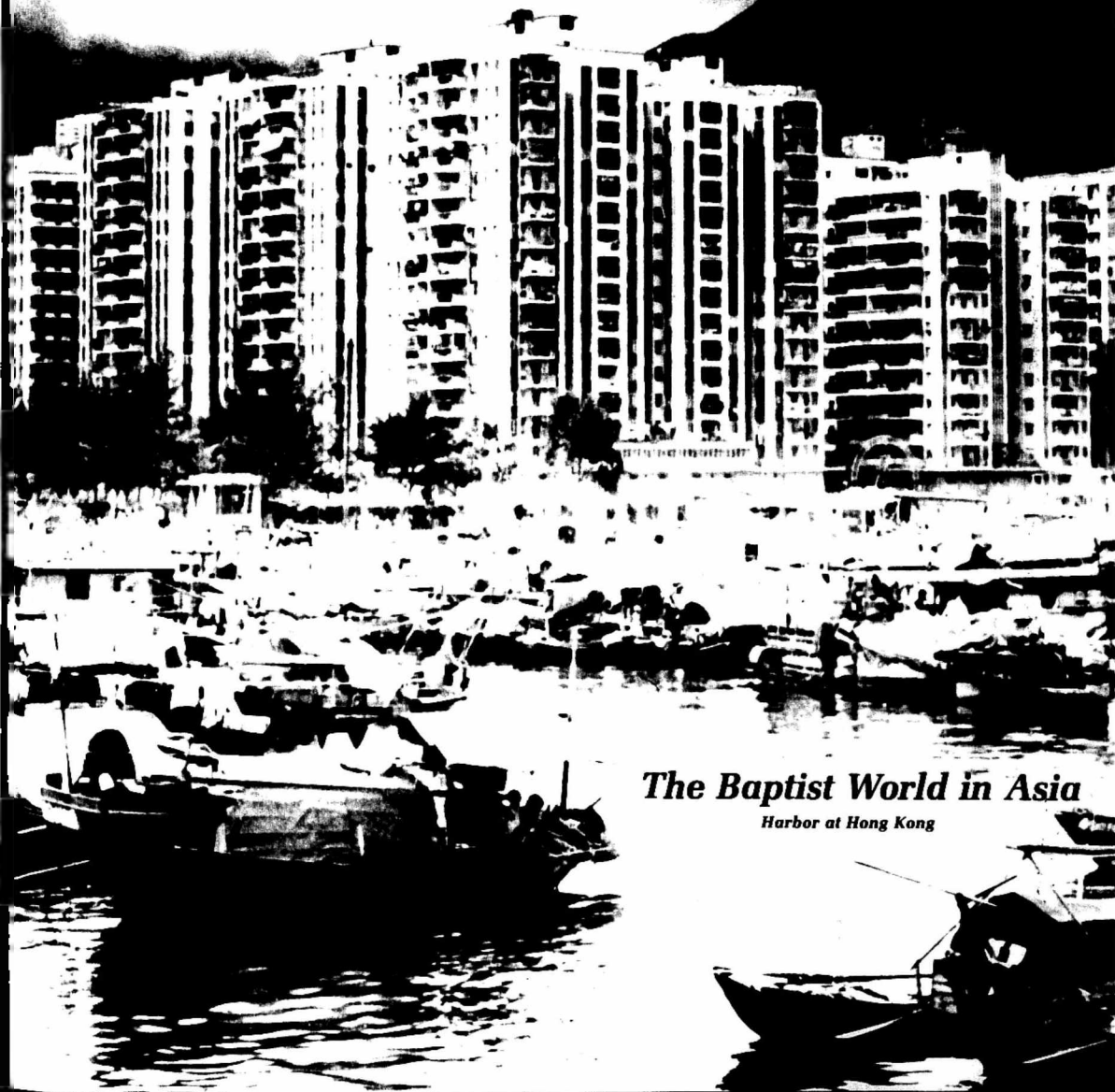


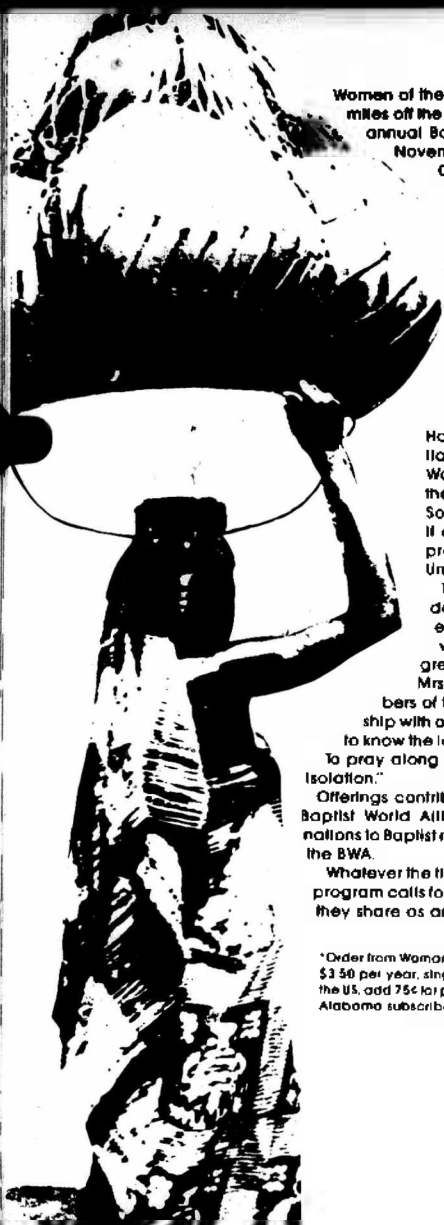
# ROYAL SERVICE

November 1977



*The Baptist World in Asia*

*Harbor at Hong Kong*



Women of the two Baptist churches on the island of St. Helier, a 1,200 miles off the west coast of Africa, will begin their observance of the annual Baptist Women's Day of Prayer before sunrise Monday, November 7.

On one side of the 47-square-mile island, the women will pack Bibles and food, and walk from their church on footpaths through a mountain range. Women of the church on the other side of the mountains will meet their friends and lead them to their church.

The total group of about 30 women will worship, pray, and sing together. They will study from the same program booklet that is followed by at least 14 million of their Baptist sisters on every continent and many other islands. Though their location is remote, they join the mighty mainstream of Baptist life through the Day of Prayer.

The theme of the 1977 Day of Prayer is "A Future and a Hope." Marie Mathis, president of the Baptist World Alliance Women's Department (and former president of Woman's Missionary Union, BWA) says the department has the program booklet translated into 100 languages. For Southern Baptist users, the booklet appears in *Dimension*. If any women's organization fails to receive a copy, a program may be ordered from Mrs. R. L. Mathis, Baylor University, Waco TX 76793.

The program writer is Kersten Ruden of Sweden, president of Baptist women of Europe. Mrs. Ruden had the rare experience of handling all local arrangements for women's meetings during the 1975 Baptist World Congress in Stockholm.

Mrs. Mathis says, "Most Southern Baptist women are members of the majority. They have many opportunities for fellowship with other Christian women. We must stretch our imaginations to know the loneliness felt by women where Baptists are the minority. To pray along with them November 7 helps them end their sense of isolation."

Offerings contributed on the Day of Prayer undergird the work of the Baptist World Alliance Women's Department, bring women of many nations to Baptist meetings, and help the relief program and other work of the BWA.

Whatever the time or language used to observe the Day of Prayer, the program calls for all Baptist women to celebrate the future and the hope they share as an inheritance and a commission.

\*Order from Woman's Missionary Union, 600 North 20th St., Birmingham, AL 35203. Price \$3.50 per year, single copy 90¢. Please enclose remittance. For subscription outside the U.S. add 75¢ for postage and handling. Subscriptions accepted for one or two years. Alabama subscribers add necessary sales tax.

**A DAY TO  
STRETCH  
HEART AND  
IMAGINATION**

Baptist Women's Day of Prayer  
November 7

# EACH IN HER OWN WAY

How women of Asia translate  
their artistic traditions  
into opportunities for Christian witness

**SAEKO  
YAMAZAKI,**

**BLOCK-PRINT  
ARTIST**

Saeko was a dreamer. From the time she won first prize for a scene she had painted as a third-grader, she wanted to be an artist.

Saeko had another childhood dream. Having seen pictures of pretty white wedding gowns, she wanted to marry in a church someday. With the help of an artist uncle, Saeko was able to attend an art college where she met her photographer husband. N. Yamazaki had been to Sunday School as a child, so he agreed to a wedding at a church rather than a Shinto shrine. But Saeko found something more than a wedding hall at the Higashi-Kumamoto Baptist Church. She came to know the Giver of her dreams.

Three months after she and her husband were baptized, Saeko began to teach the first-grade Sunday School class. The Bible stories are as fresh and exciting to her as to her pupils. Saeko makes her lessons dynamic and interesting through creative art which she

ROYAL SERVICE • NOVEMBER 1977



enjoys with the children. She shares her training with other teachers, helping to bring variety and quality to the Sunday School activities. A popular class in children's art and handicrafts is included in the church's weekday education center.

When the high school students wanted to do something really special for the sister church in Lubbock, Texas, Saeko was asked to help. The students had just studied the story of the birth of Jesus in English Bible class. Saeko taught

them how to make the age-old Japanese woodblock prints by using simple styrofoam. With a distinct Japanese flavor, the Christmas story was produced in original prints.

Every year Saeko publicly exhibits her own paintings along with the work of her many pupils. The cooperation of church members and the Christian influence reflected in the art make this a unique opportunity for witness in the city of Kumamoto.

Saeko blends the old and the

new of Japan in her art and in her person. Competent in flower arrangement, equally at home in kimono or blue jeans, Saeko speeds to church on her husband's motorcycle. Saeko is still a dreamer. But now she dreams of the many things she can do with her talents as a Christian. And with typical Japanese industriousness dedicated to God, Saeko is making her dreams come true.

— Mary Jo Randall, Southern Baptist missionary, Kumamoto, Japan.

## JAI TIP BEAUTICIAN

From the time that Jai Tip was a child she felt there was a God. She prayed God would help her find him if he really did exist. All of her family laughed at her for praying to a God she was not sure even existed.

About 12 years ago she was invited to go with a friend to Bangna Baptist Chapel. There she heard the good news that there indeed is a God.

