

ROYAL SERVICE

1976



hungry
and you fed me

Who Shall Eat?

IONE GRAY
International Writer and Editor
Foreign Mission Board

"Morally it makes no difference whether a man is killed in war or is condemned to starve to death by the indifference of others," said former Chancellor Willy Brandt of West Germany in his fall 1973 address before the United Nations General Assembly.

It was ironically fitting that the first world Food Conference (in November 1974) should meet in Rome. Once before there had been one world: the world that Rome had conquered and controlled.

Now we are back to one world, half hungry and half overfed. There are about four billion people on earth, half of them hungry and maybe (though estimates differ) 460,000 malnourished or actually starving. Are these our brothers?

Can the world survive, half famished and half fed? The United States has 6 percent of the world's population and uses 40 percent of its resources. How long can this last? Will Americans sacrifice for starving people? And, if so, how?

If I fail to eat the food on my overloaded plate tonight, will what I leave reach the empty stomach of a hungry child in Yemen or a starving adult in Upper Volta? Anyway, food relief deals only with symptoms. The problem remains: land, water, energy, and fertilizer are all coming into short supply.

A tragedy even greater than the starving millions, who will soon be dead—as the other millions who because of childhood malnutrition are going to be doomed to a twilight world of mental cripples. There are millions of children in the developing countries who, unless they receive an adequate diet now, will be mentally subhuman for life because of protein deficiency.

We must do something now for these threatened children. Food relief will help this immediate emergency, and therefore we must get the right foods to the right people at once while we tackle the more long-range problem. It will take both government and private agencies to feed these hungry children now.

The situation is complex. There are no cheap, simple answers.

But this I know: the greater the complexity of the world's problems, the greater the need for leadership.

If the human race is to survive, there must be the necessary leadership—both intellectual and political. And, above all, Christian. God must surely be calling bright young Christian men and women into political careers.

However, the problems of hunger and food distribution are so immense that persons of all walks of life will have to participate in them. And we have to change. If we are to change our behavior, we must have information. Neither can leaders make decisions without adequate information and analysis.

I recommend a paperback primer, *By Bread Alone* by Lester R. Brown with Erik Eckholm (Praeger Publishers, New York and Washington, 1974, \$3.95). A good introduction to the reading of this book is Matthew 25:35, 46.

The message and reality of Jesus Christ have never been more timely than now, precisely when the grim challenge we all face is whether in solidarity we can meet the threat to our physical and mental and spiritual survival.

The following sounds selfish, but it won't work selfishly. *The issue which confronts us is whether or not we can realize our full humanity if we continue to over-consume and undergo while knowing that we are thereby contributing to the premature death of fellow human beings. Or worse, that we are contributing to the mental deficiency of hundreds of thousands who live*



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The World Is Hungry— What Can I Do?

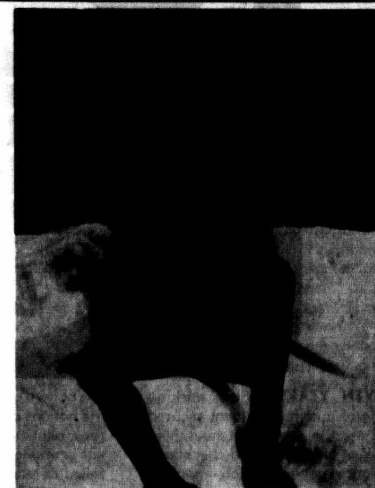
Although worldwide conditions give little reason to expect the hunger crisis to abate before millions die, hopelessness is not a Christian prerogative. Nor is inaction. What Christians can do is limited, but they can do several things, including some that are highly significant.*



- Americans, one-sixth of the world's peoples, use 40 percent of the world's resources. One thing you can do is reduce your standard of living. Eat less, consume less, use less. Some specifics follow.
- Grow your own garden.
- Reduce or eliminate consumption of junk food.
- Oppose use of grains for brewing beer and whiskey.
- Feed pets table scraps, instead of commercial pet foods which are made from foodstuffs edible by humans.
- Save energy by conserving gasoline, electricity, natural gas.
- Set up a churchwide recycling center, a collection point for glass and aluminum that can be reused; such recycling can save up to 95 percent of the energy needed to make the product from natural sources.
- Skip one meal each week and give the money to hunger relief.
- Cut back on overall consumption and give the savings to hunger relief. (For example, have eggs for breakfast only four mornings a week, instead of seven; eat open-faced sandwiches, rather than two slices of bread.)



- Talk about worldwide hunger problems; tell friends of the need; encourage them to contribute to alleviating the crisis.
- Ask your church to be conservative and responsible in planning its meals.
- Eat less meat, eat cheaper meats; consume less alcohol.
- Sponsor (monthly meals - water) and (monthly) at a meeting of your club, civic organization, church or business, give the savings to hunger relief.
- Write congress-people urging US foodstuffs to be used to help the world's starving people, not to buy friends.
- Start a compost pile; urge creation of a "community compost" for all neighborhood gardeners; use less commercial fertilizers on home lawns.
- Occasionally practice the biblical injunction to fast. You'll give your stomach an awareness of what it means to go to bed hungry. Give money saved to hunger relief.
- Have your pets sterilized.
- Recycle homes; move back into the city (instead of extending the suburbs farther out).
- Return to a one-car family; use public transportation. Encourage congressional laws to upgrade public transportation systems.
- Eat more fresh vegetables and fruits; can or freeze produce at home. Buy from vegetable markets and stands.
- Use paper conservatively; use the back of all sheets. Collect and recycle newspapers.
- Participate with a group in a hunger vacation in which each person lives on a poverty budget, writes his feelings; discusses the experience with group members; and gives money saved to hunger relief needs. A poverty budget is \$8.00 for one person living alone; \$10.00, two people; \$12.50, a family of three; \$2.50, each additional person. This budget should cover all food and drink expenditures for a two-week period.
- Learn the facts about the world hunger issue. We recommend the following reading:



November 1975 *Home Missions*
February 1976 *The Commission*
December 1975, January 1976 *World Mission Journal* (Check your church library for these four magazines)
July 1975 *National Geographic* magazine
Public Affairs booklets: *Food for the World's Hungry* (No. 511) and *Hunger in America* (No. 457A), each 35 cents from Public Affairs Committee, Inc., 381 Park Avenue South, New York, NY 10016. Quantity rates available.
What Do You Say to a Hungry World? by W. Stanley Moonerham (Word Books 1975) \$6.95 through Baptist Book Stores
Packet on world hunger, including suggestions for individual action produced by the SBC Christian Life Commission (check with your pastor or church library).

- Get the word around: the Foreign Mission Board is an excellent channel for hunger relief dollars to reach needy people. The FMB has missionaries in sixteen of the thirty-three countries identified by the United Nations as "most needy." Hunger funds go directly to hunger relief, with no money going to administrative costs.

*Most of these suggestions come from *Home Missions* magazine's issue on world hunger (Nov. 1975), which in turn credited Dan Martin of the Baptist General Convention of Texas.



SEVEN YEARS as the working wife of a college student secured for me the permanent household task of bill-paying and checkbook balancing. Neither job improves with practice.

Last week I turned on the television to help get me through the boredom of balancing the checkbook. (Jerry says that's the reason it never comes out right the first time!), and the face of Carrie ten Boom appeared on the screen. This I can never pass up! The checkbook slipped to the floor among the bills and I settled down on the sofa with minimum feelings of regret.

Carrie ten Boom's first statement was, "Your Bible is a checkbook. All the promises of the Bible are yours. You have only to accept them, say 'Thank you, Lord,' and you have cashed another check." The basis of her message was that we Christians have fallen short in our role of preparing ourselves and other Christians for the possibility of persecution and loss of religious freedom.

Somehow this aspect of my responsibility had never penetrated my mind. Living in our free land and surrounded by our bicentennial celebration, we see only our

one nation, under God. One by one the nations of the world are losing their relationship to God. Ours is not immune. Not only have we failed to teach Christians of other nations how to live under persecution, but also we as Americans are not prepared ourselves. How do you prepare someone for such a time? Carrie ten Boom gives a basic step to begin preparing your self and others for a time of persecution. Consider God's Word as our checkbook. Promises of love, comfort, strength, and power be long to us. We have only to claim them to say, "Thank you, Lord, and we possess those promises."

But we cannot claim the promises if we don't know them. Miss ten Boom urged her listeners to begin training for persecution by memorizing these promises of God, to commit at least one verse each week to memory. She quoted a verse that spoke to my needs so strongly that I began my own preparation by memorizing it: "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind" (2 Tim. 1:7). What greater peace can we know?

Another suggestion: write your verse for the week and place it

over the sun visor in your car. We spend so many minutes waiting in traffic jams, for traffic lights, in car pools. Just reach up for that special promise tucked under the sun visor and memorize it. I tried it; not only did it commit another promise to memory, but also the frustrations of waiting turned into real pleasures.

And remember, every promise we claim becomes another check cashed, with the wonderful assurance that our account can never be depleted.

Thank you, God, for our check-writing privilege.

QUESTION: Of the influences that affect the development of a child today, where would you place television? Answer: Next to the mother and father—and far ahead of school and church.

According to a recent report in a leading women's magazine, a typical child will watch 13,000 people die on television before (s)he is fifteen years old. If your children see every prime-time network show this year, they will witness murders, beatings, rapes, muggings, and robberies at the rate of eight an hour, with three out of four programs featuring violence.

Even the "super Saturday," produced specifically for children, displays more violence than adult shows. Watch with your children one Saturday morning.

Is this bad? Repeatedly, tests have proved that the more violence a child watches on TV, the more likely he is to be violent and aggressive himself. Just as serious, tests show that heavy TV viewing desensitizes persons to human suffering. What a sad state for a Christian!

TV violence is creating a generation of fear. We begin to feel we are engulfed by violence in everyday life. Then, violence on TV teaches that fists and guns are the first means of problem solving.

Some good programs are presented. Throwing the set away just brands a child and his family as freaks. So consider these safeguards: parents can take to help offset TV violence.

- Watch shows together and discuss the action. "What other way could that officer have solved that problem?"

- Check previews of the week's programs and post a list of good ones on the refrigerator door for the family to watch together.

- Protest to stations, the Federal Communications Commission, congressmen, and sponsors.

- Set a good example by being selective in your own viewing. Don't make your TV an "audible wallpaper."

- Suggest and provide other activities such as hobbies, sports, family trips, reading, games. A Saturday morning family hike or walk would be a great cartoon substitute.

- Join organized efforts to improve TV. These have been very effective. One is National Association for Better Broadcasting

(NABB), Box 43630, Los Angeles, California 90043. (Send \$1.00 to secure their annual guide covering network and syndicated programs.) Another is Action for Children's Television (ACT), 46 Austin Street, Newtonville, Massachusetts 02160. You may write for information on joining and a free newsletter.

The most effective immediate solution is, of course, parental control of the channel selector button as well as the on-off button.

HOW MANY ARTICLES have you read that begin "A recent survey reports..." or "Facts obtained from an extensive survey prove..." From the August 1974 Reader's Digest came these definitions: "A survey is when I ask everyone on the elevator. An in-depth survey is when I go home and ask my wife."

"WE CAN'T GET a leader for the group that goes to the rehabilitation hospital. One person quit before she started. Now there are only three people we can count on to work in that group. Would you help us find a leader and some folks to help us out?"

Does this sound familiar? Back up a minute. Something has gone wrong with this mission action group. At one time it was an excited, happy group. Frequently we had more people going to the hospital to serve than we needed.

Let's do a bit of research. How long have these women been going to the hospital? "Over two years." What did they do when they started out? "Well, there was a social worker who helped us plan activities that the patients could participate in. We did seasonal parties, devotional programs, group singing, and we tried to relate to the patients on an individual basis. But there were only fifteen patients when we started. The hospital was new, you know."

How many patients are there now? "At least forty. There's no place for them off to get together now. And the new social director says they need us to come at night instead, so many patients are involved that rehab therapy takes all morning. And the new director doesn't have time to help us like the old director did. We mostly feel like we're in the way. I'm really discouraged because our group has lost its enthusiasm. None of us can go at night when the social director needs us. Maybe we ought to just quit!"

Maybe you just ought to quit. Nothing has gone "wrong" with the group. The need has changed. Now the need is one your group can't meet. Do you have some Baptist Women who might meet at night? Offer them the chance to meet this need. They are working women and need nighttime mission action. That's what it's all about—filling a need, with love.

"Now what can we do? Three of us will be left without a place to serve." You can't imagine the pleasure your mission action chairman will know when you tell her three of you want to find a need you can fill.

Don't forget. Keep an eye on things and pull out when you have met that need. A monthly meeting of the group will take care of an evaluation problem like that. If you're not using the right mission action group guide, see the list on p. 48 and order one.

"EVEN IF I DOLE OUT everything I possess, even if I welcome a martyr's death in the flames, if I am without love, it is all no good to me."

(1 Corinthians 13:3 (Barclay))

"MOTHER, I JUST CAN'T get to sleep. Would you give me a sleeping pill?" asked a seven-year-old boy. (Turn page.)

This mother felt shock and puzzlement. She had taken one sleeping pill in her entire life. The dentist had given her some after a particularly difficult extraction. But there were no sleeping pills in the house now.

This is just one isolated example of how effective television commercials can be. Listen around your house. You'll find some surprising information coming from your young ones.

The Christian Life Commission of the Southern Baptist Convention released a bulletin in which Robert Choate, chairman of the Council on Children, Media and Merchandising, said: "The Federal Trade Commission and the Federal Communications Commission have delegated the responsibilities for protecting children to two private industry groups which are confining their child duties to only ten percent of what children see—the Saturday and Sunday fare. Sleeping pills (painkillers, and tonics) are being advertised to child audiences numbering up to 8 million. We know children should not use these products; we have hard evidence that thousands of them are poisoned or hurt by these products, but we go ahead and advertise them while children are watching."

ARE YOU A DIETER? I am always on a diet. Hostessing or just attending committee meetings and study groups plays havoc with dieting intentions. The first reaction most hostesses have is to bake the richest pastry they know. Last spring I attended a book study in the home of a (very slender) friend and found the most delightful refreshments I'd ever seen. A bowl of homemade salad dip was surrounded with bite-sized pieces of raw cauliflower, celery, fresh squash, and carrot curls. An other platter held a wedge of cheese flanked by a variety of crackers, and a small punch bowl

was filled with a mixture of fresh fruit. A choice of lemonade or coffee completed the table.

"UN ON! THERE'S DAVID GRANTHAM!" And eleven-year-old Pat slid down into the front floor of our car.

"What's the matter with David Grantham?" I asked quickly.

"Nothing."

"Why don't you like him?"

"Who says I don't like him?"

said Pat. "This floor sure is hot."

"Pat, why are you on the floor?"

Is it because you've reached the age when you don't like to be seen with your parents?"

From the surprised look on his face I knew I had pulled my first real trump card as the mother of a preadolescent. "Well, yeah. Something like that, I guess. How did you know?"

"I read it in a book. If you'd tell me these things it would help a lot, don't you think?" His sideways look assured me that statement should be withdrawn. Nothing serious is allowed at this point. So I assured Pat that if I had known he felt this way I could yell "slide" whenever I spotted one of his peers coming toward us. The ride ended on a good pitch. All of them don't.

And I really had read this in a book. James Dobson, in *Hide or Seek*, tells how his mother took full advantage of the fact that adolescents do not want to be seen with their parents. As a ninth grader James Dobson had decided it was much more fun to loaf around than to work and cooperate. Somehow his mother got wind of the situation. She sat him down one day and said, "I know what you're doing in school. I know you're playing and causing trouble. However, I have decided not to do anything about it. But if the school ever calls me, I am going to go with you the very next day. I'll follow you to all your classes and sit in the seat beside you. I will

hold your hand and tag answers after you throughout the day. And remember my promise." Dr. Dobson still insists the teachers wonder what miracle was wrought in his behavior.

The book *Hide or Seek* is designed for parents who want their children to SEEK the best in life rather than HIDE behind feelings of inferiority. The author outlines ten comprehensive strategies for building self-esteem in every child. He urges parents to instill the hopeful, liberating message of Christianity to compensate for the false values of our society which threaten our children's natural, healthy self-confidence.

Parents and teachers need to read this volume.

THE CHRISTIAN LIFE-STYLE is a topic that is beginning to surface frequently. Most of us (meaning me, mostly) hesitate to examine our life-style from the viewpoint of a Christian witness. Invariably such an examination turns into a defense. Perhaps we need to approach the idea with some positive assertions rather than "thou shalt nots." One provocative statement helped set my thinking in motion.

"Simple life-styles, particularly among people who obviously have the skills and background to compete successfully in the rat race, proclaim a faith. They advertise a greater value on people needs than on possessions. At the very least, they show someone has chosen his occupation by other than material values."

The statement, from *Safe Passage on City Streets* by Dorothy T. Samuel, was made to show how a simple life-style is a deterrent to criminals. But to me, its strongest impact is the witness that is proclaimed by a life-style.

Think on it a bit.

*Available through Baptist Book Store \$5.95.

I love birthdays. So, of course, I am excited about celebrating our country's 200th birthday—especially a celebration that shows some of the spiritual fiber in the making of our country.

Still, it was a jolting surprise when I was asked to write a book about women in missions history. I began looking for personal glimpses of women in early Baptist life. I found that women barely existed in history books. They were lucky to be mentioned as wives or committee members, and many of our own WMU historians left us to guess what our leaders were like outside of their offices or meetings. I began to feel a stewardship of knowledge for future generations who need to know how the present came to be like it is.

As I worked, I prayed. My prayers were personal, intense, specific. The answers were personal, direct, clear.

"Father, this is your work, and I do not even know where to start. Show me." I began to read everything I could get my hands on: collect articles on women, haunt libraries, ask friends for help, write letters to people who "knew someone", start a file of ideas, facts, names, sort through old minutes.

"Lord, you know every person who has ever lived. Tell me who some of the women were." My list grew to almost two hundred. "Lord, I've read books until I'm sick of reading. If I could just talk with somebody who knows some of our beginnings." Juliette Mather and her sister, Harriet, spent the night with me as they traveled from Florida to Ohio.

"Father, help my family to understand what's happening with me—why I sit and read and write and the house gets dusty, and we have sandwiches for lunch again, late again." Brenda, my nineteen-year-old daughter, began to cook all sorts of goodies—casseroles, fresh vegetables, cakes, pies.

Paul, my between-college-and-graduate-school son, got a night job, and we "went to work" at about the same hour many nights. I. W., my husband, was supportive in every way as he ran the vacuum or shopped for groceries.

"Father, one more day like yesterday, with its frustrations, and I'm finished! The deadline is too close. I can feel the panic rising in my tired body." I reread the manuscript for parts of the book, and I did the activities for myself, and I felt better. There were mini-vacations in our own backyard and vegetable garden. Letters, new books, tapes, phone calls, visits came—always in time to fit into the plan.

And finally, "Lord, there goes the manuscript into the mail slot. Thank you for letting me push that pen and type those pages. Use it for your glory, and bless all who read it." An OK came from the editor a few days later.

Then a postscript: "Father, look at my dining room! Give me energy to get it straight again, to file sensibly what I have accumulated, to be able to return what I have borrowed, to thank those who have helped me, to be a good steward of all I have learned." I served Christmas dinner in my dining room, and have returned most of what I borrowed. The rest of the answer will take a lifetime to come about.

How did I write the bicentennial book? I know I have lived through an experience of learning and growth in close communion with my Father, and I will never be the same person again.

