enthusiastic missionary journeymen. They soak up the language just like it wasn't Chinese! And eight more missionaries are expected in January. We feel some wonderful things will be coming about in Taiwan. Praise the Lord!

Everymonth

Many of our missionaries experience their call to foreign missions as youngsters participating in our Southern Baptist missions organizations. However, I grew up as a Methodist and did not meet a Baptist missionary until I was twenty-two. I received my spiritual nurture and became a Christian in a small, rural church. After some years I turned to a deeper commitment to God. Now, twenty years later, more deeply and positively than before, I believe with all my heart God knows best the time and place for our lives and that my task is to be faithful to the opportunities he gives and follow his leading. If I need affirmation (Chinese really is the hardest language, and I've past the age of just "absorbing" it), I'm reminded of the large number of young people here, looking for meaningful life. They have absorbed the best their religions have to offer and have rejected the rest. But still they lack spiritual fulfillment. I see the kindness and gentleness of the aging, but I think of how many millions of them have lived throughout the long Chinese epoch of history and have died without having known the kindness and mercy of God as we know him in Jesus Christ. Can we not turn the tide? To that end I give myself. □



We campers had a beautiful service under the early morning sun.

"Daddy, why is everyone staring at us?"

Maybe the sight of a drink cooler, two large pieces of luggage, a portable grill, a huge box of groceries, and three little chairs atop a blue Volkswagen beetle was funny. After a lot of planning, Steven, David, Michael, my husband Thurman, and I were off to Piney Campground in the Land Between the Lakes.

The opportunity for this venture had come through Leslie Baumgartner, director of the Tennessee Baptist Convention Missions Department. The Tennessee and Kentucky conventions cooperated in placing a family in each of the campgrounds in the Land Between the Lakes area. Serving as chaplain-in-residence for a week, each family is furnished a small trailer in a spot accessible to all campers.

When we arrived at the campground gate, Thurman introduced himself and asked directions to the chaplain's trailer. The gatekeeper pointed the way. "The trailer is marked 'chaplain' and

natives are placed all around the grounds about the trailer location and the time for Sunday services."

At the trailer we began unpacking. It took a while to get provisions for a week for five people placed in a sixteen-foot camp trailer.

We became aware that our neighboring campers were interested in the chaplain's trailer. One man ventured over to see if he could help. Before long we found that he was an American Baptist; he offered to lead the music for the Sunday worship service. Our first contact!

We had made up packages each containing tract, a copy of Good News for Modern Man, an announcement of the Sunday service, and a sheet telling a bit about our family. Steven, David, and Michael took the packages to each camper on Saturday evening. The boys were surprised to find that a few campers would not take the free package, for fear it was some sort of gimmick. Later in the evening two families and their children came to ask for a package

after their neighbors shared with them what the contents were. At dusk we strolled through the camp and again invited people to the worship service.

Sunday morning, along with fellow campers, we all started for the worship area. People came in dress clothes, shorts, slacks, and summer wear. There were approximately nine worshippers in all. We had a beautiful service under the early morning sun. The campers participated in reading the Bible, singing, and praying. Our three boys took the offering (which helps finance the program), and Thurman delivered a brief sermon. The rest of the week we talked with, played with, and interacted with our fellow campers.

Since that summer we have moved, but our family continues to find exciting new ways to help people around us to know and love our Lord. For these opportunities we are thankful. □

Minerva (Mrs. Thurman L.) Fox,
Jefferson, North Carolina

IN THE EIGHTEENTH summer, Margaret Clarkson worked as companion-housekeeper to a retired schoolteacher at her island cottage. The teacher was interested in nature and well-versed in its lore. She would talk about birds and other wild things as if the young woman knew all about them. But city-bred Margaret, though fascinated and thrilled by the beauty and wonder of God's handiwork, knew very little.

Her outstanding memory of that summer is the call of the brilliant yellow-throated, black-masked, Maryland yellowthroat, which they heard so often. The teacher would call her attention to the "witchety, witchety, witchety" of this bird, but never suggested they visit the thicket near the water's edge to try to spot a yellowthroat. How scantly the girl's interest could have been aroused, but her companion never thought of sharing information about the bird's origin, nesting habits, or migratory flights. Thirty-five years later Margaret Clarkson caught her first glimpse of the Maryland yellowthroat. She was so captivated that she began bird-watching—a hobby that added a new and meaningful dimension to her life. But thirty-five years had been wasted.

We talk about showing Jesus Christ through our lives and ministering in his name. We attract the attention of those in need. We speak of him in passing, maybe just enough to tantalize a listener. But do we actually introduce others to Jesus?

MENTAL ILLNESS STRIKES one out of ten Americans today, according to the National Institute of Mental Health. Among city-dwellers the rate may be as high as one in four. These statistics refer to all forms of mental illnesses—minor and major, but do not include brain damage and mental retardation.

For many years mental illness carried a stigma that few were willing

a cool drink of water

ideas for families

lynn madison barrett

ing to face; but thanks to effective treatments, new drugs, and a better educated public, mental illness is becoming an "acceptable" disease. Because of the success in treatment today, helping a mentally or emotionally disturbed person get professional help is a kindness—indeed a responsibility.

The National Institute of Mental Health has listed some common warning signals that could alert us to a developing disorder:

Adults: Undue, prolonged anxiety

Depression—a real one that takes hold and causes a person to lose interest in life

Abrupt change of mood or behavior—usually at a negative nature

Tension-caused physical symptoms, disorders that have no organic cause as diagnosed by a physician

Perfectionism—the kind that makes unrealistic demands on self or family

Habitually falling below potential

Children: Infancy to two years—unusually slow physical development, excessive passivity, chronic or severe difficulties in eating and sleeping

Two to four years—persistent refusal to eat or to begin toilet training, marked lack of interest in other children

Four to six years—lack of involvement with other children, constant bed-wetting, poor speech, frequent temper tantrums, repeated cruelty to animals

Six to eight years—refusing to go to school because of fear, continued bed-wetting, thumb-sucking, and over-concern with illness

Eight to eleven years—day-

dreaming or TV watching to the exclusion of most other activities; avoiding other children.

Teen-agers: Acting out behavior such as stealing, spending, repeated auto accidents

Drug abuse (regular use)

Sexual promiscuity

Suicide attempts

Withdrawal

Overweight

Excessive thinness and refusal to eat

Drastic changes in personal habits such as dress and cleanliness

If these symptoms are present in some member of your family or someone else you know, contact a physician just as you would for a physical illness. He will consider the nature of the symptoms and help with locating professional help.

To locate your own help, contact the United Way or Community Chest. They can usually provide the name and number of a local family service agency. Outpatient psychiatric departments of hospitals often offer a full range of services, and fees are usually lower. The Yellow Pages of your phone book list clinics (psychiatric), social service agencies, etc.

DAG HAMMARSKJOLD had an insight into the pure state of love for another. Though his writings indicate he did not achieve this Christlike state, he knew what it was. His book *Markings** helps us purify our motives of serving.

"When you have reached the point where you no longer expect a response, you will at last be able to give in such a way that the other is able to receive and be grateful."

"The wish to give everything is all very fine, provided you have succeeded in so enriching your soul that everything you have to offer is of value if not... What currents of worldly ambition still course through your striving as a human being?"

"What makes loneliness an anguish is not that I have no one

to share my burden, But this: I have only my own burden to bear."

• "Give yourself—in your work, for others, by all means as long as you don't do this self-consciously (with, perhaps, even an expectation of being admired for it)."

• "Be grateful as your deeds become less and less associated with your name, as your feet ever more lightly tread the earth."

WEAPED SNUGLY All we are in

the folds of a church offering positive opportunities to young persons, it is terribly difficult to see the effects of our sinful adult world on young people. But recent happenings in our neighborhood have brought into sharp focus the gory reality of the young people's world outside a Christian influence. We recognize opportunities for ministering to troubled, distressed, and unloved youth everywhere.

For the single-person family, working with teen-agers in family courts or detention centers provides a most fulfilling involvement. Most family court situations or detention centers do not accept under-eighteens as visitors or participants, thereby making these opportunities more appropriate for singles or couples without children. Craft classes, self-improvement courses, visiting beauticians and barbers to offer their services, birthday celebrations—these kinds of activities stimulate a relationship with the troubled youth through which an adult can make life-changing impressions.

A deep commitment is required to serve as a sponsor to children and youths. A sponsor is a Christian who provides companionship and friendship for a delinquent or predelinquent child who needs wholesome adult relationships. Individual men and women or couples working together can serve as sponsors.

The sponsor establishes a one-to-one relationship with the child, creating an atmosphere that is accepting, nonjudging, and loving—an atmosphere in which a child can grow emotionally and spiritually.

After a sponsor receives an assignment of a child or youth (from a juvenile court or the Baptist association), he makes a visit to the home to meet both the child and family.

Ideas and directions for a sponsor are clearly outlined in Mission Action Group Guide: Juvenile Rehabilitation.**

For an emotionally and spiritually mature, well-balanced Christian, a sponsorship would be one of the most challenging and far-reaching ministries available today.

AND FAMILIES WITH CHILDREN can help troubled young people. To open your home to a rehabilitating delinquent, or a mentally disturbed or disadvantaged youth, requires a genuine desire to serve in Jesus' name without concern for self or reward. The influence of an emotionally healthy family is good therapy for any disturbed person, but few families have dared reach this plane of service.

As in any family missions involvement, a family must take the risk of having routines altered and plans turned around. A family may find itself bearing resentments, frustrations, and a gut-language foreign to their experience. Some of the family's own values may be altered or confirmed. To invite a "different" young person into a home, the family must

Be willing to get involved in life outside the Christian community (Think on this one.)

Deal with new issues

Be unbiased toward persons or groups

Practice mission action skills such as keeping confidences, listening much and talking little, seeking needed outside help, being yourself, and relying on the Holy Spirit.

How can you find someone who needs to share a Christian home?

Check with these:

church members who serve professionally as judges, welfare workers, school officials, law-enforcement officers
associational director of Christian social ministries

schools
government and private social agencies
courts

directors of institutions.

Be sure your children are ready for such an involvement. Talk about missions—about a neighbor being someone who needs you. Talk about how it would feel to have an unhappy or broken home, to be in trouble with the law, to be a member of a minority group, or to be unloved. Remember that children will respond with love and concern if they have seen these qualities in you.

Perhaps several brief encounters with disturbed youth will help prepare you and your children for the possibility of sharing your home for an extended period of time.

• Invite a family or child from a Baptist center into your home for a holiday or birthday.

• Help children in a day-care program with homework or projects.

• Worship in a mission chapel. Offer to provide materials such as films, projectors, or handcraft materials.

• Invite an economically disadvantaged boy in your son's class to a ball game.

If your children are older, read together David Wilkinson's *The Cross and the Switchblade* to give information and insight about working with troubled youth. (This book, published by Bernard Geis Associates, 1963, is available through Baptist Book Stores; 95 cents.)

IN RESPONSE TO my request, Aunt Bertie Mae searched for and found my dear grandmother's recipe for sliced sweet potato pie. Our entire family relied on Grandma to have

one ready whenever we arrived for a visit. Not until she was dead did we consider that one of us would need to master that delicacy. Fortunately, she had written it down. Here it is:

Mrs. Madison's

Sliced Sweet Potato Pie Recipe
Peel, slice, and cook potatoes. Leave some of the cooking water in pan with potatoes, sort of swimming.

Put a little flour and sugar in bottom of crust. Add potatoes with water (as stated above) and plenty of butter and flour.

Put in two cups sugar (punch-bowl cups, which we use in our sugar jar) and nutmeg.

Cook.

Somehow, the recipe didn't work for me. It was edible, and I'll try again and again. But if I had known how many potatoes, how much water, how much sugar and flour in the crust, what "plenty of butter" meant, what size punch-bowl cups, how hot, how long—my first effort would have been much more successful.

So often we become inspired and excited, and plunge into ministry efforts with little to guide us but love and enthusiasm. Grandma was a perfect cook of many years' experience. We can become effective witnesses and ministers through many years of trial and error. Our beginning efforts will be used by God, but would be so much more effective if we knew the specifics and exactly how to begin.

A great way to lay a foundation for involvement in mission action would be to read (alone or as a family) Persons, Not Things,^{**} a small book that gives new insight into our relationships with individuals. This book is basic preparation.

Next, a deliberately specific and delightfully interesting way to study—Special Skills for Mission Action #1 by Pat Thompson.^{**} This is the most useful resource for working with people that I've

ever read. You will keep reading this one until you're finished.

How to Use Community Resources in Mission Action^{**} will be valuable for almost any action involvement. Its main purpose is to help locate outside help when needed.

Fourteen mission action group guides,^{**} designed for use by mission action groups working in specific areas, would help a family avoid setbacks in ministries efforts and provide specifics in how and where to begin. Any area you may be ministering in is almost certain to be covered in one of these guides.

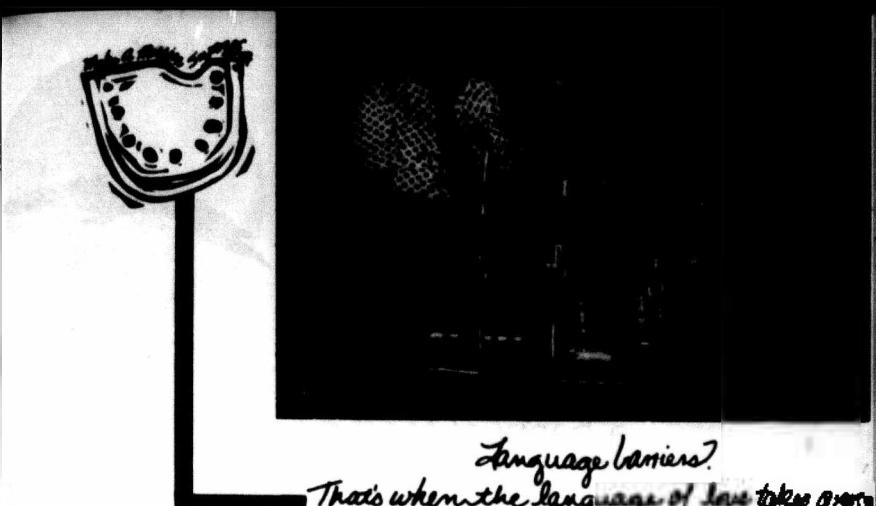
With these helps, your family's mission action should grow in effectiveness. Try them.

P.S. My grandmother was an effective channel of God's love as she was a perfect cook.

Markings by Dag Hammarskjöld (Knopf, 1964) is available through Baptist Book Stores \$5.95.

These portions from *Markings* by Dag Hammarskjöld, translated by Leif Sjöberg and W. H. Auden, are reprinted by permission of Alfred A. Knopf, Inc. Copyright 1964 by Alfred A. Knopf, Inc., and Fisher and Fisher, Ltd.

^{**}See WMU order form, page 48.



Language barriers?

That's when the language of love takes over

cheering squads. God prepared hearts for witnessing opportunities as the men and our families began conversations. Some talked in groups; others conversed one to one.

The captain's wife invited me into her cabin. She was young, away from home for the first time, married to a man chosen by her parents, and in her first months of pregnancy. She was hungry for the friendship of another woman. As she shared her joys and fears of pregnancy, I was able to witness to her of my faith in my God during the birth of my children.

We have many other memories of ministries with seamen: Dinner aboard an Indonesian ship. . . . A soccer tournament between four Korean ships (transportation arranged by NOBSS) which resulted in eleven professions of faith. . . . Folding newsletters and praying for more responses from Southern Baptists in the area. . . . Helping with the noon meal for seamen after worship services at Gantilly Baptist Church. . . . Nights aboard the bus as the men took to the docks to make excitedly exchanged addresses with our new Oriental friends after a time of

friendship at the seaman's service.

. . . A letter from Hong Kong thanking our daughter Judy for her patience in teaching a game to a lonely seaman. . . . Two songs written for our daughter Susan by an Indonesian radio engineer as a way to say "thanks for visiting our ship."

One Sunday afternoon after a busy day of worship, dinner, and recreation with a group of seamen, Melinda remarked, "I can really understand the Spanish they're speaking."

"It wasn't Spanish, Melinda. It was Mandarin Chinese."

"It doesn't matter," she retorted. "I can understand them anyway."

Language barriers? Yes. But that's when the language of love takes over.

Our family left New Orleans much richer for having been an active part of the seaman's service for a short time.

Judy summed it up by saying, "I found out that people from other lands aren't that much different from us, after all." □

Dorothy (Mrs. Harold A.) Bell, Belmont, North Carolina

With wings as eagles

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:31).

a banquet for the lord

ann west granberry

What can God do with one life? My life? One busy, imperfect life? With a world of physically and spiritually hungry people waiting, how can God use me?

What can God do with one lunch? A little boy's lunch? Two tiny fishes and five coarse barley loaves, the bread of animals and poor people? With five thousand people waiting to be fed, what can God do with such a pitiful lunch?

The story of the miracle of the feeding of the five thousand is told in Mark 6:32-44. The disciples had just completed their first missionary journey. They wanted to spend time alone with Jesus, telling him about their experiences. Instead of solitude they found a huge crowd of needy people. This passage reveals a contrast in Jesus' loving, giving nature and the disciples' selfish, impatient natures. They said, "Send them away!" He said, "Feed them."

"And when he had taken the five loaves and two fishes, he looked up to heaven, and blessed, and broke the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. And they did all eat, and were filled" (Mark

6:41-42). He took the lunch, he blessed it, he broke it, he fed the crowd with it. Is this what God can do with one life?

A Scripture passage has at least one correct interpretation. A passage may have several effective applications. Alan Redpath, a contemporary religious writer, gives new meaning to this story as he applies it to our lives:

If I offer my life, will God take it? Christ's words throughout the New Testament issue an invitation for us to give ourselves to him. "Behold, I stand at the door, and knock, if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me" (Rev. 3:20). "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). He will receive each of us.

How does God bless the lives he receives? "He looked up to heaven, and blessed—the loaves." He blesses with spiritual blessings.