She became more and more interested but was soon discouraged because everyone thought she was insincere and that becoming a Christian was just a passing fancy. Finally, after much thought she gave her heart to Christ and was baptized.

Jai Tip continued her studies as a beautician in France for almost a year and then returned to Thailand. Shortly after this she married Panom who was then pastor at Bangna Baptist Chapel.

She has learned that the Christian life is not just "teaching people with words but showing them with action." The beauty shop she owns and operates is one of her greatest outlets for letting others know about Christ. The three beauty operators who work for her were all told about



Christ soon after they were employed. Her life has been such a Christian example to them that now two of them are eager to learn more about Christ and have started attending church on Sunday. She has also furnished a room above the shop and dedicated it to the Lord for special meetings and Bible study groups.

Jai Tip has been asked by the Bangkok Urban Strategy Committee (Baptist) to help with a city-wide outreach effort. She has used her skills as a beautician to prepare seven detailed lesson plans on beauty aids for women. These lessons will be taught by her to women



from churches throughout the city. These women will then take the lessons and plan seminars in their own individual neighborhoods in an effort to reach women in their areas.

This beauty aid program planned by Jai Tip is designed to help Thai women with the care of their outward features, but at the same time it will introduce them to Christ who gives inner beauty to the lives of women who trust him.

— Gladys (Mrs. Jack) Martin, missionary in Bangkok, Thailand. Photos by Jeanne (Mrs. Robin) Spear.

## KI SOOK OH, MOOK HWA ARTIST



Ki Sook Oh presents quite a contrast to the ordinary Korean grandmother. While she loves her children and grandchildren, her interests go far beyond the limits of family life.

Art plays a big part in Mrs. Oh's existence. In Korea this art is called *mook hwa* or painting, with Chinese ink to depict flowers, fruit and bamboo. She also specializes in calligraphy — skillful writing in Chinese characters. Most of her paintings contain Bible verses written in beautiful penmanship.

The study of languages captivates her attention. In addition to her native Korean Mrs. Oh speaks English, Chinese, and Japanese.

She studied a year of French.

The knowledge and pursuit of language study and interest in art leads her into contacts with internationals living in Seoul. She teaches an art class which includes women from Brazil, England, and the United States. She travels all over the city by bus to the homes of wealthy Koreans whom she claims as her pupils. She witnesses to these people and brings them into Christian meetings to hear the gospel.

She attends the English-speaking Seoul International Baptist Church and seldom misses a service of worship or fellowship.

Money flows in and out of Mrs. Oh's hands to others together with

friends, she provides a scholarship fund for needy students.

Throughout the years she has presented scrolls and paintings to many missionaries, military personnel, diplomatic and business people living in Korea.

As a servant of Jesus Christ, Mrs. Oh says, "I serve others in the home, and outside the home. This is my sheer joy and peace. When I finish daily tasks in the home and I have the time, I take up the brush and with an uplifted heart and a quiet mind I try to express God's beauty and his love through my art."

— Betty Jane Hunt, Southern Baptist missionary, Seoul, Korea.

## KHUN MING, COOK



Khun Ming, a member of the only Baptist church in Bangkok, is head cook of Thailand Baptist Mission Hospital.

In the Bangkok area several small groups of Christians meet in homes either in villages or on small farms.

In many cases, there is only one Christian in a family, and sometimes there is only one Christian in an entire village. Once each year these people are invited to the Bangkok Church for an all-day meeting of Bible study, testimonies, singing, preaching, and fellowship.

The other big day for this group is a "family" gathering on Christmas Day. This happy day includes a Christmas play, Christmas songs, and usually a recitation by one of the younger people of the entire second chapter of Luke.

While each of these all-day events is taking place, everyone knows Khun Ming, with some of her faithful helpers, is behind the church building cutting meat into bite-size pieces, cleaning tiny shrimp, washing leafy vegetables to be chopped and cooked, crush-

ing garlic, peeling pineapple, chopping green onions, soaking parsley, slicing hot pepper, making meat broth, mixing noodle flour, boiling eggs, steaming rice, roasting peanuts, dicing cucumbers, quartering tomatoes, arranging trays of fresh fruits, cleaning and

cutting fish.

Although she never knows beforehand if there will be 150 or 350, it never seems to bother her. As she mixes, sautés, fries, boils, and simmers, the delicious aroma floats in over the assembled group. (Both sides of the building are open.)

True to the expectations of those attending the meeting, Khun Ming produces a delicious meal. In preparing food she enhances the atmosphere of Christian fellowship.

—Marine (Mrs. Robert) Stewart, Baptist missionary in Chacheungsao, Thailand

## KHUN KANDAPON SAELIM,

### SEAMSTRESS

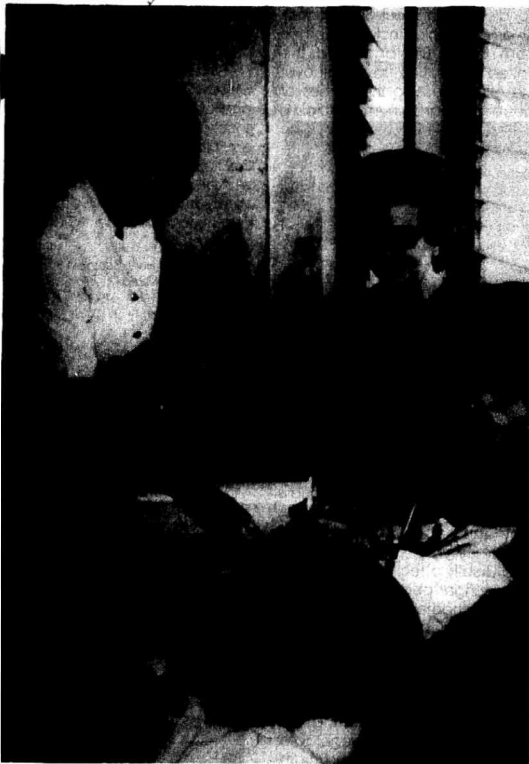
Khun Kandapon Saelim is a member of the Baptist church in Chacheungsao, Thailand. In her late thirties, she is now enrolled at the Thailand Baptist Theological Seminary in Bangkok. She found it exciting when she discovered an unusual way to witness while in the seminary.

A trained seamstress, she decided to contact some of the pastors to see what the possibility would be of teaching sewing in the churches and letting the members invite their non-Christian friends for free lessons. They would pay for the mimeographed instruction sheets, but pay no fee for her teaching help.

The weekly sessions are three to four hours long for two to three months, depending on Khun Kandapon's schedule and the availability of the classroom. As many as 35 have attended at one church.

About mid-point in the afternoon sessions, the students take a break from sewing while the pastor or someone else brings a brief evangelistic message. New Hope Baptist Church, the first church to participate in this program, saw three of the newcomers make professions of faith in Jesus.

—Marine (Mrs. Robert) Stewart, Baptist missionary in Chacheungsao, Thailand



## SHOJI SENSEI MASTER OF IKENOBO

An outstanding Ikenobo Japanese flower arranging teacher, Shoji Sensei [show-jee sin-say-e] of Sendai, Japan, is the epitome of Japanese culture and Christian grace.

For over 35 years she has through this artistic tradition shared her Christian beliefs and ideals. Touching the lives of many — young and old — her heart's desire has been to glorify the God of Creation, and to show forth the beauty of God's handiwork.

This highly respected Master of Ikenobo even as a child was keenly aware of the simple beauty of nature and saw humble mountain flowers as objects of worthy admiration. And after Christ entered her life, she has interwoven Jesus' teachings and Christian principles with her instruction of over 200 students weekly.

Her flower arrangements for Sunday worship services at Sendai Baptist Church, her voluntary teaching at the church's kindergarten and with parents, her dedicated service in orphanages and homes for the aged — all these efforts are given in gentleness and love, leaving the fragrance of Jesus Christ.

Occasionally she takes time to stop by the home of her neighbors — Southern Baptist missionaries — to have a cup of green tea and leave a lovely bouquet. As she arranges each flower, she comments, "This one is for Mary Linda, that one represents David, and this one is Judy." This is her way to bring joy and refreshment to the hearts of parents whose children are grown and far away in America.

As Shoji Sensei holds her well-worn Japanese Bible, her hands follow one of her favorite Scripture passages: "All mankind are like grass, and all their glory is like wild flowers. The grass withers, and the flowers fall, but the word of the Lord remains forever" (1 Peter 1:24-25).

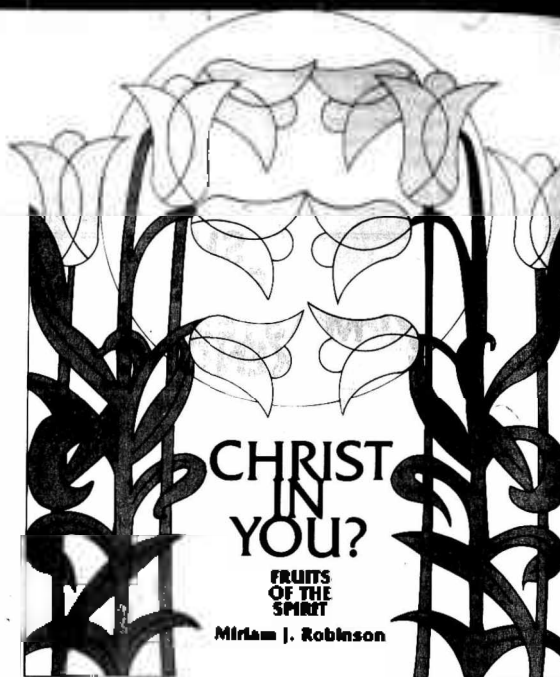
Her hands teach the exotic art of Japanese flower arranging. Her life demonstrates the love and beauty of the Creator.

—Betty Faith (Mrs. C.S.) Bootwright, Southern Baptist missionary, Sendai, Japan



ROYAL SERVICE, November 1977 VOL. XXIII, No. 5. Reprinted by permission of the Southern Baptist Convention, 605 N. 20th Street, Birmingham, Alabama 35203. Price: \$4.00 per year, single copy 49¢. For subscription outside the U.S., add \$1.00 for postage and handling. One- and two-year subscription available. Alabama subscribers add necessary sales tax. Allow 6-8 weeks for renewal. New subscribers: second-class postage paid at Birmingham, Alabama.