Perhaps the old saying is true: "Every author should write at least two books; the second one explaining how (s)he managed to get the first one written." □

*Available April 1 from WMU and Baptist Book Store (see order form, p. 48). This book also is a Round Table Book Club signup bonus; see page 27.

Project at **DUTTA PARA**

After a worker is paid, she picks up the spilled grains one by one in a desperate effort not to waste anything.



Photos by D. B. (Daisy) Hill

Dutta Para is a campsite in Bangladesh whose residents are among the poorest people in the world. More than 25,000 Bengali refugees were moved there out of Dacca, the capital, because the city was reportedly overcrowded and could not support all its people.

When flood waters threatened Dutta Para, a twenty-one-day "food

for work" project was conducted by Southern Baptist missionaries. Refugee men and women earned some 2,229 baskets of earth to raise the foundation area of the little huts at the site, so rains bringing floods would not wash them away.

The workers were paid half their wages in wheat (four pounds) and half in cash—about 65 cents—so

they could purchase a few necessities.

We watched after a little shower as women dipped water by the pond full out of the huts," said missionary James F. McKinley Jr. "When it rains, the people huddle together as if a terrible storm were blowing. To them every little rain is a terrible storm."



An older woman, who cannot work, stands around while others are paid. If she is lucky, someone in her family is working and will feed her.



Hundreds of men form a continuing stream of moving baskets of dirt to raise the foundations of the huts in the refugee camp of Dutta Para.



The graveyard is always a center of activity. Death strikes often. Many of the graves are shallow. At night, jackals steal the decaying bodies from the more shallow ones.

"Faces are hard, life is hard," McKinley said. "Not many people care. Perhaps most of the time it seems no one cares."

"Life was better for those twenty-one days," McKinley said of the Dutta Para project. "There was food to eat, bread from the wheat. There was some money to buy fuel and cooking oil."

The Bengali Christian young men who helped McKinley in the project had their devotional meeting in this

camp where every family but two was Muslim. As the Christians sang, prayed and read from the Bible, many gathered to try to understand what they were doing.

"We may not have been doing all there was to do," McKinley said, "but in the name of Jesus, we were doing what we could at the time."

VISIT TO CHINA

David Y. K. Wong
President,
Baptist World Alliance

For a long time I have felt it would be good for me to visit China and see firsthand some of the changes that have taken place in recent years. This feeling was reinforced after my election to the presidency of the Baptist World Alliance. Many people have asked me now I, as a Chinese, feel about China—the country of my birth.

My travel schedule was arranged by the China Travel Service. They were courteous and helpful at all times. I was cleared for a three-week tour of three cities in south China: Canton, Amoy, and Swatow. When I crossed the border, a man awaiting my arrival escorted me past lines of waiting people directly to the customs inspection desk. As he inspected my luggage, an officer spotted the Chinese Bible in my suitcase. He picked it up and leafed through it. He began to read it, and after a minute or two he handed it back to me without a word. I put it back in my suitcase and boarded the train for Canton.

When I was in Canton, I stayed in the Overseas Chinese hostel with Chinese who were returning from Indonesia, Malaysia, Singapore, and Hong Kong. For three days I rode all over the city on buses and pedicabs, and in small rented motor cars. It was most interesting to visit the former Lingnam University (now Chung Shan University), the former Chung Shan University at nearby Sek-pai,

David Y. K. Wong, 1975-80 BWA president, last fall visited the People's Republic of China for three weeks, the first visit of a Baptist official to the mainland since the late 1940s. Wong, a native of Wuchow, China, moved in 1949 from Canton to Hong Kong, where he is an architectural engineer.

the former Pui Ching and Pooi To schools, and the Pui Ling kindergarten. All these schools now operate under different names. I visited the Christian cemetery, and several familiar parks and places we used to go to when I was a young man.

People could tell at a glance by my clothes that I was an overseas Chinese who had come back for a visit. I was received warmly everywhere I went. The government has encouraged a spirit of friendliness toward outsiders, concentrating on two slogans from the writings of Chairman Mao: "Serve the people" and "Friendship first, competition second." When I stopped to take pictures of the Pearl River bridge and a nearby park, children laughed and crowded around and curious passersby stopped to watch. I invited them to get in the pictures with me. They were delighted, and when I extended my hands they responded immediately and joyously. One of the boys called out, "Friendship first!" Everyone laughed and greeted me as a true friend.

As an engineer, I noticed there has been a great deal of progress in the development of communications systems, including road building and railway construction. The government is also pushing the development of land for agricultural development. On the ten-hour bus trip from Amoy to Swatow,

I saw about ten different places where there were literally thousands of people digging the hillsides to form terraces for agricultural plantations. How do they get water for the irrigation of these arid plateaus? They build miles and miles of viaducts across the deep valleys and canyons. These viaducts and water channels are built of cut stone, and closely resemble the Roman viaducts in Italy, Greece, and other places.

As one travels across the country he sees many tall brick chimneys sending up smoke from small village factories. It is amazing to see the great variety of items produced in this way, everything from beautiful porcelain ware to bicycles. Bicycles are much sought after. There are about 700,000 bicycles in Canton, a city with three million inhabitants.

Everything, including farms, factories, shoe stores, and barber shops is owned and operated by the government directly or through a cooperative system. The difference in salary between skilled, semiskilled and unskilled laborers is not large. The pedicab drivers keep 70 percent of the money they make, and give 30 percent to the government. A pedicab driver averages sixty to eighty dollars per month. Food prices are low.

Pedicab drivers told me there are medical clinics everywhere. When workers get sick they receive free examinations, free treatment, and free medicine. They also receive sick pay. This is the same for all workers. Retired workers receive 70 percent of their salary in Social Security type payments.

Family planning is widely practiced. Couples are advised to plan for a maximum of two children. The government has set a minimum age for marriage, twenty-four for women, twenty-seven for men. This rule can be bent slightly, provided that the sum of the ages of both parties is at least fifty.

Considering the entire situation, China has come a long way. The nation has achieved greater participation by the majority of the people in decisions affecting their daily lives. Health care facilities, food production, and communications have been vastly improved. The status and role of women have been continuously improved.

I must add that, in conversations with people both young and old, I detected a hunger and longing for something more than material benefits.

The revised constitution of the People's Republic of China says: "a citizen has freedom of religion." However, he also has freedom of anti-religion, freedom to make propaganda for atheism. Because of this clause, some people gather around the temples and ridicule the worshippers.

I decided to take a look at former church buildings, and I visited several that were known to me. All of them have been put to use as factories, schools, or people's assembly halls. I made an unsuccessful attempt to contact former preachers and pastors and church leaders. It is said that a church operates in Peking (and possibly in Shanghai), conducting services on Sunday mainly for foreigners. If a four-group wishes to hold a service on Sunday in a hotel, permission is required, and usually granted. I also heard that the former Nanking Theological Seminary started some classes a few years ago.

Several years ago I heard about a Chinese Christian who was sick in bed. She told a friend that she tried to say the Lord's Prayer, but she couldn't remember all the words. She said she felt comforted and blessed even though she only said part of it. I wrote out the entire prayer in Chinese so that her friend could take it to her. There is a hunger for God's Word in China. Bibles are largely unobtainable. There are still Christian

people in China in spite of this. I met and talked with several of them when I was there. Many told me they pray morning, noon, and night.

I heard about a young worker who reacted with anger whenever he heard about the Christian faith. One day he surprised the Christians when he announced he had come to believe in God and accept Christ as his Lord and Saviour. He is now a radiant witness for Christ.

During recent years the government has enlisted young people to work in the countryside. One young Christian told me that as they go out to the countryside, so goes the gospel of Jesus Christ. He said that in some remote areas there are growing numbers of Christian people.

I went to see an old Christian friend, now retired. When I said good-by to her, she wished me good luck. I held her hand and said, "May God bless you." I could see a change come over her face, a suddenly enlightened expression. She was deeply moved and clasped my hand tightly. She said, "That is what I need." I said, "We are praying for you Christians in China." It was a beautiful moment.

As Christians, what should we do? How can we witness to the 800 million people in China? They are educated to a new ideology which seems to be helping to overcome poverty. It has brought them a strong sense of independence, self-determination, and self-reliance. They take great pride in these virtues.

The church must develop new methods of outreach to communicate in effective relevant ways. I believe that God will show us this new way as we wait on him. The door will definitely open, but it will be opened from the inside. Let us pray that when that day comes, we will be prepared to respond in creative new ways as God leads.

"I'm not going home until my kids turn black!" The missionary doctor made the half-joking announcement as time approached for a State-side furlough.

Frances Greenway, physician at the Sanyati Baptist hospital in Rhodesia, began several years ago to develop a long-range program to improve the diet of the protein-hungry Africans. She has taken into her home several young children—including Beauty and Petros (photos, opposite page)—showing the physical manifestations of protein deficiency: light skin; sparse, fine straight hair; swelling of the body.

Her purpose was to keep the children for several years ("retrieving any child from a state of protein deficiency is slow"), feed them properly, and demonstrate to their parents and other Africans the difference proper nutrition can make.

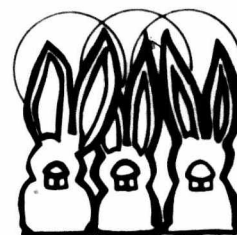
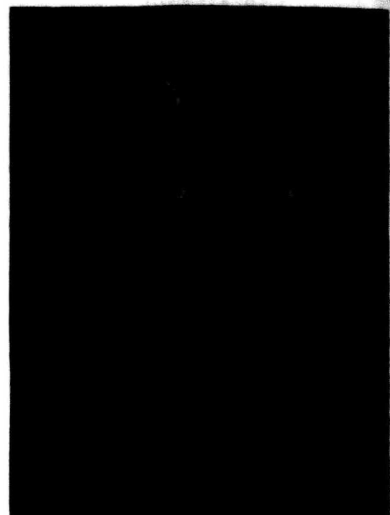
"These children are not orphans," says Dr. Greenway, "and I did not adopt them, except for a four-year agreement with their parents, after which each child returned to his or her own home."

Fellow missionary Gerald Harvey (photo, opposite), a photographer, worked with her to prepare a filmstrip of the children's progress, a

Woman of the Baptist World **Frances Greenway— Hunger Fighter**

visual aid which has already been used to teach African parents the value of good nutrition.

This missionary doctor who sees her role as a health builder, not just a healer, asks Southern Baptists to pray with her that the people to whom she ministers will not only learn proper nutrition but that they will also reap spiritual benefits.



The brown-eyed tawn Palomino rabbit—which Dr. Greenway encourages the Africans to raise—provides protein for the diet and is hardy enough to be raised in Rhodesia's hard climate. The Palominos have to rough it to some degree in the hands of the Africans and that through no fault of the people themselves. Providing foodstuffs during the long dry season is not easy. Even water becomes a precious commodity when it is carried long distances in buckets balanced on heads.



FIRST-CLASS MAIL

Greetings!

I was so disappointed to open the October 1975 ROYAL SERVICE and be unable to find "With Wings as Eagles." What happened to it? It was my favorite piece in the whole magazine, so helpful in applying the Scriptures to our daily lives and needs.

I am dismayed that I hadn't written earlier to commend Ann West Granberry and to thank you for printing it.

Julia H. (Mrs. Ken) Phifer,
Rockville, Maryland
(We're glad you liked this feature. Stick with us and look for similar material that meets the needs you mention.)

Editor:

I lead a group of elderly ladies and several have eye problems. We all agree that it is very difficult for us to read the material printed on colored paper. In fact, I am inclined to just skip it.

Forgive me for being critical. I do want to read the magazine.
Marian Hughes,
Gainesville, Florida

Dear Friends:

Thank you for such a lovely magazine. By way of suggestion, the colored pages are very hard to read. I just have to skip them.

Thank you for changing to less glossy paper. That was a big help. Every page and paragraph is worth reading.

Mrs. Nellie W. Clark,
Lamont, Oklahoma
(Thank you for expressing your reactions. We do listen. And we'll continue trying to make your magazine readable as well as attractive.)

To Editor:

I am disappointed in our ROYAL SERVICE monthly magazines. They are not as interesting as the old ones. The programs are nothing like the old ones. We in our WMU are very disappointed in the programs.

Mrs. Florence E. O'Brian,
Roseville, California
Your comment would have been more helpful if you could have suggested a way to make the magazine more interesting.

Editor:

This letter is in reply to the recent article in ROYAL SERVICE "Summer in Speedwell" (August issue).

It is hard to believe someone could be so narrow minded as to degrade citizens who have worked long and hard to make this a friendly community. God not only blessed our part of the country with beautiful mountains and flowers, but also with beautiful people.

If the writer were a true follower of God, why isn't she working in her own community, since Dallas is often mentioned for its high rate

of crime? Instead she travels away from her own home and makes derogatory remarks about others. Our community will forgive this ungrateful woman but we will not forget her stupid blunders.

Mrs. Ada Roberts,
Speedwell, Virginia

Dear Editor:

I am answering the article "A Summer in Speedwell." I don't like the things the writer is hinting at. I am a youth counselor of the Methodist Church in Speedwell. (Ah, yes, we have churches and also a nice school.) You see, we aren't as hillbilly as the writer would leave one to believe.

As Christians, our duty is to look for good in everyone, and all the people here have good in them. Every community has some youth from homes which do not teach God.

My mail is in a post office box each morning at 9:00, and I can wake up after a peaceful night's sleep to God's good sunshine. I go twelve miles to work, in each direction. There are factories and businesses of all sorts.

In a community of 500 people naturally there are a few who aren't the best of citizens, but did the writer try to find any good citizens who were busy at home after a hard day's work with their children?

The next time your missionaries are in our community, we hope God will enlighten them with the true wisdom to write what a community is and not just the few she has had contact with.

Our dope problem here is limited. Yes, we have one, as most places do. But it is not bought and sold as easily as was hinted. May God help each of us to be what we should be before young people so this problem can be eliminated.

Alma H. Stuart,
Speedwell, Virginia
ROYAL SERVICE apologizes to the citizens of Speedwell, Virginia, for

any unintentional slight this article may have implied. The writer and the editor felt that the article sympathetically described a particular setting and a particular need. Like every community in our nation, Speedwell needs a Christian ministry and witness. The writer wanted to share her Christian experience with people in another area. Her mission spirit continues to express itself in her own city of Dallas.

Dear ROYAL SERVICE:

My thanks to the living! As Bible study leader, I have certainly been helped by a whole year of studying Acts. Usually lessons cover so much in a short time that I am not able to remember what have studied.

And now to have a whole year of the Pauline epistles is simply wonderful. I do believe this year is the first time I have actually been interested in studying the Pauline epistles. Because of your year's study of Acts, I am, for the first time, really living with the Thessalonians in those faraway days. I shall certainly go into in depth study with your magazine, the Bible maps, Bible dictionary, and various other helps and outlines.

Mrs. Willie Kenneth Robinson,
Haltom, Texas

Dear Editor:

Members enjoyed the August issue of ROYAL SERVICE. It highlighted rural America. The Powell's Chapel Baptist Church. It was one year old July 27, 1975.

The Baptist women picked five quilts for the "Cover Bottom" Department. At our August meeting we set up three quilting groups. The quilts were of the top of the program. Rural Urban Area, Kentucky, and had a sack of quilts.

The next week we quilted the new quilts.
Mrs. D. A. McRae,
Murfreesboro, Tennessee

Dear Friends:

In our church we are seeking this year to begin a Baptist Young Women organization, and we have ordered and received copies of *Contempo*.

We are puzzled, however, for when we look at the program material it does not relate in any way to Baptist Women material. Why is this so? The Commission in October was full of Japan. In November the Commission dealt with medical missions, so did November ROYAL SERVICE. This is great. When additional resources are available we can study a topic with enthusiasm. It is helpful to have pictures and items about missions work from the area which the Baptist Women study material deals with.

Did we not used to do this? Is this another good and purposeful matter we didn't fully appreciate at the time?

Please help us to understand where can a new BYW get similar back up material as does ROYAL SERVICE?

Mrs. Forrest C. Garrard,
Atlanta, Georgia

We have to admit that the correlation was a happy accident. Sometimes SRC magazines do make a deliberate effort to supplement each other with material on the same topic. Your comment gives us food for thought. In the meantime, take advantage of your church library's missions, bookshelf and missions file. If it doesn't have one, why not start one? Your state Baptist paper, as well as *World Mission Journal*, *Home Missions*, and *The Commission*, in addition to all the WMU magazines, will send missions information monthly, which can be used in many contents. First of all, however, be sure you encourage your BYW to use the content and study helps in *Contempo*; they are designed with that age group's

special interests, needs, and time limitations in mind. *Contempo's* subscription rate is the same as that for ROYAL SERVICE; see page 1 for ordering instructions.)

Dear Editor:

You can't imagine how happy I was when I picked up ROYAL SERVICE and saw that you had changed the format a little. For many years I taught youngsters that every important word in a title every proper name, every line of poetry, the word *I*, etc. must begin with a capital letter. I just could not get used to the format in ROYAL SERVICE. All the lower case letters turned me off before I could get into the material.

The material in ROYAL SERVICE is interesting, and I'm glad you started off the new year with the colorful country (Japan) which I enjoyed visiting a few years ago. Thanks again for the caps.

Lou Rogers (Mrs. H. F.) Wehlitz,
Fayetteville, North Carolina

Dear Editor:

Please share more human interest stories with your readers.

We find some of the ladies in our church complaining about having to give programs they feel are not as interesting as they should be. (One complaint in general is no story material. Human interest stories seem to get better reaction.)

You have variety of material, but some of us have difficulty deciding on how to present this material because it often requires a little more preparation than some have the time to devote to preparation.

I feel sure there is plenty of story material available. Please share them when they fit into the programs. I think it would help us greatly in our planning. Thank you.

Mrs. Roger B. Barham,
Raleigh, North Carolina



By 1990—less than fourteen years from now—over half the world's people will be living in cities with populations of 100,000 or more!

Concerned Baptist women must look at the cities with compassion Jesus did. But he didn't simply look at the city. He knew the city. He ministered to the people. So must we know the city—through study. So must we minister to the city—through mission action and through prayer and financial support of Christians who minister in cities.

Earlier this year we visited Tokyo, Japan. Today we travel to another fascinating Asian city: Singapore.

Since so many of you enjoyed our October flight to Tokyo, we have made some special arrangements with WMU and Singapore

Airways. In a minute you will meet Mei Ling [may ling] who will be your stewardess. Mei Ling means "beautiful lotus" in Chinese. Don't worry. Mei Ling speaks beautiful British English as well as Malay and Mandarin Chinese.

You'll be enchanted with the dress she is wearing. All the stewardesses on Singapore Airways wear the same *kehava* [kee-BAH-yah] which is the national dress of Singapore.

Welcome, Mei Ling.

MEI LING: *Selamat hari* [suh-LAH-mah! HAH-ree!]. That is Malay for "good afternoon." Try to say it with me. (*Let everybody say it several times.*)

I'm so excited that you're going to visit Singapore today. How much do you know about my city? Do you

know that the city is located on the island nation of Singapore? Do you know that the island contains only 276 square miles? Your tiniest state, Rhode Island, is almost five times bigger than the Republic of Singapore. Over 2 million people live in the city. Here, let me show you where we're going and then we'll be on our way. (*Point out Singapore on a map or globe.*) Here is Singapore, just seventy-five miles above the equator.