The psalmist reminds the giddy person that "He will receive the blessing from the Lord, and righteousness from the Lord of his salvation" (Psalm 24:5). Romans 5 lists spiritual blessings: faith, peace with God, justification,

grace, hope, love, joy.

God also blesses us physically. "For in him we live, and move, and have our being" (Acts 17:28). "Blessed be the Lord, who daily loadeth us with benefits" (Psalm 68:19). He gives us the sun which warms the newly plowed earth. He sends the rain that plays a lullaby on rooftop and windowpane. He gives the wind in our hair and pungent leaves underfoot during fall walks. What greater work of art is there than a bird in flight, frisky waves on a moonlit beach? As a five-year-old boy so perfectly phrased it, "God makes the best toys!"

Most of us remember the special glow of those first days as a child of God when heart and senses were attuned to him. Although the blessings continue, we later must become aware of new pain—the pains of growth and of learning—in our spiritual being.

"But now, O Lord, thou art our father, we are the clay, and thou our potter, and we all are the work of thy hand" (Isa. 64:8). "Hast not the potter power over the clay?" (Rom. 9:21).

"But we have this treasure in earthen vessels" (2 Cor. 4:7). We

possess the treasure, the light of the gospel. We must, therefore, glorify God in an unbelieving world.

Christ warns us that discipleship calls for self-denial. "Whosoever will come after me, let him deny himself, and take up his cross, and follow me" (Mark 8:34).

How does God teach (discipline) us? Perhaps it is by sickness or a physical disability. It may be by a marriage problem or financial difficulties. It may be by business failure. Perhaps it is just the rearing of a normal, active family that will show us our ugly dispositions, our inadequacies, our lack of love and patience. Whatever the situation, we must realize our need for his nature in us. God will teach us only to the degree that we surrender ourselves to him.

What should our attitude be toward God's discipline? "Blessed is the man whom thou chasteneth, O Lord" (Psalm 94:12). "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth

the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:6,7,11). We should acknowledge the discipline to be from a loving Father and to be given for our good as we are conformed to his image.

Is it our prayer that we be made in God's likeness? (Read Rom. 8:29.) "For we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection" (Rom. 6:5).

Do we honestly pray,

"Have Thine own way, Lord!
Have Thine own way!
Thou art the potter,
I am the clay,
Mold me and make me
After Thy will,
While I am waiting,
Yielded and still?"
Adelaide A. Pollard

When God finds us teachable, he can use us. "And they did all eat, and were filled." How could God use us to feed the multitudes? Jesus said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor" (Luke 4:18). In the Lord's prayer for his disciples Jesus

said, "As thou hast sent me into the world, even so have I also sent them into the world" (John 17:18).

We must do God's work and tell his good news. We show our love for Christ by feeding his flock. "He saith unto him (Peter) the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest that I love thee. Jesus saith unto him, Feed my sheep" (John 21:17).

"Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

God does not like to see wasted lives. Lives created by him should not be wasted. "When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost" (John 6:12).

What can God do with one lunch? What will he do with one yielded life? Are we ready to give our lives as a banquet in his honor? □



Snow Cones became a drawing card for the outdoor Bible schools.

Our family's most interesting missions activity was hosting thirty-nine youths and counselors from First Baptist Church, Raytown, Missouri, for four outdoor Bible schools in the city parks of Aberdeen and Creston, South Dakota.

Our family's responsibility was to prepare and distribute over two hundred "snow cones" every day for these schools. We had purchased a used snow-cone machine to make ice, and bought jugs of syrup from a soft-drink company. "Recycled" cups and saucers served to squirt the juice on the snow cones, which we made in our garage. We cut out the tops of boxes to make holders for the cones in order to distribute them over the city.

Snow cones became quite a drawing card for the outdoor Bible schools. As a result, we invited 269 people in four schools—quite an accomplishment for a mission with seventeen members.

In one ROYAL SERVICE road, we decided to have snow cones as replacements for cookies and Kool-Aid; we also made ample preparation ahead of time in order to insure enough ice for the cones each day without having to buy it. We froze ice weeks ahead to melt cartoons and stored them in freezers. Our only real expenses were a couple of gallons of juice for the cones and the cups to serve the cones in. Otherwise, this was relatively inexpensive to prepare.

Lee Greer, Aberdeen, South Dakota

refreshments for the four schools, widely scattered over the city.

To advertise the school, we distributed over the city fliers bearing the slogan: "One free snow cone to every child, every day, who comes to Bible school." And the children came in droves. (We soon learned to give out the snow cones in late morning, since some children left free to leave as soon as they got their snow cones.)

Preparing and serving the snow cones introduced us to many, many boys and girls and their families whom we might have taken no notice to meet otherwise. In a city in which we are beginning missions work for Southern Baptists, our summer missions program introduced us in a good way. The chair from Raytown, Missouri, did a marvelous job. With a little bit of help from the snow cones, they presented an excellent view of the way Southern Baptists work for Jesus.

The Greer's summer missions activities also included a trip to Glendale for WMU Conference in which Mrs. Greer received training as Mission Friends director for the Northern Plains Baptist Convention. Mr. Greer took RA training, and Greg and Jim (ages ten and eight) attended day camp. The whole family also went to summer camp for the East River Southern Baptist Association where Mr. Greer was camp director.

Does YOUR family want to make a mission summer? Here are some pointers:

* Read again recent features in the "A Cool Drink of Water" series in ROYAL SERVICE (see pp. 8-10 this month). You'll find some great ideas.

* If you're thinking of spending your vacation helping in home missions, write to Department of Special Missions Ministries, Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309.

* Include some special Baptist spots on your itinerary if you plan a family trip. Write to Mission Vacation Atlas (which shows family camp grounds and vacation spots, ministries, locations of home missions work, and historic sites), free from Home Mission Board Literature Service, 1350 Spring Street, N.W., Atlanta, Georgia 30309.

* If you plan to attend the WMU annual meeting and the Southern Baptist Convocation in Miami Beach, see the Mission Vacation Atlas mentioned above and note "WMU Annual Meeting, Miami Beach" on page 41 of this issue.

* Check the ideas in Family Mission Guide (see WMU reader form, p. 48).

HAPPY MISSION SUMMER!



Richard enjoyed swimming in the lake almost as much as Bible school.

"What can we do?"

This was the question Kathryn and Richard and I asked every time we thought about the summer approaching.

"I want to go swimming," Richard begged.

"Let's take a trip," Kathryn urged.

As we talked about a vacation that would interest a seventeen-year-old girl as well as a twelve-year-old boy (and me), we realized that we all wanted the same things. Can we do something that will help someone? Is there a missions need we could meet?

"We all love children. How about combining our vacation and children's work?" Kathryn suggested.

"I want to go swimming," Richard said.

With this stimulus, we started thinking about a mission Vacation Bible School. First, we wrote the missionaries to the Choctaw Indians in Mississippi. "Can we help? Is there a need we could meet?" These questions to the Dako Haggans in Philadelphia, Mississippi, began a series of letters. Martha Haggan suggested that we consider planning a Vacation Bible School at Pine Bluff Baptist Church, a Choctaw congregation about twenty-five miles from Philadelphia. Pine Bluff had not had a Bible school in eight years, and we were willing to go.

The missionaries graciously invited us to stay at their house in Philadelphia all week. But we decided to camp out at a state park near Pine Bluff. Setting up the tent on the grass slope overlooking a beautiful lake was a lot of fun. Richard enjoyed swimming in the lake almost as much as the Bible school. One of his happiest experiences was meeting four

Choctaw children who were visiting. He invited them to Vacation Bible School at Pine Bluff Baptist Church—and they came!

The beautiful Choctaw children were responsive and trouble-free. The Bible emphasis on Jesus, the greatest missionary, met with smiles and cooperation all the way. The Choctaws granted every learning activity with enthusiasm. They loved to sing as well as strum the Autoharp and play the other instruments. We put a transistor tape recorder to good use as we gathered around it to learn new songs.

From our missions vacation we gained new understanding of this part of language missions work of Southern Baptists. Our favorite part of the vacation was getting to know the Choctaw people themselves. Our purpose in going was to share Christ's love, and I hope we told them through this Bible school that "Jesus loves you and we love you, too."

Joe Jewel Tucker,
Birmingham, Alabama



My family has had a life-changing experience in missions. The four of us—husband Bob; Tim, 16; Susan, 15; Bobbie, 14; and I—went to St. Thomas, Virgin Islands in the West Indies.

A ~~missionary~~ friend of ours, Hazel Huff, had invited us to visit her, help in Vacation Bible School, and see her work for ourselves. The first time she asked we just weren't ready to commit ourselves to the Lord's leading, so we said it was impossible for us to go. When she asked us again the next year, our faith had grown and we began praying about this opportunity to serve the Lord outside our home church. Our prayers were answered in unexpected ways, and the trip proved to be one miracle after another.

For sixteen days we worked in Vacation Bible School. Each family member had much work to do, many of the jobs consisting of things we had never done before or even thought possible. In Bob's first experience with Vacation Bible School, for instance, he served as teacher-leader of the youth department with about twenty teens. This group met in a small converted house trailer at the back of the church.

Bobbie and I had a group of six- and seven-year-olds who were eager for stories, songs, and refreshments. Susan had ten three-year-olds by herself in the entrance hall to the church.

Tim was a floater and jack-of-all-trades. He played the piano, helped with crafts, told Bible stories, gave his testimony, and

passed out refreshments—a most important job.

The greatest miracle about our trip was the way the Lord provided the money. After Bob and I stepped out on faith, we knew if the Lord wanted us to go he would open the way. We felt God wanted us to go, for money was being given by Christian friends interested in missions. Our whole church encouraged us and prayed as we prepared for this trip to tell others about Jesus.

Working with people in a different culture is difficult, but exciting and rewarding. The people among whom we worked were friendly and open to God's message of salvation and love. The children were loud and wiggly as children are everywhere, but they loved to sing and their singing was a joy to hear. Music plays a large part in the life of these island people. Susan played her flute during the Vacation Bible School worship time and for the Sunday children's worship service. God's message of love and salvation was given over and over through music.

Bob explained the plan of salvation to all the youth he taught. Thirteen of these youth accepted Christ after a time of personal witnessing to each one. Bob tells about one experience: "After a couple of days trying to teach about twenty-five teenagers in a crowded trailer converted into a classroom, I saw that this day was going to be a challenge. The kids were extra noisy and unruly. Since the situation was looking hopeless,

Photo by Jimmie L. Kerley

*The children
were loud
and wiggly, but
their singing was a joy
to hear.*

I stopped and prayed silently for guidance. I asked God to give me the biggest, meanest, ugliest kid there to win for him. Fifteen-year-old Leroy fit this description, and I thought at that moment that Leroy was the one.

"The next day, the pastor had a talk with Leroy about his behavior. The boy felt insulted, and I was afraid he wouldn't come back. At the bus after Vacation Bible School was over that day, I told Leroy to be sure and come back tomorrow. He asked 'Why?' and I answered, 'Because God loves you.' But Leroy didn't come back to Vacation Bible School, and I thought I'd blown my opportunity to reach him.

"During worship on the last Sunday, I was surprised to see Leroy on the back row. I slipped a note to two of my children to pray for Leroy. After the service I rushed to catch Leroy before he could get away. I had seen him outside the church on Wednesday night before prayer meeting, but he had run away when he saw me.

"This time he didn't run but went with me to the side of the church where I explained to him the need for repentance. Leroy accepted Christ. Before I left him I again told him that God loves him and that I loved him, too. When I told him this, I realized that I really did."

Family missions is great, an experience never to be forgotten. Why don't you try it?

Jane (Mrs. B. J.) Kerley, Winchester, Kentucky



*All but
three deaf
persons we in-
vited attended the
family outing.*

God introduced my wife and me to the world of the deaf in 1971. The extent of our involvement with deaf people prior to the spring of 1974 was to complete a forty-hour sign language course and be a part of a local organization that sponsored a deaf child at the North Carolina School for Deaf in Morganton.

The "feeling" that God was leading us in a ministry with the deaf became a "conviction" in January 1974. We began to discover and become involved with deaf people. Melvin and Regina Blakely, a deaf couple living four houses from us, were our first contact with deaf adults. They enthusiastically accepted us. With the Blakelys' support, encouragement, love, and patience, we planned the first family fellowship for the deaf of Yadkin County in June. All but three deaf persons invited in the county attended the first family outing. Four deaf friends from Winston-Salem helped make up the twenty-eight deaf and hearing people at this fellowship. We played softball, bingo, and other family games.

Our group meetings and individual visits with the deaf continued throughout the summer. Since the Blakelys have three hearing children about the same ages of our three, our whole family was caught up in the excitement of the fellowship with the deaf. Each family member was able to find a place to serve and be served through the fellowship with the deaf.

Jerry Potter, missionary to the deaf in North Carolina, came to lead our church in a visitation, with emphasis on reaching and translating the deaf. Interpreters were provided, and the deaf responded and participated. We discovered the deaf need a place near their home to worship. No churches in Yadkin County provide interpreters. Eleven of the thirteen deaf persons in the county attended Sunday School at our church. What had begun as a summer vacation program will continue as a ministry as long as it meets the needs of the people involved. We have not advanced enough to provide interpreters for Sunday services, but Melvin of others has indicated this may become a reality.

In any ministry or service, there is always the question, *What can I expect?* Our rewards include greater blessings from God and more peace and understanding with God and other people. We have a greater appreciation of God's love, a deeper sense of being needed and loved because of this missionary experience.

Recently someone made this statement, "Our church community has no people with special needs." Apparently many churches and Christians believe this is true. We do not! Here are the procedures we recommend in discovering summer mission opportunities. (1) Pray that God will lead you to discover some way he can use your talents and interests to share his love. (2) Allow the

Holy Spirit to control as well as lead you. (3) Pray that God will send your way people whose needs may be met by God working through you. I invite and challenge you to try these procedures. They may lead you and your family to have a valuable summer 1975!

James R. Byrd, East Bend, North Carolina



A SPECIAL CAUTION Some groups have caused problems in going to "help" home missionaries, especially in lack of preparation and failure to understand some of the background of the missionaries' work.

Please remember, if you want to help a home missionary, get in touch first with Special Mission Ministries Department, Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309. Also, have a clear understanding with the home missionary about what you and your family will do on the field, where you will stay, and how long you will stay.



The trip to Glorieta was 2,600 miles of inspired, enthusiastic sharing.

It began, not as a mission answer, but as a claimed promise. We had decided to try to make 1 John 5:14, "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us," a part of our everyday lives.

In March 1974, the first thing we did on arriving in Great Falls, Montana, was to call home missionaries Mr. and Mrs. Glenn Pfeil and introduce ourselves as missionaries and as GA and RA workers. Diana was elected assistant GA director; she attended a Vacation Bible School workshop. Soon before our permanent arrival in town, she was invited to help with the children's camp. We had asked God to lead us where he wanted us to be, and he had.

In May the whole family, including Jimmy (three) and Joshua (one), hiked and picnicked with Billie in nearby mountains. Boys and leaders alike were astounded at the wildflowers we found up in the mountains; we found a rock fossil. On a threeweek camping trip in the Little Belt Mountains in June, the RAs came back from their first hike with several different wildflowers that had caught their attention. The rest of the time we spent collecting and identifying wildflowers. We found

forty-five different wildflowers on that trip!

Both of us were concerned that we needed more training in GA and RA work. In July, our car-bus carried Jo (Mrs. Curtis) Eddie, Billie Foye (Mrs. Bob) Maddies, and the Belots four to Clovis, New Mexico, for WMU Conference. People we met there kept asking Jim how he got started in WMU work, or where he was posterizing.

The trip was 3,600 miles of inspired, enthusiastic sharing of ideas on GAs, RAs, and Mission Friends in our churches. Glorieta WMU Conference was jam-packed with high-intensity conferences. But just as important to us were the friends we made. Bob and Patsy Sanders and their two children from Lawton, Oklahoma, lived in the shelter next to ours.

In the afternoons when the preschool building wasn't open, the four of us took turns keeping the four kids while the others attended the conferences. For her 1974 Glorieta highlight, Diana can't decide which was more exciting: meeting Shirley Martin (GA-Mission Friends counselor for WMU, SBC) in person and talking to Dorothy Lang about the work she wrote for GAs; or taking her broom to the perhaps-overdriving "dog," which stood

up (note too soon) as only a bear could stand.

Back in Great Falls, we spent one day unpacking, washing, and packing. Then Diana, the two children, and a carload of GAs headed for Camp Bear Paw and the Triangle Association children's camp. Diana directed the girls' activities and the camp made.

During the rest of August, Vacation Bible School kept us occupied. Teenage assistants frequented our house during the week prior to the school. The Pioneer RAs spent two days painting and lettering a 6 by 8 sign for Bible school. During the ten-day school, our car-bus hauled ten to fourteen children daily.

Last summer we didn't go to far corners, to strange lands, or foreign peoples. God put us to work where we were, doing the things he needed done. God has taught us that belief prompts action and action strengthens faith. "Those who do what Christ tells them to will learn to love God more and more . . . Anyone who says he is a Christian should live as Christ did" (1 John 2:5-6 The Living Bible). □

Used by permission, Tyndale House Publishers.
Jim and Diana Belot, Great Falls, Montana



We helped conduct the first "Christ-centered camp" held by Baptists in New England.

My husband Billie attended a meeting in 1971 in Lexington, Kentucky, at which he heard a plea for volunteers to work in the New England states, a pioneer missions field.

This plea burdened Billie. After a great deal of prayer and correspondence, arrangements were made for Billie, me, and our eldest son Chuckie (age thirteen) to serve as Christian Service Corps workers July 1971 in Middletown, Connecticut. We spent our two-week vacation helping the Middlesex Baptist Fellowship conduct two Vacation Bible Schools.

Billie conducted a basketball and football clinic, and I shared my deaf-interpreting ability with a group at the East Hartford Baptist Church. We also conducted a nursing home ministry.

While in Connecticut, we laid groundwork for a camp to be held in July 1972. In March 1972, the Southern New England Baptist Association voted to sponsor the camp.

Our whole family and Linda Cross, a young woman who is deaf, journeyed to Connecticut. We helped conduct the first "Christ-centered camp" held by the Southern New England Baptist Association, July 1972 near Hadham, Connecticut. The camp was directed by Al Schukoske.