ROYAL SERVICE • NOVEMBER 1977



## CHRIST IN YOU?

FRUITS  
OF THE  
SPIRIT

Miriam J. Robinson

At the end of a religious program, the radio announcer urged listeners to write for a free symbol of the Holy Spirit: made out of mother-of-pearl. It was a small white dove that could be worn either as a pin or pendant, a visible sign that the wearer was a child of God.

How confused we are tempted to become! A fruit tree's worth is not measured by its blooms but by its fruit. Just so, a Christian is to be valued not by what she wears but by what she bears. "By their fruits ye shall know them" (Matt. 7:20).

In his letter to the Galatians, Paul clearly spells out the characteristic conduct of those who live by what our human nature wants (Gal. 5:19-21) and their sad and inevitable end. Then he offers hope: "But the fruit of the Spirit is love, joy, peace, longsuffering (patience), gentleness (kindness), goodness, faith (faithfulness), meekness

(humility), temperance (self-control)" (Gal. 5:22-23 KJV and TEV).

In the naive thinking of youth, I once comfortably interpreted this assignment of fruit-bearing as quite fair, similar to planning a picnic and asking everybody to bring something. A few years later the teachings got through to me: each Christian is abiding in the same Vine, and each branch is expected to produce all of these fruits. It is not a matter of my being joyful and your being longsuffering. We must remember that the branch cannot bear fruit of itself. My job and joy as a branch is to abide in the Vine (God). Alone, I can do nothing.

This article will not attempt to discuss all of the nine varieties of fruit the Holy Spirit wants to bear in our branches. We will consider only four of them.

### LOVE

Love is the essential base underlying all fruits of the Spirit. It is well identified in 1 Corinthians 13 and John 3:16. We are to convey God's love to others. Until we open our hearts to God, no fruit will appear on our branches.

### JOY

The current mood of our world seems to be sorrow, cynicism, pessimism, or just "blah" — even among so-called Christians. This attitude contradicts our faith in him at whose birth the angels sang with joy and whose message we are supposed to embody and share. Christ is our joy. He is the Vine through which Christians live and bear fruit.

Paul wrote his letter to the Philippians while he was in jail. Its theme is joy. His is no poor me letter. "I pray for you all . . . with joy," he says (Phil. 1:4 TEV).<sup>\*</sup> And again, "Perhaps my life's blood is to be poured out like an offering. . . . If that is so, I am glad, and share my joy with you" (Phil. 2:17 TEV).<sup>\*</sup> Few who read this article will be able to identify with one who was in jail for witnessing to the Lord. We hesitate to mention our faith in case it would offend or embarrass someone. Where is our joy? It should be reflected in our total beings: hearts, actions, attitudes, eyes, faces. It must be so convincing that spectators will be eagerly curious to know how we became that way.

We hear comments like the following: "No, I can't go on Sunday. I have to teach my Sunday School class." Or, "I just can't give anything to the missions offering. I've got to buy a new dining room table before the folks come for Christmas." Or (actually heard), "You'll have to count me out. I have to take the kids to church tonight. Billy's gotta be baptized." Or, "Why do they put so much stuff in this church magazine? Who do they think is going to read it? I can hardly find my part on the program."

Satan must laugh with glee at the morose faces of Christians entering the church, and guffaw at the boredom with which they sing "Praise God, from whom all blessings flow!" Displays of Christian joy should be evident not only in the church house, but at the grocery, in the office, doing housework — wherever we are. Perish the Pollyanna variety (I'm so glad, glad, glad) that noisily attracts attention to itself, is of short duration, and resembles an act. Divine joy cannot be imitated, but it is contagious. It produces an abiding glow that cannot be faked. It is a radiance that can be seen by a spectator and even felt through a letter. Once, a beautiful Brazilian young woman studying at a Baptist seminary, wrote of a choir tour: "Our trip was fantastic. I got to know my friends better, and we met a lot of wonderful people. I saw beautiful places and God's hands everywhere. It is spring already! The grass is getting green, the flowers blooming, everything is so beautiful. It amazes me seeing how God colors the world. I think he knows exactly what I like, for he paints the world around me exactly the way I love."

"Let all those that put their trust in thee rejoice: let them ever shout for joy" (Psalm 5:11).

ROYAL SERVICE • NOVEMBER 1977

"Let all those that put their trust in thee rejoice: let them ever shout for joy" (Psalm 5:11).

### PEACE

When the prophesied Saviour came, he taught and exemplified peace as the only path to victorious living. He left a priceless gift in the hearts of those who would accept him.

"Peace I leave with you, my peace I give unto you" (John 14:27). His peace comes into our lives when he comes in. He does not force himself into our lives. He awaits an invitation, a recognition of the need of his presence to calm our frenzied hearts and minds.

A framed motto on my wall reads, "To the quiet mind all things are possible." Yet I sit right here before it and work up a paralyzing tension trying to write about it! A mother

across the street screams at her children. A baby wails in the arms of an impatient grandmother whose daughter is late coming to get the infant. A young woman eagerly awaits the arrival of her husband. Then before dinner is over they are infuriated over a slight disagreement.

Tension, inward or obvious, is not rare at church business meetings, or in cars in which families drive home from church. Small wonder that families erupt and nations engage in wars. Christians have not been willing to accept the only guarantee of peace: "Thou wilt keep him in perfect peace, whose mind is stayed on thee" (Isa. 26:3).

The peace that Jesus offers is an inner serenity created through loyal faith in him and a consistent effort to abide by his teachings. He told his first disciples: "These things I have spoken unto you, that in me ye might have peace" (John 16:33). "And ye shall be witnesses unto me" (Acts 1:8). Far more miraculous than a pacemaker is a peacemaker!

### LONGSUFFERING

Another fruit that the Vine produces in yielded branches is the ability patiently to endure persecution and suffering. How blessed the world is by those whose spirits have developed by means of trials, not in spite of them. The suffering may be physical, spiritual, emotional, mental — strain, drain, or pain.

People visit Dura as much for their sakes as for her sake. This plucky little lady lives alone in a small apartment where she "shortsteps" around to do the essential chores. At birth one arm was shorter than the other and only 50 percent functional. But nothing was wrong with her mind or will. She completed school and nurse's training. She was employed and married. In 1956 she was told that her spine was gradually deteriorating and there was no cure.

But no shadow fell on Dura's outlook on life. She continued her ministry to the sick, "there being



nothing I could do about me!" In 1970 she was seriously injured in a car accident, suffering a broken hip and a fractured knee which had to be completely replaced. Her salaried career came to an end. A year later her husband died. Yet her determination and patience endured.

Necessity has made Dura the inventor of various gadgets that keep invalids from being invalids. Using one hand and foot she unwinds a wire coat hanger and bends it into shape to poke a bath towel between the toes to dry them, after a one-handed no-bend shower. The birds know her feeder as the best in town. Daily she shuffles around and with one arm makes her bed, prepares meals, washes dishes, cleans house, and waters the potted plant nursery. Books, tape recordings, family pictures, and visitors feed her mind and soul.

Her eyes sparkle. Her smile is contagious. Her faith is victorious. Best of all, she is on call as an intercessor in behalf of others. She is fully qualified.

An active, middle-aged minister suffered a heart attack, followed by two strokes over a period of three years. His wife and children suffered and prayed with him. All their plans for the future had to be revamped. But the family drew closer together. The faith and joy of each member has grown through long suffering, borne with patience. Their faces wear the radiance that is the fruit of the Spirit, the result of praying and weeping together, strengthening each other's faith, rejoicing in the Lord. The man is abiding in faith, faithful prayer, praising God that he is able to continue in some way to serve him.

There is an old adage, "It isn't the mountain that wears you out. It's the grain of sand in your shoe." It may be easier to face the crisis of death than to accept unalterable circumstances present in the mere dullness of living.

Mother's married life was very difficult materially, physically,

emotionally. Until late in his life, Dad's work kept him away from home much of the time. Mother laughed, and played, and loved, and disciplined us well. In quiet moments she was winsomely pensive. She knew her Bible and hymnbook by heart. While doing her housework she sang all the stanzas of "Take Your Burden to the Lord," "Make Me a Channel of Blessing," and "God Will Take Care of You."

I was the only child at home after I was ten. Baby sister died at two, and Bud left home when he was seventeen. Mother talked about God more than she did about Dad. But when we prayed together each night she talked to God a lot about Dad, asking God to take care of him — in a way that made me feel sure God would. She talked to God about missionaries, and taught me to pray for those I heard about in Sunbeams or GA. Mother prayed to God so much like he was right there that I often opened my eyes expecting to see him. Her prayer and faith eventually brought Dad home to stay. When I left home for college and career, I went with complete confidence in God and in Mother's continuing faithful prayers.

Mother was never elected to a position of leadership, but her friends were of all races, classes, and ages. Today, scattered around the world, a host of her "foster daughters" from the college near our last home rise up with me to praise her memory. The fruit crop on Mother's branch of the Vine never failed. She would think it strange that this should be called "long suffering." Let's add "and faithfulness."

If Christ is in you, you will be faithful. "Now faith is the substance of things hoped for, the evidence of things not seen. . . . But without faith it is impossible to please him" (Heb 11:1,6). By ourselves we cannot satisfy God. Only our faith pleases God. When we fully surrender our lives to the power of the indwelling Holy Spirit, he will be our faithfulness. Through the power of the Holy Spirit, we perform God's

will. Faithfulness is the mark of a born-again Christian. It is not a matter of earning a pin for perfect Sunday School attendance or flaunting a calendar crowded with meetings or keeping a diary of good deeds by which one hopes to get on God's honor roll. It is implicit trust that relaxes in the Lord. Faith is not achieved but received.

Study through the other fruits of the Spirit enumerated in Galatians 5:22-23, checking yourself as to your gentleness, goodness, meekness, and temperance.

Often we hear it said, "I'm going to try to be a better Christian." Flowers do not try to bloom. They let God bloom them. Read again John 15:1-10: "If ye abide in me, and my words abide in you . . . herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

As we gather around laden Thanksgiving tables, let us seriously consider the centerpiece of our lives. Let us praise God for his confidence and power in us that can make our lives cornucopias of the fruit he has borne through us. To him be the glory always, all ways. Christ in you?

\*Bible verses from Robert's English Version are used by permission of The American Bible Society. Copyright 1976.