Now follow me. When we pass through the flight corridor and arrive in Singapore, my friend Jeanne Walker will meet us. Jeanne is one of the Southern Baptist missionaries in Singapore and she will help me show you our city. (*Guide the women down a hall or to an adjoining room which has been decorated to look like "Instant Singapore." See "What to Do to Get Ready," p. 19.*)

Welcome to Singapore. Hello, Jeanne.

JEANNE WALKER: Hello, Mei Ling. And, hello, Baptist Women. I too, want to welcome you in beautiful Singapore, the "Gateway to the Pacific." I've managed to find a nice roomy bus so that we can see Singapore close-up. Please find a seat and keep your eyes open. (*Ask the women to be seated.*)

We'll start out down Macpherson Road.

MEI LING: Notice the people. Nearly all Asian people are represented in Singapore. However, 76 percent are Chinese, like me. Fifteen percent are Malay and 7 percent are Indians. The other 2 percent include Europeans, Americans, and others. Over 7,000 Americans live in Singapore. Twenty-one of those Americans are Southern Baptist missionaries.

JEANNE: Don't you love the variety of dress? See, there is a Chinese young woman in a Mandarin-collared dress with a slit skirt. It is called a *cheong sam* [jawn sah-m].

To your right is another Chinese young woman in a *qipiana*-like costume called a *nanfoo* [nah-foo]. And behind her is an Indian woman in a lovely *sari*.

MEI LING: Look, Tom Payoh [TOE-a PEE-a] housing estate is on the right. It's the largest of the seven housing estates in Singapore. Around 180,000 people live in the high-rise buildings in this one estate. It covers 600 acres and has its own markets, clinics and schools. Only one church was allowed and the Methodists were awarded the bid. However, one of our Singapore Baptist churches, Calvary, sponsors Bible studies here.

JEANNE: Here's our turn to the left. We're now on Thomson Road headed for the corner of Thomson and Newton. Do the names sound British to you? In the early 1800s Singapore became a trading post for the East India Company, and a British colony. After World War II, it became a crown colony and remained one until its independence in 1959.

"Goldhill Plaza." We've arrived. The Mission office and Baptist Book Store are here. Come on up the stairs to 19B. See on the door "Malaysia-Singapore Baptist Mission." Across the causeway from Singapore is the mainland of Malaysia. The two nations tried a joint government, but it didn't work out. However, the Baptist Mission has retained its joint operation.

I have a surprise. Come in and meet the business manager for the fifty-plus missionaries in Singapore and Malaysia: my husband, Graham.

GRAHAM WALKER: *Selamat hari* [suh-LAH-mah! HAH-ree!]. Come on in. The sign behind my desk should make you feel welcome. The Chinese characters on the bamboo mat quote 1 Corinthians 3:9, the WMB: "Watchword: It says, 'With God together work.'"

I know you have a lot to see, but let me share just a little of how we came to this part of Southeast Asia.

Sweet-sounding Baptists from China began to meet in 1937 at the "Overseas-Chinese Baptist Church of Singapore." Thirteen years passed before the first Southern Baptist missionary arrived. The doors closed to China. Lora Clement, who had served in China for many years, came to work in Singapore.

In these few years, eleven churches and chapels, a kindergarten, the Baptist Book Store, a hostel for missionary children, a weekday ministry program, and student work have all been started. Much remains to be done, however. We are keenly aware of the masses of people and are placing new emphasis on urban evangelism. I hope you will meet Ralph Neighbour, a missionary associate who is our urban specialist. He has a background of such work in Houston, Texas. His coming in 1973 was an answer to prayer.

I won't keep you any longer. Have a good day. *Tsay green* [chay green]. Come on, tell me good-by!

JEANNE: *Tsay green*. Graham. Let's go downstairs to the book store. Mei Ling, I know you want to tell the women about the book store since it is one of your favorite places.

MEI LING: Oh, I do, Jeanne. In 1972 the Baptist Mission bought both the office and book store space in this building in one of the busiest parts of Singapore. Although it was a bargain, it was no "lucky break" (and knew the need). The people of Singapore are hungry for knowledge. The book store attracts many of them.

By the way, do you know the best seller, after the Bible? *The Cross and the Switchblade* by David Wilkerson.

Here is a man I want you to meet. Ladies, this is Peter Huen [huen], the manager of the book store. Peter, these are Baptist women from the United States. I'm sure they'd like to know how you became a Christian.

PETER HUEN: Good afternoon, ladies. It is a joy to share my testimony. You know that song that says, "He drew the course for every river's journey"? God charted my path even before I met him. When I was in secondary school, I walked past Queenstown Baptist Church to school every day. Victor Tan, the pastor, spoke to me every time he saw me. One day he invited me to an evangelistic meeting. I met Jesus that night and accepted him as my Saviour. My family was so angry I had to leave home. But later they accepted me back. Now they think I am one of their best children!

When I finished school, I took a position with the Ministry of Education. Then I married Yoke Mui [YOH-kee MOO-ih] who attended the Baptist seminary in Penang, Malaysia. God has given each of us many opportunities to serve him.

Several years ago God spoke to me regarding full-time service. I gave up my government position and became manager of the Baptist Book Store. Even though I took a cut in salary and gave up my retirement fund, I rejoice that God is using me to help reach Singapore for Christ. Excuse me, a customer is waiting to see me. Have a good day. *Tsay green*.

MEI LING: *Tsay green*, Peter. We must hurry now. Thousands of commuters use the road we'll be taking. During rush hours, traffic is bumper to bumper. Three lanes are marked on the road. However, four, five, or even six vehicles often travel in three spaces! Autos, taxis, motorcycles, scooters, and bicycles sometimes share the road with flash floods. Singapore's almost daily rainfall leaves everything fresh and green. It also fills the canal which separates the north- and south-bound traffic to overflowing.

I almost missed showing you the University of Singapore over on the left. Thousands of students study at this largest of Singapore's colleges.

JEANNE: Let's stop right here and catch a city shuttle bus to downtown and Chinatown. I'll point out places you must visit on your next trip. On the left is the Botanic Gardens with thousands of orchids and other exotic plants. Keep looking left. The House of Jade, the family mansion of the wealthy Aw brothers, is a showplace.

We're nearing the harbor and one of my family's favorite eating places, the Satay (sah-TAY) Club. You would love the little chunks of beef, chicken, or pork cooked over charcoal on bamboo sticks.

There is the bronze statue of Sir Stamford Raffles, the Englishman who founded Singapore more than 150 years ago. Next to it, on the right, are the impressive Corinthian-styled Supreme Court building and City Hall.

As we ride along the harbor, try to imagine what it was like when Sir Stamford was here. Chinese junkies sailed in with cargoes of opium, silk, and opium. Today the harbor is packed with ships arriving and departing twenty-four hours a day.

Stop the bus. Here is one of the old street markets. I want you to see the oldest Chinese temple in Singapore. Let's go down South Bridge Road to the oldest Hindu temple. Many religions bid for the hearts of the people of Singapore.

MEI LING: Here is Temple Street which goes through the heart of Chinatown. Hawkers, stalls, and shops sell almost everything. Over there are the fresh fish and dried fish. This stall has snake meat. The hawkler to your left is selling century eggs. Does anybody want flying squirrel, frogs, lizards?

Local cloth and batik from Indonesia is for sale here. Buy your tea and spices. Incense and candles are in the next stall.

Fruit is everywhere. But smell this one—durian, the king of fruits. It's loved by the people of Singapore. They believe it brings good luck and fertility.

Here we are at air-conditioned People's Park Mall. If you want a camera or tape recorder, buy it now. Singapore is a duty-free port and the prices are reasonable.

Are you cooled off? Let's stop by Hock Lam Street and feast on fried mee—golden brown shrimp with noodles and soy sauce. Ice cold sugar cane juice finishes our meal.

JEANNE: Look up from the narrow street. Only a few blocks away giant housing estates rise on every side. Here in the heart of Singapore, I realize the immensity of the task of reaching the masses for Christ.

Let's go where the masses are. I have a friend I want you to meet in Queenstown Housing Estate. Queenstown is the second largest of the housing estates in Singapore. We're going to the flat of Jades and Mabel Lim. Every week Mabel and Yoke Mui (yoh-KE MOO-ih), Peter Huen's wife, have a Bible study in the Lim flat.

We'll take the elevator. Look at all the shoes outside the door. Take yours off and we'll go in.

Hello, Mabel. You know Mei Ling. I want you to meet some Baptist women from America. Let me speak for us all. We'd love some of your delicious Chinese tea.

MABEL LIM: Welcome, friends. Sister Walker has asked me to share my testimony with you and these friends from the estate who have come for Bible study today.

After I finished my schooling, I found work selling women's wear in a large department store. My supervisor, Ivy Tan, was a Christian. I was Buddhist. She talked to me about Christ. I decided to go to her church, Queenstown Baptist, so that I could find the fallacies in her belief and show her how wrong she was.

But God had other plans. I found the truth in Jesus Christ. I could no longer worship at the altar in my home, nor did I want to. I stood

firm in my faith even when my family opposed me.

God gave me strong Christian friends to help. Ivy continued to encourage me. The Walkers were my first Western friends. And God brought James Lim into my life. He was a faithful member of Queenstown Baptist. He began to notice me and then to ask me out on dates. After a time, we were married in the church. All my family came and heard the gospel message proclaimed and sung at our wedding.

God has blessed our home with a fine son whom we have committed to him. We have asked God to use our home to reach out to the thousands who live around us.

I know you must leave, but pray for me as I teach Romans 12 to these neighbors. *Taoy gee.*

JEANNE: *Taoy gee.* Mabel, *Taoy gee.* Ladies: As we leave the Lim flat, look out across the horizon at block after block of apartments rising as high as twenty stories. Pray for us to find ways to reach these apartment dwellers. Before long 75 percent of Singapore's people will be in these estates. Home churches and weekday ministries may be God's plan to reach these people.

MEI LING: Now we're headed to Queenstown Baptist Church. I want you to meet a friend, Tan Kim Tian. There he is, waiting for us.

TAN KIM TIAN: Hello, Sister Walker, Mei Ling and ladies. I'm Kim Tian, a student at the University of Singapore. The choir director here at Queenstown, Daniel Soh, is also a student there. We became friends and Daniel shared his joy in Christ with me. I was seeking a purpose for living. I found the Chinese religious meaningless. Daniel invited me to his church. I found the truth in Christ. Daniel helped me prepare for baptism by studying the Christian doctrine. He also helped me search the Bible for the deep needs of my life.

There are thousands of students in Singapore. Most are lost. Pray that some of us who do know him will share him now. Pray especially for Little Rogers, a Southern Baptist missionary, who works with students. Pray for churches to reach out.

JEANNE: Thank you, Kim Tian. I must hurry now to get these Baptist Women to the airport. Excuse us, please.

On the way to the airport, let's think of what you've seen on this hurried trip. You've seen a beautiful, fascinating city. Flying out you'll see again the rooftops that shelter millions of people for whom Christ died.

Keith Parks, now director of the Foreign Mission Board's Mission Support Division, said, "We will never find ways to minister to the high rise urbanized lost of Southeast Asia or commit ourselves to a limited ministry."

We're searching for God's ways. We thank him for Ralph Neighbour as he searches. We thank him for Peter Huen, Mabel Lim, Kim Tian, and others like them. We are grateful to be a part of the Southern Baptist missionary force who work with them and with God.

God has promised us the victory. How wonderful if that victory could become a reality under the rooftops of Singapore.



Three Baptist Women meetings this year feature major Asian cities. In October, we studied the needs in Tokyo. This month we study Singapore. In September we will study Bangkok.

ROYAL SERVICE • APRIL 1976

WHAT TO DO TO GET READY
Our study question is threefold: What's it like in Singapore? What are the people like? How do we share God's love with them?

1. Read the material. Concentrate on answering the questions.

2. Enlist the people you need to present the program: Mei Ling, Jeanne Walker, Graham Walker, Peter Huen, Mabel Lim, and Tan Kim Tian.

3. Ask someone to prepare the Singapore room. Use travel posters, maps, curios. Consider a mural picturing Singapore harbor with junkies, sampans, and all sorts of cargo vessels. A mural with Chinatown stalls could be another way to decorate. Use fresh flowers and ferns to add to the "tropical" feeling.

4. Ask someone to prepare refreshments. If you enjoyed the Japanese luncheon, you might like to try a Singapore feast. Perhaps you'd like to "hawk" refreshments instead. Here is a good recipe:

SATAY
2 fryers, or 2 lbs. of steak or pork
1/2 cup ground walnuts
2 minced garlic cloves
1/2 cup chopped onion
1 1/2 teaspoons salt
1/4 cup lime juice
Cut meat into bite-size pieces. Pound together nuts, onions, garlic, and salt. Blend in lime juice. Toss meat with mixture and let stand an hour. Thread on eight skewers. Arrange on oiled broiling pan and broil 15 minutes. Turn frequently.

SAUCE FOR SATAY
1 1/2 cups thinly sliced onions
3 tablespoons oil
1 teaspoon salt
2 minced garlic cloves
2 tablespoons soy sauce
dash of red pepper
1 cup water
1 cup ground peanuts
2 tablespoons lime juice

Heat 2 tablespoons oil in skillet. Sauté 1 cup onions until browned

and crisp. Remove. Pound to paste remaining onions, garlic, pepper, peanuts, and salt. Heat remaining oil in skillet; sauté mixture 3 minutes. Blend in soy sauce, water, and lime juice. Cook over low heat 5 minutes. Pour into bowl and sprinkle reserved onions on top.

Also consider serving sweet and sour pork or fried shrimp. Serve with rice, Chinese tea, and fresh fruit.

5. Tell the world about your meeting. A Malay proverb says: "A frog (beneath a coconut shell) believes there is no other world." Cut out a portion of a world map, or any map. At the top draw a coconut shell. Put the proverb beneath. Then letter boldly: "Come on out, Baptist Women! See Singapore!" Make several of these posters to advertise.

6. Plan for the prayer calendar (the mission support chairman leads the prayertime). Give the missionaries a birthday bouquet. In keeping with the lush flowers of Singapore, gather choice flowers, one for each missionary on the calendar. Call out the names while placing the flowers in a container. Ask women to pray silently for one of the missionaries.

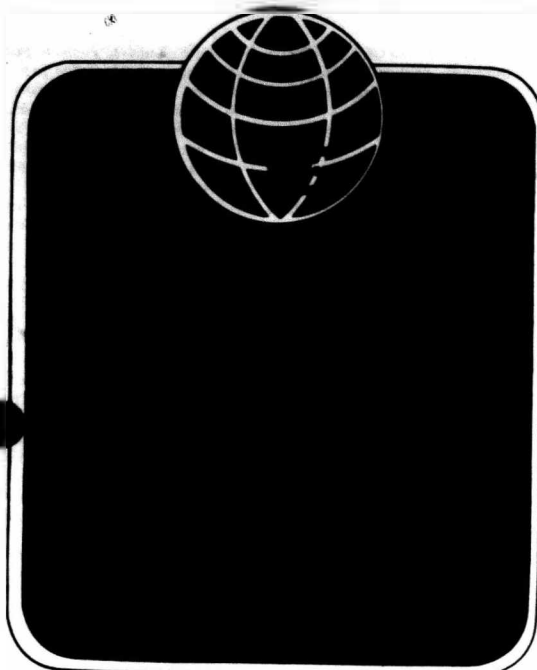
After the meeting, take the flowers to a shut-in or a new neighbor.

IN THE MEETING, DO THIS:

If all six assignments have been completed, begin at the beginning (study chairman presenting the introduction) and "go to Singapore."

PREVIEW MAY BAPTIST WOMEN MEETING

Try putting yourself in the place of a Japanese American woman—with a background of different language, culture, and religion, plus possible ostracism from Anglo Americans. What kind of spiritual witness do you think you would respond to? Think about this question before you come to next month's Baptist Women meeting.



High on plateaus in central Ethiopia, the Menz district is an isolated area surrounded by deep gorges that rival America's Grand Canyon.

Traveling from one flat-top mountain to another over rugged terrain is so difficult that the seriously ill find it difficult to seek medical help.

In Ethiopia, livestock is a symbol of wealth and may be a family's main source of income. But in the Menz district's extreme average altitude of 9,500 feet, animals are thin and stunted in growth.

Crops in this high elevation do not grow well. They suffer because of inadequate rainfall, low night temperatures, soil erosion.

Sharing Jesus with the people of the Menz district requires a sensitivity to these everyday needs. Southern Baptist missionaries are demonstrating their love for

Ethiopians through active concern, demonstrated in a team approach. The team includes a physician, an agriculturist, a veterinarian, and a handicraft teacher. The whole ministry is called a community development project.

The primary purpose, as that of all Southern Baptist missions work, is to lead the people to know Jesus Christ as Saviour and Lord. The work of missionaries in Menz supports the belief that evangelizing and meeting human need go hand in hand.

Mobile Medical Clinics

Missionary physician Sam Cannata has set up medical clinics in many of the plateau villages. He visits each clinic every two weeks. Interspersed with these visits, Dr.

Cannata is carrying out a vaccination program.

During dry weather he travels in a four-wheel drive vehicle for several hours over rough roads. Or, within minutes he arrives in a plain, landing on one of the small grassy landing strips in the mountains.

Dr. Cannata mingles with the villagers, calling many by name. Then he prays with them, reads the Bible, and proclaims the message of Christ in their Amharic (abon-HAR-ick) language. He explains to the people that the healing of the soul is greater than the healing of the body. Those who await treatment listen to cassette tapes of special music, instruction, and preaching sessions. Every patient receives a copy of the Gospel of John.

The highlands people are slow to trust a foreigner's medicine. They find it hard to understand how an injection today will prevent an illness four months from now. Trust has come only through the ministry of curative medicine.

Last year, the number of clinic patients doubled, then tripled. Often, 100 to 125 are on hand to seek Dr. Cannata's care. Five to ten of these need various kinds of small surgery. A physician feels inadequate to treat that number of people in one day. Pray for another doctor to respond to God's call, one who is willing to go into a mobile kind of medical evangelism.

Ninety-eight percent of the financial support of the medical ministry is made available through the Co-operative Program and the Lottie Moon Christmas Offering. Patients pay a fee, low enough to be complementary to their income, yet one they pay with dignity. The Ethiopian never owes a personal favor in return for the doctor's services. If he receives Jesus through the medical ministry, he does because he is sensitive to the call of Christ in his life.

A cooperative effort constructed the modern health center in Mehal

Meda (meb-HEL MAY-duh), capital of the Menz district. Community residents made donations and helped in construction. The Foreign Mission Board sent \$12,000, then gave the building to the community. The Ethiopian government finances the operation and supports a staff of eight.

This small hospital serves as central base for managing the mobile clinics. Dr. Cannata lives nearby and assists the medical staff.

In another joint action, the government places a dresser (an Ethiopian male nurse) in each village clinic. The dressers give simple but valuable medical care every day. Since Dr. Cannata travels into several villages outside the Menz district and is the only physician among some 700,000 people in all these places, he appreciates this help.

A young Christian dresser named Muko assists Dr. Cannata in a clinic about ten miles from Mehal Meda. Muko came from southern Ethiopia, so he felt as much a foreigner in Menz as the missionaries.

Although his decided accent aroused suspicion and hostility, Muko ministered to the hurts and needs of the people. Ever so slowly he earned their trust and confidence. Today, the people love him so much it is doubtful they would allow him to leave even if he wanted to.

Ibrahim (ee-brah-hah-see); Mussa teaches health in a little village called Shilafat. A Muslim by birth, he studied Marxist philosophy but had attended Baptist services. Ibrahim shared his confused feelings while visiting the clinic.