Billie served as athletic director. Sports activities were held every afternoon. He taught a boys' Sunday School class, directed a Training Union skit on "Are You a Christian?" presented a message on Sunday evening, served as a counselor, and helped Al Schukoske with his responsibilities each day.

I conducted three groups of mission study each morning and, with Linda Cross, led a deaf sign language class each afternoon.

A 1972 graduate of Kentucky School for the Deaf, Linda was the first and only deaf person at the camp.

She served as assistant sports director and helped with crafts each day. During the evening services, I used sign language to interpret the messages for Linda. There were no deaf campers, but the hearing persons profited by associating with Linda during the seven-day camp. One of the volunteer counselors felt led to prepare a ministry to the deaf.

Chuckie, fifteen, assisted in crafts groups each morning. He helped Billie with all sports each afternoon, and led the song service during Sunday morning worship.

Twelve-year-old Douglas and Dannie, ten, served as experienced campers and joined in all activi-

ties scheduled and helped where needed. They were in charge of the morning and evening flag ceremony each day.

Chuckie, eight, visited in the home of Hollie (two) and Cara (seven) Schukoske and shared afternoon and evening activities with the campers.

Being involved in missions has given us the opportunity to go beyond our church family to share Jesus' way of life. Our three years as Christian Service Corps workers have allowed us to go to different parts of the United States to share what Jesus has done for us and can do for our newfound friends.

Dottie (Mrs. Billie) Stellard,
Danville, Kentucky

A group of young people met at the Baptist conference grounds near Taipei [tē-BAY] on the island of Taiwan [tē-wān]. They talked and sang in Mandarin, the national language of Taiwan. But as they sang the favorite hymns of young Chinese Baptists, "Living for Jesus," a missionary who was meeting with them began to recognize differences in their backgrounds. If each had sung in a native tongue, the result would have been a confusion of many languages and dialects.

Two of the young people were from families who had come to Taiwan from mainland China. (More than 2 million of the island's population are mainland Chinese.) Two of the youth were native-born Taiwanese (also of Chinese origin). Another young person represented a third and smaller group, the Hakka. Two were aboriginal tribespeople (descendants of the earliest known inhabitants)—one a Tyal [tē-ahl] from northern Taiwan and the other a Bunun [boon-nuh] from the southern area. Yet mingled within the variety of backgrounds in Taiwan is a distinct bond of unity. Christians in Taiwan are interested in winning all the people, regardless of ancestry, to faith in Christ.

Nearly 15 million people live on the beautiful island of Taiwan. An estimated 4 percent are Christian. This leaves more than 95 percent of the population without the gospel message.

Taiwan's Baptists provide strong leadership for the 61 churches, 57 of which are self-supporting. Southern Baptist missionaries on Taiwan number seventy-five.

When Southern Baptists began work on the island in 1948, they worked mainly with people who had fled the Communist domination of mainland China. As time went on, several churches began reaching the indigenous people.

In this study we will learn about three groups who represent Taiwan's indigenous population.

The Tribespeople

The earliest inhabitants of Taiwan were communities of tribal people who arrived on the island before the time of Christ. They share a common ancestry with the Malayan and Polynesian people, but show a remarkable resemblance in dress and worship to the North American Indians of early Colonial days.

Eight to ten tribal communities still live in Taiwan. The combined population totals about 150,000. Each tribe tends to be clannish, remaining in its own small area, where its people live, marry, and die. They vary in skin complexion from deep brown to white. Generally, they are small in size.

Every tribe speaks a different dialect. So varied are the dialects that each could be considered a different language.

Two-thirds of the aborigines (original inhabitants) live in the eastern mountains of the island, living mostly by hunting and farming. Some of the older men display chin tattoos, evidence of a former practice of head-hunting.

Today, a few of the separated tribal communities have felt the invasion of thousands of Taiwan's tourists. Signs in English and Chinese advertise an aboriginal village, museum, or stage show. Half the people of one tribe earn their living from the tourists. Girls dressed in authentic red costumes perform dances in thatch-and-bamboo theaters.

Some tribal communities have access to electricity, television, and concrete for house-building. The government of Taiwan has supplied schools, medical clinics, and new seed for better quality of rice. Tribal communities in remote areas in the mountains can be reached only by winding foot trails.

Reaching the Tribal Villages

A group of American young people, sons and daughters of servicemen stationed in Taiwan, wanted to see and be a part of missions. Missionary Hunter Hammett led these youth on a trip to an aboriginal village and

church in the steep mountains of southern Taiwan.

The four-hour bus ride over twisting roads carried them only as far as the base of the Lin Mountain. Next came the challenge of a two-hour hike up a foot trail to the village. They were met by tribal Christians who took their packs and helped them, as they were not accustomed to climbing.

As Mr. Hammett moved on ahead to prepare for the worship service in the village, he met two Taiwanese men. Surprised that he could speak their language, the men explained that they were traders. They had been into the village earlier for business reasons. Quickly they added that only for a few years had they been trading with the tribespeople.

One man stated, "A few years ago I would not dare come up in this territory. These people were mean and cruel; they drank, fought, stole, and murdered. You could not have made me to come up here."

Missionary Hammett began asking questions. What caused the people to change? Why had they turned from drink, theft, and murder? One of the traders answered, "They have a church up there, and the church has made the difference. There was not much for these people to do at night except to drink, gamble, and fight. But do you know what they do now? They have church every night. There is no pastor; they just do it themselves."

The Taiwanese-speaking People

Another population group to inhabit Taiwan were the Chinese, arriving from south China around 600 A.D. They continued to migrate for centuries and became the forefathers of the largest ethnic group on the island today. Three-fourths of Taiwan's population belong to this group, known now as the Taiwanese.

Baptist work among the Taiwanese-speaking people began as a chapel ministry sponsored by Mandarin-speaking churches. One of the churches to launch this project was the Amoy Baptist Church in Taipei.

Baptistic services were held each Sunday in a special room where the Taiwanese could hear the message of Christ in their own language. Attitudes changed, and this group constitutes the large and strong Ma-yi Baptist Church.

Meanwhile, other important events were taking place; such added rapid growth to Baptist work.

The Taiwan Baptist Theological Seminary began training Taiwanese men and women. Several capable graduates began assisting the churches in the chapel ministry.

In 1958, Richard and Christena Morris were the first Southern Baptist missionary couple to study the Taiwanese language. They were followed by Hunter and Patsy Hammett, appointed in 1959.

Today, seven missionary couples are working with the Taiwanese-speaking people in evangelism and church development. Although this work began with one or two small chapels in 1958, it has grown into active and strong congregations. Fourteen churches and chapels witness in the Taiwanese language in almost every major place on the island.

One of the best methods of developing Taiwanese churches is through personal and group evangelism. The Wen-Hwa Church in Kaohsiung [kō-shōng] began with a small group who met on the back porch of the Morris' home. Missionaries are limited, however, in beginning new work without the help of trained national pastors and leaders. Many times the missionary is a pioneer in Taiwanese evangelism until the work is strengthened by the national pastor. In other situations, the pioneer worker is the national pastor who needs the missionary to help him.

New Life for Families

Many Taiwanese acknowledge Christian beliefs but refuse to make commitments against the wishes of their family. Parents and grandparents control decisions of even the older married couples, who refrain from making public their faith in Jesus Christ. Fortune-telling, palm reading,

exorcism, incantation, and ancestor worship have long been a sacred part of society and family life. These practices have caused barriers when Taiwanese face decisions as to their Christian faith.

Two brothers and their wives professed their faith in Christ during services at East Park Baptist Church. Prior to their baptism, they asked missionary Morris to conduct a dedication service in their home. While they sang "Down at the Cross" in Taiwanese, they removed idols from the shelves in the living room. Also, they took out incense burners and tore away pictures that had been pasted to the walls.

Growing Self-Support

The Taiwanese churches are eager to move to financial self-support. When help is needed, Southern Baptists aid in purchasing land and constructing buildings. Most of the churches are in excellent locations with adequate space for worship and education.

One pastor of a Taiwanese-speaking church shared with Missionary Morris his hopes when he said, "You assisted us in constructing a building for the Lord; trusting his care and help, we will soon be independent of financial help." Sooner than expected, his hope was realized. Today this church plans to lead in a new work, one for which it will provide the financial support.

Even before the churches could support themselves, they designated about 10 percent of their total gifts to causes other than local needs. The individual gifts of Taiwan Baptists in relation to their average income has been double that of Southern Baptists in the United States.

The Baptist convention in Taiwan is called the Christian Baptist Convention of the Republic of China. It includes Taiwanese-speaking churches and chapels. Two of the pastors have served as convention presidents. The convention commissions and supports its own missionaries to serve on their home islands as well as in Korea and Thailand. Taiwanese pastors conduct

existing missions in the Philippines, Mandate and have participated in an evangelistic campaign in Malacca.

Literature work, radio and television, missionary education, and assembly ground conferences also reach the Taiwanese-speaking people.

The Hakka People

The Hakka are Chinese people who originally lived in the center of the ancient Chinese culture. Because of disputes they began to migrate south in China. The permanent residents in the northern areas thought these new people were from other lands and called them "giant people." After many years, the Hakka journeyed to Taiwan where they found their first freedom after nearly 1,200 years of persecution. Today, they are still known as "Hakka" people which means "giant immigrants."

About 1,750,000 Hakka live on Taiwan. They form clan-like associations and are considered the most conservative of all groups. They can be described as a proud, energetic, hard-working and thrifty people. Family customs are firm; often the grandparents decide what is best for the grandchild. These people prefer inter-Hakka marriage.

The highest estimate of Hakka Christians is 2,000 or 12 Christians for every 10,000 Hakka. Why haven't they responded to the gospel?

Only half the congregations (among the several denominations) hear preaching in the Hakka language. Southern Baptist missionary Oz J. Quick writes: "To work with the older people the Hakka language is needed. It is quite different from Mandarin although it also is a dialect of Chinese. Work among the Hakka is slow; many customs militate against Christianity. But the Holy Spirit can and does work."

Another hindrance in bringing the Hakka people to Christ is the custom of ancestor worship. This traditional part of Chinese social life confirms the cherished family identity of the Hakka. Parents fear the separation of their children from their ancestors. They also fear that their children will

not strengthen the parents' spirits after death with the necessary food and ceremony for spiritual travel. Missionaries are careful to explain, in an understanding way, that Christianity teaches children to respect and care for their parents.

The major portion of Baptist work among the Hakka is centered in local congregations. Baptists reach out to individuals who are eager to learn of Christ. Two Hakka congregations are cooperating members of the Taiwan Baptist convention. One church, in north-central Taiwan, is a warm and vital church with about 120 members.

Ministering to Hakka Young People

Most responsive of all age groups are the Hakka young people. Recreation programs and films are effective with this age group. They attend English classes, youth conferences, and retreats. Each year conferences are planned for Hakka-speaking people at Ling-tou Assembly near Taipei.

Many times, young people believe in Jesus but because of family pressure will not be baptized or make further commitments to the church.

Missionary Oz Quick taught 120 students in two English classes at a private school. During the Chinese New Year (a fifteen-day celebration) the classes continued, but moved into a Baptist church building. The Hakka pastor, Daniel Dai, explained what it meant to be a Christian; above seventy youths made decisions of faith by the time the classes were over. But only three or four of these students were allowed to be baptized into the fellowship of the church. They believed in Jesus, but could not respond completely because of family pressure and objections.

In a city near Taipei, a Hakka pastor was teaching a group of young people. After a few weeks, a young woman employee of a meat-by-factory joined the group. She became active in the life of the church, was baptized, and began to share Christ with others. In sharing her experience she told of a missionary who had introduced her to Jesus one year before.



TAIWAN lies in the South China Sea 119 miles off the coast of mainland China. Shaped roughly like a leaf, the island is 244 miles long and 85 miles wide. In 1590, Portuguese sailors named it *The Formosa* (Beautiful Island), but the Chinese call it Taiwan (Terraced Bay). Taiwan is the government seat of Nationalist China. Taipei is the capital and largest city.

According to Chinese legend, the island rose from the bottom of the sea as a playful dragon dislodged huge pieces of underwater rock. Geologists think the cause was a fierce earthquake instead of a fire-breathing dragon.

She had met the missionary while riding on a train and scooped several Christian tracts from him. "Something touched me that day as the missionary shared his Christ with me," she said. "I'm sure that something was the Holy Spirit."

She enrolled at the Baptist seminary in Taipei in 1973, and she hopes to work with students through a Baptist church after graduation.

Missionarily Taiwanese

A new Christian in Taiwan shares a challenge with new Christians in many parts of the world: his faith must stand the test of separation from family and of loneliness in a non-Christian environment.

But one of the beautiful things about Christianity is that it is not only a Western faith; because it is universal it can be understood and practiced in the context of every culture. Baptist churches in Taiwan carry distinctive Chinese characteristics. American missionaries become as familiar as they can with the culture, learn to live in that culture, and try to become fluent in the language. They recognize that expressions of worship in Taiwan must be Chinese-flavored; the leadership must be "homegrown."

Christians strive to make their faith a vital part of life in Taiwan. Let us pray that the combined witness of Taiwan's Christians and American missionaries, and of Baptists as well as other evangelical groups, will make this goal a reality.



BEPFORE THE MEETING

Find a world map, either from use in earlier meetings, or from your church library (or order map, "Southern Baptist Missions Around the

3. Pray for these requests as a group.

4. Come together with the larger group to share the list of prayer needs.

Allow about fifteen minutes for the small-group discussions and prayer period. Recall members to the large group to share their lists. Spend several minutes in prayer.

SOMETHING TO DO BECAUSE YOU STUDIED

Suggest that members plan this family activity: Prepare a Chinese menu for dinner. Share your prayer list with your family or dinner guests.

Choose a prayer partner and agree on a time of day when you will pray. Use the items on the prayer list.

PREVIEW JUNE BAPTIST WOMEN MEETING

Announce the topic of next month's Baptist Women meeting (see Preview on p. 27). Provide information about the date, time, and place of the meeting.

Study Session

Locate Taiwan on the world map which was displayed and used earlier in Call to Prayer. Share the introductory paragraphs in the content material as well as information with the map on page 22.

Divide members into three groups and assign each a study question (see list below). Give to each group a pencil and paper.

Group 1: Why are the tribespeople of Taiwan difficult to reach with the gospel?

Group 2: What are the best approaches for witnessing to the Taiwanese-speaking people? Why?

Group 3: What are the most effective methods of working with the Hakka people? What are some barriers?

Instruct each group to do the following:

1. Consider the question. Talk about the answers. From the answers formulate a prayer list.
2. List the prayer needs on paper.

KNOW THE STATE LEADERS

ROYAL SERVICE continues the series of features introducing the state WMU executive secretaries and Baptist Women directors. Get to know them better as they tell of their convictions about leader-member training and about favorite personal interests. (Next month, meet the North Carolinians.)

Judy Rice, Alaska's WMU executive secretary (left); Kathy (Mrs. John) Robertson (right), Baptist Women director.

"Leader-member training is essential," says Miss Rice. "If we are to accomplish our tandem-mission study, mission support, and mission action. We must give priority to the never-ending job of training ourselves. Only then can we remain true to our purpose and have knowledgeable leaders and members who can enthusiastically and effectively serve in and through our missions organizations."

"Special personal interests I have, besides reading, have been cultivated since moving to Alaska in 1968. These include cross-country skiing; carving diamond willow, a tree found in Alaska; collecting Alaskan native arts and crafts; and assembling a picture postcard album of Alaskan life and scenery."

Mrs. Robertson says: "I am delighted that Woman's Missionary Union will be emphasizing training in missions education —TIME. Knowing that I needed

more intensive training, I availed myself of the conferences offered at Glorieta (WMU Conference). I returned to Alaska a more competent leader.

"We are committed to the cause of salvation and reconciliation, and ours is a labor of love. I see my job as one of training and inspiring Baptist Women officers and members, and enjoying the rich fellowship that will grow out of this association.

"I enjoy gardening, golf, and cross-country skiing. I started to play golf in order not to become a golf widow, but discovered the game to be most challenging. From the middle of May to the end of August my husband (a pilot for Japan Airlines) and I share our love of growing flowers and vegetables. After the first snow we wax our skis for some good exercise and fun in the snow."

Students everywhere respond to those who understand, or try to understand, them. Missionaries are among the few Christians with university training in many of the developing countries where Southern Baptist missions work is carried on. Unless the missionaries attempt to understand and work with university students, there is little opportunity for them to receive an evangelistic witness.

Often, second- and third-generation Baptist young people are lost to effective church membership because no one who understands their problems as students seeks to minister to them. Southern Baptists are continuing efforts to place missionaries who are sensitive to students in university settings. Remember from last month's study that the need for student workers is second only to that for missionaries in general evangelism.

Who Are the Non-American Students?

Students overseas are flexible and open to consider anything that gives them a challenge. This has been one of the reasons that communism has had a strong appeal to student groups around the world. Aimed at emotions rather than being totally intellectual, communism has reached many in the student generation.

Most of the students in other countries are from the middle and lower middle classes. They are not idle young people; they have neither the time nor the money for leisure. Many have to hold full-time jobs to support themselves while they study.

The number of university students in other countries is surprisingly large and is increasing. Although males are in the majority, more women are attending universities than ever before. Most students are not married.

Students overseas are generally more willing to discuss religion in public than are students in the United States. While they may not accept evangelical Christianity, they are curious about what Baptists and other "new" groups believe and practice.

How Do Missionaries Minister?

Southern Baptist missionaries have tried varied methods of reaching stu-

dents. The approaches are determined to some extent by the country, by the number of available missionaries, and by the needs of the students. In a number of countries student centers have been established, and the work done through these is similar to the work done in our country in Baptist student centers.

Colleagues represent a newer approach. In Austria this approach seems to be meeting with considerable success.

Student homes or houses providing living quarters for a few students have had a limited but successful use. Group meetings in the homes of missionaries are being conducted successfully in some countries, and perhaps this approach can and will be expanded.