## LIVING THE LIFE



# MEET THE MISSIONARY

Lois Whaley

ROYAL SERVICE • NOVEMBER 1977

"One of the greatest challenges is the language," say new missionaries. Oriental languages are especially challenging. Not only is a knowledge of new written forms required; but completely different folkways, thought patterns, and cultural backgrounds must be understood as well. Sometimes it takes years before one is at ease in the language.

For Lois Whaley, Southern Baptist missionary to Japan, communication has always been foremost among her responsibilities — communication in many forms. She is artist, writer, teacher, witness; and she is a friend to the Japanese.

For the last 25 years, Lois Whaley has been a writer for and member of the editorial staff of *Yo No Hikari* (The Light of the World), the magazine for Baptist women in Japan. The work brings many opportunities to study the spiritual needs and the culture of the people. Mrs. Whaley says, "I have worked very closely with the Baptist women of Japan so that I can identify with them, many of whom are my very close friends."

Although she has great facility with the language, Lois still writes her manuscripts first in English, translates to Japanese, and then has someone check her work for accuracy and clarity. Knowing the words, Lois insists, is not enough. "When you first learn Japanese, you become aware that you are teaching Christianity in Buddhist terms. Even though we present the message of Christianity, it does not always carry the same mental image to the Japanese." Several years ago Lois's husband, Charles, was visiting in the home of an elderly woman telling her about God. Her response was, "Oh yes, I pray to God every morning." And then she pointed to the family godshelf where the ancestors were enshrined.

Another problem is the word for sin. In the Japanese language, the word *tsunni* is used to mean sin. But to a Japanese this means crime. The Japanese are a very honorable people, with a crime rate lower than that in America. So one does not call honorable people criminals. As Lois points out, "We have to explain carefully the spiritual concept of sin and man's separation from God. Just learning the language is not enough. One must be aware of all the nuances behind the words and the concepts of life and death. It becomes very evident to us that we must live the life, instead of just communicating the words."

### Openness to the Gospel

Compared to some other missions fields, Japan may not seem, at first glance, to be a statistical contender at all. Of the total population, less than 1.5 percent is Christian (including Roman Catholic). But that is not all the picture. Japan has always been slow to change. Centuries-old traditions live long.

American missionaries entering Japan right after World War II may have thought this was going to be the most difficult missions field in the world. But the Japanese people were kind and helpful. Through their years in Japan, the Whaleys have seen something of a swinging door. There have been periods of receptivity and periods of indifference.

Unprecedented opportunity exists in Japan today. The Japanese are an intellectual people, with a high literacy rate, and have an intellectual understanding of Christianity they did not have 20 to 30 years ago. The Japanese identify with the Western world. Joseph Spaz, a Catholic sociologist and friend of the Whaleys, says the desire to identify will cause the Japanese to seek more and more to understand our religion. Recent surveys by secular newspapers have shown that 10 percent of Japanese high school students prefer Christianity to



other religions and 10 percent of the weddings in Japan are Christian ceremonies. Lois concludes, "The influence of Christianity is far greater than the actual statistics of professing Christians would indicate. I think we have a marvelous opportunity!"

The Whaleys have witnessed significant increases of Baptist growth through the years: from 16 churches with about 500 members to 180 self-supporting churches with 23,000 members today.

Interest in the Christian family is rising. "When we first arrived," reports Lois, "there were almost no Christian families." Charles would preach in the mornings, and Lois would speak to a group of women and young people in the afternoon. "We asked the question in those meetings, 'How many of you are the only Christian in your family?' Only a few would respond." The picture was isolated Christians in non-Christian families. But the young people won to Christ 25 years ago have Christian homes today. Some of their children now are teenagers and very much interested in how to develop a Christian family.

Lois teaches a course at Tokyo Baptist Seminary on the Christian family and family education. She emphasizes family devotional life, both for growth within the home and for training for outreach and witness to the community.

Charles is dean of the faculty and vice-president of Tokyo Baptist Seminary. The school is primarily a night school, offering theological and biblical studies for students involved in full-time work, or other daytime occupations.

#### Fujin Rengo

Fujin Rengo is the women's convention of Japan Baptists. During her years of work in publications, Lois Whaley has contributed to this convention in many ways. As an artist, she has designed many covers for *Yo No Hikari*. She also prepares illustrations to appear in articles and books. Lois' written contributions to *Yo No Hikari* have covered many subjects, from introductions about Baptist work in countries around the world to articles about the missionaries in Japan.

In her work with *Fujin Rengo*, Lois Whaley has enjoyed close relationships and friendships with women leaders in Japanese Baptist life.

When the Whaleys began their missionary work, they lived in south Japan on the island of Kyushu at Kokura. They both taught at the Baptist girls' school, Seinan Jo Gakuin (say-non jo gah-gween). Mrs. Higasa, wife of the pastor of Tobata Baptist Church, took the leadership of the women's work when it was difficult and small. When the women's department was moved to Tokyo, the Higasa went to live in the capital city. A year later the Whaleys transferred to Yokohama where Lois was close enough to continue working with Mrs. Higasa.

Mrs. Kaneko, who held the position of executive secretary after Mrs. Higasa for about 13 years, is now the Whaleys' next-door neighbor in Tokyo. So they are able to keep active their close friendship.

Mrs. Nakajima, present executive secretary of *Fujin Rengo*, is a very busy woman. Her husband, formerly executive secretary of the Japan Baptist Convention, is pastor of Osaka Baptist Church. In addition to directing the women's convention, Mrs. Nakajima also does the editorial work for the women's publications. "That is a very difficult job for her," says Lois. "She does have two part-time helpers. She calls on us to help and we are happy to do so. She and I are close friends. She has taught me how to make kimono by hand."

Lois made the beautiful silk kimono she and her daughter Rebecca wear during programs they present while on furlough. A graduate of Mercer University in Atlanta, Rebecca is skilled in ikebana, Japanese flower arranging. While she creates an arrangement, her mother interprets its history and meaning. (During their 1976-1977 furlough, the Whaleys lived in a missionary residence of First Baptist Church, Decatur, Georgia.)

#### Becoming "Japanese"

From the age of five or six, Lois Linnenkohl felt that God had something special for her to do. A native of Georgia, she received a scholarship to an art school in Nashville, Tennessee when she finished high school. "I intended to be an artist and writer. But it was rather expensive." Her parents had eight children to educate; so Lois dropped out of art school, returned home and worked for three years. "During this time, I became active in my local church. Through what I

learned in Training Union and Sunday School, I understood that God was calling me as a missionary." Instead of going back to art school, she attended Brewton Parker Junior College at Mt. Vernon, Georgia and received the Bachelor of Arts degree, *summa cum laude*, from Mercer University.

During the summer between her junior and senior years at the seminary in Louisville, Kentucky, Lois knew she had to make the decision where she was to go if she were to apply to the Foreign Mission Board. "I studied the encyclopedia, Baptist statistics, Christian statistics. It seemed that at the end of World War II there were so few Christians in Japan, so few missionaries, that would be the place to plant my life. And so I asked the Board to send me to Japan."

Meanwhile, another Georgian had made the decision for home missions. Charles Whaley had been in the same school with Lois Linnenkohl for one year at junior college and two years at the seminary. He had become pastor of a church in Fredericksburg, Virginia. Lois's sister and her husband were living in Alexandria, Virginia where he was stationed in the Army. On several visits to northern Virginia, Lois saw Charles. At a wedding of some mutual friends, Charles asked Lois if she would be Mrs. Whaley. Lois laughed and said "Why, you're crazy! The Foreign Mission Board already has my ticket on that ship!"

They went to Richmond to discuss this problem about separate careers with Theron Rankin (then executive secretary of the Foreign Mission Board). He was out of town. Nobody who could help was in Richmond. "So," says Lois, "I went to California and took that ship."

But the mail service between Japan and the United States that next year must have experienced a marked increase in revenue!

On August 25, 1949 Charles and Lois were married in First Baptist Church of Tokyo. Missionary George Hays (now East Asia area secretary of the Foreign Mission Board) performed the ceremony. The couple had to be married three times: (1) As American citizens they were required to be married at the embassy, which was in Yokohama at that time. (2) Japanese law required that intentions be stated and certain papers signed. (3) The Whaleys wanted a church wedding, which took place at First Baptist Church, the only Baptist church building in Tokyo at the time.

The years that the Whaleys have given to Japan have been full and rewarding, years of joys and of sadness. The story of the loss of their son has been beautifully and touchingly told by Lois in her book, *The Devil's Bargain*, published by Jordan Press (the Baptist press of Japan), Tokyo, in 1962.

In February 1976, Lois was traveling from Tokyo to Amagi (the national campground and conference center of Japan Baptists) for a committee meeting to discuss plans for the twenty-fifth anniversary of Amagi. By the time she has transferred from the "bullet" train to the little bus that goes down through the mountain on the road toward Amagi, it was late afternoon. Children were going home from school and several got on the bus.

A little boy stood in front of her, Lois recalls, and looked with great curiosity.

Finally he asked, "Are you a Japanese?"

Lois answered, "Well, I've been a Japanese about 28 years, but before that I was an American." He thought about that a moment and then replied, "If an American comes to Japan and lives a long time, do his eyes turn black?" Lois explained to him that people in America have different colors of eyes.

As she thought about the incident later, Lois said, "You know, I have been in Japan so long my eyes have turned black. Charles and I do see things through Japanese eyes and understand things with Japanese hearts."

"I have found a great deal of joy and many friends," says Lois Whaley. "In both America and Japan."

"I believe those people to whom I have meant most have been the ones who have done the most for me — not those for whom I have done the most. The Japanese people have shown their compassion, sympathy, and love in helping Charles and me in two or three experiences we have had in illness and in the loss of our son. I truly believe that because of their love and prayers for us, they are much more aware of our being there as God's servants."

Ran Lawson, in the product development section of the Department of Communications, Foreign Mission Board, works in audio and visual production, including motion pictures and video. He is author of *Whole Earth*, Youth book in the 1977 Foreign Mission Graded Series.





## in the public eye

**Complex but Crucial:  
"Integrated Auxiliaries"**

**Rosemary Brevard**

How much do you value your religious liberty? Enough to struggle to understand federal tax regulations affecting religious "bodies"? I hope so, because not all the efforts to preserve religious liberty involve glamorous issues which

captivate the public's imagination. Some of the maintenance of our freedom requires quiet but continuous vigilance over complex, musty "red tape" like income tax laws. Something as seemingly minor as a proposed definition of a vague word or phrase in the tax code can hold major ramifications for religious liberty.