One day Dr. Cannata asked, "Ibrahim, would you like to know more about the Bible? Maybe have a Bible study?"

"Oh, yes," Ibrahim answered.

The Bible study began in October with Ibrahim and three fellow teachers attending. One night in February, Dr. Cannata challenged them by asking if anyone would like to make a personal commitment to

Christ. Without pausing for a moment, Ibrahim said, "Yes, I would!"

After further counseling with Dr. Cannata, Ibrahim prayed a gentle, repentant prayer and asked the Lord to come into his heart. At that beautiful moment his life began to change. He now is a radiant Christian, sharing his love for Christ.

Every time the clinic opens, Ibrahim tells of a new joy he has found in the Lord. The missionaries testify that their own faith has been strengthened from watching the way Ibrahim grows in Jesus' love.

Veterinary Medicine

While Dr. Cannata examines patients inside the clinics, Jerry Bedsole, missionary veterinarian, treats animals outside.

In Ethiopia animal diseases bring great concern to farmers. Parasites and poor nutrition contribute to many deaths in animal herds.

Treating disease is not the only phase of veterinary evangelism. Dr. Bedsole also sees as a priority project introducing an improved quality of sheep, cattle, and chickens that are better suited to the high altitude and climate.

The missionary vet observed several different breeds of cattle, and decided that the hump-backed Borana cattle, originally from Kenya, produced the best results for the Menz area. Lynn Groce, agriculturist missionary, and Dr. Bedsole work together in selecting and distributing the animals. The Borana cattle are purchased from a government breeding station some 300 miles away. A hauling trip requires a twenty-four-hour drive over the mountains.

A year-old heifer costs about \$50.00 (US currency) but is sold for about two-thirds of the buying price. Under this arrangement, the sturdier animals are offered at a cost almost equal to the local cattle so that even the poorest Menz farmer can afford to upgrade his stock.

One breeding experiment captured the title "Mission Moo." An excellent bull and cow were named Abraham and Sarah with the hope that their offspring would multiply "like the sands of the seashore." In many herds throughout the Menz district these younger animals are larger and healthier than the older local cattle.

The economy of the Menz area depends heavily on the production of wool. But the sheep were small with coarse, hair-like wool. When a 250-pound Colombian ram arrived from Utah in 1972, he looked like a giant beside the forty-pound local sheep. The ram was presented to the director of Ethiopia's Ministry of Agriculture and placed on a government sheep farm about 100 miles from Menz.

Mink vehicles transport the descendants of the Utah ram into rural areas. Today these sheep are producing ten times more wool which is a softer quality.

Dr. Bedsole became concerned about sores on the donkeys caused by wooden saddles and heavy burdens. He taught the owners to treat the sores with ointment and to prevent the problem by covering the animals' backs with foam rubber. He also noticed that the method of hobbling an animal to keep it from running away resulted in rope burns and infections. The handicraft school begun by Southern Baptist missionaries designed a piece of leather that will keep the animal from running away and will not injure it.

Whatever the reason for contacting an animal owner, Dr. Bedsole welcomes it as an opportunity to share the gospel. His tracts tell familiar stories about "The Lost Sheep," "The Good Shepherd," and "The Lamb of God." The Menz people identify with these because their way of life resembles that of Bible times.

Tesfayu Indalatu, the son of the head priest of the Ethiopian Orthodox Church located near the home

of Jerry and Rosie Bedsole, learned to weave wool rugs from missionary Ray Lindholm and now operates a loom in his home. With the income from the sale of the rugs, he purchased several Borana cattle and improved his sheep and chickens. He also bought and planted wheat and vegetable seeds from the various agricultural projects. This man is an example of how the community development program works. Through the teamwork ministry, Tesfayu has been exposed to the gospel. He has invited Dr. Bedsole to his church. After the Orthodox mass, Dr. Bedsole had the opportunity to preach. Join the Bedsoles as they pray that Tesfayu will respond to the claims of Christ.

Agriculture

Lynn Groce, agriculturist missionary, sees new life breaking through in Menz—life both of the earth and of the spirit. To plant the seeds, to nurture the first blade, then to reap the harvest requires a patient faith whether in agriculture or in evangelism.

A portrait of a Menz farmer would resemble that of a man of Old Testament times. He plows the rocky soil with a single blade pulled by oxen. He cuts the grain with a scythe and bundles it by hand. The oxen tread the grain on threshing floors until the husks loosen. The wind blows away the chaff as the grain is tossed.

Facing these crude farming methods, Groce began his ministry. Other problems confronted him and formed a challenge for his work. Crops did not grow well in the high elevation with night temperatures that drop to 33 degrees. Seasonal rainfall is inadequate for some crops. Commercial fertilizers are too expensive for others. Soil erosion and a loss of soil fertility add trouble.

Realizing that the Menz farmers would never change their agricultural habits on verbal advice from a stranger, Groce sought ways to win their confidence. He moved into the

village of Tsai Tsina. He became involved in their community life.

He also needed to demonstrate new farming methods. His research started with an experimental farm. He tested some sixty varieties of grains and legumes (peas) to discover two that grow effectively.

The Menz farmer is basically a good farmer; if he weren't, his family would starve. Even the poorest people have something to eat, though they may have meat only twice a month. The farmer raises almost everything the family needs.

The customary diet consists of wheat and barley. Chili peppers, onions, and garlic combine to spice hot wat (stew). Peas, chickpeas, lentils, and fava seeds also go into the wat at various seasons of the year.

Crops of these necessary foods produce only low yields. Due to the population pressure on the use of land, very little property is left in fallow (rest between crops). Groce is doing some experimental planting that will increase the crop yield. In a short time he hopes to make available one of the twenty varieties of wheat now being tested.

The Menz missionaries see their work of meeting human need as a ministry to the spiritual condition as well as the physical. Lynn and Susanne Groce spend time with the neighborhood people, sharing their joys and caring about their hurts. They teach Bible study classes in their home.

Handicrafts

A fascinating aspect of the community development ministry began with a school whose students include priests of the Ethiopian Orthodox Church and women with babies strapped to their backs. Missionary teachers Ray and Laurice Lindholm guided handicraft projects that uses local materials and develops skills.

Wool from local sheep was used as the fiber for weaving deep pile

rugs. Weaving classes at the handicraft school were taught by Ray Lindholm. Only the men are weavers; the women spin.

After eight months of instruction, the weavers move their trade into their homes. They work as artists with great patience and skill at their looms. Those trained at the handicraft school report a four-dollar (Ethiopian) daily profit from the sale of rugs. In comparison, the untrained earn about one dollar.

While on furlough, Lindholm bought an early American spinning wheel, designed one the students could build, and taught them how to use it when he returned to Menz. This new tool replaced an indescribably slow method of spinning by hand.

The women always cleaned and untangled the wool fibers by picking it with their fingers. Lindholm taught them to make and use simple carding combs from blocks of wood and scrap wire.

The finished product is a thick tufted rug of unusual beauty with a unique design of ancient Ethiopian art. The natural wool colors of black, brown, and white never fade.

Handicraft teaching, like the medical clinics, has gone mobile. The Lindholms go into various villages to work with people who have not been reached by the craft program.

Classes include reading and writing, math, time telling, Bible study, and spinning. Part of the instruction shows how to repair the community springs for a clean water supply.

Women especially enjoy learning because few Menz girls ever go to school. Twenty-one women came to the first sewing class. A literacy class added interest and the number of students totaled forty-one. The women never worry about baby-sitters; the babies attend, too, tied to the backs of the mothers. Family needs are met through subjects like child care, food preparation, prenatal care, and growing vegetables.

The Team Approach

From the beginning of the community development project, the Southern Baptist team has not sought to build large hospitals, schools, or even churches. The missionaries work in close cooperation with the established Ethiopian Orthodox Church. Participants in the Orthodox Church claim to be Christian, but it is a religion filled with ritual rather than personal faith and trust in Jesus Christ.

The results of this cooperative approach have enabled the missionaries to preach the New Testament gospel regularly within the Orthodox church. The mission team believes that a spiritual awakening can come from within this ancient Christian religion.

The team has been faithful in preaching the Word; the Lord has been faithful in winning souls. Pray that the Lord will continue to awaken the hearts of the Menz people.



AIM FOR STUDY

This quarter, current missions groups will look at three areas where Southern Baptist missionaries minister to compelling basic human needs.

At the close of this session, members should be able to identify four phases of the teamwork ministry in the Menz district of Ethiopia. As each member marks correct answers on the game sheet, she will have compiled a prayer list.

BEFORE THE MEETING

1. Order map of "Southern Bap-

tist Missions in Africa" free from Foreign Mission Board Literature, Box 6597, Richmond, VA 23230.

2. Provide a copy of "Missions Mix-up" game for each member.

DURING THE MEETING

Ask, What does it mean to be a part of a team? Allow time for women to respond. You may call for some answers that will form an acrostic with the letters t-e-a-m. Answers may include "trust," "enthusiasm," "action," and "mobility." Write the acrostic on the chalkboard as you listen and talk. Explain that in our study today members of a team in Ethiopia share their joy in being part of a team for Christ.

Locate Addis Ababa, capital of Ethiopia, on the map of Africa and explain that it is a thriving, modern city. The Menz area we will study is only one hundred air miles away, but it is remote and isolated.

Introduce the study (see opening paragraphs on p. 20) and distribute pencils and copies of the game. Ask members to mark their answers while four women tell about the ministry of the missionary team in Menz.

Check the answers to the game, discussing each answer. Ask members to take the game sheets home as reminders to pray for this missionary team.

MISSIONS MIX-UP GAME

1. Match an occupation with a name.

Teacher	Sam Cannata
Veterinarian	Lynn Groce
Agriculturist	Mukn
Physician	Jerry Bedsole
Dresser	Ray Lindholm

(In the following, choose the correct word.)

2. Ethiopia is on the continent of (Europe, Asia, Africa).

3. Customs in the Menz area recall stories of (the Bible, fiction, doctors).

4. The missionary team seeks to build a feeling of (joy, trust, suspicion).

5. The mobile clinic takes medical aid to (villages, hospitals, jungles).

6. The Menz rug is made of (straw, wool, linen).

7. An agriculturist missionary needs (patience, hostility, organization).

8. A Menz farmer's wealth is represented by his (home, animals, car).

9. The aim of the community development project is (crops, cows, evangelism).

CALL TO PRAYER

Read Matthew 9:36-38.

Ask two women to pray: one for the missionary-laborers with birthdays today (see pp. 42-48); another for more laborers to respond to God's call.

ANOTHER WAY TO DO IT

Use the filmstrip *Missionary Team in Ethiopia*. If it is not available in your church visual aids library or your associational Baptist office, purchase it from your Baptist Book Store, \$8.50 (40 color frames are accompanied by manual and cassette tape, including extra sound effects).

In your meeting introduce the study using the opening paragraphs on page 20. Call attention to the questions you have written on the chalkboard or a large sheet of paper (see below) and ask members to watch and listen for answers during the audiovisual presentation. After the filmstrip, discuss the questions.

1. Why did the medical program in Menz not ask for a large hospital?

2. Why was handicraft work chosen as a missions project?

3. Why is the veterinarian so valuable to missions work in Ethiopia?

4. How do farming methods in Menz remind one of Bible times?

MEETING HUMAN NEED IN ETHIOPIA



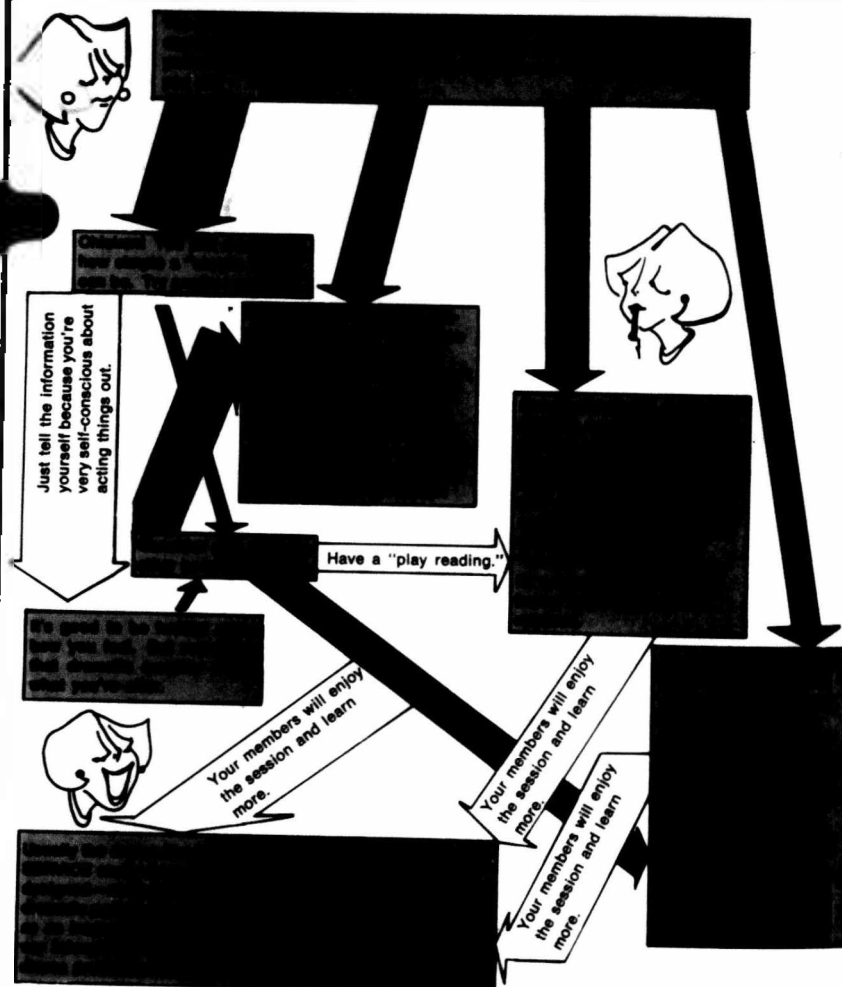
Photo by Gerald S. Harvey

The head of missionary physician Samuel R. J. Cannata, bent toward people in need (photo above, lower left, and opposite page), eloquently portrays the purpose of Baptists in Ethiopia. In his medical ministry Dr. Cannata visits in homes, government schools, and other locations through a mobile clinic.



HELP! it says to have a play

Adrienne Bertram, editor, Baptist Women and Baptist Young Women materials, BWU



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You're invited to join the brand-new Round Table Book Club—a way to read the best of current mission-related books in a plan that saves you time and money.

WHAT IS THE ROUND TABLE BOOK CLUB?

Round Table Book Club is a new concept in providing materials for mission study sponsored by Women's Missionary Union. Each quarter a series of three books is offered. You can use the books for individual study or in your Round Table group. The Round Table pages in *ROYAL SERVICE* (beginning October 1976) will list the Round Table Book Club books and provide study helps.

WHAT ARE THE FIRST SELECTIONS?

Book selections for the first quarter (October-December 1976) are:
October *How to Give Away Your Faith* by Paul Little. A practical and effective approach to witnessing. \$2.50 paper.

November *On Duty in Bangladesh* by Jeannie Lockerbie. A vividly written, compassionate account of what really happened in the struggle for independence in Bangladesh. \$1.75 paper.

December *These Strange Ashes* by Elisabeth Elliot. The deeply personal account of the drama and spiritual struggle of a young woman's first year as a jungle missionary. \$6.95.

HOW DOES RTBC WORK?

The first step is to sign up for the Round Table Book Club subscription program. You send no money. Two months before the beginning of each quarter a card showing the books for the coming quarter will be sent to you automatically. The card shows the titles and prices of forthcoming book selections. If you want all three books you need make no response to the card. The books will be shipped to you automatically one month before you need them. You will be billed later at a savings of 20 percent of the cost shown on the card. If you decide you do not want all three books, simply check the appropriate box or boxes on the card and only the books you want will be sent.

HOW WILL I BE BILLED FOR RTBC?

If you already have a Baptist Book Store charge account, we'll simply use the account number you have for billing purposes. If you do not have a Baptist Book Store account number, send no money; we'll open your Book Store account. Billing is made monthly from the centralized billing headquarters of the Baptist Sunday School Board in Nashville, Tennessee.

HOW DO I JOIN?

Fill in the coupon and mail it to Round Table Book Club, Box 30, Nashville, TN 37234.

WHY JOIN RTBC?

By joining the book club you'll know at least two months in advance the books offered for the upcoming quarter's study.

You'll avoid the out-of-stock problem that so frequently occurs when there is a large demand for books for a particular emphasis.

The books will be delivered by mail right to your door. This means no long drives to pick up your purchase.

As a charter member of RTBC you'll receive a free book. If you sign up before August 15, RTBC will give you the new book *The Woman I Am: Looking Forward Through the Christian Past* (see p. 7).

You'll save money. If you accept all three books featured, you'll save 20 percent on the total cost. This means that you or your group can enjoy savings on the cost of books for study.

Send no money. Free book will be shipped after April 1.

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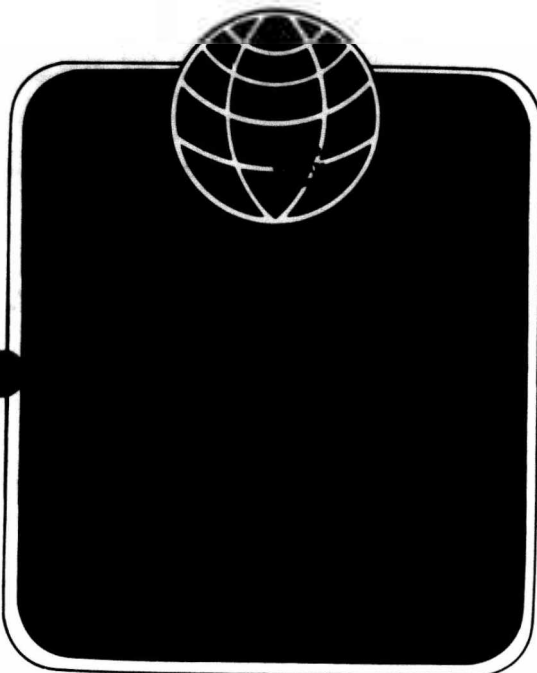
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Round Table Book Club

A New
Opportunity
for the
Woman-Aware



What words do you associate with missions and missionaries?

Second Corinthians has several words or concepts which are at the heart of missions concern and action. Some of these words will be the focus for our study this month.

Freedom: Our Watchword (2 Cor. 3:1-4,6)

The United States has several basic freedom documents: the Declaration of Independence, the Constitution, and the amendments to the Constitution.

The Declaration of Independence asserted life, liberty, and the pursuit of happiness were unalienable rights given us by the Creator.

Under the Bill of Rights, as the first ten amendments to the Constitution are known, we are provided freedom of speech, press, religion,

peaceable assembly, and other freedoms. Later amendments freed blacks from slavery and gave all citizens, including women and blacks, the right to vote.

As Christians, our freedom document is the New Testament. Jesus and Paul pointed to a freedom of spirit which can be claimed even when we are in physical or political bondage.

This section begins with a discussion of the basic document of the Jewish faith, the Ten Commandments, and the attitude in which people approach these commands. The chapter begins with a reference to letters of recommendation which some religious workers seemed to need as justification for their work.

As the founder of the Corinthian church and the spiritual father of these Christians, Paul declared he

needed no letter of reference. The Corinthians were his letter which everybody could read (3:1-2).