Direct witnessing and Bible study groups have been used to some extent. Concerts, art exhibits, and other special activities have been sponsored by Baptists. In some areas missionaries have been able to teach courses in their fields of specialization. This teaching ministry makes it possible to reach faculty as well as students.

Student Work in Peru

Peru has thirty-three universities, with a student population of about 180,000. Half of the universities are located in Lima (LBB-mah), the capital, where one-third of the country's people live.

It is very difficult to get into one of the universities. Each year thousands of student hopefuls compete for the few vacancies in the system. This competition for acceptance in the universities has led to the founding of academies to prepare high school graduates to pass the examinations. Often a young person will study for years just trying to pass the exams.

School fees are low, but books are expensive and often scarce. Dormitories are not provided, so some students either stay at home or with relatives. Many must find housing, which, though inexpensive, is often inadequate and unpleasant.

Strike is an important factor in



student life in Peru. They often parallels the operation of an institution for days, weeks, or even months. Sometimes, at penalty for such dislocations, a student will lose credit for an entire semester. It is not the accepted fact, then, that students finish the university in what we think of as a normal four-year tenure.

Southern Baptists and Students

Baptists in Peru sponsor work among students in four major cities: Arequipa [ah-ray-KEE-pah], where there are two universities; Trujillo [troo-HAY-yoh], where there are two; Chiclayo [chee-KLAH-yoh], with one; and Lima, with seventeen.

In Arequipa, missionary James Redding directs the work for Baptists. Though he is not assigned specifically to student work, this is a large part of his ministry. Baptists have a multi-purpose building which serves as a mission of the First Baptist Church, a Christian day-care center, and a student center. The work among university students here is conducted much like the traditional BSU ministry in the United States.

Since Southern Baptists entered Peru in 1950, various missionaries have given a part of their time to work with students. While Craig Butler was a journeyman (1971-73) in Peru, he was able to develop an active program, using rented facilities for a student center. As a drawing card, he provided English classes for students. When Craig left at the end of his term of service, the center was closed, for no missionary personnel

were able to continue the operation. Ken Bowles, however, was assigned to Trujillo when he became a journeyman in 1974; and hopes were high that student work would again begin to flourish in Trujillo.

Field missionary Beryl Burwell has taught English in Chiclayo to open doors of witness to students. He found a room available for rental in a downtown building, and began a modified student center approach.

Because of the many universities and the throngs of students, the work in Lima is difficult and challenging. Added difficulties are the distances separating the seventeen universities, the small number of Baptists in the city, and the extreme nationalistic spirit among the students.

These complex problems almost overwhelmed missionary Don Reed when he arrived in Peru to "do student work." He said he felt like the Boy Scout who found an immense person who had failed, and wanted to help. He just couldn't figure out where to take hold.

Each university in Lima is a collection of several colleges located in a variety of buildings scattered all over the city. This fact made it impossible to locate a student center adjacent to a campus.

The largest effort to reach students in Peru on an interdenominational scale is Inter-Varsity. Other Christian groups also have begun work in Lima, and are making progress. Some individual Baptist churches have, from time to time, attempted a student ministry. But the fact remains that no one is adequately evangelizing and nurturing converts among the university students in Lima.

Missionary Reed is using a student center approach in his effort to reach students. Located in the center of the city where public transportation is relatively easy to secure, the Centro Universitario Bautista (Baptist University Center) ministers to students from numerous campuses.

In order to attract students, an appealing program must be developed. In Lima, students do not just drop

in for a game of table tennis and good Baptist fellowship. Most students want to study English, and classes have been set up for this purpose. Depending on the interest shown, other classes—such as music and photography—also are set up. Baptists try to provide the best instruction possible. Friendships between instructors and students are formed, and opportunities to witness become available.

Because the primary purpose of the student ministry is to present Christ, Bible study groups are an important part of the program. Classes on Saturday and Sunday are common, too. Ideally, the student center could have a large number of small Bible study groups, planned in consideration of the many times that some students are available. But the problem again is the small missionary staff and the small number of Baptists compared to the number of students.

The Baptist ministry to students in Peru is still developing, searching, seeking to find itself. Missionary Don Reed reminds Baptist Women members that intelligent prayer support can be a tremendous asset as Baptists in Peru seek to establish a successful ministry to students.



AIM FOR STUDY

As a result of this study, members should be able to (1) list some ways that missionaries overseas try to reach students, (2) describe the major approach being used in Peru, and (3) make a list of prayer requests related to the needs for student work in Peru.

BEFORE THE MEETING, do this

On a sheet of wrapping paper or a piece of poster board, draw an outline map of Peru (see above). Write on the map the names of the

four cities where Southern Baptists are working with students. At the top of the map write the caption: Pray for Student Work in Peru.

Use the map for the prayertime and as a focus center for the study period.

Prepare ahead of time sheets of paper on which you have written the problem to be discussed by the small groups. If you do not plan to divide into small groups for the discussion, write the problem on a large sheet of wrapping paper, to be placed before the entire group as you begin the discussion.

IN THE MEETING, do this

Call to Prayer—At the beginning of the prayertime, read Jeremiah 33:3. Talk briefly about how the Lord so often does what seems to be impossible. Read the last paragraph from the study material, and indicate that the study will make you feel as if the problems of student work in Peru are so great that Don Reed's prayer cannot be answered. Read again Jeremiah 33:3. Then lead the group to pray for missionaries in Peru who work with students.

After this prayer, read the names of missionaries on the calendar of prayer (see pp. 42-48). As you did in April, talk about ways that these missionaries might be involved in working with students. Ask several women to pray aloud for the missionaries who have birthdays today.

Study period.—Divide the members into small groups. (If your group is already small, you might do this together.) State the problem: You have just moved to a large city. You and your husband have joined a small Baptist congregation located near a large state university. Because one of your children is a student there, and because of what you have observed, you know there are few Christians among the students. You feel a sense of concern for the lostness of these students, and you want to do something to minister to them. What can you do?

Give the women time to talk together about this. Then ask each

small group to list the steps they might take. Ask them to share with each other the list from each group.

Now present the information given in the study material. Point out that Don Reed and his family moved to a new city, in a new country, to work among people of a different nationality, who spoke a different language from the one he knew best. List the conditions he faced that made his work of beginning a ministry to university students difficult.

Summarize by giving again the reasons why Southern Baptist missionaries went and need to work with university students.

Plan for Follow-Through

1. Take time to share with each other the experiences you have had since last meeting. Did you send a card to each of the university students from your church? If you did this, report on any response you had. Review what you decided to do about the high school students in your church, and share any experience the group had in this activity. Talk about Actrees, and what you learned about the organization. Be sure to include in the discussion specific plans for beginning Actrees if your WMU doesn't have one.

2. Two other specific suggestions were given last month. They are repeated here, either to allow for reports on what has been done since last meeting, or to prompt the group again to think in these areas. Adopting an international is a way that Baptist women can become involved with students from other countries who study in the United States. If you live in a university center, chances are at least one student from Peru is enrolled. Find out how many students from Latin American countries are enrolled. Encourage women to make a commitment to adopt an international. If you are not near a university or college, consider adopting an international. Baptist student directors in your state might be able to help you if you are in earnest about the project.

3. Give each member a slip of

paper. Guide the group in making a prayer list, writing definite needs for student work overseas. Ask each member to commit herself to pray for these needs.

PREVIEW JUNE BAPTIST WOMEN MEETING

Announce the topic of next month's Baptist Women meeting (see Preview below). Provide information about the date, time, and place of the meeting. □

Preview
of June Study-Action Plans

Baptist Women Meeting: An English-Language Church Overseas (Dominican Republic)

Current Missions Group: Student Ministries: Kenya

Bible Study Group: Widening the Circle (Acts 16:1-18:17)

Round Table Group: A Missionary Biography (see p. 33)

Prayer Group: Togo

Mission Action Group: Understanding Military Personnel

Points for study: Acts 11

There have always been different opinions about who a Christian is. The problem of identification today may not be the problem that confronted the early church, but it is nonetheless the basic problem of Christianity.

Some insist that only those who are members of a particular church are Christians; the keys to the kingdom are in its hands; they believe. Still others insist that they are the only Christians (hence the only church) because they have been baptised in a certain way by a certain kind of man with a qualification to administer baptism that is not possessed by others.

Through the centuries the battle has raged over the question, Who is a Christian? The fifteenth chapter of Acts deals with this issue and is one of the great chapters of church history.

The early church's struggle with the question suggests important lessons for churches today. It was the success of the mission among the Gentiles that brought to a final, clear-cut decision this underlying theological question. The problem had been growing in intensity for years; but only after Paul's work among the Gentiles did it come to a head, and then possibly because of his determination to press through to a clear settlement of the issue.

Christianity had begun within the context of Judaism. Apparently it never entered the minds of the early disciples that they were headed in the direction of something that was larger than Judaism. There were many different sects in Judaism, such as the Pharisees, Sadducees, Essenes, Zealots, Herodians. Early Christians thought of themselves as a group within Judaism.

The heart of Judaism was the law. The first act of obedience to the law was circumcision. A man could not be a Jew without circumcision; then, circumcision became necessary for all Gentile men who would enter the Christian community as long as that community remained with Judaism.

Circumcision came to be identified by some with salvation. The Christian was a man who had been circumcised, such people believed; and thus they were called *Judaizers*.

The Jesus Party (Acts 15:1-5)

The *Judaizers*, or circumcision party, had reluctantly accepted non-Jews as *Corinthians* and their friends into the Christian fellowship, thinking of them as exceptions resulting from special revelation. But now, Gentiles were being brought wholesale into the church. Even good Jews were being corrupted by their presence; they were acting with them! Where would it all end? If circumcision were abandoned, and the legal laws were relaxed, where would it stop? Antioch was the place where all of this was centered, as to Antioch the representatives of the circumcision party went to try to save the day.

Paul and Barnabas championed Gentile conversion. They believed a Gentile could be converted without being circumcised or keeping the ritual law. Luke suggested how damp the division was by recording that the missionaries "had no small discussions and disputations with them" (Acts 15:2).

When things became deadlocked at Antioch between the missionaries and the circumcision party, the decision was made to send a delegation to consult the church at Jerusalem. Appealing to Jerusalem to settle a difficulty was as common among the Jews as appealing to Caesar was among the Romans. The Sanhedrin was the supreme court of Jewish religion, and it was natural for early Christians to look to Jerusalem, the headquarters of the apostles, as Jesus had looked to it for centuries. Paul and Barnabas and some others were appointed to talk with the apostles about the matter.

Acts makes it clear that Paul was not going to arbitrate a compromise. All the way to Jerusalem, as his party journeyed through Phoenicia and Samaria, Paul reported that Gentiles had been converted. This became

something of a triumphal tour for the missionaries. Evidences for Paul's work were presented everywhere.

Things were different, however, in Jerusalem. Bitter and hostile members of the Jerusalem church who were from among the Pharisees immediately attacked Paul's ministry. The name "Pharisee" in connection with a Christian community is surprising. Jesus himself had soundly scored the Pharisees for their legalism. Perhaps we should not be too surprised, for even today some church members see Christianity as little better than legalism, its whole meaning found in the keeping of rules and regulations.

A Meeting Held (Acts 15:6-11)

The delegation from Antioch had been instructed to consult with the apostles and elders at Jerusalem, but the entire church seems to have been called together to consider the matter (Acts 15:22). Also noteworthy is the fact that not Peter, but James (who apparently was one of Jesus' brothers) presided over the meeting.

Peter did speak firm, however. His testimony was clear and peremptive. He told once again how he had been involved in bringing Cornelius and his friends into the community of faith years before (perhaps as many as ten years). God had demonstrated the rightness of it all by the free gift of his Holy Spirit to the Gentiles. To this evidence Peter added his own observation that the effort to earn salvation by keeping the law had always been a losing battle. The Jews themselves had been unable to keep the whole law; in their own experience it had become an intolerable yoke.

Peter's ringing climax concluded with the words which would become eventually the decision of the council: "But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they" (Acts 15:11).

A Decision Made (Acts 15:12-21)

Next it was the missionaries' turn. Paul and Barnabas related what they had seen God do among the Gentiles.

They spoke especially of "the signs and wonders" which God had performed among the Gentiles. Signs and wonders were evidence of the Holy Spirit's working.

James seems to have been the acknowledged leader of the church in Jerusalem. He assumed the responsibility for summarizing the arguments and formulating a decision. It is interesting to note that Paul and Barnabas did not come in for much attention. Peter had the weighty influence. (He is referred to by his old name Simon.)

The most important part of James' conclusion was his reminder that the Old Testament supported the position at which they had arrived. The frontiers of the people of God were being pushed out to embrace the nations, and the prophecy of Amos 9:11-12 proved it. James emphasized the rebuilding of David's dwelling as referring to the mighty happenings associated with Christ. David's greater son, and the salvation of the Gentiles in the people of God.

James spoke of his conviction that God had always planned for the conversion of the Gentiles. The implication to us gained from this passage is that James was agreeing with the position taken by Peter that God was dealing graciously with the Gentiles. James' position was accepted by the group and ratified by the church. The church's agreement can be understood to make three points. First, Christian liberty was guaranteed. Gentile converts were freed from the law of Moses. The law could not be the grounds of salvation.

Second, no one was to interpret this liberty as a license to wrongdoing (Acts 15:20).

Third, the Gentiles would have due regard for the sensitivity of those who did observe the law of Moses: they were to refrain from needlessly offending the Jewish Christians (such as by eating flesh that had been strangled). Paul later called on that principle when the question of eating meat offered to idols arose. (See 1 Cor. 8.)

A Declaration Issued (Acts 15:22-29)

The Jerusalem church selected two of its members to go to Antioch to deliver the conclusions of the council to the Christians there. Judas, one of the two, is not heard from again except in connection with his responsibility at Antioch. Silas was much involved in the unfolding story of Acts as Paul's missionary helper. Sometimes known as Silvanus (the Latin form of his name), he is frequently mentioned in Paul's letters (2 Cor. 1:19; 1 Thess. 1:1; 2 Thess. 1:1). He seems also to have served as an assistant to Peter (1 Peter 5:12).

As emissaries of the Jerusalem church, Judas and Silas were to deliver a letter from the apostles. The letter was addressed to the Gentile Christians in Antioch. "Syria" and "Cilicia" designate the province of which Antioch was capital. Since unauthorized persons from Jerusalem had stirred up the trouble over circumcision that had produced the Jerusalem conference, it was undoubtedly felt that some authorization of Judas and Silas to speak for the Jerusalem church was needed; this is the reason for the letter. Some commentators have referred to this letter as "First James" because it was formulated by him. Interestingly enough, the word "greeting" with which the letter begins is found here and in James 1:1—in only occurrence among the letters of the New Testament.

A notable emphasis of the letter is the joint action of the Holy Spirit and the Jerusalem church. Nowhere else in the New Testament is this reflected in a corporate decision by a church. The tone of the letter was highly conciliatory, both to the Gentiles and to the Pharisees of the Jerusalem fellowship.

The letter vindicated Paul and Barnabas and made it clear that they were in good standing with the apostles in Jerusalem. This event brought a complete victory for Paul's position that the gospel should be preached as a gospel of grace to the Gentiles. The answer to the big ques-

him had been given in unmistakable terms. A Christian was anyone who had received the grace of God through accepting the gospel of Jesus Christ. Antioch Again (Acts 15:30-41)

The delivery of the letter from Jerusalem brought much joy to the Christians at Antioch. It is interesting to note that the letter was not one of command, but of advice and encouragement.

Judas and Silas did their part. "And after they had tarried there a space, they were let go in peace from the brethren unto the apostles" (Acts 15:33). Because verse 40 says that Paul chose Silas to accompany him in renewed missionary activity, there is a problem here. Early copies of the New Testament indicate that the scribe saw this difficulty and inserted verse 34 (dropped from some present-day translations) which says Silas remained in Antioch.

As a natural result of this encouragement, Paul proposed to Barnabas that they undertake a second visit to the scenes of their earlier missionary activity to see how the churches were doing. In a straightforward manner the author of Acts recounted an unpleasant episode. Paul and Barnabas quarreled. In fact, the Greek word translated "separated" is very strong and suggests anything but friendly parting.

The trouble was over young John Mark, Barnabas' relative. Mark had gone with the missionaries as a helper on their first trip; but for some unknown reason, Mark had left the party when they reached Pamphylia and returned home. Paul was unwilling to take him on this second venture. There may have been more to the disagreement than the problem of taking John Mark. (On another occasion Paul expressed disappointment in Barnabas because he would not eat with Gentile believers due to the pressures of the circumcision party. See Gal. 2:12-13.) Over this young man the fellowship of Paul and Barnabas was broken. True to his character as an encourager, Barnabas sought to salvage John Mark

for missionary service.

If John Mark is, as tradition says, the author of the Gospel according to Mark, Barnabas seems more than vindicated by his belief in him. Perhaps twenty years later Paul came around to Barnabas' point of view, writing: "Take Mark, and bring him with thee: for he is profitable to me for the ministry" (2 Tim. 4:11).

Paul went his way and Barnabas was left. Paul took Silas, who apparently was a Roman citizen also (Acts 16:37), and departed overland to Cilicia (Paul's home territory, Tarsus being one of the cities). Climbing upward from the coast through the narrow Cilician Gates, a split in the huge shoulders of the Taurus mountains, Paul and Silas came to the central plateau on which were located the churches of Galatia. The two missionaries visited these churches in reverse order from the initial contact; this time they were coming from the east by land whereas on the earlier visit they had approached them by sea and from the southwest.

Barnabas took John Mark and went by sea to the island of Cyprus which he and Paul had visited on the first journey. At this point Barnabas makes his exit from the story of the New Testament. Tradition holds that he spent the remaining years of his life on his native island, serving the churches there faithfully.



jeanette m. wilkinson

AIM QUESTION

What are the qualifications for being a Christian?

BEFORE THE MEETING

From your kitchen bring a measuring cup with markings of 1/4, 1/2, 1, 3/4, 1, and 1 cup.

Prepare the following outline on a large sheet of paper or chalkboard: Who is a Christian?