In Section 501 (c) (3) of the Internal Revenue Code, Congress exempts from payment of income tax "corporations . . . operated exclusively for religious, charitable, scientific, testing for public safety, literary, or educational purposes, or for the prevention of cruelty to children or animals." Such organizations must, according to Section 6033 of the Code, file annual informational returns (Form 990) stating specifically the items of gross income, receipts and disbursements, and such other information as the form requires. However, in 6033 (a) (2) Congress gives a mandatory exception from filing such informational returns to "churches, their integrated auxiliaries and conventions or associations of churches."

What is an integrated auxiliary of a church?

Congress often passes an act and delegates to the administrative agency charged with enforcement the making of working definitions of statutory language. These working definitions should conform to congressional intent. The difficulty in this specific case is that the phrase "integrated auxiliaries" was added to the bill in the final stages of passage, and the legislative history showing congressional intent is extremely sparse.

The phrase "integrated auxiliaries" has nothing to do with racial integration. It pertains to a relationship between an organization and a church.

ization and a church.

The mandatory exception containing the phrase "integrated auxiliaries" was passed into law in 1969. One of the unglamorous, tedious tasks of denominational workers assigned church-state responsibilities is to read daily the *Federal Register*, watching for proposed administrative regulations with religious liberty implications. In the *Federal Register* of February 11, 1976 there appeared proposed regulations defining what is (or is not) an integrated auxiliary of a church. "Integrated auxiliary of a church" means an organization described in 501 (c) (3), whose primary purpose is to carry out the tenets, functions, and principles of faith of the church with which it is affiliated, and whose operations in implementing such primary purpose directly promote religious activity among the members of the church." The examples accompanying the definition indicated that seminaries and men's and women's clubs would qualify while hospitals, orphanages, and old-age homes would not.

Given with the proposed regulations or rules was a notice of opportunity to present written and oral comments on them to the Internal Revenue Service. Approximately 80 religious bodies responded, all in opposition to the proposals. The Baptist Joint Committee on Public Affairs presented the following reasons for opposition.

**1. The churches' acceptance of the proposed rules would be tantamount to their acceptance of the authority of the state to define the role and mission of the churches.**

Religious liberty requires that religious organizations be free to define their own religious missions even when different groups arrive at different defini-

tions. The First Amendment places religion and churches in a unique legal position: government cannot make or enforce any laws which will constitute an establishment of religion or which will interfere with the free exercise of religion. When a government agency develops a definition of what activities are indispensable for an organization to be classified as a church or as related to a church and forces that definition on the diverse religious community, that government agency is defining for the churches the scope of their religious mission in violation of the First Amendment.

In essence, the proposed rules said that even though a church undertakes an activity to carry out its own religious mission, the IRS will determine whether that activity's primary purpose is to carry out the tenets, functions, and principles of faith of the church. This "primary purpose" test empowers the IRS to determine the content of the "principles of faith" of the church (even though the courts have frowned on government assumption of such a role in other contexts) and then to decide whether the questioned activity is primarily designed to carry out the principles of faith determined by the IRS.

An example from the proposed rules illustrates the role being assumed by the IRS which is unacceptable to the churches. "Example (4). . . Although the operation of the orphanage is regarded by the church's officials and members as a way of discharging their religious obligation to care for needy children, . . . its primary purpose cannot be to carry out the tenets, functions, and principles of faith of the church."

**2. Acceptance of the proposed rules would mean**

**acceptance of an unconstitutional degree of entanglement between the churches and the state.**

The Supreme Court has established three tests for determining whether a government action violates the religion clauses of the First Amendment. One of the tests is whether the action leads to excessive entanglement of the state in the internal affairs of the churches.

Under the proposed rules the informational returns which would be required of those agencies of churches which the IRS defines as other than integrated auxiliaries — but which the churches consider to be integral to their religious mission — would entangle the government with the churches. The informational returns provide a basis for audit and for monitoring the internal affairs of the churches.

Moreover, since the proposed definition of "integrated auxiliary" is an organization whose primary purpose is to carry out the tenets, etc., of the church with which it is affiliated, further entanglement would result from the IRS seeking to determine "affiliation." To discover the degree of control a church has over the auxiliary or the similarity of beliefs between church and auxiliary could involve the examination of books of account and/or of church organization and beliefs.

**3. The proposed rules could have a detrimental impact on a number of programs which churches consider to be integral parts of their religious mission.**

According to the proposed rules, an organization is an integrated auxiliary only when its operations in carrying out its primary purpose directly promote religious activity among members of the church. Baptist

conventions and other evangelical church bodies have established evangelism agencies to reach the unsaved, not to promote religious activity among church members. Apparently, these evangelism agencies may not qualify as integrated auxiliaries. Likewise, church agencies which provide pension services for denominational workers might not qualify.

After considering the voluminous opposition, the IRS published a final definition of "integrated auxiliaries" in the Jan. 4, 1977 *Federal Register*. The "primary purpose" test was dropped. Instead, "integrated auxiliary of a church" now means an organization described in 501 (c) (3) which is affiliated with a church and whose principal activity is exclusively religious. An organization's principal activity is not exclusively religious, according to the IRS, if that activity could independently be granted tax-exempt status under 501 (c) (3). Therefore, hospitals, orphanages, and old-age homes still do not qualify.

Obviously, the words were changed but the net effect of the rules is the same. The IRS will be defining the scope of the mission of the churches and will be excessively entangled in the church affairs to the detriment of many church programs.

Strategy to remove the danger to religious liberty embodied in the rules defining "integrated auxiliaries" is being discussed by religious groups. Options are (1) convince the Carter administration to rescind the rules of its predecessor, (2) ask Congress to rescind the rules by law, and (3) litigate.

The influence of concerned and informed Christian citizens will be needed. Despite the complexity of the issue, will you be ready?



# BAPTIST WOMEN MEETING

## THRIFT TRIP TO EAST ASIA

WANDA L. BOTKIN

Most Baptist women enjoy armchair traveling. Today Carolyn Weatherford, executive director of Woman's Missionary Union, SBC, is our guide as we trip lightly through Japan, Okinawa, Taiwan and Korea. Carolyn is going to introduce to us some wonderful women of the Asian Baptist world.

**Carolyn Weatherford:** I'm so glad to see all of you ready to journey with us today. This is the easiest way of traveling — no packing and no passports. We will bring to you a touch of Asia in the personalities of our guests today. They are Baptist women being used by God in their own countries.

The first two women we meet are from Japan. As you know, Asians are reticent when it comes to talking about themselves, but I have asked Hisako Nakajima [hee-ah-ko nah-kah-jee-nah] and Mineko Mori [mee-nah-ko-oh-ree] to share something about themselves and the work they do. As you see, both are beautifully dressed in their formal kimonos.

**Mrs. Nakajima:** As a preschooler I attended a Methodist Sunday School. It was the memories of childhood Christmases that later sent me back to church.

World War II began when I was in the sixth grade. According to my government's student enlistment plan I worked in an ammunition factory through my high school years. There was little chance to study. The hardships we endured were made easier because of our convictions of Japan's victory. Then came defeat for my country. I wanted to go to college, but this was impossible because I did not have enough high school training. While I worked in a business firm, I began to study English. I took an entrance examination to Seinan Junior College, a Baptist mission school. It was a miracle that I passed.

Because of the childhood memories I mentioned, and because I wanted to study English, I went back to church. Though convicted of sin, I was reluctant to confess my faith. Finally, I was baptized in 1948.

In my senior year at college I dedicated myself for full-time Christian service.

In 1953 my engagement to Yoshikazu Nakajima [yoh-shee-kah-zoo nah-kah-jee-mah], a ministerial student, was announced. We were married the next year. I served

as pastor's wife while making a home for my husband and our three children.

In 1964 Mr. Nakajima was called to Tokyo as executive secretary of the Japan Baptist Convention. He was expected to travel a great deal, leaving the family responsibilities to me. But I filled my "extra time" working with our church.

Now I serve as executive secretary of the Baptist Women's Union, Japan Baptist Convention. A part of my work is to edit our magazine, *Yu No Hikari*.

Mr. Nakajima has moved to Osaka as pastor of Osaka Baptist Church. One week I work in the office of the Women's Union. The following week I serve in our church in Osaka. I wish to do well in all my work. I have claimed the promise in 1 Corinthians 1:26-30. I hope that you will claim it too.

**Mineko Mori:** To live as a Christian means to demonstrate at the risk of your life that God truly exists. I am glad to testify of our living Lord through my personal experiences.

If you heard your sentence of death pronounced right now, what would you do? Could you face death, having received eternal life through faith in our living Lord? I have many friends who have died with cancer. Upon returning home from their funerals, I have always said the following prayer: "O God, if I ever get cancer, may that not be hidden from me. May I be told the truth. I will trust everything into thy hands and serve thee until the last minute of life."

When I actually heard the sentence of cancer pronounced on me, I am ashamed to recall how shaken I became. Twenty-five years ago I took my five-year-old son and married my present husband with his three children. The eight years before he became a Christian were very difficult years. Through sheer endurance I voluntarily served the church, guiding all four of our children into the Christian faith, seeing them finish college and find jobs

Why should cancer happen to me just as it was my turn to seek my own joys and fulfillment? O God, this is too cruel. Why should I be the only one to suffer such trials? These were the feelings of my discontented heart.

But the voice of God broke through my lack of faith, healing my bitterness and my body. Greeting my fifth year of life after cancer, I cannot keep from testifying about the absolute love of God.

In Arima Baptist Mission I am treasurer and principal of our church school. In our area, I am chairman of Woman's Missionary Union, Fukuoka Baptist Association. On a national level, I serve on the executive committee, Baptist Women's Union, Japan Baptist Convention.

In what I call secular service, I am executive secretary of the Citizen Education Council of Fukuoka Prefecture, and executive secretary of the Committee for the Protection of Education, Fukuoka City.

My husband is employed by a life insurance company and is head deacon of our mission.

The passages of Scripture that undergird me through my trials are 1 Corinthians 10:13 and 2 Corinthians 12:9.