Paul's reference to letters and writing takes on several shades of meaning in this passage. The Corinthians are his letter, but they are not written by him. This letter is written, not with ink, but with God's own Holy Spirit (3:3). The letter was written, not on stone tablets, but on fleshy tables of human hearts. The reference to tables of stone foreshadows his comparison between the Ten Commandments and the new commandment of Christ.

Moses long ago had brought the words from God engraved in stone from Mount Sinai (3:7). But the observance of the old covenant had become legalistic and deadening. By contrast, God's Spirit brings life (3:6) and freedom (3:17).

Originally, the law came with great glory. Moses' encounter with God on the mountain caused his face to glow (3:7). Moses placed a veil over his face, so the people would not see the glory fade away (3:13). The Old Testament experience becomes a Christian parable (Ex. 34:29-35). A veil hides the glory and truth of God from those who cling to the old covenant (2 Cor. 3:14-15).

Those who have the Spirit of God have removed the veil from their own faces. Christ's Spirit brings true freedom (3:17). We are freed from the deathly, legalistic observance of the letter of the Law. We are free to view Christ fully and to grow to be more like him (3:18).

Our WML Watchword for 1975-76 is this verse: "Where the Spirit of the Lord is present, there is freedom" (2 Cor. 3:17 TEV).^{*} This is the watchword for Christian missions. The Holy Spirit has set us free from sin and death. We have freedom if we have his Spirit in our lives.

Because the Spirit has set us free, we have the desire and the responsibility to proclaim this freedom to all

people. Race, sex, financial standing, and other artificial barriers are thrown down. As we gaze at the unveiled face of Christ, we can all experience this freedom.

We have freedom, but we are not free to disregard those who are still in slavery to sin. There are those whose minds have been blinded by "the god of this world" (4:4 TEV), keeping them in their unbelief. For these in spiritual night, God has decreed that light shall shine out of darkness. He has shined in our hearts, giving us the knowledge of the glory of God in the face of Jesus (4:6).

Reconciliation: Our Work (2 Cor. 5:10-21)

Can you take the first step toward repairing a broken relationship when the other person took the action causing the breach of friendship? Such a step by the offended person is not an easy one, humanly speaking. Most of us would wait for the offender to apologize or take other action to show she wanted to repair the relationship.

This is one tremendous difference between us and God. God took the lead in seeking to bring sinful humanity back to himself. From Adam and Eve, "all we like sheep have gone astray," turning our own sinful way (Isa. 53:6). God loved us and sent his Son to bring us back (John 3:16; Rom. 5:8). God did not go his own way, nursing his bruised ego. God wants us to be reconciled with him.

We have all felt the need for reconciliation with others. It would probably be impossible to reach adulthood without experiencing alienation at the human level. Most of us know what it means to be lonely or estranged from the love and affection of others. We have felt the need for reconciliation and wished for courage to right wrongs we have done.

God has reconciled us to himself through Jesus Christ (5:18-19). We can neither explain nor fully under-

stand how the eternal God could limit himself to human form. But the central assertion of Christian missions is that this happened in the person of Jesus of Nazareth. In this passage, the mission of God-in-the-flesh is stated as reconciliation.

Two different translations can be made of verse 19. Some (KJV, RSV) read: "God was in Christ," as a statement of the incarnation and could even put a period after those words. Another reading is, "In Christ, God was reconciling the world." Either translation emphasizes Christ as the person and the means through whom God brought reconciliation, but the first reading would be a more direct assertion of the incarnation.

A finality is implied in this passage. God reconciled us to himself through Christ (v. 18). God did what he did once and for all. This does not mean all humanity was saved on the spot. God showed his readiness to receive us back, but salvation is not automatic. Missions is expressed as the logical outgrowth of God's decisive act of reconciliation.

Awareness of God's love and a fear of God's judgment are motivating factors for Paul's missions work. All of us must appear before Christ to receive good or evil, according to what we have done on earth (v. 10). "Therefore (because we face a time of judgment), knowing the fear of the Lord, we persuade men" (v. 11 RSV). This need not be thought of as cringing terror if we match God's judgment with his love. Fear may be thought of as reverential awe at the magnanimous action of God in his reconciling work.

Christ's love constrains or directs and channels our efforts (v. 14). His death for all indicates all are dead in their sins. His death and resurrection is a call to new life, life lived for him and in him (v. 15). Christian faith brings a new set of relationships and new perceptions. We know people in a new light. We see them

from God's perspective (v. 16). The Corinthians had trouble viewing even their fellow church members from a spiritual perspective. Throughout 2 Corinthians, Paul defends his own identity as an apostle. They had not seen him in a proper light either.

Our ground for this new outlook is that we ourselves are new creatures. We are not what we once were. Anyone who is in Christ is a new creation (v. 17). This is our proclamation. We are new because we have entered a renewed relationship with God.

In making us new, God gave us the ministry and word of reconciliation. We have the task (ministry) and the word (the truth, the message) because we have been reconciled.

In diplomatic terms, we are Christ's ambassadors. We represent him, our Sovereign, to others who do not know him or his message. As though God were speaking through us, we are to plead with others to accept God's offer of friendship and forgiveness (reconciliation). An earlier generation of WML leadership began a missions program for boys, using the name "Royal Ambassadors," seeking to instill in boys the need for all Christians to be ambassadors for Christ. Today, this remains the purpose for the missions education organizations of Brotherhood and WML.

God's act of reconciliation is re-stated in verse 21. Christ, who knew no sin, became sin on our behalf in order that he might make us righteous. He became what we are in order that we could become what he is. He did not sin, but he identified fully with us in our sin, to bring us to God as new creations through reconciliation.

Generosity: Our Challenge (chaps. 8-9)

Sunday, April 11, is Cooperative Program Day on the Southern Baptist calendar. This makes these chapters especially appropriate for

study this month, since Paul here discusses a philosophy of Christian giving.

Cooperation among churches is the emphasis in this passage, as it is in the Cooperative Program. Paul was calling the Corinthian church to unite with other churches in a benevolent gift for needy Christians in Jerusalem (9:1). The Cooperative Program is not specifically taught in the New Testament, but the principle of cooperative giving is clearly taught here.

Our unified plan for supporting worldwide ministries (the Cooperative Program) is based on several elements which Paul presented to the Corinthians. In 1 Corinthians 16:1-2, a systematic plan of giving and collecting is described. They are to give each Sunday. If our church has agreed that a certain percentage of its total gifts will go to Cooperative Program ministries, then we lay aside a portion of our individual offerings each week in the spirit of Paul's teaching.

Paul was also concerned about honesty in delivering the offering. In both letters, he stipulated that a delegation would take the money to Jerusalem. It would not be turned over to one man, regardless of his credentials. In 2 Corinthians 8:16-23, Titus is designated as Paul's representative to collect the offering. Two unnamed "brothers" would accompany Titus. Paul disassociated himself from the actual collection of the money. This was probably wise in dealing with a church where his own reputation and authority were being challenged.

Collection and distribution of Cooperative Program gifts also have safeguards. People who handle receipts in state convention offices and in the Southern Baptist Executive Committee offices are bonded. Certified Public Accountants regularly audit these funds. Such precautions are part of wise stewardship. Churches, too, should protect their offerings and the people who handle the money. More and more churches

have professional audits, have their treasurers bonded, and separate the functions of counting and depositing from that of writing checks from church funds.

Christian giving is to be proportionate, based on individual ability. "as God hath prospered him" (1 Cor. 16:2). Paul did not invoke the tithe as the standard of giving. He denied that he was laying down rules about giving (2 Cor. 8:8). The only rules he called for were generosity (9:6) and cheerfulness (9:7). Paul had been freed from a sense of legalism, and he frequently proclaimed this freedom.

As a lifelong Jew who maintained his Jewish identity, it is hard to imagine Paul's own giving as being less than the tithe. In this context, however, Paul would not call for the tithe because his emphasis was on a special offering, not for regular support of a local church.

A practical reason for the offering may have been related to being a Christian in the capital city of Judaism. People of financial means undoubtedly lost family inheritances when they identified with the Christian movement. Jewish merchants may have been boycotted when they became Christians.

Giving at its best springs from desire to meet a need. Paul had told the Corinthians about the need in Jerusalem. They became excited about it. But their interest seems to have cooled, making Paul urge, "On with it, then, and finish the job" (8:11 TEV). Paul had used their zeal as an example to other churches, but now he urged them to live up to their advance billing, lest he and they be embarrassed (9:3-4).

Macedonian Christians were Paul's current example. Churches like Philippi in the neighboring province had supported Paul's ministry (Phil. 4:15-16). So it is reasonable to assume this was one church Paul mentioned here (2 Cor. 8:4ff).

These Macedonians gave sacrificially during financial struggle. They begged Paul to let them give. They

gave as much as they could, and even more than they could" (8:3 TEV). The secret of their giving was that "first they gave themselves to the Lord" (8:3 TEV).

From the Macedonians who gave from "deep poverty" (8:2), Paul pointed to Jesus, the ultimate example of sacrificial giving. He was rich, but for our sakes he became poor (8:9). He left the heavenly riches "that ye through his poverty might be made rich." When we consider Jesus' sacrifice, quibbling over percentages in giving becomes ridiculous. His gift was not a legalistic tithe but a loving total.

Weakness: One Strength (chaps. 10-13)

In our culture weakness is considered a vice, not a virtue. Yet Paul acknowledged his weakness and counted it an asset in serving God. Paul was no weakling, but he was keenly aware of human limits. He had a physical problem, a "thorn in flesh," a wound to his pride (12:7). People have guessed the problem to be poor eyesight, epilepsy, and even obesity.

Whatever it was, the "thorn" was real. Paul could not get rid of it, even through fervent prayer (12:8). Instead, God gave assurance of his power and presence to see Paul through the most perplexing circumstance. God's power could be most effective when Paul felt the weakest (12:9). As Paul realized his own limitations, he would depend more fully on God's strength (see Prov. 3:5-6).

Dependence on God cuts across secular self-reliance and false religious modesty. A person may dismiss a compliment about his singing, teaching, or preaching by saying, "It wasn't I. It was God." This well-meaning disclaimer implies God has taken over the personality to the point that the individual has become a robot.

Paul's dependence on God came out of hard experience. He suffered many hardships and was "many a

time face to face with death" (2 Cor. 11:23 NEB).^{**} He had been "hard-pressed on every side . . . bewildered . . . hunted . . . struck down" (4:8-9 NEB). He even despaired of life (1:8). All this drove him to rely on God.

His confession of weakness comes in a strange context. In his defense of his apostleship, he might have been expected to be too proud to admit to flaws. He spoke sharply to those he had led to Christ who were believing his critics (11:19-21). He lambasted critics who called him cowardly or inconsistent (10:1-2). But in the same discourse, he admitted his weakness and pointed his readers to their constant need for Christ.

Again and again, Paul pointed to the folly of boasting in human strength (10:13-17; 11:16-18; 12:6).

He could boast of his religious background or of suffering for Jesus (11:21-24). But if he had to boast, he would boast of his weakness (11:30). In conclusion, he pointed to Christ's weakness in dying and contrasted this with God's power which raised Christ from the dead (13:4).



Pansy H. Webb

AIM: At the end of the session, each woman should be able to explain the significance of four key words in relation to missions.

Continuing the ROYAL SERVICE series featuring the WMU executive secretaries and Baptist Women directors in the states, two leaders from Mississippi talk about TIME (Training in Missions Education) and some of their personal interests.

Marjorie Patterson, executive secretary, says:

Training WMU leaders is an endless process. But it's a necessary and challenging job. Always there are new ideas or ways to do things to share with "old" leaders and the whole world of leading in missions education to open up for new leaders.

We state WMU workers are privileged to help the leaders of all WMU age-level organizations to be better equipped for the missions education tasks they perform in their churches.

I have been a state WMU leader for more than eighteen years. My church responsibilities include teaching a Sunday School class of young adult women and



leading a fourth-grade Girls in Action.

I enjoy playing tennis and golf, traveling to various parts of the country and the world to see missionaries in their work, and developing the yard of my new house.

Ethel McKeithen, Baptist Women director,

Training is a continuous thing. We must do it on a continuing basis so that people we train can in turn train others coming along.

BEFORE THE MEETING, DO THIS

Assign a member to do the research suggested below under "Generosity Research."

If the alternate approach is used, assign members to research word meanings as suggested under "Another Way To Do It."

IN THE MEETING, DO THIS

Discuss freedom.—Ask members to list freedoms we have in America. Mention Southern Baptist missionaries who faced political oppression (Bill Wallace in China, the Herbert Caudille and the David Fites in Cuba). Discuss the meaning of freedom in 2 Corinthians 3. What are some responsibilities of spiritual freedom?

Use role play.—Have two members spontaneously act out this situation. Mary and Helen have been

It is good to serve as Baptist Women director and to challenge women over our state to become dedicated, trained leaders and members in missions education. With all the resources we have, surely the TIME emphasis will have an impact on the cause of missions for years to come.

The Bible admonishes us to "study to show thyself approved unto God" (2 Tim. 2:15). As we study we are training ourselves to serve better and as we are trained we will continue to study. The more women train themselves in missions education, the more they become involved in world missions.

I lead adult teachers in my church in preparing the Sunday School lesson each week, and I am involved as much as possible in the Baptist Women organization. I have enjoyed leading mission tours in our state as well as outside the state. And sometimes I get to enjoy my favorite pastimes—fishing and sewing.

KNOW THE STATE LEADERS

friends for years in the church and community. One day Helen is stunned to hear rumors Mary is spreading about her. Helen discusses the problem with another friend, Louise.

Read 2 Corinthians 5:17-21. Then discuss what Helen should do. Discuss God's initiative in reconciliation, the finality of reconciliation from God's standpoint, and the effect of reconciliation on us.

Generosity research.—Assign a member to discover the procedure in your church for counting, depositing, and disbursing funds. How often is Cooperative Program money sent to the state convention office? Who determines the percentage the church gives through the Cooperative Program?

Discuss the following questions. Did Paul promote the tithe with the Corinthians? What was his emphasis? Why was a special offering needed? Explain sacrificial giving from 8:1-9.

The research should be reported after the discussion. Draw parallels between your church's giving plan and the plan Paul recommended.

Discuss weakness.—One minister or Christians who work in spite of physical problems. Mention missionaries who have returned from overseas because of health factors. Recall people in public life who have made great contributions in spite of handicaps (Helen Keller, Franklin Roosevelt, etc.). Discuss problems Paul faced. Distinguish false modesty and acknowledgment of human frailty. How can honest evaluation of one's weakness lead to strength?

ANOTHER WAY TO DO IT

Assign members to research and report on these words from Bible dictionaries or theological wordbooks: freedom or liberty, reconciliation, stewardship tithing, weakness, thorn in the flesh.

CALL TO PRAYER

Since the Bible study is on words, ask each member to read the name, work, and location of a missionary, stating in one word a prayer need the missionary may have.

PREVIEW MAY BAPTIST WOMEN MEETING

Try putting yourself in the place of a Japanese American woman—with a background of different language, culture, and religion, plus possible ostracism from Anglo Americans. What kind of spiritual witness do you think you would respond to? Think about this question before you come to next month's Baptist Women meeting.

¹This and other references used by permission American Bible Society.

²"The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.

Belligerent Bonnie made eye contact today, and affection showed. Mistreated by an alcoholic father, Debbie teased men. She crouched in a corner when my husband approached. Today she asked, "When will Bob be home? He's nice." Sullen Janie sat motionless on her weekly visits to our home. Today she eased down the hall to our daughter's room. Laughter accompanied the game of keeping aloft twenty-five inflated balloons.

These diary excerpts indicate that loving delinquents is a family affair. Runaways, drug abusers, incorrigibles, formerly in the periphery of our lifestyle are welcomed into a giving relationship. We give the good news of the gospel and supportive friendship. The troubled youth and their families give us an awareness of the need for discipline, communication, and love. They have taught us the truth of the adage that before we judge another person's actions and activities we must first walk in his or her shoes.

Our family is grateful to a Round Table group that compelled us to include families with special needs among our friends. How can a group experience ease barriers and thrust women into caring, sharing friendships? Ideas on How a Group Should Function is the topic for a series of mini-articles.

"Hearing the Feelings" is one chapter in *On Becoming a Group* by John Hendrix. A group experience offers the opportunity for women to hear three kinds of feelings. Through self-evaluation we hear our own feelings. Through conversation we hear the feelings of women who have similar interests and life-styles. The "togetherness," born in a group—nurtured by the prayer support and affirmation of Christian friends—bolsters our concern. And we turn from the group to hear the feelings of individuals who are "different" from us. The feelings that women bring to a group meeting affect the learning process. One may come to the meeting bursting with joy, another, crying from

despair. Before the session begins, give members an opportunity to voluntarily share these feelings. The following exercise will encourage participation.

As members come in, ask each one to write on a card a feeling that she has at the moment. Collect and shuffle the cards. Hand them out at random. Then have group find the person whose feeling matches the card. Briefly discuss the reason for the feeling. (Suppose you learn that your partner bears a heavy burden. The next day call and tell her that you continue to remember and to pray for her. This thoughtfulness cements the close feelings of one woman to another.) The remaining exercises help women relax and relate. Members may choose partners, arrange in small clusters, or participate as a group. The ten minutes spent renewing feelings will increase the capacity to learn.

Sentence completions. The best sentences are ones that are completely non-threatening and yet give a person a chance to share some interesting facts about herself.

1. I am at my best when I _____
2. I am at my worst when I _____
3. I like people who _____
4. I enjoy _____
5. I hope _____
6. My next purchase will be _____
7. My favorite time in the day is _____
8. My favorite room in the house is _____
9. My favorite holiday in the year is _____
10. My favorite kind of literature is _____
11. If I could visit any place in the world, I would like to visit _____
12. If I could ask God one question, I would ask _____

Next month: another exercise and tips on how a small group can help you "Hear the Feelings."

Stuart (Mrs. Robert) Calvert

How to "Hear Feelings"



paper+printing+postage= prices

For the first time in two years, WMU magazines will have new prices. They become effective with the July 1976 issues.

Price increases are as follows: **ROYAL SERVICE**, Contempo, and Accent, from \$3.00 to \$4.00; **Discovery**, from \$2.00 to \$3.00; **Dimension**, **Start**, and **Aware**, from \$2.50 to \$3.50.

Postage increases and the rising cost of paper make the price increase unavoidable.

Before arriving at the new prices, WMU cut costs every possible way without reducing the amount and quality of the contents. For example, page sizes have been shaved in some magazines and extra color has been limited.

The biggest fact making the

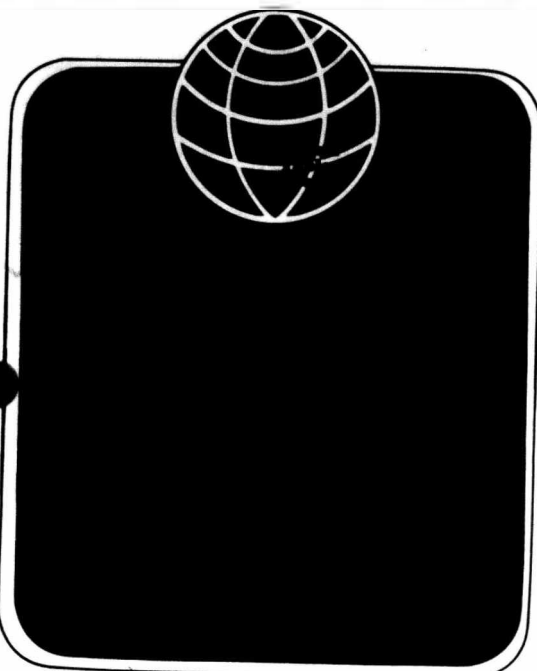
increase necessary is postage. Increases in postage rates range from 8 percent for mailing **Start** to 11 percent for mailing **ROYAL SERVICE**.