1. The early church struggled with the question. Acts 15:1-5
2. The testimony of Peter. Acts 15:6-11
3. The report of Paul and Barnabas. Acts 15:12
4. The decision announced by James. Acts 15:13-21
5. The renewed missionary activity. Acts 15:22-41

IN THE MEETING

Display the measuring cup, showing the various markings on the cup. Then ask: If a recipe calls for a full cup of sugar, will 1/4 cup soda, 1/4 cup baking powder, and 1/4 cup sugar meet the needs of the recipe?

Continue: As ridiculous as this sounds, so is the confusion that has existed for centuries regarding the answer to our aim question. What are the qualifications for being a Christian?

Ask group members to define a Christian. Emphasize that many people seem to believe that being a Christian requires one portion of works, another portion of rituals, plus a belief in Jesus. Since many people are not sure about the answer to the question, Who is a Christian? let us look for help in the fifteenth chapter of Acts.

Call attention to the outline you have prepared on a large sheet of paper or the chalkboard. Spend some time reviewing the role of Judaism in their insistence that Gentiles convert by circumcision. Read Peter's response. Point out the decision of the Jerusalem Council as announced by Peter; then emphasize that when the message was returned to Antioch, the missionary zeal of Paul and Barnabas was renewed.

Ask members of the group to discuss these questions:

Have your convictions about the answer to the question, Who is a Christian? changed because of this study? How? Do you believe that a Christian is any person who receives the grace of God through accepting

Jesus Christ? If this does not match your definition, how does it differ?

How does your answer to Who is a Christian affect your witness to your neighbor? to people throughout the world?

CALL TO PRAYER

Christian missionaries witness at home and overseas to the grace of God through the gospel of Jesus Christ. They sometimes are confronted with zealous members of religious groups who believe that many requirements and rituals must be made for salvation. Many missionaries labor in nations where major religious dominate the culture and do not allow freedom of religious belief or practice. Pray for the missionaries on today's calendar.

PREVIEW JUNE BAPTIST WOMEN MEETING

Announce the topic of next month's Baptist Women meeting (see Preview on p. 27). Provide information about the date, time, and place of the meeting.

NG? MOVING? M

Notify us of changes in address

Name _____

Address (new, if for change of address)

City _____ State _____ ZIP _____

To subscribe or extend subscription, check box below and fill in your name and address above. Payment must accompany order.

New Renewal

\$1 per year, annual subscription only. Alabama subscribers add necessary sales tax.

ATTACH LABEL HERE for address change or inquiry. If moving, list new address above. Note: On the top line, in the first block of numbers to the left, you will find the number of the month of the issue after which your subscription expires. The year of expiration follows immediately. For example, "7/75 means expiration with the July 1975 issue; October, November, and December are not indicated by numbers but by "O," "N," and "D." "H75 means November 1975.

ROYAL SERVICE • MAY 1975

EARL R. AND JANE MARTIN have been transferred from their mission station in Tanzania to a new missions effort in Malagasy Republic (Madagascar).

The Martins, appointed to Kenya in 1956, plan to open work in the island nation off the eastern coast of southern Africa after completing their furlough and language study. Initially they will be stationed in the capital city of Tananarive and will be involved in general evangelism.

"We can't talk about what we'll be doing because we don't really know," says Martin. "We'll have our eyes and ears open to see what needs there are and what opportunities we can fit into. I have an idea that our work will primarily be one-to-one, personal, at first. I hope that it will never be less than that."

Approximately one-third of the country's 8 million people are Christians. Of these, half are Protestants and half are Catholics. The major Protestant denomination is Lutheran. Other Protestant groups include two main Baptist organizations, the American Conservative Baptist organization, and the Baptist Association.

"We are going to associate in a positive way with existing Baptist work and hope that we can sit down with them, talk, and plan," says Martin. "There are too many people to be won without our being concerned with dragging away their members. We're not interested in that at all. We're joining hands with existing Baptist work to get the message of Christ out to all the people."

The culture will be different from the culture in which the Martins worked in Kenya and Tanzania. The Malagasy people are not ethnically African, but Malio-Polynesian. "The people, from my impressions during the brief visit there, are happy," Martin says.

The Malagasy Republic has a comparatively stable government. Earl Martin has talked to the minister of labor, "a fine Christian. He was extremely encouraging."

As Southern Baptist missionaries open new work in Madagascar, they will face a new culture, a new ministry, and a warm welcome.

**Meet the
Missionary**

round
table

"This is a boldup! Your money or your life!" How these words must send a chill over one confronted by a robber. Unlike the robber, God does not ask for your money or your life, but he seeks your money and your life. In reality, he has commanded that we be faithful in our response. But he does not force us—the choice is ours.

A recognition of God's ownership and our responsibility to God for all we possess makes us aware that the term "stewardship" involves the whole of life. This study, however, deals primarily with the stewardship of money.

The emphasis of our Southern Baptist Convention this year is Share His Love Now. This calls for the sharing of our material possessions if we as Christians could understand, accept, and apply Biblical teachings about giving, our happiness and usefulness for Christ would be increased.

During this month when we observe the fiftieth anniversary of the Cooperative Program, it is appropriate to review and renew our commitment to our Lord concerning our material possessions.

A Complete Guide to the Christian's Budget by Michael Speer (Broadman, 1975) \$2.95¹

We have not performed our whole duty to God when we give the tithe. This is merely the beginning point. We are obligated to offer all we possess in a manner acceptable to our Creator. It is this concept that is portrayed in this excellent guide Mr. Speer gives a practical approach for the individual Christian as well as the Christian family. Throughout the book texts and guides appear for personal thought toward attitude and budget planning. Most chapters conclude with questions for serious consideration.

The Simple Life: The Christian Stance Toward Possessions by Verne Eller (Eerdman's, 1973) \$2.25, paper²

"Set your mind on God's kingdom and his justice before everything else, and all the rest will come to you as

well" (Matt. 6:33 NRS).³ This passage is the central theme of this book. Though the title denotes simplicity, the reader learns that living this kind of life is not so simple. The first section examines the simple life as taught by Jesus and then proceeds to some of the writings of Paul. A good example of one who gave attention to the simple life is Kierkegaard, a Danish Christian philosopher. He was most skillful in creating parables. The author relates some of these pertaining to the simple life. These parables are interesting and could provide a stimulating discussion.

Faithful to the Lord compiled by E. Stanley Williamson (Broadman, 1973) \$3.95⁴

Faithful to the Lord furnishes helpful concepts and illustrations toward a greater understanding of stewardship. The topics are not limited to material possessions, but have to do with the various aspects of our total response to God.

Is It Required of Stewards? by John M. McBain (Broadman, 1972) \$1.95⁵

Here is a depth study of how one's concept of relationship to God relates to the reasons for giving. Consideration of the question, What is man, God, or gardener? provokes thought about this relationship.

The church is also a steward. Churches have a tremendous responsibility toward monies received and how they are used.

After a discussion of reasons the Christian should respond to God with the tithe, Mr. McBain includes his own personal testimony. Attention is also given to the home and the responsibility of parents.

The Cooperative Program at Work Around the World (SBC Stewardship Commission, 1975) 25 cents⁶

The Southern Baptist Convention, meeting May 13, 1925, at Memphis, Tennessee, recommended that Southern Baptists join in support of the total missions work of the denomination and that this united effort be called the Cooperative Program. Thus, 1975 marks the fiftieth anniversary

of this cooperative approach.

Even after fifty years of its existence, there are still those who do not understand what the Cooperative Program is or does. This booklet gives enlightenment about this program and the ministries supported through it on the Southern Baptist Convention level.



AT YOUR MEETING, do this

Write Matthew 6:33 on a poster for use as a focal point during the meeting. Start by asking that the group quote together this passage.

Ask members to recall additional Bible verses related to giving. Be prepared with some references such as 1 Corinthians 16:2; Matthew 10:8; Luke 6:38; Matthew 6:20,21; Luke 20:25; Acts 20:35b; 2 Corinthians 9:7; Malachi 3:10.

Regardless of which books you decide to preview, consider giving emphasis to the Cooperative Program as a climax to your study. Adapt the suggested methods to your group's needs.

A Complete Guide to the Christian's Budget

Summarize chapters 1 and 2. Give members the test of attitude in chapter 2, ask the questions orally. Provide pencils and paper so each person may write her answers.

Assign to two individuals chapters 4 and 6, ask them to share the main ideas.

Select several questions from the chapters discussed. Type these on play money and place them on a money tree of your design. Ask members to take a piece of money from the tree and read the questions. Get group response.

Faithful to the Lord

Ask two persons in advance to be

prepared to share illustrations from chapters 2 and 3.

Tape-record the Bible texts given at the beginning of each of these chapters and play the tape prior to each presentation. If you cannot make a tape recording, plan for someone to read these texts.

It Is Required of Stewards

Choose one person to give the highlights of the teachings of this book.

Consider asking someone in advance to share a personal testimony concerning spiritual blessings received from giving.

The Cooperative Program at Work Around the World

Before your meeting, ask several members to come prepared to give brief statements concerning the various causes to which Southern Baptists give through the Cooperative Program. Emphasize that their statements should be short—just a few sentences.

Prepare a birthday cake. As each ministry is explained, place a candle on the cake.

To introduce this presentation, say Through the Cooperative Program we are able to share Christ with a world that is in darkness. If each of us should try to send the light to all parts of the world, there would be only a few dimly lighted corners. Let us light a birthday candle for each of the ministries of the Cooperative Program.

An alternate method would be to prepare a puzzle using the diagram on page 3 of the Cooperative Program booklet. This gives the distribution of funds on a percentage basis. Make this and cut into pieces and put together as five people discuss these allocations.

As a closing meditation, use the hymn "All Things Are Thine" (No. 403, Baptist Hymnal).

CALL TO PRAYER

Make two placards. Write "prayer" on one and "offering" on the other. Pin these on two women and ask that they stand and hold hands. Comment that our prayers and gifts go

hand in hand to support missions. Write each missionary's name (see Call to Prayer, pp. 42-43) on a slip of paper or on play money. As each person calls the name of her missionary, she joins hands with the others already standing, so that when the prayer calendar is completed, a circle will be formed. Have a time of silent prayer with one person designated to conclude with an audible prayer.

PREVIEW JUNE BAPTIST WOMEN MEETING

Announce the topic of next month's Baptist Women meeting (see Preview on p. 27). Provide information about the date, time, and place of the meeting.

book forecast

Books for June

The Gift of Belonging by John Johnson (Broadman, 1975) \$1.75 (Available April 1975)

Beads for Joy
The Fractured Family by Leontine Young (McGraw-Hill, 1973) \$6.95⁷

Now Is the Time to Love by John M. Dreher (Herald Press, 1971) \$3.95⁸

Handbook for Parents by Evelyn Miller DuVall (Broadman Press, 1974) \$2.25, paper⁹

Books for August
Family Problems and What to Do About Them by Wallace Demon (Westminster Pres., 1971) \$2.85, paper¹⁰

Drugs at My Door Step by Art Linkletter (World Books, 1973) \$3.95¹¹

Teaching Your Children About Sex by John C. Howell (Broadman, 1973) \$2.50, paper¹²

(Continued on p. 351)

¹ Available from Baptist Book Store.

² Available from SBC Stewardship Commission, 440 James Robertson Parkway, Nashville, Tennessee 37219.

³ *The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press* (1961)

prayer

S. M. Sowell was appointed the first Southern Baptist missionary to Argentina in 1903. In that same year, Ermine Bigby was appointed to Brazil, where she was born and had grown up, to work with her parents. Three years later, Ermine married Mr. Sowell and became a pioneer missionary wife.

The country to which she went is shaped like a long ice-cream cone standing on its tip, leading to the east with ice cream running down into the Atlantic Ocean. The tip is in central South America. The tip extends 2,300 miles into the South Atlantic.

Its population of 23 million and its great land area make Argentina the second largest country in South America in area and population (Brazil is the largest). The original people have been pushed into remote areas and the population is mostly of European origin. Spanish is the official language, and the Roman Catholic Church is predominant.

There were earlier Baptist messengers, but lasting work was begun by Pablo Benson, a Swiss Baptist, in 1881. Benson and Sowell became friends and worked together. The Argentine Baptist Convention was organized in 1908 with five churches. In 1931 the Board of Missions was organized. It has conducted home missions work and sent workers to neighboring countries. Today the convention has 273 churches, 210 of which are self-supporting.

Three missionary couples (Southern Baptists support eighty-five missionaries in Argentina) were asked to share prayer requests.

One of the missionaries, Charley E. Westbrook, works in the outskirts of Buenos Aires [bWAY-nu EYER] Between 2 and 2½ million people in the area. He works among twenty-five churches and is pastor of a small one that has about thirty members.

Pray that in the next four years these churches will grow, call their own pastors, and start new work.

Pray for a seminary student to

work with young people alongside the missionary.

Pray for the International Baptist Theological Seminary in Buenos Aires which trains leaders to go into new areas as well as to take responsibility in established churches.

Darlene Westbrook works among the youth in Women's Missionary Union in the churches and the association. WMU, she says, always provides evangelistic opportunities. Unsaved persons are invited to Bible studies and opportunities are given for personal decisions. Pray for young people who meet every Saturday for Bible study and invite unsaved friends.

Another missionary, A. Benjamin Bedford, asks that Baptist women join him in those requests.

Pray for new work in La Falda in the province of Cordoba [CORE-dough-uh] The Bedfords have fourteen neighbors who attend Bible study in their home. Pray that these people will come to know the Lord and form the basis for a new church. Benjamin and La Nell Bedford hope to begin Baptist work in six places in and around La Falda in the next four years.

Pray for Jack Glaz, president of the seminary in Buenos Aires Professors, both missionaries and Argentines, are needed. About ninety-five students from Spanish-speaking countries in central and southern parts of South America make up the student body.

The national WMU has chosen a young woman to work with youth. Pray that the country's economic situation will be such that Baptists will give so her work can continue.

Pray for a group of young women in home mission work in the northern area with the Toba Indians. They are doing a magnificent job, socially, physically, economically, and spiritually. They have taught the Indians to make articles for sale. They have secured a place for making brick and are producing brick for their own use, for sale, and for the new chapel.

Pray that the uncertain political

and economic situations in Argentina will serve to awaken the people to their need of God and that they will be guided to him.

The 1973 annual meeting of the Argentine Baptist women's convention recognized Katherine (Mrs. W. L.) Cooper, a Southern Baptist missionary, for her years of service. She and her husband are now retired. Mrs. Cooper requests prayer for young people in the Chaco area. She asks us to pray for a new missionary, someone trained to work with university students.

Mrs. Cooper seconded the Bedfords' request for prayer for the young women working among the Toba Indians. One woman is a midwife, a work that was desperately needed. The Indians had not been able to attend school so were not advancing. They are now receiving instruction.

Pray for a church that has been without a pastor for several years. There is a special need for a house for the pastor.

Mrs. Cooper praises the work done in ten years past by George and Ruth Bowdler in Patagonia (yes, that long, lower part of Argentina).

Mrs. Bowdler, now widowed and in her eighty-second year, poured out her memories and prayer requests for Argentina.

She and her husband went from place to place in that rugged land where they worked in their later years in Argentina. "The Andes always gave my husband a vision," Mrs. Bowdler recalls.

She rejoices when she hears of the progress of the work. Some people tell her she should go back, but her answer is, "No, this is another generation and things have changed."

"I am alone now. I can be a missionary through prayer."

Pray with thanksgiving for Mrs. Bowdler. Ask that she may know, with deepening certainty, God's care and love for her.



BEFORE THE MEETING, do this

1. Order and mount the Foreign Mission Board map "Southern Baptist Missions in South America" (free from Foreign Mission Board Literature, P. O. Box 6597, Richmond, Virginia 23230).

2. Ahead of time assign to each member the name of one missionary on the prayer calendar (see Call to Prayer, pp. 42-48). Ask the member to bring at least one news report concerning events in the city, area, or country of her birthday person.

IN THE MEETING, do this

Call to Prayer

Ask members to share the news reports they have brought related to areas where missionaries on the prayer calendar live. Then, for each missionary, formulate as a total group a specific prayer request related to the news report. Write these requests on a large sheet of paper. Then, pray one by one for each missionary.

Pray for Argentina

Point out that May is a month for planting seeds in our part of the world. Read Mark 4:13-20. Say when Argentine believers invite friends to Bible study, the seed of God's Word is sown. Let us pray for the believers and for the people they invite.

Instruct each group member to turn to these two pages in ROYAL SERVICE and select one prayer request. (If some members do not have ROYAL SERVICE, type or photocopy this material.) Ask members to call out the names of places mentioned in the prayer requests. As they are called out, point to the places on the South American map. (You will have to locate Patagonia on a world map and mark it in the South American map.)

While looking at the map, pray conversationally. This means that members will speak simply and naturally—in short phrases if they wish—about the needs as they look at the map and at the words in their magazines. (God will hear even if we omit some of the usual prayer positions and words.)

Preview June Baptist Women Meeting

Announce the topic of next month's Baptist Women meeting (see Preview on p. 27). Provide information about the date, time, and place of the meeting.

BIRTH REMARKS
(Continued from p. 59)

Books for Baptists

Women in Church and Society by Georgia Markaus (Abingdon Press, 1972) \$4.75*
On Being a Deacon's Wife by Martha Nelson (Broadman, 1973) \$2.95*
Beyond Feminism by Marilyn Brown Odner (Abingdon Press, 1971) \$3.50*
After the Flowers Have Gone by Beatrice Ducker as told to Gladys Koelman (Zondervan, 1973) \$4.95*

Christian Freedom for Women and Other Human Beings by Dr. Harry Halle, Jr., with Dr. David Rice and others (Broadman, 1975) \$5.95*
*Available through Baptist Book Stores

If your target group is prisoners and/or their families ask yourself this question: Do you recognize such person as an individual of worth and dignity? It is essential that a Christian helper see the prisoner, not as a type or a statistic, but as a person created by God and for whom Christ died.

Each member of your group must be willing to look and work toward areas of improvement, growth, and success, instead of focusing on weaknesses and failures.