**Carolyn Weatherford:** Thank you both for sharing your testimonies and the Scripture passages that have meant so much to you. I have noted that in Japan you observe a week of prayer which is a time of studying, praying, and giving to Baptist work around the world. Your offering helps support missionaries in Brazil, as well as contributing to pioneer evangelism in Japan and in other parts of the world. Japan has had a share in spreading the gospel in Bangladesh, Malaysia, and India.

We will next meet one of the missionaries sent out by the Japan Baptist Convention. In 1955 Mr. and Mrs. Masaji Shirabe were appointed as missionaries to Okinawa. I would like for you to meet Kiyoko Shirabe [kih-yoh-koh shih-rah-beh.]

**Kiyoko Shirabe:** It is a great pleasure to be with you today. Some of you I first met when I attended Woman's Missionary Union Training School in Louisville, Kentucky. Others, perhaps, were born in 1939, the year I graduated.

I have many happy memories of the days when I was in school. I remember going home from an Illinois YWA houseparty with a girl from East St. Louis. That girl is now one of your missionaries to Japan, Helen (Mrs. Robert C.) Sherer.

I returned to Japan from your country and taught in a girls' school and in the Training School.

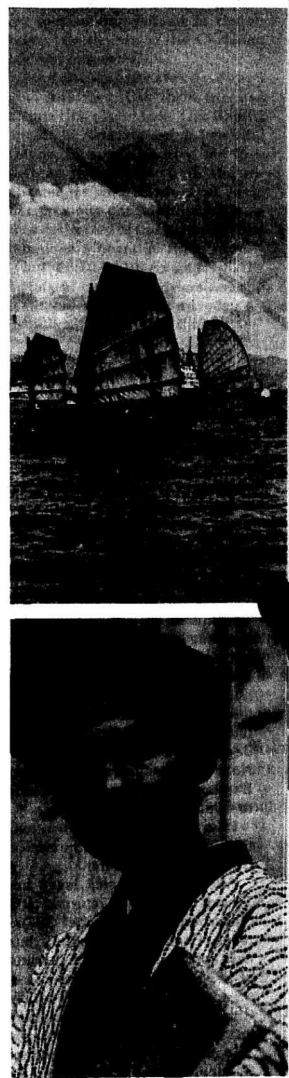
I married Mr. Shirabe in 1941. The difficult days of World War II began. My husband was inducted into the Japanese Army and was placed in charge of a prisoner of war camp in Nagasaki.

After the war my husband and I both became schoolteachers. In 1949 Mr. Shirabe was called to be pastor of Omura Baptist Church. Later he became pastor of Kumamoto Baptist Church. During these years we had three sons.

We have been missionaries in Okinawa now for 22 years. God has led and blessed as three churches and three missions have been established during our ministry to Okinawa.

**Carolyn Weatherford:** Our next guest is an author, teacher, and youth and music director at her church on the island of Taiwan. Lillian Lu is dressed in the traditional Chinese garment called in Mandarin the *Chipau*. Miss Lu is also an artist; her paintings are in the Chinese tradition and have been sold in Taiwan and in the United States. Here is Lillian Lu.

**Lillian Lu:** Thank you, my friends. I was born in Shanghai, China's largest city. My father was a businessman. I have two brothers and a sister. My family is not Christian. Since leaving Shanghai when the Communists took over, I have not been back. It has been about 15



years since I have heard from my family.

Through friends I met Inabelle Coleman, a Southern Baptist missionary. Miss Coleman was teaching English at Shanghai University. This university, where my uncle was also a professor, was sponsored jointly by Southern and American Baptists.

I became Miss Coleman's personal secretary. This gave me the opportunity to study at the university. Through Miss Coleman's guidance, I became a Christian.

When the mainland came under Communist control, I was unable to continue my education so I came to the United States. I graduated from Meredith College in North Carolina and from Southern Baptist Theological Seminary in Louisville, Kentucky. I began work on my master's degree at Peabody University in Nashville, Tennessee. In 1955 Grace Baptist Church of Taipei invited me to return to Taiwan.

I am youth and music director of the church. I also direct the church's Baptist Student Center.

After a year of sick leave from Taiwan University, I returned to the classroom in September 1976. I teach English composition, business correspondence, and literature of the Bible. The Bible course demands much preparation which I thoroughly enjoy. How ignorant I was to consider myself a pretty good student when I studied at Southern Seminary. Now I know the best way

to learn something is to teach it. Since most of my students have never been exposed to Christianity, not an iota can be taken for granted. Perhaps I should tell you that Taiwan National University is the ranking university of the Republic of China.

I feel that my most enjoyable and rewarding work is done through counseling with students. I try to help them face, understand, and solve their personal problems. My work with students has permitted me to be active in island-wide student activities and in Asian Baptist youth activities of the Baptist World Alliance. With groups of young people I attended the Baptist World Alliance Congresses in Hong Kong and Tokyo.

Since 1972 I have had recurring bouts with cancer. My Book, *The Cancer and I*, is an account of my experiences. It tells how God has dealt with me during these times of pain and sorrow. At last, though, I feel I have accepted cancer as my "thorn in the flesh."

Carolyn Weatherford: Because we are thrift tripping, our time is passing rapidly. It has been good to meet these radiant sisters. Each works in a country that belongs to the Asian Baptist Women's Union. The next conference of this Union is to be in Seoul, Korea in 1978. Already women are saving money and sharing dreams and plans with families.

Baptist women of Asia join other Baptist women around the world in the Baptist Women's Day of Prayer sponsored by the Women's Department of the Baptist World Alliance. It is November 7 this year.

Helping to prepare for the conference in Korea is our next guest, Hei Do Lee is executive secretary of the Korean Women's Missionary Union. I would like for you to now meet Mrs. Lee.

Hei Do Lee: Thank you, Carolyn. I am happy to be with you. Some of you I have become acquainted with during my year of study at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

I was born in North Korea and was the first of my family to believe in Jesus. With the Communist influence in the north, Christians were targets for persecution. If I attended church on Sunday, I was punished throughout the next day at school. Still I attended church regularly.

My father was imprisoned for organizing an anti-Communist resistance force. At that time he was not a Christian, but he made the decision to follow Christ during his imprisonment.



For our safety, my father, mother, brother, and I fled to the south. With the help of a Baptist pastor, my father began to work as an evangelist. I also wanted to devote my life to God's service so I began study at the Baptist seminary in Incheon. When my father became ill, I had to give up this study. Later I was able to graduate from Pusan University.

After my marriage we moved to Seoul (sou) where I served for six years as editor of our WMU magazine, *Holy Light*. As executive secretary of Korea Women's Missionary Union, I lead Korean Baptist

women in service and missions projects. I also assist in training programs.

I also serve as steering committee chairman for preparations for the Asian Baptist Women's Union Conference which Carolyn mentioned. Please pray for this conference to be held next May. Pray for the many Baptist women in Korea who are involved in preparations. Please pray for us as we try to finance the local expenses of this convention (about \$10,000 US). Please pray for our Korean WMU as we strive to reach out through our home missions program to the lost, and as we

## PLANNING THE MEETING

**STUDY AIM:** As a result of this study, women will be able (1) to name Asian women who represent their country actively in Baptist work and (2) to compare the roles of Southern Baptist women to the roles of these Asian women.

### PLAN 1

Before the meeting: Assign the parts of the various women in the study material to members. Ask members to dress in the tradition of the country they represent.

Make your room attractive with items of interest and pictures from Japan, Okinawa, Taiwan, and Korea.

Ask someone to be prepared to play "I Have Decided to Follow Jesus" (No. 191, *Baptist Hymnal*, 1975 edition). The tune is based on a folk song from India.

Make small globes to be used as described in Call to Prayer (below). During the meeting: While the women gather, ask the pianist to play "I Have Decided to Follow Jesus."

Introduce the program and Carolyn Weatherford. She will then introduce the other program guests as they speak.

### PLAN 2

Adapt: Plan 1 by asking one member to prepare the part of Caro-

lyn Weatherford. All other parts will be tape recorded and presented as Miss Weatherford reminisces about a trip she has just taken to Asia.

Supplement the material by having her tell more about each country she has visited. Encyclopedias will help. Various members may each be assigned a country and asked to gather information about that country.

### PLAN 3

Ask a woman from Japan, Korea, Okinawa, or Taiwan known by a member of your organization to come and share something about the role of women in her country.

### CALL TO PRAYER

Pass out small globes or picture representations of the globe. Attach to each the name of a missionary whose birthday is today (pp. 42-48). Read the words to the first stanza of "I Have Decided to Follow Jesus." Lead in prayer for missionaries named today.

### BECAUSE YOU STUDIED

If there are women in your community from Japan, Korea, Okinawa, or Taiwan make an effort to show friendship to them. Invite them to be your guests at a Baptist Women meeting.

Ask another Baptist Women

## BAPTIST WOMEN MEETING

try to lead our women to richer, fuller experiences in the Christian life and in service.

Carolyn Weatherford: Thank you, Mrs. Lee. Our thrill trip has been a rich experience. Our Baptist sisters in Asia are doing beautiful things. They are pouring out love just as the woman with the alabaster jar who lavished on Jesus her precious gift. Matthew tells us that Jesus said of this woman, "She has done a beautiful thing to me" (Matt. 26:10 RSV). As we recall the beauty of our Asian sisters and the testimonies we have heard today, let us go and do beautiful things.

member to be your prayer partner between now and May 1978. Each time you and your prayer partner meet, remember the Asian Baptist Women's Union and the conference they will hold in Korea in May 1978. You might plan to meet a few minutes before each Baptist Women meeting.

Do you know a Japanese family returning to Japan after living in the US? This may be a family to whom you have related through an international ministry of a mission action group. Helen Sherer, missionary in Japan, leads a Christian Ministry to Families program which attempts to reach families returning to Japan and build on foundations laid in the States. She asks Southern Baptists to send her the names and addresses (in Japan) of such families. Write to Mrs. Robert Sherer, 4-18 7-chome, Kamitsutsumi, Fuchai-ku, Kobe 651, Japan.

Southern Baptist missionaries who provided material for this study session are: Lucille Dawdy, Carl Hunkar, Louise (Mrs. William R.) Medling, Helen (Mrs. Robert C.) Sherer, Hazel Tunstead (Mrs. Leslie) Watson, Lucy Wagner, Lela (Mrs. Charles) Whaley.

# READALERT

18

What counts as missions reading if you are in an individual reading program?