"We hope this price increase will be sufficient to cover the cost of magazine production and mailing for the foreseeable future," says Carolyn Weatherford, WMU executive director. "We are sorry to have to set new prices. This is what it takes to continue printing and delivering the magazines."

Persons whose subscriptions expire with the June issue or later will renew at the new price. Subscribers beginning with the July issue (or July-August-September quarterlies) will pay the new price.

For the individual subscriber the increase will be just another little bite, just like 13-cent postage stamps and more expensive hamburgers. For church budgets the increase might take a more noticeable bite.

Miss Weatherford urges church WMU leaders to reevaluate their budgets between now and the effective date to find funds to cover the increase. "Corners may have to be cut somewhere in the budget for a while to insure that every member and every leader will continue to receive the necessary magazines. Proper literature is a basic necessity that cannot be cut. It's effective work to be done."



Would you like to have grown up in China or in Burma? Do you wish you had been a missionary kid? In what ways would your childhood have been different? If your mother and father had been dedicated missionaries, would they have had time to spend with you?

Do we take parents, children, brothers and sisters, home, friends, neighborhood, school, church for granted? Do we assume that families can be transplanted from the US to a foreign missions field without any changes in life-style? Can they be? Should they be?

What is it like to be in a missionary family?

Books for Study and Review
Unfinished Business in China by Mary Ellen Hawk Saunders (Pan Pacific Centers 1972) \$3.25*

Exodus to a Hidden Valley by Eugene Morse (Reader's Digest Press 1974) \$8.95*

Unfinished Business in China is a tribute to a missionary mother by her daughter, Mary Ellen Hawk Saunders, the widow of Southern Baptist missionary J. R. Saunders. Today she edits *Asia Calling* and directs Pan Pacific Centers, a charitable organization that aids orphans and international students.

But Mrs. Saunders's book is not about her work but about her parents, John C. and Jean Hawk, missionaries who served in China from 1905 through 1943. They were the first missionaries to go to Changchow, a city of 200,000. After eighteen years of building a thriving East China Mission, they went to

another uncultivated field, Martin in Manchuria. There they not only ministered to the Chinese, but also ministered to White Russian émigrés. In 1927 Chinese Communists forced them to flee south to Hukow and Shanghai where they served until the Japanese imprisoned them during World War II.

Mrs. Saunders is proud of her parents' work, but to her their work was incidental. They were Mama and Daddy. Daddy might have to be gone all day and every evening, but the hours before and after supper he spent with the children. When obliged to circuit-prepare, he took the family via houseboat. Mama had missions work, but she was never too busy for games, bedtime stories, or running her household. She washed on Monday. She cooked old family recipes. She created "a home as normal as that of the average American."

A different family story is told in *Exodus to a Hidden Valley*. The author, Eugene Morse, was four months old when his parents moved to the Himalayas. He and his younger brothers grew up among the nomadic people who live along the China-Burma-Indian border. They knew no other missionary kids or adults. The Hawks, on the other hand, saw other missionary families often. They vacationed each summer in an almost exclusively American resort. The children went to boarding schools. The Morse children were taught by their mother. They did attend college in the US and married American girls. Eugene and Robert, however, took their brides right back home. They returned to the Himalayas to rear their children in the same way they had been reared.

Exodus to a Hidden Valley is an adventure story. In December 1965 the Burmese government expelled the entire Morse family. Instead of going to the US as expected, the Morses led their adopted people, the Lisu, to a hidden valley.

They hoped to escape into India through seventy miles "of the most awesome topography on the face of the earth": a series of mountain ridges separated by deep valleys with foliage so dense that the sun cannot be seen at noon. There were no roads, not even a foot trail. They had to scale cliffs, hack with machetes through the jungle, swim turbulent rivers, and avoid tigers, snakes, rodents, and leeches.

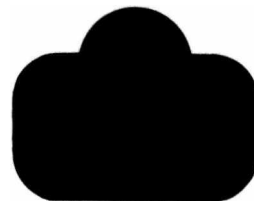
They went because they knew it was God's will. They saw God's providence along their journey as the Israelites saw it in that earlier Exodus. When the Morses were denied entrance to India, they and the thousand Lisu who had followed them settled in a previously uninhabitable valley and transformed it into a land flowing with milk and honey. Once their hidden valley prospered, the Burmese authorities again threatened. This time, in 1972, the Morses left Burma.

In resourcefulness, the Morses outdid the Swiss family Robinson. They survived by imitating the natives, but they used their Western knowledge to build bridges, to devise irrigation and hydroelectric systems, and to construct entire villages. They developed new agriculture, set up schools, and established a government. They promoted public health and doctoring those who were ill. The Morses, however, were missionaries. They never forgot that their primary task was to preach the gospel. Brother Robert and his wife translated the New Testament into Rawang.

Robert's and Eugene's children knew only their Himalayan world until 1972. They were horrified at bathing naked. They had never seen a bathroom. Doorknobs baffled them. The only white people they had ever seen were family members. The Morse family life could hardly be called average American.

What life-style is preferable for a missionary family? Were the Morse children deprived in a way that

Mary Ellen Hawk was not? The Morse children, by the way, did adapt easily; and the younger ones are now happily attending school in the US. The three oldest of the third generation are now missionaries in Thailand.



BEFORE THE MEETING

Decide whether to use either one or both of the books: *Unfinished Business in China* is possibly the better of the two. Encourage members to read the book(s) chosen. Suggest that they notice details of missionary family life. You may wish to assign specific chapters in *Unfinished Business in China*. For example, ask one member to be ready to share chapters 1 through 4 (establishing the home), another, chapters 5 and 6 (ministering), another, chapter 9 (vacationing), and another, chapter 12 (going on full-time).

If you plan to use *Exodus to a Hidden Valley*, secure a map on which to trace the Morses' trek through the Burmese Himalayas near the Indian border. You could enlarge and simplify the map facing page 1 in the book.

Have paper and pencils on hand.

AT THE MEETING

Using questions such as: What is family life? What makes it good or bad? Does where a family lives affect how it lives? lead the group to brainstorm ideas on family life—their and foreign missionaries'.

Introduce the book(s) and the missionaries whose lives the book(s) describe. Ask those who read the book(s) to share details of missionary family life. Point out that just

as our families differ, no two missionary families are identical. Contrast the life-style of the Hawks with that of the Morses.

Distribute paper and pencils. Tell each member to list first the advantages of her family life and then to list the advantages of the missionaries' family life. Ask her to compare the advantages on the two lists and to decide whose family has the more desirable life. Encourage members to share lists and decisions.

Challenge each one to improve her own family living.

CALL TO PRAYER

Before the meeting look up in *Missionary Album 1975*** the missionaries whose birthday falls on your meeting date. Copy the names and ages of the missionaries' family members, placing each family on a separate sheet of paper.

At the meeting ask each member to choose a missionary family. Let each one join in the prayer, laying before God the special needs of the family she has chosen.

**Price \$4.50. Available from Baptist Book Stores.

BOOK FORECAST

Books for May

Abducted by Karl and Debbie Dorthach (Harper and Row 1975) \$5.95*

African Diary by Helmut Thielicke (Word Books 1974) \$4.95*

Book for June

What Do You Say to a Hungry World? by W. Stanley Mooneyham (Word Books 1975) \$6.95*

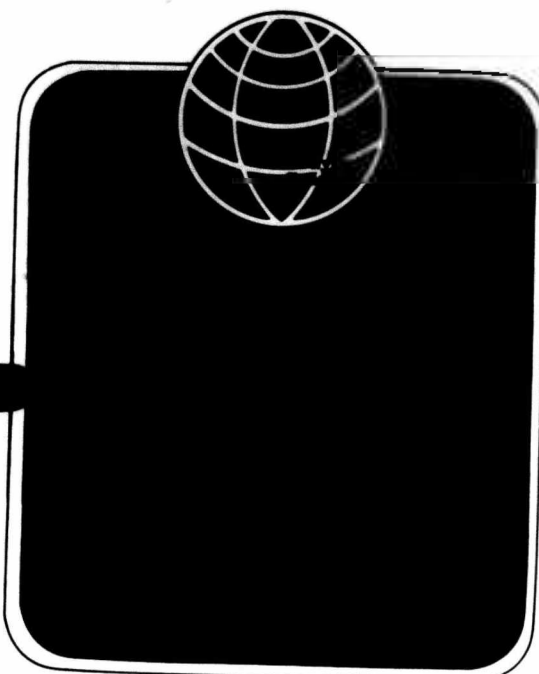
Books for July

The Nation Yet to Be by James Armstrong (Friendship Press 1975) \$2.25 paper*

Politics and Religion Can Mix compiled by Claude Prater (Broadman 1974) \$1.95*

A Mirror for Greatness by Bruce Bliven (McGraw Hill 1973) \$1.95*

*Available through Baptist Book Stores. Be sure to check early in case these have to be ordered.



"For every beast of the forest is mine. The cattle on a thousand hills." One is reminded of these words in Psalm 50:10 as she views Uruguay's [YOU'-uh-gwey] southern rolling tableland or the series of ridges and low mountain ranges culminating in the Cuchilla [kno-CHEE-yah] de Santa Ana Mountains in the north. Across this vast pastureland wander literally millions of head of cattle and sheep. But many of Uruguay's people do not know the Good Shepherd.

Uruguay was the first South American country to separate church and state, but Uruguayans have remained indifferent to religion. Until the end of the last century, Uruguay was considered a Catholic country, but immigration and other political influences did much to change this.

Uruguay is probably the most secularized country in Latin America. Much of its deep feeling for liberty and democracy goes back to its early days of independence. Surveys now show less than 25 percent of the population ever attend a religious service.

Atheism and agnosticism are socially acceptable, and yet, as the economy of Uruguay has declined, some people are realizing that one's faith cannot rest wholly in government. A new openness to the gospel has emerged.

All religious groups have freedom in Uruguay. The state does not support any religion, and church properties are exempt from taxation.

Several evangelical groups conduct missions efforts in Uruguay. Some form of Baptist witness exists

in all but three of the nineteen departments of the country.

Early Missionary Days

Baptist work in Uruguay began when Mr. and Mrs. J. C. Orrick, missionaries to Argentina, came to Uruguay in 1911 and, in the same year, organized the First Baptist Church of Montevideo [moo-nih-DAY-oh]. During the first four decades of work, missionaries were scarce. Frank K. Means, Foreign Mission Board area secretary for Eastern South America, says "Southern Baptists have always had too small a staff in Uruguay."

Two of that early staff were Mr. and Mrs. B. W. Orrick who are now retired after having served thirty-seven years in Uruguay. The Orricks, appointed in 1920, were the first missionary couple to give themselves on a lifetime basis to the Baptist witness in Uruguay.

Though now retired, the Orricks still have a keen and up-to-date interest in Uruguayan missions.

Mr. Orrick reports that Baptists of Uruguay have a four-year theological institute for training future national Baptist leaders. Night classes and extension centers make training possible for lay people.

Let us stop now and pray for concerns which the Orricks have shared.

Pray for the church in Colonia [koh-LOH-nee-ah] which was started fifteen years ago. The work has grown slowly until now it is organized with some twenty-eight members.

Pray for the widespread movement to bring more students into the seminary or Bible institutes and for the missionaries who will direct the establishment of new extension courses.

Pray for the national Woman's Missionary Union named the Vera H. Orrick W.M.U. in honor of its founder and first president.

Pray for the cities and towns outside Montevideo with populations of five thousand or more where there is still no Baptist work.

Uruguayan Ministry Today

Paul and Betty Roaten, along with their three children, are missionaries in Florida [Fluh-REE-duh]. Uruguay, a town of about 40,000. There is the only Baptist missions work north of the capital city, Montevideo.

Mrs. Roaten says that Florida is a small, old town steeped in Catholic tradition where perhaps only 10 percent of the people ever attend church services. Many of these people have the feeling that Catholic baptism is sufficient for all their spiritual needs.

Paul Roaten is in general evangelism with attention given to starting new work. He also is serving as treasurer of the Uruguayan Mission for a two-year period.

The witness in Florida began with a children's club in the Roaten home. The missionaries are now seeking to rent a building in which to start adult classes and later a full church program.

While Paul Roaten travels over the countryside visiting the laxled churches, Betty is involved in missions at home. She supplements her children's Spanish public school education by tutoring them in English studies at home during the evenings. She participates in her church W.M.U. and has served as national mission prayer chairman.

The Woman's Missionary Union in Uruguay is well organized and might well be called the backbone of the missions work, for the women carry much of the load of missions activity.

The women observe the weeks of prayer using *ROYAL SERVICE* materials translated into Spanish.

Let us stop now and pray about Betty Roaten's specific requests.

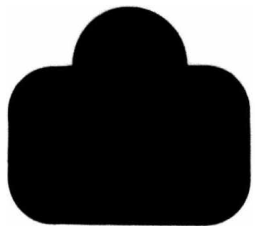
Pray for Betty as she works with her children, often alone, as Paul goes into Montevideo each week to attend to his duties as treasurer of the Mission.

Pray for Rosa, a friend of Betty's, who began Bible study with her but

has now moved to a town where there is no Christian witness.

Pray for the Roaten family as they prepare to lead in summer camps and retreats.

Pray that more young couples in the United States will hear and answer God's call to missions work in Uruguay.



BEFORE THE MEETING, DO THIS

Display the world map your group has been using all year. Cut out of bright-colored paper an arrow and tape it lightly to the map to show the location of Uruguay in eastern South America.

Ask one member to represent Mrs. B. W. Orrick and another to represent Mrs. Paul Roaten. These two women will share the material in "Early Days in Uruguay" and "Uruguayan Ministry Today."

Prepare slips of paper with the names, types of work and location of missionaries on the prayer calendar today (see pp. 42-48). Provide a name for each group member. Some names may have to be used more than once.

IN THE MEETING, DO THIS

Point out Uruguay on the map as the focus of this month's prayer.

Share with the group the information given in the introductory material.

Introduce the two group members who will represent Mrs. Orrick and Mrs. Roaten. They will share the material and give the prayer requests.

As the prayer requests are given, ask each member to think of herself as either Mrs. Orrick or Mrs. Roaten and to picture the situations the requests bring to mind.

Pause for group prayer after each request has been shared.

Say: You have been asked to picture yourself as either Mrs. Orrick or Mrs. Roaten and pray for their requests. Now take a slip of paper with the name of a missionary whose birthday is today. Picture that person at work and at home today. Pray for that person as you see him or her at work this moment.

Read the names and then have spoken or silent prayer.

PREVIEW MAY BAPTIST WOMEN MEETING

Try putting yourself in the place of a Japanese American woman with a background of different language, culture, and religion, plus possible ostracism from Anglo Americans. What kind of spiritual witness do you think you would respond to? Think about this question before you come to next month's Baptist Women meeting.



Preview of May Study-Arson Plan

Baptist Women Meeting: Japanese Americans

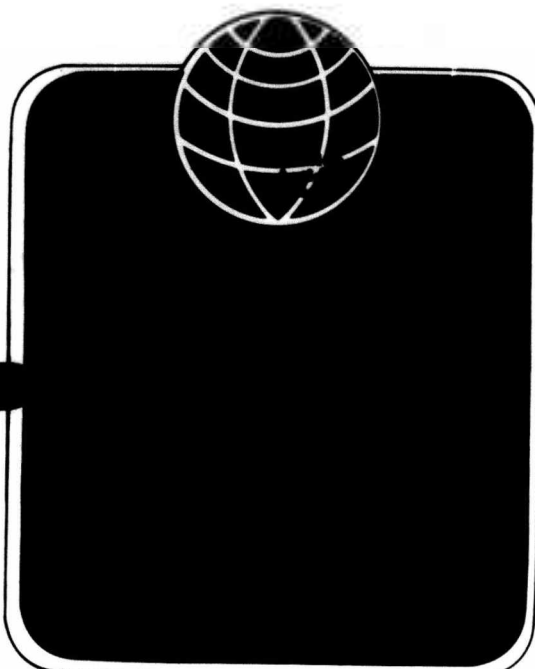
Current Missions Group: Meeting Human Need in Brazil

Bible Study Group: The Incarnation and Missions (Colossians and Philomoni)

Round Table Group: Challenged by Africa (See Book Forecast, p. 35)

Prayer Group: Yemen

Mission Action Group: Witnessing to the "Whole Person"



George Beverly Shea was once asked if he understood all of the Bible. He answered, "There are many things in the Bible which I do not understand, but the parts I do understand have changed my life."

How about you? How much of the Bible do you understand? Surely you can say that what you understand of the Bible has changed your life. Do you know and understand enough of the Bible to share it with another person, and thus help change his or her life? When we think about witnessing, we must remember that the primary source of "the story" is the Bible. The Word of God is the most powerful tool we have to use in witnessing. The overriding theme of the Bible is what God has done to save humanity. In the New Testament, the good news about Jesus can be found on every

page and in every story. For the soul-winner, the New Testament should become very familiar. If you are serious about witnessing, start by reading the New Testament, chapter by chapter, over and over. If you will read about three chapters a day, you will read the New Testament in about four months. Read it from different translations and paraphrases. Read it as God's personal message to your lost friend.

OK, you have read the New Testament, or at least you are familiar with it. Now you are ready to use the Bible in a witnessing situation. What parts of the Bible do you need to share? What does your lost friend need to know? What, essentially, is the gospel, the good news? I think the following, based on questions in Kenneth Chaffin's book, *The Reluctant Witness*,¹ asks

the essential questions about the gospel.

1. Who is Christ?
2. What did he do?
3. What is he doing in the world today?
4. How are we to respond to him?
5. What does he want to do through us?

If you can help your lost friend find the answers to these questions in the Bible, then the Holy Spirit will have a basis from which to work salvation in your friend's life and heart.

Last month we discussed ways to use the Bible in witnessing. Another way to use the Bible as a witnessing tool is to share some of the stories from the Bible. Stories of how people in the Bible came to Jesus are good to use in witnessing. The story of Nicodemus, in John 3:1-21, presents an intellectual leader who came to Jesus. The story of Zacchaeus, with its humor and in pathos, shows how a tax collector had his life changed by Jesus. You can find this story in Luke 19:1-10. The story of Philip and the eunuch explains how a foreigner came to Jesus. Read about them in Acts 8:26-39. You can think of many stories that present the truth of the gospel in such a way that you can share it with your lost friend.

Do you know how to use a concordance? Sometimes a concordance is helpful when you are using the Bible to witness. A concordance is similar to a dictionary. It lists key words, but instead of giving a definition, it lists passages in the Bible that contain the word. If you know what a verse says (or even just about what it says), but you don't know where to find it, you can look in the concordance and find the reference.

Many Bibles contain brief concordances. Does yours? You might be interested in investing in a concordance that would be more complete than the one usually found in Bibles.²

Let's see how a concordance might work. Suppose your friend asks you a question about baptism. You remember there is a verse that says something like, "We are buried with Christ in baptism." But you do not remember where to find the verse in the Bible. Choose a key word from the verse and look it up in the concordance. If the word you choose is not listed, choose another. Look up the word "buried." In the concordance, you find many references in the word. They are listed like this:

Mat 8:21, suffer me to be with my father
John 19:40, manner of the Jews is to be
Rom 6:4, b. with him by baptism
Col 2:12, b. with him in baptism
1 Cor 15:4, he was b. and rose

This is just a sample of how the verses are listed under each word. The key word is represented by its initial letter. Anyway, you can see that the verse you want is either Romans 6:4 or Colossians 2:12. Look up those two verses and share them with your friend. A concordance helps you find verses you know but don't know where to locate.