Baptist women who "reach out and touch" prisoners and their families in Christian love are not choosing an easy way to minister and witness. Jesus, however, identified with the unlikely and the unloved. He walked alongside the outsider, the outcast, people whom society regarded almost as nonpersons: the woman caught in illicit sex; the leper who was a castaway; the Syro-Phoenician woman, of an alien race and culture.

Sociologist-author Harvey Treger has said, "The offender's needs must be understood before he can be helped. He needs better judgment, self-understanding, a feeling of being a worthwhile human being, and a purpose for direction in life."

Each year some 2,500,000 persons become prisoners in jails, police stations, institutions for juvenile delinquents, and prisons. Ninety-nine percent of these are released within a year.

A report from the Home Mission Board states that some 110,000 offenders are released from federal and state correctional institutions each year. This is in addition to those released from local jails and institutions for juvenile delinquents.

What are these persons like?

It is true some prisoners are dangerous people. They pose a threat to themselves and to others. Experts however, agree that only 20 to 30 percent of present inmates represent a danger to society and must be securely confined. These people are held in maximum security prisons and are given treatment which is designed to help them change. It is also true that in this group some will continue

to be dangerous no matter how many people are involved in the helping process.

Prison regulations usually forbid contacts or visitations by women in maximum security correctional facilities.

The vast majority of prisoners, however, cannot be classified as dangerous. Some have just stumbled into crime. Most come from extremely poor families. Many come from broken homes and have engaged in excessive drinking. Most of them are school dropouts who are short on job and social skills.

An observation often made by those who visit people in prison for the first time is that "they look just like we do." Of course they do. They are people. Some of them are physically attractive and neat in appearance, while others appear not to care about their personal appearance. These attitudes are not unlike those of people in the outside world.

With the right kind of support and encouragement, most of these people can be motivated to choose reasonable goals and work toward them.

Many success stories can be told about ministries to persons in prison and to persons who have been allowed to return to free society.

One Baptist woman, visiting in a state prison for women, heard one of the success stories firsthand. A twenty-eight-year-old inmate told her story.

The woman had known only poverty; she had never had enough money for necessities. The youngest of ten children born to a black tenant family, she had always lived on a farm. She had known abuse at the hands of older brothers. Her mother had died, and she had to assume early the responsibility for helping to buy and prepare the food.

At fourteen, when she was three months' pregnant, she had married a boy from a neighboring tenant home. Neither of them could read or write. He came to live in her aging father's house.

Four children were born to them. Her husband worked on the farm; each year when the crops were in, he

would take his portion of the profits and leave himself a "good drunk."

One year when he had been drinking for several days she joined him in the revelry. He became violent—and she killed him. She was sentenced to life in prison, with the possibility of parole after eight years.

What happened to the children? They were left in the home with the elderly, now blind, father.

The inmate talked to the Baptist Women member about all that had happened in the seven years since she had been brought to the prison. She had been taught to read and write by a woman from a Baptist church near the prison. The first book she ever owned was a Bible given to her by the church.

The woman who taught her to read, as well as some other women from the church, continued to visit her. After two years she became a Christian.

It was a new day, a new life. She was headed in a new direction. The Baptist woman loved her Jesus loved her. The Bible said he loved her just as much as he loved the woman who came to visit. She trusted Jesus, and joy came into the gray room where she spent her days.

She told how "some people from the church" had brought the children to see her. These were happy times. The children told her that the women had provided easy-to-fix foods. The women had taken the father for needed medical care and provided money for his medicine.

"I am sorry for what I did," said the woman. "But I am thankful for this place, and that I am here. If I get a parole, I can help my children be something in the world. I will have God's help. I probably never would have known he loved me if I had not come to this place."

Although programs vary from state to state, recent years have brought and allowed innovative programs designed to contribute to the rehabilitation of inmates. Such programs prepare prisoners for leaving the "island" where they have been removed from the rest of the world, and equip them

for their return to the "mainland."

Volunteers are allowed to fit into the total correctional program. Teaching inmates to read and write is just one of the many programs through which Baptist women can minister and witness.



IN-SERVICE TRAINING

1. Call attention to the book for individual study, *Persons, Not Things*.* The book points out that one who helps

realizes that God unconditionally accepts him.

extends that same unconditional acceptance toward all other persons—recognizes that every human being is a person of worth and dignity—is willing to sharpen his awareness and sensitivity to needs of others.

Urge group members who have not studied this book to secure a copy and do so as individuals. The book is easy to read and can be studied in a short time.

2. Invite a resource person from a nearby correctional center or prison to help group members reach a better understanding of their target group. The probation officer could be extremely helpful, especially if the group

is working with youthful offenders who are under supervision. See *How to Use Community Resources in Mission Action*.

If you do not invite a resource person, give time for group members to read the study material. As they read, ask them to look for (1) at least one new thing they find about persons who are prisoners, and (2) at least one thing a group or individual could do to minister to a need and prepare the way for Christian witness and ministry to the prisoner and/or family. Allow plenty of time for the group to discuss these questions after they have read the material.

CALL TO PRAYER

Lead the group in a time of directed prayer (ask members to pray silently).

Pray, by name, for each member of your present target group (pause). Pray for specific needs they have and for known needs of their families (pause).

Pray for missionaries on the calendar for today (read the names and types of service from Call to Prayer, pp. 42-48).

PREVIEW JUNE BAPTIST WOMEN MEETING

Announce the topic of next month's Baptist Women meeting (see Preview on p. 27). Provide information about the date, time, and place of the meeting.

*See WMU order form, page 48.

Be sure your letter to Loyal Service is stamped or it will wind up in the dead-letter office or be returned to you. The US Postal Service no longer delivers unstamped mail.

If your letter has some postage but not enough, WMU has to pay the difference. A few letters like that every day and our budget gets out of balance!

Please double-check the upper right corner of your envelope, else your letter may be in vain.

Catherine Allen

We Don't Get Letters



IDEAS FOR A PRAYER RETREAT

Prayer Is

Betty Brown, a Baptist Women member at West Woodlawn Baptist Church, Birmingham, Alabama



Jesus often found it necessary to withdraw from the pressure of life and spend time in prayer. The Gospels are full of such statements as these:

"After sending the people away, he went up a hill by himself to pray" (Matt 14:23 TEV). *

"But he would go away to lonely places, where he prayed" (Luke 5:16 TEV). *

"Jesus took Peter, John, and James with him and went up a hill to pray" (Luke 9:28 TEV). *

Women of today can also find strength, spiritual refreshment, and renewal through a prayer retreat. Plan a prayer retreat for Baptist Women members in your church. Follow planning suggestions on pages 42-46 of Missions Prayer Guide (see WMU order form, p. 46) and use the following as content for your program.

Prayer Is the Soul's Sincere Desire
In the first group session of your

prayer retreat, read the first stanza of "Prayer is the Soul's Sincere Desire" (No. 336, Baptist Hymnal). Say True prayer takes place only when there is a recognition of God's presence and sincere desire to communicate with him.

Ask someone to read Psalm 139:7-12. Distribute pencils and paper. Ask members to list the places where God's presence may be found. Let one person read her list. Then ask if members can recall another Bible verse which indicates that God is always with us. If they do not mention it, ask someone to read Matthew 18:20. Lead in prayer, recognizing God's presence and asking his blessing on the retreat.

Sing a song such as "O Worship the King" (No. 20, Baptist Hymnal), "Turn Your Eyes Upon Jesus" (No. 23, Sing 'N' Celebrate**), or "Great Is Thy Faithfulness" (No. 47, Baptist Hymnal).

Look again at the first verse of the hymn, "Prayer is the Soul's Sincere Desire." Ask members to notice the statement that prayer can be "unuttered" (silent) or "expressed" (spoken). Suggest that in a period of unuttered prayer, members open their hearts to God and share with him any requests which they do not care to share with the group. Encourage them to make this a period of complete honesty with God, praying about any problems they may have.

After about five minutes, ask members to share with the group any requests they want to share, and lead them in a period of expressed prayer.

Prayer Is the Simplest Form of Speech

Begin this part of your retreat by reading the first phrase of the second verse of "Prayer Is the Soul's Sincere Desire," ending with the word "try."

State: Jesus taught us that true prayer is not impressive words or long-winded speeches. Ask someone to read Matthew 6:7. Lead in a discussion of that verse. Ask: What are vain repetitions? Who are the heathen spoken of in this verse? Point out that many non-Christian religions feature prayers in which certain words or phrases are repeated over and over, and the repetition is supposed to have merit. Indicate that this practice is common in at least one branch of Christianity. Our Catholic friends repeat such phrases as "Hail, Mary, full of grace" and believe that repeating these words brings special blessings. Then add that those of us who in our prayers simply repeat pious-sounding words we have heard others use, such as "If it be thy will" and "bless all the missionaries," may be guilty of the same kind of vain repetition. If we say these things without understanding them and without really meaning them, they are vain repetitions.

Now ask someone to read Matthew 23:14. Point out that long prayers have no merit if they are insincere.

State: One method of simplifying our praying is to pray conversationally, just as we speak. Lead members in an experience of conversational prayer. (Use suggestions on p. 23 in Missions Prayer Guide and in Rosalind Rinker's book Prayer: Conversing with God, \$1.25, paper** and Conversational Prayer, \$2.50, paper**.)

Or you may want to try praying in this new way by following simple directions which Betty Swadley likes to call "Pattern for Unbleached Muslim Prayer." It is praying in direct, honest, and simple language. Here are some guidelines for using this form of prayer:

1. Each person prays only a sentence or two in turn, on the exact same subject.

2. Prayers are not dressed up

with pretty phrases or even the phrases of our praying habits, but spoken in a conversational manner using much the same language we use with our husbands or our closest friends.

3. Each woman must be thoroughly honest in prayer even if it means simply saying, "Lord, I'm sorry. I don't know what to say about this."

4. Conversational prayer participants suggest that you remain in your chairs, eyes open, facing one another. Mrs. Swadley recommends closing the eyes and perhaps kneeling at least until this form of prayer becomes comfortable for you.

Prayer Is the Sublimest Strain

Read the second half of the second stanza of "Prayer Is the Soul's Sincere Desire." Make this section of your prayer retreat a period of praise and thanksgiving to God.

Ask someone to read Psalm 92:1. Then have a songfest, using such songs as "God Is So Wonderful" (No. 60, Sing 'N' Celebrate**), "To God Be the Glory" (No. 41, Baptist Hymnal) and other praise songs.

Ask someone to read all of Psalm 103. Give members who want to do so an opportunity to share with the group some special blessings which God has given them during the past month. When all who want to share have done so, lead in a period of thanksgiving prayer, using techniques learned in the session on conversational prayer.

Now read (or ask someone to read) Psalm 98:1-3. Say: Our lives can be songs of praise to God. What we do and what we say can be a melody rising to God daily. And for some of us, a new song might be to put into practice the suggestions in verses 2 and 3: "Every day tell the good news that he has saved us! Proclaim his glory to the nations; his mighty acts to all peoples" (TEV). *

Continue by stating: In the year of special emphasis in our denomination on Share His Love Now and of WMU's emphasis on Love Thy Neighbor, we can make our lives new songs of praise to God by participating wholeheartedly in the opportunities these emphases present to "every day tell the good news that he has saved us!" and "proclaim his glory." Close this section with a prayer of dedication to the task of sharing his love now.

Prayer Is the Centrite Singer's Voice

Read stanza 3 of "Prayer Is the Soul's Sincere Desire." State that we cannot make our lives songs of praise to God or declare his glory among the heathen if there is sin separating us from God. Ask someone to read Psalm 32:1-5. Ask the group to look at verse 5 for suggestions as to what the psalmist declared to be the solution to a sin problem.

When members have expressed themselves ask them to turn to Psalm 51 for an example of a sinner's prayer. Suggest that they read the psalm silently and make it their prayer, concluding their reading by praying a silent prayer of confession in their own words.

When all appear to have finished, ask them to turn back to Psalm 32:5 to see what the psalmist said the result of such a prayer is. ("You forgave all my transgressions" TEV.) Then read aloud verse 11. Close with a prayer of thanksgiving to God for his forgiveness and ask him to help all those present let their lives show forth his praise.

End the session by singing "Keep Me True" (No. 30, Sing 'N' Celebrate**).

*Used by permission, American Bible Society.

**Available from Baptist Book Stores.

Adapted from Contempo, November 1974

forecaster

Forecaster is a guide to help Baptist Women officers know what they ought to do and how to do it

online fuselier

Agenda for Officers Council Meeting

- Make final plans for a prayer retreat (see p. 38)
- Plan study of Working in a Missions Group
- Appoint nominating committee
- Promote attendance at WMU annual meeting, Miami Beach
- Discuss use of the officer orientation kits
- Consider plans for attending Glorieta and Ridgecrest
- Talk about ways to get families to play the game Cooperation
- Plan Baptist Women general meeting for June (see Preview, p. 27)
- Plan mission action as a follow-through to study



Plan a study of *Working in a Missions Group* for all group members—or potential group members—in Baptist Women.

Consider the following approaches:

- individual reading by members and prospects
- all Baptist Women members studying together
- all members and prospects of groups studying by groups
- Study the entire book. Ask different members to help teach the book by chapter. Relate each chapter or section to actual opportunities for involvement. Example: When presenting chapter 6, present opportunities in study groups, general meeting dates and study topics (see WMU Year Book 1974-75² or September 1974 ROYAL SERVICE, pp. 38-39), and sign-up charts for group commitment.

Another idea: Demonstrate a current missions group

WMU Annual Meeting, Miami Beach

Use "Let's Go to Miami Beach" as a theme for promoting attendance at the WMU annual meeting, June 8-9.

Make mobiles of cutout airplanes. Hang them in the room where the May Baptist Women meeting is held. Display a map of Florida with Miami Beach marked. Hang pictures of beaches around the room.

Ask Baptist Women members who have attended a WMU annual meeting to dress as airline stewardesses and to share experiences about what the meetings have meant to them.

The Cooperative Program will be emphasized at the annual meeting. Winning entries in the Cooperative Program Creative Arts Contest will be exhibited.

A missions vacation can be combined with attendance at the WMU annual meeting. Baptist women (and their families) can see firsthand how gifts through the Cooperative Program support missions work and other Southern Baptist institutions. Points to visit may include

Indian reservations in Florida Big Cypress, Brighton, and Dania

Baptist Bible Institute Graceville, 1306 College Drive

Immokalee Spanish Baptist Mission Key West Spanish Baptist Church Miami Language missions work—telephone (305) 633-8826 for information

Tampa Armenia Avenue Baptist Church, Cypress and McDill Streets, Ybor City Baptist Temple, 910 East Columbus Drive Vero Beach Baptist Retirement Center, Buckingham Terrace at 32nd Street

Miami Beach First Baptist Church, Sheridan Road

The address for reservations for the 1975 WMU annual meeting and SBC Convention is:
SBC Housing Bureau
555 17th Street

Miami Beach, Florida 33139.
The meeting will be held in the Miami Beach Convention Center.

Training at Glorieta/Ridgecrest

Baptist Women conferences will be offered for the following officers and members: new presidents, experienced presidents, mission action chairman, mission study chairman, mission support chairman, prayer group leaders, mission action group leaders, mission study group leaders, members. Other conferences will include:

- Enlistment for Baptist Women
- How to Train Officers
- Skills in Mission Action
- My Christian Growth
- How to Use ROYAL SERVICE
- How to Secure and Use Resources in Baptist Women
- Demonstration Baptist Women Planning Meeting
- Demonstration October General Meeting
- Demonstration of How to Use Material for Week of Prayer for Foreign Missions
- Demonstration Prayer Retreat
- How to Make and Use Learning Aids
- Teaching Techniques for Foreign Mission Graded Series Book
- Teaching Techniques for Home Mission Graded Series Book
- How to Play Cooperation: The Cooperative Program Game

PRAYER RETREAT CHECKLIST

Mission support chairman, make a last-minute check on plans for a prayer retreat
time, place selected and publicized
leader secured
content planned (see this issue of ROYAL SERVICE, pp. 38-39, and *Missions Prayer Guide*, pp. 42-46)
provisions made for children if necessary

COOPERATION

Cooperation. The Cooperative Program Game³ is a family game. Families who play the game will have a better understanding of the work of the Cooperative Program.

Encourage families to buy the game to use at home. Baptist Women, or your Woman's Missionary Union, or your church library might buy one or more games for families in the church to use.

¹See WMU order form, page 48



call to prayer...

MARY (MRS. J. L.) FORD, a pastor's wife, living in Nashville, Tennessee

"Pray to the owner of the harvest that he will send out workers to gather in his harvest" (Matt. 9:38 TEV)."

*Used by permission, American Bible Society.

1 Thursday I Corinthians 3:10-18
John and Isa Cooper are one of two couples ministering to the deaf in states north of the Ohio River. Almost one hundred churches in that area now have a ministry to the deaf, where none existed in 1962. Pray that more churches will begin ministries to the deaf and that volunteers from the churches will become Sunday School teachers and interpreters.

Michael D. Brown, pastor, Wisconsin
John A. Cooper, deaf, Indiana
Barbara Martinez, language missions,
Florida

Roberto Morales, Spanish, Texas
Charles Pacham, Spanish, Texas
Olivia M. Temple, center director, Alabama

Mrs. Ben Volvington, Indian, New Mexico
Daniel D. Grimes, doctor, Panama

2 Friday I Corinthians 2:1-12

In the Columbus, Ohio, area only one person in 129 is a Southern Baptist. Capital City Baptist Association is seeking to establish new churches to reach the lost people of the area. At present there is only one church for every 24,000 people. Pray for Charles Magruder, director of associational missions. Pray for pastors to fill vacancies in established churches and to serve in new missions.

Mrs. Minnie D. Burton, associational services, Colorado

Mrs. E. R. Hammock, retired, New Mexico

Claudio Iglesias, Indian, New Mexico

Charles E. Magruder, director of associational missions, Ohio

Mrs. Phi Wung Seo, Korean, California

Thomas L. Cole, preaching, Argentina

Gerald S. Harvey, preaching, Rhodesia

Margaret Johnson, secretary, South Brazil

Jean Menten, journeyman, education, Ecuador

Mrs. Russell C. Phillips, journeyman, secretary, Zambia

Mrs. Irvin E. Williams, home and church, Liberia

3 Saturday I Corinthians 3:1-11

Missionary journeyman Susan Houston in Buenos Aires collects songs written by young Argentines, then she prepares them for publication on a series of youth songbooks *Heart and Voice*. Pray that God will continue to use the music and these songbooks to speak to people of his love and of his power to strengthen and guide their lives. Pray for Susan Houston.