Many things!

♦ **ROYAL SERVICE**,<sup>1</sup> for one. Some sections and articles may be your natural favorites, but don't neglect the material that may be less comfortable — but that stretches your mind and heart to understand more of the big world of missions.



♦ Other missions magazines also make great individual missions reading. Do you subscribe to *Contempo*<sup>2</sup> (the BYW — young adult — magazine), *Home Missions*,<sup>3</sup> and *The Commission*?<sup>4</sup> In this day of inflation, your precious dollars will go a long way in this kind of investment. (Why not share the cost with a friend who also wants to get the missions reading habit?)

♦ Books reviewed on Round Table group pages in **ROYAL SERVICE** each month appeal to almost any Baptist women, whether or not she's a member of a Round Table group. Investigate the Round Table Book Club, a subscription plan which brings you three books each quarter (see back cover). Other missions books are advertised and reviewed in your state Baptist paper and the missions periodicals mentioned above.

And don't forget the Foreign Mission Graded Series books (this fall

(try the Youth and Older Children's books as well as the Adult book). The Home Mission Graded Series book for Adults, *The Lesson and the Salt* by M. Wendell Belew, is already available. Check the missions shelf in your church media center for any Graded Series books you may have missed from former years.

♦ Explore the "line print" in study session planning helps and discover some excellent reading ideas.

♦ Browse through the Baptist Book Store Catalog 1977-78 or your Baptist Book Store item for good current missions books.

You'll find excitement and life-changing challenges in missions reading. Become a reader yourself and your enthusiasm will infect others in your church who should be involved in Missions Readathon. Talk with your Baptist Women or WMU director about this reading program.

<sup>1</sup>**ROYAL SERVICE** is published monthly by Women's Missionary Union, 600 North 28th Street, Birmingham, AL 35203. Price: \$4.00 per year, single copy 45¢. For subscription outside the US, add \$1.50 for postage and handling. One- and two-year subscriptions available. Alabama subscribers add necessary sales tax. Allow six weeks for renewal, new subscription.

<sup>2</sup>**Contempo** is published monthly by Women's Missionary Union, 600 North 28th Street, Birmingham, AL 35203. Price: \$4.00 per year, single copy 45¢; subscription outside the US, \$5.50. Subscriptions accepted for one or two years. Alabama subscribers add necessary sales tax. Allow six weeks for renewal, new subscription.

<sup>3</sup>**Home Missions** is published monthly (except a combined July-August issue) by the Home Missions Board. Subscriptions: One year — \$3.50; two years — \$4.00; three years — \$4.00. Club rate (10 or more) — \$2.25 each. Budget group subscriptions to churches (selected leaders or all families) — \$2.16 each. Single copy — 35¢ each. Renewals and new subscriptions should have a ZIP code number. Address correspondence to Circulation Department, Home Missions, 1350 Spring St., NW, Atlanta, GA 30301.

<sup>4</sup>**The Commission** is published monthly by the Foreign Mission Board. Subscription rates: \$3.50 a year, \$4.00 for two years, \$6.00 for three years. Additions to foreign countries \$4.00 a year. Student rate: \$2.25 a year, \$4.25 for two years, \$6.00 for three years. Budget plan (one subscription per church family): \$2.16 per subscription per year. Group plan (ten or more subscriptions): \$2.50 per subscription per year. Address all correspondence: The Commission, Box 6597, Richmond, VA 23220.

## WANDA BOTKIN PRAYER GROUP



## STANDING WITNESS TO A STANDING ARMY

Is motherhood ever comparable to soldierhood? Several reasonable comparisons could surely be made. One that readily comes to mind is that both are on duty 24 hours a day. Being able to identify with the constancy of being in the military, let's pray for servicemen throughout the world.

This month our praying will focus on servicemen of Korea and the Baptist witness being carried to the military forces there. Directing the Korean Military Evangelism Ministry is Rolla M. Bradley. With his wife, Genevieve, he has been under Foreign Mission Board appointment for 14 years in Korea. They live in Taejeon (tadge-ON) with their youngest daughter, Louise. Their older children, Sherry, Alyce, and Rolfe, Jr., all attend Hardin-Shummons University in Abilene, Texas.

Military service is compulsory in Korea. From the time they are 18 years of age all young men must serve a minimum of three years in military service. Exceptions to this are only sons and young men without at least a ninth-grade education, who may serve the three years in a home guard type of service.

Baptists opened their first servicemen's center in Korea in 1966. This ministry has been a field "white

unto harvest." Since the opening of that first center, more than four million Korean military men have been touched by the gospel presented through this ministry.

Korea is one of the few Asian countries that has chaplains in the armed forces. Yet there are not enough chaplains to meet all the needs. In many of the places that are difficult to reach cassette recorders are used. Trained assistants present these 30-minute tapes which give the good news of Jesus Christ. For example, on board Korean navy vessels every afternoon at 5:30 a tape is broadcast over the ship's public address system.

About 150 cassette recorders are in service. Rolla Bradley hopes the Korea Mission (organization of missionaries) will approve a request for

funds to purchase new players to replace those that are inoperative. The funds would come from the Lottie Moon Christmas Offering.

Major Jung Mo Chang was introduced to Jesus Christ through the evangelistic outreach of the military ministry over two years ago. At the time he made a profession of faith he expressed an interest in serving Christ in the preaching ministry. Later he traveled about 200 miles to be baptized. Now he must serve two more years before he can retire from



ROYAL SERVICE • NOVEMBER 1977

## PRAYER GROUP

his commission. At that time he plans to enter the Korean Baptist Seminary to prepare for the ministry.

A new development in the work among the Korean military is with women. Since last December Tillie Burgin has been holding Bible classes for army nurses at a base near Taejon. In January of this year when she used an evangelistic film in the hospital where these nurses work, 30 patients made decisions.

Five Baptist servicemen's centers are now operating. Money from the Little Moon Christmas Offering is used to buy newspapers, magazines, tea, and cookies for visitors. Although no salaries come from this offering, each center does have a Korean Baptist pastor who serves as

a counselor and evangelist.

And still the fields are white. At one recruit training base a new servicemen's center is being built to replace the present one which was built with \$10,000 from the 1966 Little Moon Christmas Offering. Besides the Army chaplains, only Baptists bear a witness at this recruit training base. There are always 30 to 50 thousand recruits at this base.

Only 10 percent of Korea's people are Christian. "How shall they believe in him of whom they have not heard?" (Rom. 10:14).

### Let Us Pray

1. Pray for Rolla and Genevieve Bradley and their four children.

2. Pray for the seven Baptist

chaplains who work with the Korean Military Evangelism Ministry.

3. Pray for Tillie Burgin and this new outreach to women in the Korean army.

4. Pray for Major Jung Mo Chang as he prepares for a preaching ministry.

5. Pray that the National Baptist Convention of Korea will raise \$15,000 to help build the new \$55,000 servicemen's center to replace the one which was built with \$10,000 from the 1966 Little Moon Christmas Offering. Thirty thousand dollars of the needed funds have already been provided through the 1976 Little Moon Christmas Offering.

6. Pray for servicemen throughout the world.

## PLANNING THE MEETING

### BEFORE THE MEETING

Provide paper and pencil for each group member.

Select a recording or ask a group member to play a well-known military song such as "The Caisson Song," and "Onward Christian Soldiers."

Prepare, or ask a group member to prepare, the content material.

On six cards list one of the prayer requests that appear above.

To emphasize the tape ministry in Korea, use a cassette recorder to present the Call to Prayer. First record soft music for the background. You may ask your church organist or pianist to play appropriate music. Next, begin your recording by saying, "As Samuel said to Israel, let us silently say to our brothers and sisters in Christ whose birthdays we remember today, 'I will pray for you unto the Lord'" (1 Sam. 7:5). Read the names of the missionaries on the prayer calendar (see pp. 42-48), pausing after each name to allow time for the group to remember the missionary in prayer.

### IN THE MEETING

Begin by playing the recording

of a military song. Ask group members to doodle on paper things that come to mind as they listen to the music. Then play "Onward Christian Soldiers." Again ask the group to doodle their thoughts. Let some then respond by sharing the contrast in their doodles.

If it is not possible to use this music to begin your group meeting, try a word association quiz. Ask the members of the group to write what comes to their minds when they hear the following words: military; witness; Christian. Ask them to share their responses.

Tell the group that today they will be praying for a ministry that is directed to people in military service in Korea. Introduce the member who is to present the content material.

Encourage members to use their pencils and paper to jot down names of people or places that would bring to mind prayer requests they would like to remember.

After the content material is presented, hand out the prayer request cards. Ask each woman who receives a card to read the request and lead in prayer for that request.

Using the cassette tape you have

prepared, lead in Call to Prayer. If you have not planned to use the cassette recording, lead in remembering those missionaries who have birthdays.

Close by singing "Onward Christian Soldiers."

### BECAUSE YOU PRAYED

1. Send a Christmas greeting to the Rolla Bradley family. Their address is: Rev. and Mrs. Rolla M. Bradley, O Jung Dong 201-5, Taejon, 300, Korea. Tell them of your continued prayer support for their ministry in Korea. Though they may not have time to answer, they will appreciate knowing of your prayers.

2. If there is a military base near your home, contact a base chaplain and ask if there are ways in which your group might be helpful.



*Peace Child* by Don Richardson (Regal Books \$3.95)\*

Fifteen years ago, Don and Carol Richardson went to live among the Sawi people of the former Netherlands New Guinea (in Southeast Asia). Taking their infant son, Stephen, they went to witness to these cannibalistic people who honored treachery. To illustrate the Sawi expression, "to fatten friendship for the slaughter," the book opens with the story of Yae, a tribesman. Could he establish peaceful relations with the Haeenam tribe and thus establish himself as a respected leader in his people's eyes? Or was he the one who was to be fattened with friendship?

The *Regions Beyond* Missionary Union sent the Richardsons to the Sawi people who reacted nervously to these neighbors.

First there was the necessity of learning Sawi terminology so that language study could begin. To introduce themselves, the missionaries would often distribute empty tin cans. These were prized possessions to these people who only had hollow bamboo to use as water containers.

Choosing a site to build a house, Don Richardson led in the construction. As tribesmen came to work for payment of steel axes or machetes, the natural antagonism and treachery of different villages began to mount.