Another way to use the Bible in witnessing is to give Bibles away. It is especially effective to share the plan of salvation with a person from a Bible and then give her (him) the Bible so (she) can read the verses for her (himself). There are inexpensive New Testaments which have verses already marked, or you can mark one yourself. List the first verse on the flyleaf of the New Testament telling what page it is on. Underline the verse in red, and at the bottom of the page, put "Now turn to page _____ where the next verse you want your friend to read is." After the last verse you have marked, ask the person to turn to the back of the book, where you have written "If you will accept Jesus Christ as your personal Saviour, sign your name here." A New Testament marked in this way can be a winning witness all by itself because the Holy Spirit can work through it.

Any soldier who went into battle without being familiar with his weapon would be foolish. We are foolish if we are not familiar with the Sword of the Spirit, which is the Word of God. We should study it, read it, practice using it. Baptists are often called "a people of the Book." We must be people of the Book if our witness is to be as effective as it should be.



IN-SERVICE TRAINING AIM

To mark a New Testament and resolve to give it away before the next meeting to practice using a concordance.

HOW TO DO IT

Obtain some inexpensive New Testaments,³ enough so that each woman can have one. If possible, the WMU could pay for these. If the church may have some New Testaments which can be given away. If you cannot obtain them without cost, at least have some available for the women to buy.

Call each woman to ask her to bring a Bible with a concordance, if she has one. Find out how many members do not have concordances, and try to get enough elsewhere so that each woman can have one at the meeting. Your pastor probably has a concordance or two, and there are probably some in your church library. Also remind each woman to bring last month's Royal Service.

Open the meeting with a time of sharing. Let the women tell of experiences they had during the month as they used one of the "plans" from last month to share the gospel with someone.

On the chalkboard or on a poster board write the five questions from

The Reluctant Witness. Ask each woman to think of Bible verses she knows which answer the questions. Suggest she use the concordance to find the reference for each verse she thinks of (unless she already knows the reference). Ask members if they agree that the questions cover all the things a person needs to know in order to be saved.

When all have finished, let the women share the verses they have found. Suggest that the women pick a verse a week from these to memorize this month.

Now, give (or sell) each woman a New Testament. Suggest that she mark it as suggested above. As she marks it, ask her to pray that God will lead her to the person who needs the New Testament this month. Suggest that every time she gives a marked New Testament away, she immediately prepare another to give away.

PRAYERTIME

Read the names of the missionaries in Call to Prayer (see pp. 42-48). Ask God to give each missionary courage and wisdom in witnessing.

PREVIEW MAY BAPTIST WOMEN MEETING

Try putting yourself in the place of a Japanese American woman with a background of different language, culture, and religion, plus possible ostracism from Anglo Americans. What kind of spiritual witness do you think you would respond to? Think about these questions before you come to next month's Baptist Women meeting.

¹ Available through Baptist Book Stores \$4.95.

² Available through Baptist Book Stores. *Concordance Unabridged Concordance* \$8.95.

³ Available through Baptist Book Stores. *NIV New Pocket New Testament* \$1.10. *The Living New Testament* pocket edition \$1.50, paper.

ForecaSter

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

Agenda for Baptist Women Officers Council Meeting

- Take TIME for officers
- Use the suggested Scripture passage in a devotional time
- Conduct officer training activity
- Take TIME for members—plan for member training
- Check to see that midyear reports are made
- Plan for homebound members
- Plan to promote individual study of *Special Skills for Mission Action #2 Witnessing through Mission Action!*
- Plan an induction ceremony for any new members
- Plan regular Baptist Women activities
- general meeting
- mission action project
- mission support activities
- coordination of group activities

TIME for Officers



- Baptist Women Nominating Committee: Use the appropriate Baptist Women-BYW officer orientation kit¹ when enlisting Baptist Women officers.
- Remove sheet 1 of the kit and give it to the officer when the initial contact is made. This sheet helps provide motivation for wanting to do the job as the prospective officer participates in the Bible study. The sheet gives her a basic view of her duties and directs her to the manual. In giving the first sheet to the person, go over the information on the sheet with her. During this initial contact, agree on a time when you can call to get her answer. At this time explain to the officer (if she is the mission support chairman, mission action chairman, mission study chairman, or secretary) that the president will continue the training process with her. If the new officer is a study group leader, prayer group leader, or mission action group leader, explain

that the appropriate chairman or the president will continue to train her using the officer orientation kit.

Give the new officer one sheet at a time, if possible. Set a time for the two of you to discuss any questions and then proceed to the next sheet.

Note: The Baptist Women president should have received her orientation kit from the Baptist Women director or the WMU director. If this did not occur, it is not too late. Get a kit for her.

- Spend ten minutes in the officers council meeting using the training feature on page 26.

- Read Isaiah 48:16-17. Give strong emphasis to the facts that God leads persons in his service and provides constant leadership to persons as they lead for others. Ask each officer to list areas in which she feels she needs leadership. Relate this need to the task of being a Baptist Women officer.

TIME for Members

- Provide an induction service for new members during the Baptist Women meeting. Ask new members to stand. Give each new member a copy of the *Baptist Women Member Handbook*¹ and a copy of *ROYAL SERVICE*¹ if she is not already receiving it. Challenge the new member with the purpose of the organization. Have a prayer of commitment.

- Allow five minutes in the Baptist Women meeting for a training activity, using the material on page 26. Ask the mission study chairman to be responsible for leading the activity. Members could discuss study methods they like—or think they would like.

a tempo



If you have a new or an existing Baptist Young Women organization in your church, invite the president or another representative to the Baptist Women meeting. Ask her to give a five minute report of current activities of Baptist Young Women.

Read "Love, Bonnie," inside back cover of this issue.

Records and Reports

The Baptist Women secretary or president should report by April 1. Forms are in the Baptist Women Record and Report Book.¹ Give the report to the Baptist Women director, if you have one, or to the WMU director.

Keep the master member roll up to date. Whenever a new member joins, complete a form in the Member Record Pad.¹ Keep the white copy and give the WMU secretary the colored slip.

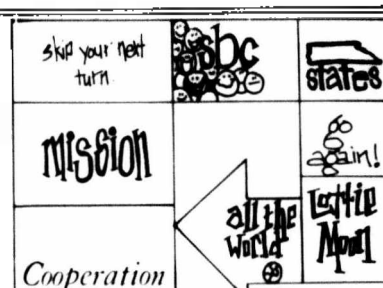
Each group in Baptist Women makes a monthly report to the organization. These forms are in the Group Record and Report Book.¹



Homebound

Make a list of all persons who missed the meeting during the last month. Include telephone numbers. Divide the list according to the number of homebound members. Give each homebound member a list of absences to call and invite to the next Baptist Women meeting. Provide information about date, time, place, and study topic (see Preview, p. 37) for the meeting.

Plan a follow-up call to each absentee to tell her you missed her.



April 11 is Cooperative Program Day. Give Cooperation: The Cooperative Program Game¹ to your church library. Announce through the church paper that the game is in the church library. Or design a colorful poster that makes the announcement and put it in a prominent place.

Give the youth a game for the church's game collection, or begin a youth game collection.

Tell the pastor about the game.

Enlistment

Get a list of names and addresses of all women in the church who have children graduating from high school. Write a letter telling them about all upcoming Baptist Women activities and inviting them to participate. Give date, time, place, etc. Ask them to read the piece you have enclosed titled "Changing Life Situations Mean Changing Opportunities."

Nominating Committee

The Baptist Women president appoints or leads the organization to elect a Baptist Women nominating committee. Three to five persons serve on the committee. Choose one person to serve as chairman. The committee nominates officers for election by the Baptist Women organization. The Baptist Women president is secured by the WMU leadership committee and elected by the church.

¹See order form, p. 48.
¹Order from Woman's Missionary Union, 400 N. 20th St., Birmingham, AL 35201. Price: \$1.00 per year, single copy 35¢. Please enclose remittance. For subscriptions outside the U.S., add \$1.00 for postage and handling. Annual subscriptions only. Alabama subscribers add necessary sales tax.
¹Order from Woman's Missionary Union, 400 N. 20th St., Birmingham, AL 35201. Price: 10 reprints for 25¢. Payment must accompany order. Make check or money order payable to Woman's Missionary Union. Cash sent at customer's risk. Handling charge on orders of \$2.00 or less: 35¢; \$2.01 to \$1.00, 50¢; over \$1.00 75¢. Alabama customers add necessary sales tax.

1 Thursday Deuteronomy 13:18-19

Ralph Neighbour is developing a strategy to reach the densely populated high-rise centers of Singapore where more than two million people live. Before you pray for Dr. Neighbour, read more about the needs of that great urban center on pages 16-19.

Harold V. Gruver, retired, Kansas
Osie L. Hawes, Jr., National Baptist, Missouri

Mrs. Harvey L. Hollman, National Baptist, Texas

Mrs. James Hunt, Indian, New Mexico
Donald E. Otwell, deaf, Florida

Mrs. James A. Reid, church extension, Nevada

Mrs. Robert Rodriguez, Spanish, Texas
Mrs. Frank Venable, Indian, Oklahoma

Mrs. Larry G. Whitson, Spanish, Puerto Rico

Herbert D. Billings, business administration, Guatemala

William J. Thomas, religious education, South Brazil

J. Wayne Fisher, education, Lebanon

Ralph W. Neighbour, Jr., preaching, Singapore

Mrs. John M. Wilkes, home and church, France

2 Friday Deuteronomy 15:1-11

Jewell (Mrs. John) Abernathy is retired after years spent in China, Korea, and the Philippines. She says, "My mind wanders back to China where I spent my first thirty years on the missions field. I have a continuing deep desire to know how the Chinese people are faring. Happy memories comfort me and encourage my faith that they still have their prayertimes, even if they are in small groups." Pray for Mrs. Abernathy and other retired missionaries.

Mrs. Basilio Fagundes, Spanish, Texas
Mario Hernandez, Spanish, California

Domingo Osorio, Spanish, Texas
S. L. Isaacs, retired, Oklahoma

Raul Ortiz, Spanish, Texas
David V. Ybarra, Spanish, Texas

Mrs. John A. Abernathy, retired, China, Philippines, Korea

David M. Davis, business administration, Bangladesh

Mary Fox, education, Nigeria
Robert H. Garrett, doctor, Rhodesia

Daniel R. Hill, preaching, Bangladesh
Mrs. Rodney B. Ivey, home and church, Chile

L. G. McKinney, Jr., music, Hong Kong

Mrs. Kenneth R. Mullican, home and church, Gaza

Raymond L. Odle, dentist, Yemen



Ning Bruce (Mrs. Ralph Gwin, Monroeville, Alabama)

Mrs. Phillip B. Overton, home and church, Panama

Mrs. E. Richard Week, home and church, Mexico

Ruth Vanderburg, nurse, Indonesia

3 Saturday Joshua 1:1-9

Robert H. Brindle, pastor in South Burlington, Vermont, is a church extension worker with the Home Mission Board. He asks us to pray that God will open doors in towns and villages of Vermont where home Bible studies and/or Sunday Schools are needed.

Robert H. Brindle, pastor, Vermont

Ramon Meun, Spanish, Florida

Mrs. Everett R. Burnette, home and church, Senegal

Raymond V. Lindholm, education, Ethiopia

Milton A. Libes, music, Taiwan

Mrs. E. Carter Morgan, home and church, Hong Kong

George Oakes, preaching, South Brazil

Roy F. Sturmer, publication, Italy

Charles D. Whitson, English language, South West Africa

4 Sunday Deuteronomy 20:1-11

Charles L. and Nilda Cohen moved last year from Wisconsin to New England to work among ethnic people numbering about three million in its states. Southern Baptists have no work and no missionaries in many French

Missionaries are listed on their birthdays. An asterisk (*) indicates missionaries on furlough. Addresses of missionaries are listed in Missionary Directory, free from Foreign Mission Board, Literature, P. O. Box 6597, Richmond, VA 23230, or in Home Mission Board, Personnel Directory, free from Home Mission Board, Literature Service, 1150 Spring St. NW, Atlanta, GA 30309.

Canadian in Maloe and New Hampshire. There is a need for a ministry among the Portuguese in the same area. Pray that missionaries will be sent to these people.

Mrs. Carlos C. Cohen, Jr., Spanish, Massachusetts

Isaac Galarza, retired, California

Mrs. Donald Ruiz, retired, Texas

Mrs. Zach J. Dand, Jr., music, Colombia

Calvin L. Fox, preaching, Philippines

Donald R. Hefin, preaching, Japan

William C. Hughes, English language, Venezuela

Oliver Lave, journeyman, medical, Thailand

Mrs. Richard L. Lamb, home and church, Philippines

E. Donald Manton, student work, Israel

Sherrill S. Seaver, retired, Brazil

Mrs. Thomas E. Thompson, home and church, Bangladesh

5 Monday Joshua 2:1-11

When Southern Baptist missionaries withdrew from Laos last May, a Scripture distribution project was incomplete. But Douglas Ringel said, "It was a thrilling thing to know that we put in people's hands a book in their own language that they can read and we hope understand. And we know that the Lord will use it even if we never go back." Pray to this end.

Larry E. Elliott, Christian social ministries director, Florida

Palma G. Sosa, Spanish, New Mexico

Una Vincent, language missions, India

Mrs. David B. Davis, Jr., home and church, Ghana

M. Dale Ginn, preaching, Tanzania

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

Raymond L. Kall, field representative, Brazil

H. Carl McAnnell, education, Chile

Douglas G. Rieger, preaching, Thailand

Mrs. Sam I. Upton, home and church, Malawi

6 Tuesday Joshua 3:1-8

Orlinda (Mrs. Wayne R.) Maddox and her husband have served for five years as missionary associates on the Japanese island of Okinawa. Pray for this couple as they work with Baptists to project evangelistic efforts into other islands of the Ryukyu chain.

Mrs. Enrique Capeda, Spanish, New York

Mrs. Daniel M. Hernandez, Spanish, Texas

Jimmy P. Pittman, pastor-director, California

Mrs. Samuel Valdes, Spanish, New Mexico

Mrs. A. T. Walker, retired, Mississippi

Joseph D. Caldwell, journeyman, student work, Taiwan

Charles L. Duvens, dentist, Ivory Coast

Mrs. W. B. Hull, home and church, Kenya

Mrs. Wayne R. Maddox, home and church, Okinawa

Edward L. Oliver, preaching, Japan

Mrs. Matthew A. Sunderland, Baptist Spanish Publishing House, El Paso, Texas

Mrs. Kenneth H. Stephens, home and church, Dominican Republic

7 Wednesday Joshua 4:18-14

Mabel (Mrs. H. B.) Ramsour writes: At the Mexican Baptist Bible Institute, San Antonio, we train Spanish workers to carry the message of Christ to their own people. Adults enroll at any educational level for training in any phase of Christian leadership. Many more trained workers are needed. Pray for this work and for Mrs. Ramsour.

Mrs. Louise F. Brunt, retired, Georgia

Young Garret, National Baptist, Florida

Daniel Gomez, Spanish, California

Mrs. Marcos Padilla, Spanish, Texas

Mrs. H. B. Ramsour, Spanish, Texas

Mrs. M. D. Stein, retired, Florida

Annie Semblino Williams, US-2, church extension, Alabama

James F. Gilles, education, Colombia

Mrs. Jerry A. Hubbard, home and church, Zambia

Kathleen Jones, doctor, Indonesia

Mrs. M. Maurice Morrow, home and church, Tanzania

Mrs. David L. Martin, home and church, Trinidad

Michael G. Mendros, music, Japan

Zahedee V. Mom, radio-TV representative, Africa

8 Thursday Deuteronomy 20:1-9

William E. and Elizabeth Corwin are down parents in Jakarta, Indonesia, for twenty-two teen-age children of missionaries. Mrs. Corwin's duties include supervision of meals and school activities as well as minor medical care. Pray for Mrs. Corwin and her big family.

Mrs. Eda I. Brown, metropolitan missions, California

Alton Green, director of metropolitan missions, New Mexico

Fay O. King, retired, Hawaii

Mrs. Peter Popovici, Romanian, California

Donald Ruiz, retired, Texas

Evelyn Stanford, retired, Texas

Mrs. William E. Carwin, dorm parent, Indonesia

Mrs. Eliza P. Gray, home and church, Okinawa

Mrs. Roy D. Hawthorn, home and church, Venezuela

William L. Hill, preaching, Thailand

Mrs. Paul B. Johnson, home and church, Philippines

J. Walker Post, radio-TV, Uruguay

Mrs. C. Edward Sporn, home and church, South Brazil

C. Prosper St. Amant, education, Switzerland

9 Friday Deuteronomy 20:1-11

A twenty-four-year-old mother of seven who attends activities at Neighborhood House in Roanoke, Virginia, needs our prayer support. She is a happy, joyful Christian. Pray for the salvation of her alcoholic husband who objects to her attendance at Neighborhood House. Thomas Baird works at this community center.

Thomas C. Adams, Polish, Pennsylvania

Thomas Baird, Baptist center, Virginia

Mrs. Daniel Bando, Spanish, Texas

Edward B. Davis, National Baptist, Georgia

Mrs. Gilbert Diaz, Spanish, Texas

Ramona C. Rivera, Spanish, Texas

Mrs. Lloyd H. Ashman, home and church, Chile

Mrs. Roy L. Lyon, education, Venezuela

Wayne E. Monem, preaching, Philippines

Mrs. Mel R. Phank, music, Argentina

Mrs. John A. Poe, music, Mozambique

John R. Powell, journeyman, men's boy, Liberia

Robert Rouse, journeyman, education, Peru

Paul W. Stauffer, education, South Brazil

10 Saturday Deuteronomy 20:1-11

It took four years to win the first convert when Baptist work started in Uruguay. Then twelve were baptized. Among them was Sempia Delma de Iglesias, then a young woman living next door to the missionaries. Now eighty-one years of age, Senora Iglesias has been a member of the church for almost sixty-one years. Active in all phases of its life. Pray for Delma.

Tread, on leave from his work in Uruguay.

Mrs. David Espinosa, retired, Texas.
Mrs. Abraham Lirio, Spanish, Texas.
E. Fernando Martinez, Spanish, Arizona.

Mrs. Edward H. Munroe, Christian social ministries director, Florida.
Nora Davis, Spanish, Texas.
John L. Santos, Spanish, Colorado.
Mrs. Kenneth B. Bragg, home and church, Mexico.

Mrs. Robert C. Fricker, home and church, Mexico.
C. Ray Frye, preaching, Malaysia.
S. Dennis Hale, preaching, Spain.
Diana Lay, nurse, Ghana.
Mrs. Eugene L. Leffwick, home and church, Nigeria.

Mrs. J. Daniel Lopez, education, Equatorial Brazil.
Martha McAlister, nurse, Tanzania.
Mrs. Donald E. Miles, home and church, Argentina.
C. Dennis Trout, business administration, Uruguay.
Morris J. Wright, Jr., business administration, Japan.

11 Sunday 1 Thessalonians 1:1-10

Russell L. Locke and his family will return to Nigeria in June. He feels the need of God's wisdom in the use of limited resources and a spiritual renewal in Nigerian churches. Pray for God's blessings on the Lockes.

Yates W. Campbell, Christian social ministries director, North Carolina.
Virgil Clark, director of rural-urban missions, Indiana.