Overseas, Spanish, Texas
Mrs. Minnie W. Denney, center director, South Carolina

Coy Phaley, pastor, New Mexico
Mrs. Wilma Pumpon, Spanish, Texas
Mrs. Alton Green, associational services, New Mexico

Mrs. A. Burwell Jones, Indian, Oklahoma

Mrs. George L. Williamson, kindergarten, Texas

Donald M. Correll, Jr., Baptist Spanish Publishing House, El Paso, Texas

Jane L. Carter, education, Thailand

Mrs. Stephen W. Davenport, home and church, Argentina

Samie Heslin, journeyman, music, Argentina

David W. King, education, Lebanon

Mrs. Dick A. Radler, home and church, Zambia

4 Sunday I Corinthians 3:16-23

As representatives of the Foreign Mission Board, John Allen and Pauline Moore visit a state in eight East European countries to encourage and help them (Southern Baptist) missionaries who are not allowed to live in these countries. The Moores also visit the nine countries of Europe where Southern Baptist missionaries serve. Pray for the Moores.

Mrs. David Beal, weekday minister, Georgia

Mrs. W. J. Hughes, church extension, Wyoming

Pedro Mejia, Spanish, Texas

Dorothy Miller, Baptist center, Kansas

Raymond Orman, Japanese, California

James R. Phaley, Jr., director of associational missions, Ohio

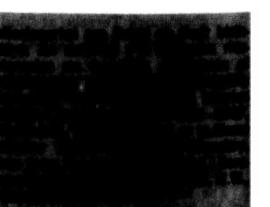
Herbert Reitz, Spanish, Mississippi

Mrs. Albert B. Cunningham, home and church, Italy

Jimmy J. Hardfield, religious education, Mexico

Mrs. John Allen Moore, home and church, Europe

Mary Bell Taylor, retired, Brazil



5 Monday I Corinthians 4:1-13
Christians of Thailand are assuming more and more of the responsibility for the evangelizing and discipling of Thai (TIE) people. Pray for Rosmary Spender as she works with Thai women to help them grow both in relationship to the Lord and in earning abilities.

James Cho, Chinese, California

Mrs. George Shabazz, Arabic, Illinois

Mrs. Michael G. Elmore, journeyman, student work, Israel

Mrs. Thomas D. Kirkpatrick, home and church, Bangladesh

Art E. Mahaffey, preaching, Thailand

Mrs. Jarrett E. Raggs, home and church, Malaysia

Mrs. J. W. Rhenemond, home and church, Kenya

Anto Roger, education, Nigeria

Mrs. Tom G. Small, home and church, Zambia

Rosmary Spender, nurse, Thailand

James E. Young, preaching, Bangladesh

6 Tuesday I Corinthians 5:1-13

Bobby S. Sena goes out from his home base in Santa Fe, New Mexico, to witness in the region's cities, towns, small villages. Crusades, Bible studies, preaching points, Vacation Bible Schools, and Christian training centers are included in his efforts. Pray that through Mr. Sena's ministry racial and economic barriers might be broken down.

June June Cason, Spanish, Florida

Mrs. Larry Head, National Baptist, Florida

Bob Stevens Sena, Spanish, New Mexico

Mrs. J. Ed Taylor, migrant, South Carolina

Mrs. Johnny J. Baker, home and church, Equatorial Brazil

Mary Camino, religious education, Japan

Mrs. W. Burton Cook, Jr., home and church, Taiwan

Jack D. Hanusa, preaching, Guadeloupe

Mrs. James D. Hollis, home and church, Hong Kong

Alma Jackson, retired, Brazil

Thomas T. Jenkins, business administration, Korea

Michel S. Simonson, music, Japan

Mrs. Edgar J. Thorpe, education, Hong Kong

7 Wednesday I Corinthians 6:1-11

William G. and Clarice Henderson are missionary associates in Hong Kong where he teaches New Testament at Hong Kong Baptist Seminary and in Asia Graduate Seminary. The Hendersons ask us to pray for seminary president Dr. Samuel Tang, his wife Virginia, and Carlos Godinez, Spanish, Texas

and their two children, Jane (16) and Edwin (10).

Mrs. Bobby R. Butler, church extension, Hawaii

Mrs. W. W. Grant, associational services, Colorado

Mrs. Daniel Molina, Spanish, Arizona

A. A. Meiss, Indian, Arizona

Carlton E. Offutt, retired, Kentucky

Frank S. Ramirez, Spanish, Arizona

Armando Virgen, Spanish, Texas

Mrs. Ralph C. Bellan, home and church, Kenya

Mrs. Eugene Eller, education, Jordan

Harold R. Hancock, music, Korea

Mrs. William G. Headner, home and church, Hong Kong

Mrs. Edward G. Simons, home and church, Indonesia

8 Thursday I Corinthians 1:17-24

In Japan a church ceremony is performed when Christians become engaged, as well as when they are married. As Christian homes are established, these young families give new hope in reaching Japan for Christ. Two missionaries to Japan have birthdays today. Pray especially for Virginia Highfill and Mrs. B. P. Emanuel.

Mrs. Eugene Bragg, language missions, Michigan

Palito N. T. Lin, Chinese, California

Miguel A. Lopez, retired, New Mexico

Ray Allen Puckett, director of associational missions, Indiana

Alfred J. Smith, Jr., director of associational missions, California

Mrs. R. Hammock, retired, New Mexico

Mrs. Nedra Orts, Spanish, Texas

Mrs. James A. Petersen, church extension, Colorado

Peggy Rhodes, US-2, Baptist center, Louisiana

Frederick H. Anderson, preaching, Italy

Mr. Robert N. Elsley, home and church, Philippines

Cora Ney Hardy, education, Nigeria

Billy H. Lowe, preaching, Malaysia

William D. Moody, preaching, South Brazil

Cheryl Ray, social work, Zambia

James P. Satterwhite, doctor, Japan

Mrs. James M. Young, Jr., medical, Yemen

9 Friday I Corinthians 8:1-13

John E. Hubbard was a grown man when he responded to the call to missions work. Following six years of preparation, he began work among Indian people in Oklahoma. He now serves as pastor of First Indian Baptist Church, Enid, Oklahoma. Pray that John Hubbard may be a channel through whom God's Spirit can work to meet the need for a strong youth program and for Indian teachers and leaders. Mrs. Paul H. Garcia, Spanish, Texas

John E. Hubbard, Indian, Oklahoma
Catherine Anne Trammell, US-2, special mission ministries, Arizona

Linda Dillworth, journeyman, sauna, Philippines

W. R. Hall, preaching, Kenya

Bobby L. James, preaching, Indonesia

James C. Mass, Jr., preaching, Ecuador

Mrs. Wyatt M. Parker, music, South Brazil

William W. Smith, student work, Thailand

Mrs. Kay E. Snell, home and church, Indonesia

Thomas A. Waddell, preaching, Zambia

10 Saturday I Corinthians 9:19-27

Bill and Barbara Mooley and their three children are one of four Southern Baptist missionary families in Rio Grande do Sul, a state of 7 million persons in south Brazil. Goals of PROTIME (pro-e-me), a national Program of Integrating Missions and Evangelism, call for an increase in the number of churches from 42 to 90 and membership increase from 3,000 to 8,000 by 1983. Pray for more missionaries to help in the planting and growth of more churches.

Mrs. Enrique Alvarado, Spanish, Texas

Mrs. James L. Bassett, language missions, New York

Mrs. Benjamin Diaz, Spanish, Colorado

Mrs. Leobardo Garcia, Spanish, Texas

E. R. Hammock, retired, New Mexico

Mrs. Nedra Orts, Spanish, Texas

Mrs. James A. Petersen, church extension, Colorado

Peggy Rhodes, US-2, Baptist center, Louisiana

Frederick H. Anderson, preaching, Italy

Mr. Robert N. Elsley, home and church, Philippines

Cora Ney Hardy, education, Nigeria

Billy H. Lowe, preaching, Malaysia

William D. Moody, preaching, South Brazil

Cheryl Ray, social work, Zambia

James P. Satterwhite, doctor, Japan

Mrs. James M. Young, Jr., medical, Yemen

11 Sunday I Corinthians 10:1-13

Maecon Duron and Esther Garcia serve Spanish-speaking people of the Fremont, Ohio, area through a mission which has an average attendance of 80. Because of lack of classroom space, one class meets in an old bus. Worship services are held in a double trailer. Pray for the Garcia and the people who attend the mission. Pray that money will be available to enable them to erect an adequate building.

Mrs. Marcos D. Garcia, Spanish, Ohio
Roy E. Godwin, pastor-director, Pennsylvania
Larry S. Thomas, pastor, Hawaii
Mrs. Raymond A. Barnes, home and church, Lebanon
Samuel Chey, religious education, Korea
Mrs. Soju Hashizuki, home and church, Japan
H. Choyce Stevens, preaching, Korea
Mrs. Charley E. Westhead, home and church, Argentina
Dickens K. Yagi, education, Japan

13 Monday 1 Corinthians 10:23-33
Of 190 students at Mombasa Baptist High School in Mombasa, Kenya, more than 50 accepted Christ during a recent school year. Students from Muslim homes often face severe opposition following their conversion. Pray that they may be faithful witnesses to their families and fellow students. Russell Morris is principal of the school, and his wife Betty teaches Bible and history. Pray for the entire staff of the school.

Mrs. Betsy DeWolfe Davis,* home and church, Equatorial Brazil
Helen Merrell, religious education, Colombia

Bernard B. Morris, education, Kenya
Mrs. Jarvel D. Pease, home and church, Gaza
S. Arik Pender, retired, China, Hawaii, Singapore

Tom G. Snell, education, Zambia

13 Tuesday 1 Corinthians 11:23-26
From the International Baptist Theological Seminary in Cali (KAH-tee), Colombia, where she and her husband are teachers, Joyce (Mrs. Roy) Wyatt writes: "My deepest concern is to be able to work with students in spiritual renewal, interpersonal relationships, and their own innovative application of what they learn in the Seminary. Then go out to minister in the face of Colombia's staggering problems: hunger, malnutrition, poverty; lack of employment, housing, schooling, and medical care." Shalon J. Canna, Spanish, Texas
Mrs. Ross L. Higgins, retired, Ohio
Mrs. Eddie Johnson, retired, Louisiana
Boris Makarov, Estonia, California
David H. Pavlik, pastor, Pennsylvania
Mrs. Connie Biro, Spanish, Texas
Harley D. Shultz, England, Alaska
Forrest Wiggin, Spanish, Texas
Jo Van Bryne, education, Kenya
Mrs. Robert Scott Ervin,* music, South Brazil
Mrs. Robert A. Hampton,* home and church, North Brazil
Mrs. Ray B. Wyant, Jr., education, Colombia

14 Wednesday 1 Corinthians 12:1-11
Betty (Mrs. William) McElrath uses *Good News for Modern Man* as a textbook in English class which meet in her home in Bandung [BANN-dong], Indonesia. She discovered that one woman who said, "I am not a Christian. I want to become a Christian," was really just wanting to add one more good quality to her life. Pray for Betty and William McElrath, now on furlough.

Anella Diaz, retired, New Mexico
Mrs. Alton H. Tampa, Jr., special mission ministries, New York
Kenneth E. Lytle, director of associational missions, New York
Salvador Matienzo, Spanish, Texas
Mrs. Ivonne Ramirez, Spanish, Maryland
Abdul J. Silva, Spanish, Georgia
Ed C. Thomas, Spanish, Colorado
Frank J. Thomas, Jr., pastor, New Mexico

Jackie G. Conley, preaching, Kenya
Mary Lee Ernest, religious education, Singapore
John E. Ingard, publication, Indonesia
Mrs. William N. McDonald,* home and church, Indonesia
Faye Paauwe,* student work, Taiwan
Mrs. Douglas G. Ringer, home and church, Laos
Roberto Ryan, Baptist Spanish Publishing House, El Paso, Texas

15 Thursday 1 Corinthians 13:1-13
The congregation of Galatas Baptist Mission, Ankara, Turkey, is composed mainly of American Air Force personnel and their families. Though James and Jean Leeper have served the church since 1966, they have been in Turkey only as "tourists" since 1969. Pray that this family may be granted residence permits to enable them to continue their ministry without interruption.

Mark H. Daniels, director of associational missions, Arizona

Mrs. George F. Gundine, associational services, Colorado
Rachael Daigard, education, Liberia
R. William Holloway, education, Japan
Mrs. James F. Lopez, home and church, Turkey
Mrs. Jim T. Pee, Baptist Spanish Publishing House, El Paso, Texas
Robert D. Williams, education, Niger Republic

16 Friday 1 Corinthians 14:1-12
Samuel and Maria Hernandez serve through *Mision Bautista Memorial* in Phoenix, Arizona. These home missionaries ask us to pray that the Spanish young people will be fully committed

to the Lord and that trained and dedicated Christians will move into places of leadership in the church.

Mrs. Ross R. Board, retired, Oklahoma
Mrs. Eusebio L. Corvantes, Spanish, Texas

Mrs. Samuel M. Hernandez, Spanish, Arizona
Juan Jimenez, Spanish, Texas
Mrs. Roger W. Brummet, home and church, Tanzania
Pat H. Carter, education, Mexico
Mrs. J. Wayne Fuller, publication, Latin America

Carl Ray Hall,* social work, Kenya
Kenneth S. Miller, preaching, Indonesia
Mr. & Mrs. Edwin Phillips, home and church, Ivory Coast

Mrs. J. Earl Penny, Jr., home and church, Philippines
Mrs. William L. Wagner, student work, Austria

Catherine Walker, education, Indonesia
James O. Watson, preaching, Paraguay
Ralph A. Wilson, preaching, Honduras

17 Saturday 1 Corinthians 15:51-58

Patricia (Mrs. William P.) Roberts and her family live in Hiroshima, Japan, where Mr. Roberts' missionary assignment is music promotion. Pray for this family as they prepare for a ten-month furlough in the United States, beginning in August. Include in your prayer the two children: ten-year-old Lynette Ruth and William Preston, Jr., nine.

Pedro J. Rivera, Spanish, Louisiana

Jacinto G. Portela, education, Tanzania

Mrs. William P. Roberts, home and church, Japan
William R. Wakefield, field representative, Southeast Asia

18 Sunday 1 Corinthians 16:1-13

Having formerly worked as a missionary among the Russian-speaking people of California, Anthony Abeyane now serves an English-speaking church in Cudahy, California. Pray for Anthony and Victoria Abeyane whose ministry is now broader in scope to that it reaches the entire community rather than just the Russian-speaking people.

Mrs. Anthony Abeyane, church extension, California

Felix Oscar Garcia, Spanish, Florida
Mrs. Bernadeta F. Mardi, National Baptist, Louisiana

Mrs. Orville O. Smith, Christian social ministries, Texas

Irene H. Acosta, education, Uruguay
Charles W. Campbell, preaching, Argentina

A. L. Glimpke, preaching, Japan
James E. Hampton, preaching, Tanzania
Edward H. Langridge, preaching, Liberia

Mrs. Gerald E. Schmidt, home and church, Rhode Island
Mary Jane Wharton, secretary, Nigeria

19 Monday 2 Corinthians 3:1-11

Pray today for Winsie (Mrs. Wayne) White, mother of four, who is church librarian, book processor for the Christian school library, secretary of the Baptist Mission (organization of missionaries) in Mexico, and secretary to her husband, pastor of Gethsemane Baptist Church in Guadalajara [gwah-dah-lah-HAH-rah]. She also devotes much of her time to activities of Christian youth groups who meet so often in her home that someone painted a "Moming Traffic" sign on the family's front door.

Peter Chan, Chinese/Canadian, California

David Allen Hayes, US-2, church extension, Illinois

Mrs. Claudia Iglesias, Indian, New Mexico

Mrs. Ramona Martinez, language missions, Florida

Charles W. Bodenbaugh, education, Tanzania

William D. Reeder, administration, Nigeria

Mrs. Donald E. Bruba, home and church, Paraguay

Mrs. Harold H. Sampson, retired, China

James N. Westoverland, preaching, Rhodesia

Mrs. Wayne White, home and church, Mexico

20 Tuesday 2 Corinthians 2:1-11

Lorene Tilford is one of many missionaries who have served faithfully and have undergone the sometimes traumatic experience of retirement and learned activity. She reminds us to pray for retired missionaries, that they may live full, dedicated, witnessing testimonies within their limitations of physical strength and finances.

Guy L. Bradley, director of associational missions, California

Mrs. Clifford P. Bruffey, deaf, Washington, DC

Wayne A. Earle, director of associational missions, California

Lloyd Melendez, Indian, New Mexico

Mrs. Daniel L. Randa, language missions, New Mexico

Mrs. Mildred Streetter, weekday ministry director, Louisiana

Mrs. William E. Sommer, Christian social ministries, Louisiana

Lester C. Bell, education, Portugal

Mrs. J. Marvin Leach, home and church, Indonesia

John S. McGee, preaching, Nigeria

Charles E. Purdie, preaching, Dominican Republic
Lorenz Tilford, retired, China, Hong Kong, Taiwan

21 Wednesday 2 Corinthians 3:1-11

Ronnie Winstead lives in Taiwan with his wife and three children. After more than three years of language study, Mr. Winstead is now able to preach and teach in Chinese. (See Louanne Selle's comment about the difficulty of this language, p. 6.) He uses the Bible as a textbook in Chinese Bible classes. He asks us to pray for three young people, college graduates, who are doing extra study in the States. They have shown an interest in the Christian message. Pray that in the United States they will find Christian friends who can lead them to Christ.

Ernest Edward Ogle, Jr., Christian social ministries director, Oklahoma
J. Antonio Amaya, preaching, Spain
Robert L. Coffey, religious education, Thailand

Gene E. Klegdig, preaching, Malawi
Donald L. Speltz, preaching, Tanzania
Randy G. Whitmire, education, Taiwan

22 Thursday 2 Corinthians 4:9-18

Southern Baptists started work in Jordan in 1952 with a hospital in Ajloun [AZZ-hoon]. A new hospital building was dedicated in July 1974. In addition to the medical ministry there are churches, a school of nursing, boys' and girls' schools, a Baptist book store, women's organizations, and preaching points in many areas. Pray for Graydon B. Hardister, administrator of the hospital in Ajloun.

Roe H. Board, retired, Oklahoma
Mrs. Jimmy Madrid, Spanish, Texas

Jose Ruiz, Spanish, Florida
Alice W. Campion, radio-TV representative, Latin America

Graydon B. Hardister, business administration, Jordan

Mrs. W. David Barnes, home and church, Honduras

Eugene A. Meers, doctor, Tanzania
Mrs. Robert S. Page, home and church, Philippines

Mauricio Ferreyra,* education, Jordan

Orell W. Reid,* preaching, Mexico

Mrs. Charles D. Sando, III,* home and church, Korea

John E. Schaefer, preaching, South West Africa

Vance G. Vargas, religious education, South Brazil

23 Friday 2 Corinthians 5:11-21
Home, family, friends, guests, moving, good-by, new work assignment.

George B. to Brazil

45

church meetings, committee chairmanships, clinics, Mission meeting, holiday back to school, helper, teacher. These words and phrases picked at random from a letter written by Ralph and Rosalind Harrell in Kenya point up the missionaries' need for flexibility and strength. Pray that God will grant that, as the letter stated, "in all of these we may bring honor and glory to our Saviour's name."

Mr. G. Donald West, associational services, New Mexico

Mrs. Charles R. Clayton, field work, California

Jean Fribby, Baptist center, Texas

Mrs. Harold T. Gruber, Spanish, Kansas

Luis Risco, Spanish, Florida

Mrs. C. E. Scarborough, retired, Georgia

Mrs. W. Neville Classes, home and church, Dahomey

Michael G. Elmore, journeyman, student work, Israel

Mrs. Ralph W. Harrell, home and church, Kenya

Mrs. Maurer S. Harvey,* home and church, Hong Kong

W. Guy Henderson, English-language, Philippines

Mrs. Hugh T. McKinley, home and church, Rhodesia

Mrs. Charlton D. Whiteman, home and church, South West Africa

24 Saturday 2 Corinthians 6:14-18

The need for a Christian ministry to deaf persons is a staggering challenge, according to a Home Mission Board leader. In America there are two deaf people per 1,000 population; almost every community has one or more deaf persons. Pray for the two missionaries with birthdays today who serve the deaf and lead Southern Baptists churches in ministering to this special group.

Mrs. Goodlips Fausse, Spanish, Texas

Mrs. Ricardo Gómez, retired, Georgia

Mrs. Harry B. Hoare, Christian social ministries, Washington, DC

Mr. Richard Joseph Hinkle, US-2, deaf, New Mexico

Mrs. Arnulfo Lopez, retired, Texas

Neil L. Payne, deaf, North Carolina

Andrés G. Rodriguez, Spanish, Texas

Mrs. Sidney Smith, Jr., Christian social ministries, California

Annette Trevino, Spanish, Florida

Forrest Whitaker, Spanish, California

Betty Jo Burch, journeyman, nurse, Gaza

Mrs. Charles W. Campbell, home and church, Argentina

John R. Christy, journeyman, education, Kenya

Mrs. Kenneth L. Gandy, home and church, Vietnam

Doris Pankratz, social work, North Brazil
Mrs. William W. Starnett, home and church, Guatemala
Mrs. B. Van Wartan,* home and church, Indonesia

25 Sunday 2 Corinthians 7:8-16

Twenty people organized themselves into the Ukrainian Baptist Church of Philadelphia in 1969 with the objective of spreading the gospel and carrying the message of salvation to all Ukrainians who come to the United States. Since many Ukrainian people resist religion, the emphasis now is on personal visitation, mail invitations, and advertising. Plans are being made for a radio ministry. Pray for John Berkuts, pastor of this church.

John Berkuts, Ukrainian, Pennsylvania
Mrs. Herman Y. Chacon, Spanish, New Mexico

Wilson E. East, director of associative missions, California

Mrs. Joseph Paul Green, Jr., church extension, New Hampshire

Mrs. Robert Smith, Spanish, Texas

Gene A. Clark, preaching, Japan

Elder Dafford, journeyman, student work, Japan

Evelyn Davis, nurse, Kenya

Alan F. Garner, preaching, Panama

Mrs. Russell A. Harrington, home and church, Costa Rica

Samuel M. James, education, Vietnam

Donne Kirby, education, Hong Kong

Mrs. David M. McCormick, education, Hong Kong

John V. Newwood, preaching, Indonesia

Charles Rebolledo, journeyman, education, Japan

Donald R. Smith,* preaching, Venezuela

Harold E. Spencer, business administration, Philippines

Mrs. Charles C. Weekly, home and church, Israel

26 Monday 2 Corinthians 8:1-9

After serving fifteen years in Nigeria, then six years in the United States, Dr. and Mrs. Walter Moore returned to Africa to serve in Ghana. Much of the time since their return, however, Dr. Moore has been ministering to the people of neighboring Niger who have been driven from their homes by drought and starvation. Mrs. Moore writes from Ghana: "It would be impossible to raise money here for a church building, but through gifts from friends at home and our own tubs and offerings we are able to build at our preaching station at Nagbo. God has wonderfully blessed when we prayed."

Carter E. Baardens, deaf, Georgia

Anne Starling Grissom, US-2, Christian social ministries, New Mexico
Lester Polkman, Indian, Oklahoma
Robert Wenthorn, Spanish, Texas
Mrs. Marvin R. Ford,* home and church, Ecuador
Mrs. Walter M. Moore, education, Ghana

Charlie H. Morris, preaching, Malaysia

H. David Phinney, dorm parent, Thailand
Helen Rollier, nurse, Rhodesia

27 Tuesday 2 Corinthians 9:6-15

Urgent requests for prayer come from Thomas Barron in Bulkittinggi (bo-ki-TING-gee), Indonesia, where efforts to open a Baptist hospital have been blocked for twelve years. Opposition by the Muslim has resulted in persecution, intimidation, and threats for Christians. Pray that the hospital will be given permission to open soon, that Christians will be given love, patience, containing grace, and wisdom to take effective action in hard situations.

Mrs. Lucio Moreno, Spanish, Texas

Mrs. Clarence A. Allison, home and church, France

Thomas O. Barnes, preaching, Indonesia

Mrs. Howard B. Blackman, Jr., home and church, Malawi

Mrs. John H. Dillman, home and church, Tanzania

J. Palmer Fletcher, music, Okinawa

Frederick M. Hertzer,* education, Japan

28 Wednesday 2 Corinthians 10:7-11

Jesse Pedroza, associate pastor of First Baptist Church, Van Horn, Texas, also ministers to three Mexican churches along the Rio Grande River. Augusto Pedroza assists his husband by singing and playing the piano. In her church's Spanish department she works with preschoolers and with youth. Pray for her as she interprets for doctors and dentists who come to treat area residents.

Mrs. Joannen Chambelain, Portuguese Rhoda Island

J. B. Parker, retired, Texas

Mrs. Juan Pedroza, Spanish, Texas

William R. Medding,* preaching, Okinawa

Gary K. Swafford, preaching, Malawi

Mrs. J. Ross Thompson, home and church, Colombia

29 Thursday 2 Corinthians 11:21-33

In July 1973, Zelma (Mrs. James) Foster began teaching a young married class at International Baptist Church in Manila, the Philippines. In just a few months 25 were enrolled, including Germans, Filipinos, Americans, Japanese.

[Please turn to p. 48]



Two Among So Many

Baptists have not forgotten the people of Quinhon, South Vietnam

The city of 200,000 people who live in shabby huts is the last stronghold of government forces south of the mountainous area where Communist forces have never been uprooted.

Robert and Priscilla Compher, Southern Baptist missionaries, work among the people most Americans have tried to forget. The people are hungry, destitute, and ragged. They are troubled. They are desperate. Many are selling the furnishings of their shacks, electric wires and bulbs, and even the clothes off their backs to buy a morsel of rice. Life is met a day at a time.

Most of the people who crowd the city are refugees. They came from the rice fields of Binh Dinh and neighboring provinces in search of safety as the war pressed on them.

The Comphers, in cooperation with the Vietnam Baptist Social Ministries, want to help resettle some of these people on nearby abandoned fields. One Baptist resettlement area, about ten miles south of the city, is a former American ammunition depot. The mounds that once housed explosives will be leveled so that a few of the hurting people may return to the soil that they love so much to try to make a simple and basic living for themselves.

ROYAL SERVICE • MAY 1975

These missionaries have not despaired. Many other people would have given up, seeking a more peaceful climate.

Bob Compher preaches and teaches each week at three churches and five mission points. New Bible study groups are popping up all over, some fifteen miles from the city.

Quinhon churches have a national flavor in worship that may concern some missionaries, but not the Comphers. Vietnamese stringed and wind instruments often furnish the only accompaniment as people sit on the dirt floor or on the thin concrete covering.

Baptists have only three permanent church buildings in Quinhon; most groups meet in private houses or rented facilities. All of the rented facilities are paid for by the Vietnamese Christians themselves. Actually, the Southern Baptist Foreign Mission Board has invested only about \$35,000 in land and buildings in the city.

Although depleted in resources, the church and chapel groups minister to the aching needs around them. One church has a small elementary school and a sewing class to help train youth to earn a living.

The Comphers admit that their most urgent problem is lack of trained personnel and leadership to preach and teach the Bible. On any given Sunday Bob Compher teaches and preaches at least five times. There is no ordained national pastor to help. Laymen assist as they can.

Baptist work was begun in Quinhon by the Comphers in 1969, when the war was at its worst. The city suffered many rocket and mortar attacks, but God spared the lives of the missionaries as rockets hit within only a few yards of their house.

Recently Mrs. Compher sat in the crowded living room of a missionary's house in Saigon. As prayer concerns were shared, in her quiet voice she spoke of the poverty of the people, of their hunger and despair. Tears welled in her eyes as she told how she and her family felt when they ate from their table of relative plenty, knowing that scores around them would go bed at night with growing hunger pains.

The Comphers have no way, however, to feed the hungry hordes of Quinhon. They are only two among so many. Yet these missionaries work tirelessly to help people help themselves.

A visit with Bob and Priscilla Compher leaves one with the bold impression that time is running short, but also with assurance that the Baptist thrust in Quinhon is broad and well-formed.

As Christian missionaries, the Comphers feel they can do nothing less than try to minister as much as possible to the total need of the suffering people who engulf them.

William T. Roberson
Southern Baptist missionary to Vietnam

missionaries of different groups, Indians people, and military personnel. Pray for Mrs. Foster as she shares in various ways the joy of walking with Christ.

Mrs. Luis F. Gomez, Spanish, New Mexico

Mrs. Lee Baggett, home and church, Mexico

Mrs. R. Kenneth Evanson, Baptist Spanish Publishing House, El Paso, Texas

Mrs. Japao A. Foster, home and church, Philippines

Mrs. Shirley L. Twiford, home and church, Rhodoria

30 Friday 2 Corinthians 12:1-10

Just before Dr. and Mrs. Jim N. Patterson retired from more than forty years' service in Nigeria, one of their students—now principal of Baptist Boys' High School, Abeokuta [ah-bock-uh-OOD-tah]—said: "Now that you are returning to your country, we want you to be our ambassadors to your people."

Dr. Patterson asks: "Pray that we who have served as 'ambassadors' among other people may in our retirement be good ambassadors of Christ in building

the greatly needed understanding and good will between people of both continents."

Mrs. Jim Due Cobb, associational services, Indians

E. Durrett, Evanson, director of associational missions, Oregon

Fernando P. Garcia, Spanish, Texas

Daniel Lawrence Morris, language mis-

sions, New Mexico

H. Victor Davis, publication, South Brazil

Mrs. Gladys D. Greher, education, Ecuadorian Brazil

David W. Massey, maintenance, Indo-

nasia

Mrs. J. Alexander Horning, retired,

China, Taiwan

Mrs. Vance C. Kirkpatrick, home and

church, Kenya

John N. McGaugh, music, Argentine

Ira N. Patterson, retired, Nigeria

Mrs. Jack M. Shelly, home and church,

Malaysia

Mrs. James H. Sillers, Jr., home and

church, Colombia

31 Saturday 2 Corinthians 13:1-14

A religious television program in

Asuncion [ah-soo-nee-OH], Paraguay has featured Peggy Skinner, daughter

of missionaries William and Frances Skinner, playing the guitar and singing in Spanish many of her own compositions. Television is relatively new to the area, and Baptists have received extraordinary response to their telecasts. Pray for Frances Skinner as she attempts to make a personal visit and witness to every person who writes after viewing a program.

L. Jerry Jones, Spanish, New Mexico

Mrs. Jerry Pastor, deaf, North Carolina

Mrs. Burton Perry Parva, Christian social ministries, Florida

William H. Reddick, Spanish, New

Mexico

Billy G. Colton, preaching, Korea

Mrs. Alice W. Compton, home and

church, Latin America

Jane Cooper, music, Japan

Mrs. Billy H. Lewis, home and church,

Malaysia

Mrs. William Schaefer, home and church,

Paraguay

William W. Sternett, preaching, Guat-

mala

Mrs. James E. Tye,* music, Ecuador

G. Kennedy Verner,* preaching, Taiwan

Mrs. David Gregory Wyman,* home

and church, Mexico

ORDER FORM FOR WMU MATERIALS

(Do not use this form when ordering from book store, see Baptist Book Store Church Leadership Catalog 1974-75.)

SHIP TO

Street

City

State

Zip

ORDERED BY

Street

City

State

Zip

Payment must accompany order. Do not request credit. Make check or money order payable to Woman's Missionary Union. Cash sent at customer's risk.

ITEM	HOW MANY	COST TOTAL
Baptist Women Officer Orientation Kits:	.50	.50
Secretary	.50	.50
Mission Support Chairman	.50	.50
Mission Study Chairman	.50	.50
Mission Promotion Leader	.50	.50
Mission Publicity Leader	.50	.50
Mission Study Group Leader	.50	.50
Mission Action Group Leader	.50	.50
Cooperation The Cooperative Program Game	3.00	3.00
Family Missions Guide	1.00	1.00
How to Use Community Resources	1.00	1.00
In Mission Action	1.00	1.00
Mission Action Group Guides	1.00	1.00
The Aging	1.00	1.00
Alcohol and Drug Abusers	1.00	1.00
Child Care Mental Problems	1.00	1.00
Economically Disadvantaged Headlines	1.00	1.00
Internationals	1.00	1.00
Juvenile Rehabilitation	1.00	1.00
Language Groups	1.00	1.00
Nonreaders	1.00	1.00
Prisoner Rehabilitation	1.00	1.00
Resort Areas	1.00	1.00
The Sick	1.00	1.00
Missions Prayer Guide	1.50	1.50
Persons Not Things Principles	1.00	1.00
Special Skills for Mission Action #1	1.00	1.00
WMA Year Book 1974-75	.75	.75
Working in a Missions Group	.35	.35

Total order	\$	\$	\$
<input type="checkbox"/> Alabama customers add accessory sales tax	\$	\$	\$
<input type="checkbox"/> Handling charge	\$	\$	\$
<input type="checkbox"/> Total amount	\$	\$	\$
<input type="checkbox"/> Amount enclosed \$	\$	\$	\$
Check or money order must accompany order.			
Order \$	\$2.00	or less	.35¢
	\$2.01 to \$5.00		.50¢
	Over \$5.00		.75¢

Rain Six people in one apartment sharing one bath. No water in our building from lunch one day to lunch the next day. Rain Conferences Basic methods conferences High-intensity conferences Assemblies Rain Testimonies of missionaries Sharing with one another Praying with one another Rain Waiting in line (much) to shake Alma Hunt's hand during the reception given in her honor Yes, more rain A morning of renewal More rain An awareness of a sweet, sweet spirit, an air of expectation, an air of urgency The challenge of a world within our reach

Shelby Mrs. Ronald Sned, associational Baptist Women Raleigh Association and active member of Forest Hill Church in Raleigh, North Carolina

I Remember Ridgecrest



Photo by Wallerich

As I returned home and began to decipher some to which I had been exposed, I realized what a truly great week it had been!

Total commitment to Jesus Christ puts life all together. I am proud to be a woman. I am proud to be a Christian woman. I am proud to be a Baptist woman. And I want to be a more missions-minded woman.

Ridgecrest, again? Oh, yes!

This year WMU Conference at Ridgecrest is August 9-15. For reservations write Reservations, Ridgecrest Baptist Conference Center, Ridgecrest, North Carolina 28770. At Glorieta, WMU Conference is July 19-25. For reservations write Reservations, Glorieta Baptist Conference Center, Glorieta, New Mexico 87535.

2 7505 F
CARGON CARVER LIBRARY
127 9TH AV N
NASHVILLE TN

37234



Dear Pastor:

This month marks the fiftieth anniversary of the Cooperative Program. The actual anniversary day is May 13, 1975. Help your church members understand what the Cooperative Program is and what it does. Lead them, too, to reconfirm a commitment to Southern Baptists' plan of giving.

Woman's Missionary Union has produced an exciting new game entitled Cooperation: The Cooperative Program Game. Designed to be played by four to eight people, the game is great for families or small groups. You may want to try it out with your own family, then make it available to small groups in the church (such as the stewardship committee, deacons, church council, youth).

Cooperation is available now for \$3.00 from Woman's Missionary Union, 120 North Twentieth Street, Birmingham, Alabama 35203 or Baptist Book Stores.

WMU leaders or members from your church who attend a WMU Conference at Berea or Midcrest this summer may play the game there. They will have the opportunity to play it in all of your church's Bible study classes, for girls' and boys' clubs, in confirmation classes, etc.

Help the Cooperative Program celebrate its fiftieth birthday!

WOMAN'S MISSIONARY UNION