Mrs. Abraham Wright, retired, Illinois.
Mrs. Chester S. Catwaller, home and church, El Salvador.
James R. Colvin, preaching, Madagascar.

Mrs. Bobby D. Evans, home and church, Malaysia.
Mark K. Grunwald, journeyman secretary, Paraguay.

Russell L. Locke, preaching, Nigeria.
Howard D. McCune, retired, Nigeria.
Mrs. William L. Morgan, home and church, South Brazil.

Mrs. Henry S. Whitlow, home and church, Mexico.

12 Monday 1 Thessalonians 2:1-12

Troy C. Bennett believes the "great est force for Christ in the Arab world is nurses, doctors, trained laborers, and engineers who have been scattered from their countries of Lebanon, Syria, Jordan, and Egypt. They have no language barrier and their courage

and witness is strengthened by committed laymen from the West who go to work in the Middle East." Pray for these Arab Christians.

Kay Canaby Brooks, Christian social ministries director, Florida.

John H. Craven, Christian social ministries director, Virginia.

Bertha Fink, retired, North Carolina.

Mrs. Marie E. Poon, kindergarten, Texas.

Mrs. Juan L. Santos, Spanish, Colorado.

Mrs. Aurora Villan, kindergarten, Texas.

Charles A. Arrington, English-language, Lebanon.

Troy C. Bennett, preaching, Lebanon.

F. Eugene Dubinsky, member, Uruguay.

Mrs. D. Eugene Eiler, Jr., home and church, Jordan.

Tony G. Latham, preaching, Philippines.

Mrs. J. Franklin Mitchell, home and church, Chile.

Mrs. Charles R. Morris, home and church, Malaysia.

Paul C. Schenckman, preaching, Dominican Republic.

Mrs. Donald B. Sael, home and church, Trinidad.

13 Tuesday 1 Thessalonians 3:2-13

Ted York, a missionary journeyman in Liberia, was ordained to the ministry at Mt. Nimba Baptist Church in Yekepa. It was the first ordination service ever held in the church. Ted says, "I sensed that God could use me better in Liberia as an ordained minister. God has given me the opportunity to pastor the Mt. Nimba church while the pastor is in the U.S." Pray for Mr. York who completes his two-year journeyman assignment this year.

Mrs. Robert W. Albroworth, Christian social ministries, Virginia.

Mrs. Lorenzo Castillo, Spanish, Texas.

Beverly Lynne Gray, U.S. 2, Baptist center, Oklahoma.

Wayne Radnigh, director of metropolitan missions, Colorado.

Joe H. Santa, Spanish, Texas.

Mrs. Thomas Irving Webb, metropolitan missions, Nebraska.

Gaynor Izz Yumers, weekday ministry, Pennsylvania.

Mrs. Paul A. Burkwall, education, Nigeria.

Betty Jane Hunt, publication, Korea.

Mrs. Leslie G. Keyes, home and church, Honduras.

Mrs. Arthur C. Robinson, education, Taiwan.

Thomas E. Thurman, preaching, Bangladesh.

Diana Yarbrough, journeyman, education, India.

Ted E. York, journeyman, education, Liberia.

14 Wednesday 1 Thessalonians 4:9-12

In a drunken rage a Ketchi Indian damaged the amplifier system at the Pootia Mission in Guatemala. The members did not want to have the man jailed, but they did want him to replace the equipment. And they wanted him to know Christ. The man agreed to sell his cow to pay for the damage. A week later he accepted Christ as his Savior. Pray for him and for Jane (Mrs. Wendall) Parker, missionary, whose birthday is today.

Mrs. Robert H. Brindle, church extension, Vermont.

Linda Pierre, Christian social ministries, Louisiana.

Mrs. George S. Bowdler, Sr., retired, Argentina.

Mrs. Prati J. Dean, home and church, Japan.

Mrs. Wendell C. Parker, home and church, Guatemala.

Mrs. Carroll W. Shaw, home and church, Rhodesia.

Mrs. Tedds F. Yarbrough, home and church, Guatemala.

15 Thursday 1 Thessalonians 5:1-8

When fire destroyed eighteen blocks of Chelsea, Massachusetts, Gerald W. Edwards put on a clerical collar to go past the firemen and walked among the homes to determine immediate needs. With arms transportation he directed removal of the injured to hospitals. This is just one example of this missionary's deep involvement in community life. Pray for Mr. Edwards in his Christian social ministries work.

Joan T. Aguilar, Spanish, Texas.

Mrs. Alejandro Davila, Spanish, Arizona.

Bobby R. Duffer, pastor, Hawaii.

Gerald W. Edwards, Christian social ministries, Arkansas.

William J. Fritts, church extension director, Illinois.

Mrs. Pantaleon Mallon, retired, Texas.

James Melvin Palmer, Jr., U.S. 2, Baptist center, Arizona.

Mrs. Herbert Reiss, Spanish, Michigan.

Mrs. Radolfo Rojas, Spanish, Arizona.

Robert E. Beatty, religious education, Rhondeia.

Donald R. Kammerdinner, field representative, Spanish East South America.

Jerry W. Squires, student work, Taiwan.

W. Friday 1 Thessalonians 1:3-13

Barbara (Mrs. John) Wilkman, a nurse, and her husband, a doctor, serve in the Baptist hospital in Bangalore, India. She asks us to pray for their concerns. Indian Christians who have a great challenge to share the good news, hospital employees and missionaries as they minister in love and concern to all patients; missionary children who must go away to boarding school after the eighth grade.

Mrs. Felipe Alvarez, Spanish, Texas.

Halle V. Bryant, director of metropolitan missions, Alaska.

Mrs. Mary Jean Durren, Spanish, Texas.

Mrs. Floyd L. Zimmerman, Baptist center, Michigan.

Andrew Foster, retired, Louisiana.

M. L. McKay, Eskimo Indian, Alaska.

Mrs. Haron A. Palmer, Jr., Spanish, Idaho.

F. M. Treadwell, Spanish, New Mexico.

Mrs. L. Robert Cobbin, journeyman, religious education, Kenya.

Darlene Elliott, education, Colombia.

Jack W. Kinnison, Jr., preaching, Thailand.

Cris Bledsoe, education, Colombia.

Mrs. J. L. Riffes, retired, Brazil.

Mrs. Donald F. Turner, home and church, North Brazil.

Mrs. Charles W. Wigg, home and church, Korea.

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

17 Sunday 2 Thessalonians 2:1-17

An editorial in a Santo Domingo, Dominican Republic, newspaper stated: "Two ministers from different churches furnished an original demonstration of Christian unity. In a manner unheard of in this country, Catholic Archbishop Octavio A. Beras and Baptist pastor Howard L. Shoemaker jointly recited the Lord's Prayer in the inauguration of the Rehabilitation Center." Pray for Mr. Shoemaker as he witnesses through civic activities as well as missions work.

Manuel Davila, Spanish, Texas.

Mrs. Virginia Dunning Murphy, U.S. 2, student work, Hawaii.

Thomas Howard Fotts, mountain Colorado.

Mrs. Ramiro G. Rodriguez, Spanish, Texas.

Howard L. Shoemaker, preaching, Dominican Republic.

Harold R. Watson, agriculture, Philippines.

18 Sunday 1 Thessalonians 3:1-4

In spite of recent turmoil in the Arab world, Maxine (Mrs. David) King says, "Lives are still being changed, and God is at work. In 1974 about seventy-five people were baptized into the Baptist churches of Lebanon." Pray with Mrs. King that more people will follow the Lord in baptism.

Mrs. Fred Chomont, National Baptist, Alabama.

Jana E. Cammerman, Spanish, Georgia.

Martin Ramirez, Polish, Pennsylvania.

Carroll H. Adams, dorm parent, Liberia.

J. Philip Cole, education, Liberia.

Peggy Harrison, social work, North Brazil.

Mrs. David W. King, home and church, Lebanon.

William B. Philpot, journeyman, education, Kenya.

Mrs. Michael M. Shockey, home and church, Ghana.

Mrs. Rodney E. Walford, religious education, South Brazil.

A God for a Grown-up Faith

Sara Minus Martin, missionary, Trinidad. Her birthday is April 7.

O God
how I long
to see you as different
from the perceptions
of my child mind of years ago
Then, you were the old man
with the long white robe
sitting on a throne chair
And, still,
when I pray,
there the prayers go—
straight up to that throne chair
Maybe my prayers should go
Out?
Or, within?
Because you dwell there
O God,
How can we perceive you
as you really are
when the shackles of the past
hold us fast?

19 Monday Isaiah 24:14-22

General evangelists are the great need in all missions fields. Even in Bangladesh, with all its needs in terms of human relief, evangelism still has the highest priority. Pray for Francis (Mrs. R. T.) Buckley.

Mrs. Sam Mayo, retired, Missouri.

Crescencio Rodriguez, Spanish, Texas.

Mrs. Edward C. Berry, education, South Brazil.

Mrs. R. T. Buckley, home and church, Bangladesh.

Mrs. Chad R. Bumpus, education, South Brazil.

Vernon M. Housbridge, preaching, Israel.

Mrs. W. Ward Nicholson, home and church, Nigeria.

Virginia Wingo, education, Italy.

20 Tuesday Galatians 1:3-12

The missionary list today reveals something of an emerging picture in home missions. The Mexican American population of the Southwest is growing—and it has a median age of 20.5. Pray that the two active mission areas among the Spanish-speaking (as well as the one who is retired) will reach many young people for the Lord. Philip Aaron, Spanish, California.

Mrs. Blum M. Garza, Spanish, Texas.

Mrs. S. P. Mireles, retired, Texas.

Mrs. Jerry L. Harris, home and church, Barbados.

21 Wednesday Galatians 2:11-21

My basic prayer concern is how to have the freedom to put my family first," writes Carol (Mrs. John C.) Shepard of El Cajon, California. "I need God's wisdom to sort out what he requires of me as a missionary wife—more than what others require." I would like special prayer that God will show me how to do this in acceptable ways. Pray with Mrs. Shepard in this request.

Ivory James, retired, Mississippi.

Mrs. L. Edward Johns, Indian, Arizona.

John Ponceles, retired, California.

Douglas Pringle, Spanish, New Mexico.

Rudolph Ramirez, Spanish, Texas.

Andres Rodriguez, Spanish, Texas.

Mrs. J. C. Shepard, language missions, California.

Gerald W. Burch, business administration, Japan.

Mrs. Victor Kuan, retired, China, Manchuria, Hawaii.

Rose Markow, retired, China, Japan.

Mrs. Edward W. Nelson, Baptist Spanish Publishing House, El Paso, Texas.

Mrs. John S. Oliver, education, Equatorial Brazil.

Linda Simpson, retired, Brazil
Elizabeth Watkins, retired, Japan

22 Thursday Galatians 3:1-9

Doris (Mrs. Hugo) Parkman is in charge of the nursery at International Baptist Church, Manila, Philippine Islands. Some of the babies are foster children awaiting adoption in the US. Many are undernourished and ill. One baby with a staph infection was getting about two-fifths the milk he needed. Taken into a foster home and given adequate food with vitamins, his life was saved. Mrs. Parkman's concern is that all babies over the world have enough to eat.

Robert Hall, director of metropolitan missions, Ohio

J. C. Matthews, National Baptist, Mississippi

Imanol Negrin, retired, Florida

A. Puchard, retired, Florida

John Tullman, director of metropolitan missions, Ohio

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

James E. Crittendon, preaching, Philippines

Mrs. Urban L. Green, home and church, Ghana

Sherrill Kewen, journeyman, secretary, Korea

Mrs. Wayne W. Lugo, home and church, Nigeria

Mrs. W. Hugo Parkman, home and church, Philippines

23 Friday Galatians 3:11-29

Harold and Deloris Heiney have to drive 40 miles to a doctor. They buy groceries once a month in Rapid City, ND, 120 miles from where they live. They work with Oglala Sioux Indians who are steeped in Catholicism. The Heineys pray for people's hearts to be softened to the Word of God. Join them in their prayer.

Mrs. Hooper Campbell, rural-urban missions, California

Ada Fernandez, Spanish, Georgia

F. Harold Heiney, Indian, South Dakota

George T. Martinez, Spanish, Florida

Vernon Meeks, director of rural-urban missions, New Mexico

Fred L. Hawkins, Jr., business administration, South Brazil

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

Marion F. Moorhead, business administration, Japan

Beverly Richardson, education, Jordan

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

J. Louis Smith, preaching, Indonesia
Mrs. Gus H. Walmsley, education, Colombia

24 Saturday Galatians 4:1-9

Sokodé, Togo, was a totally Muslim town when Morris G. Pruitt began Baptist work. Now there is a large number of believers. Mr. Pruitt sees the big job now as "training and developing these the Lord has already saved."

Pray for the Pruitt family.

Francisco Willes, Spanish, Texas

May N. Easday, Baptist Spanish Publishing House, El Paso, Texas

Mrs. Jerold E. Galston, home and church, Equatorial Brazil

Jerry A. Hubbard, preaching, Zambia

W. Carl Hamker, education, Taiwan

Mrs. Douglas M. Knapp, home and church, Tanzania

Lena Lahr, retired, Nigeria

Marion T. Linsberger, Sr., preaching, Argentina

Morris G. Pruitt, preaching, Togo

Jerry G. Simon, preaching, Taiwan

Blanche Simpson, retired, Brazil

Mrs. Ethel C. Smith, home and church, Indonesia

Paul S. Smith, preaching, Jordan

Mrs. James O. Terry, Jr., home and church, East South East Asia

Lee E. Waldrup, preaching, Surinam

William J. Williams, doctor, Nigeria

25 Sunday Galatians 5:1-15

Richard and Joan Horn have completed language study and moved to a "bedroom city" of Tokyo, Japan. They seek new and more effective ways of reaching people there who have never had any personal contact with the Good News. Mrs. Horn requests prayer for their three sons who spend two hours daily commuting to school on crowded Tokyo trains.

Mrs. A. C. Lucille, Spanish, Texas

John E. Dent, director of rural-urban missions, South Carolina

Benjamin Dwyer, Spanish, Colorado

Robert C. Fling, pastor-director, New York

Jerry B. Graham, director of rural-urban missions, Maryland

William H. Smith, Baptist center, Washington, DC

Mrs. J. Allison Banks, retired, Israel

Mrs. Deval F. Dorkins, home and church, Ecuador

Mrs. Richard N. Hara, home and church, Japan

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

Michael J. Ledbetter, preaching, Mexico

Mrs. Marion A. Manning, home and church, Japan

26 Monday Galatians 5:16-26

Last month Lehman and Virginia Webb returned to Singapore from furlough. He writes, "Being held in prayer by our fellow Baptists is our greatest source of comfort and strength. Pray for our worship service each Sunday—three in English and a Chinese. We need funds to enlarge our church and our educational plant. Keep us high on your prayer list."

Dulcie Edwards, Indian, New Mexico

Mrs. F. N. Marshall, retired, Texas

Delbert Lee Pearson, director of metropolitan missions, Illinois

L. Gerald Pender, education, Japan

Ray G. Righler, Jr., preaching, Israel

Edith C. Smith, education, Indonesia

Mrs. R. Clifford Stokes, home and church, Ethiopia

Lehman F. Webb, English-language, Singapore

27 Tuesday Judges 16:11-20

"If only you had come earlier and helped me see what I needed to do—how different my life might have been." Carmen accepted Christ but knew little of the Bible and had many questions about the abundant life. Robert and Annette Crockett, missionaries in Argentina, began a new believers course with her called "Growing in Christ." They see evidence that Carmen is growing. Pray for Carmen and for Mrs. Crockett on her birthday.

Teodoro Garcia, Jr., Spanish, Texas

Mrs. Jorge A. Martinez, Spanish, Louisiana

Mrs. Floyd Merrill, church extension, Oregon

Mrs. Hugh F. Miller, metropolitan missions, Ohio

Mrs. Robert W. Cruckent, home and church, Argentina

James T. Leckridge, preaching, Philippines

28 Wednesday Galatians 6:1-10

The Ghana Baptist Convention is meeting today on Ann (Mrs. Douglas Bryant's) birthday, and she asks that we include that meeting as we pray for her. The Bryants expect to come home on furlough in July. They are concerned for the churches with which they work, inasmuch as they are the only missionaries in the area. Pray for church leaders to be strong in their

A Month Without a Call to Prayer

Marion J. Ledbetter
Black Mountain, North Carolina

Last summer I moved . . . but my prayer calendar didn't.

When I received the October issue of ROYAL SERVICE in August I felt sure that something was wrong. I had not received the September issue yet. Strangely enough, the woman with whom I shared an apartment did not receive her September issue either. I wrote to Birmingham sending a dollar and an urgent request that I might get a September issue in time. The magazine arrived September 29. (This is not being written critically. At least part of the fault was my own.)

I was so sure without the feeling of missionaries in the daily Call to Prayer. This has been a part of my morning meditation for many years, beginning when I was a YWA member. I was inspired by hearing Kathleen Mallory "pay-around-the-world" one night in a service at YWA Camp at Ridgecrest. She needed no prayer calendar. I determined that I would learn to be able to do that too.

Through the years I have come to know many of the missionaries personally. Their names are entered on their anniversary in my own "prayer book."

But each September morning as I prayed for them, I wondered who was being left out, and was driven to use the "alphabet" or "alphabetical" prayer. God bless all the missionaries on the home and foreign fields. This did not satisfy me. I have always thought this was lazy praying. If I do not care enough to be specific, how can I expect God to distribute individual blessings? Besides, I could not enjoy the feeling of spiritual nearness to those "laborers together" as I prayed for them. No alphabetical plan will be as satisfying as the one desired.

But I did decide to couple the September days with October ones, using one in the morning and the other in the evening. This way someone may get an entire blessing. I'm sure I will. For interest's sake, the names, blessed both "him that gives and him that receives." "More things are wrought by prayer than this world dreams of."

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COOPERATIVE PROGRAM PRIMER



June Whitlow, assistant to executive secretary,
WMU, SBC

Cooperation is a magic word among Southern Baptists.

October is Cooperative Program month.

Outreach of Southern Baptists is strengthened by the Cooperative Program.

Possibly no action ever taken by the Southern Baptist Convention has had greater force in unifying and strengthening the outreach of Southern Baptists than the adoption of the Cooperative Program plan in 1925.

Executive Committee of the Southern Baptist Convention is made possible through the Cooperative Program.

Responsibility of promotion plans for the Cooperative Program rests with the Stewardship Commission.

Approval of the Cooperative Program budget is given by messengers at the Southern Baptist Convention.

Thousands of people from every area of our convention help in the formulation and use of the Cooperative Program.

If *Give Anything** is a play about the Cooperative Program which any church can produce.

Voluntarily, churches decide how much they can give to Cooperative Program causes.

Education Commission carries out a teaching ministry because of the Cooperative Program.

Primary support for seminaries comes from the Cooperative Program.

Responsibility of recommending the Southern Baptist Convention Cooperative Program goal rests with the Executive Committee of the SBC.

Operating budget of the Convention requires about one percent of Cooperative Program funds received in the Executive Committee office.

Game called Cooperation: The Cooperative Program Game* teaches persons about the Cooperative Program.

Radio and Television Commission shares the gospel because of Cooperative Program funds.

Annuity Board receives a portion of Cooperative Program funds.

Missions—work done by Home Mission Board and Foreign Mission Board—is possible because of this miracle fund.

In short, the Cooperative Program is the way Southern Baptists have of spreading the Good News around the world.

*See order form, page 46.