After settling his wife and son in their newly built home, Don

Richardson's goal was to spend at least ten hours every day in exposure to the Sawi language. We can appreciate this difficulty by realizing that each verb in the Sawi language has 19 tenses in its indicative mood.

Don chose "Myao Kodon" as a name for God in Sawi which means "the greatest Spirit." As he became more proficient in the language, he would take his notes to the man-house, sit among the men, and tell them about "Myao Kodon." As he expanded on this story, he tried to tell them about the life of Jesus. He described the betrayal of Jesus by Judas Iscariot. The response to the story was enthusiastic — enthusiasm for the betrayal. Judas Iscariot had become a hero.

With such language difficulties and cultural differences, could the Word of God ever become meaningful to the Sawi? But God had already planned for his redemption to reach the Sawi people, for he has sent his perfect Peace Child.

*At the Foot of Dragon Hill* by Florence J. Murray, M.D. (Dutton \$7.95)\*\*

Florence J. Murray, daughter of a Presbyterian minister, was born in 1894. Because Presbyterians were not ready to accept women in the ministry, she decided as a young woman to study to become a doctor. When she informed the Mission Board of the Canadian Presbyterian Church that she wished to work in

medical missions, they asked her to consider a request from Dr. Kate MacMillan in Korea for a woman doctor to assist her. Dr. Murray was ready to do this because "I wanted to use my life where it would count most."

Dr. Murray had many lessons to learn. On her arrival in Korea, she was aghast when Dr. MacMillan turned away a dying man from the hospital. His family would fear that his spirit would haunt them if he were to die in the hospital so far from home. Other patients in the hospital also would be fearful of his spirit should he die, and they would leave the hospital. It was better to treat those who could be helped.

Next to parasite infestations, the most common sickness to be treated was stomach trouble. Dr. Murray attributed this to the large amounts of red pepper in the Korean diet.

Japan had annexed Korea in 1910, and Koreans longed for the return of their independence. Meeting the challenge of ministering under Japanese rule was this 27-year-old Canadian surgeon, a Christian.

Dr. Murray tells of her involvement in the Far East from 1921 until 1942 when she was exchanged by the Japanese for prisoners of war. Later she returned to Korea, giving another 22 years to medical missions. For her it was the challenge of using her life "where it would count most."

WANDA BOTKIN

## ROUND TABLE GROUP

# FACING THE CHALLENGE

## PLANNING THE MEETING

### STUDY SUGGESTIONS FOR PEACE CHILD

1. If most of your group have not read *Peace Child*, ask three women to review the three parts of the book: "World of the Sawi"; "When Worlds Meet"; and "A World Transformed."

The first woman should present the geographic setting of the book, pointing out the former Netherlands New Guinea on a map or globe. Ask her to show how the Sawi people idealized treachery. The woman reviewing part 2 should show some of the differences in cultures and the difficulties of language study. She may wish to ask the group to help her think of ways to overcome these difficulties in the presentation of the gospel. The woman sharing the third part of the book should give the message of the *Peace Child*. She could then show how these new Christians were called on to overcome lifelong hatreds and distrust.

2. If the group has read the book, divide into three groups. Assign one part of the book to each group. Ask them to write news items or headlines to present the highlights of their section. Close with the quotation found on page 284:

"You will encounter customs and beliefs which will baffle you, but which must be understood . . ."

"Our Lord is impatient to establish His kingdom of love in those dark places which are now the habitation of cruelty . . ."

"Who will go?"

### STUDY SUGGESTIONS FOR AT THE FOOT OF DRAGON HILL

1. Ask one woman to prepare a monologue which will highlight Dr. Murray's practice in Korea from 1921 to 1942. Weave in information about Korean culture and history. Point out instances of the spread of the gospel through medical missions.

2. If you prefer, use this same information as an interview. Two women can work together with one taking the part of the interviewer and the other being Dr. Murray.

3. Ask the women to face the

challenge of the Great Commission found in Matthew 28:19-20 while they ask themselves, Where will my life count most?

### CALL TO PRAYER

Share the following poem with your group. Then allow time to pray by name for the missionaries with birthdays (see pp. 42-48).

Here I am, Father  
You didn't send me  
Like some of your children  
Across the sea.

For these missionaries  
We are lifting our prayer,  
For Jesus' commandments  
With them we do share.

We ask you to bless them  
Wherever they are,  
As they carry your gospel  
Both near and far.

And let us be mindful  
That we too should tell.  
We pray and give offerings.  
Let us go as well.

## Book Forecast

### December

*Jonah* by Joni Eareckson (Zondervan \$2.95)\*

*An Open Book to the Christian Divorced* by Roger H. Crook (Broadman \$2.95)\*\*

*It Hurts So Bad, Lord!* by Andrew D. Lester (Broadman \$3.95)\*\*

### January

*The Single Parent* by Virginia Watts (Revell \$5.95)\*

*Woman Alone: Confident and Creative* by Sarah F. Anders (Broadman \$3.25)\*\*

### February

*'I Wish I Could Give My Son a Wild Raccoon'*, edited by Elliot Wigginton (Anchor Press \$4.95)\*

\*Members of Round Table Book Club get these books automatically. Also available through Baptist Book Stores.

\*\*Available through Baptist Book Stores.

## KNOW YOUR WRITER

Wanda Botkin introduces herself:

When my husband, Morris, accepted employment with a new firm in Ohio, our family took up its roots in Missouri and moved north this year. With our children, Len, Katie, and Matt, we are enjoying learning about this new area now our home.

When I sat down, found my type writer, and wrote an article that was published, I discovered I liked this thing called writing. I also enjoy reading, collecting antiques, bowling. Even more than these, I enjoy time spent with family and friends.



WMU  
WMU  
WMU



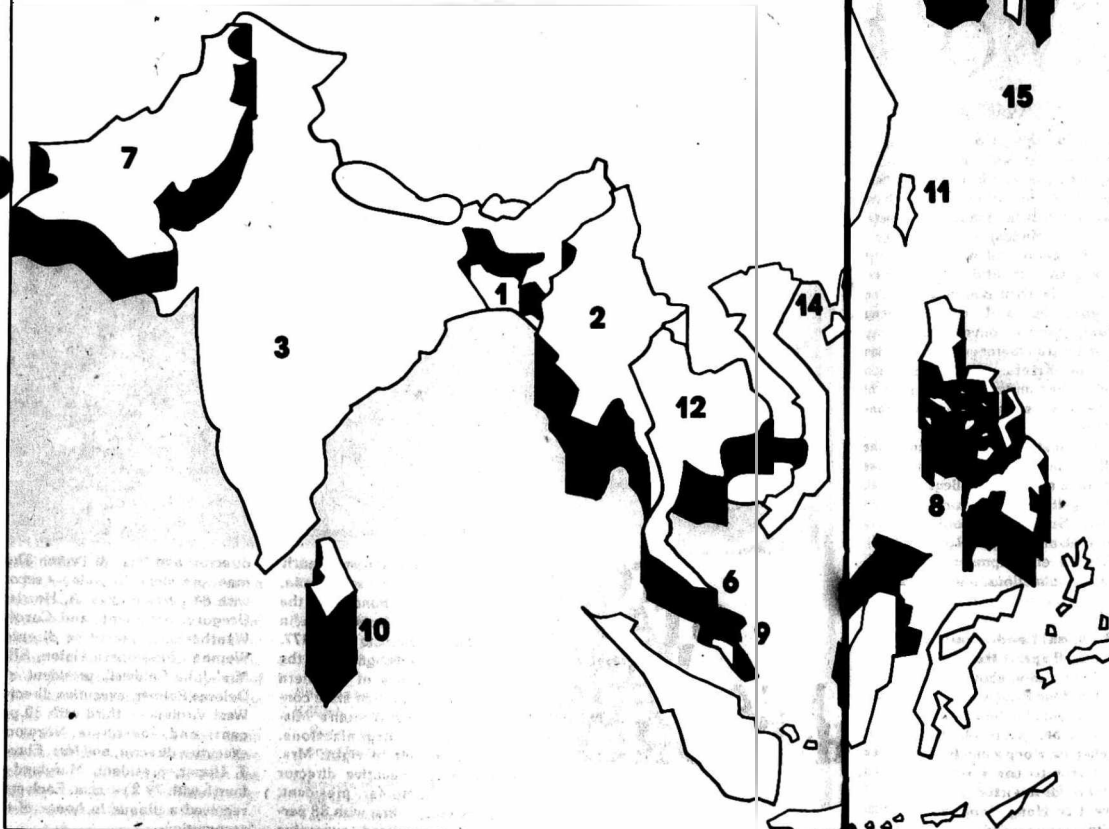
## TOP STATE WMU LEADERS HONORED

State WMU leaders from South Carolina, Virginia, West Virginia, and Maryland were honored at the Southern Baptist Convention in Kansas City, Missouri, in June 1977. These states were recognized for the highest percentages of Southern Baptist churches in their state conventions reporting Women's Missionary Union organizations. Pictured from left to right: Mrs. Douglas Hills, executive director and Mrs. D. C. Bomar, president, South Carolina — first with 88 percent; Kathryn Ballard, executive

director, and Mrs. W. Peyton Thurman, president, Virginia — second with 84 percent; Mrs. A. Harrison Gregory, president, and Carolyn Weatherford, executive director, Women's Missionary Union, SBC; Mrs. John Caldwell, president, and Delores Palmer, executive director, West Virginia — third with 80 percent; and Josephine Norwood, executive director, and Mrs. Elwood T. Ulmer, president, Maryland — fourth with 79.2 percent. Each state received a plaque in honor of the recognition.



# BAPTISTS IN ASIA



Asia is the fastest growing continent for Baptists outside of North America according to the 1977 statistical survey by the Baptist World Alliance. Baptist church membership in Asia made a gain of 81,922 this past year, 441,930 the past ten years.

The largest Baptist church membership figures for Asia are in these places: India, 810,327; Burma, 321,525; Republic of Korea, 90,713; Philippines, 78,949; Japan, 36,874. India is the country with the largest Baptist population anywhere in the world except the United States.

Further substantial increases are likely in Asia in the next few years according to Carl Tiller, BWA associate secretary in charge of study and research. He bases this forecast on the large numbers in the Baptist community of Asia — persons who are not church members but who attend Baptist churches, Sunday Schools, and other activities, and/or are under Baptist pastoral care. The ratio of this community figure to Baptist church membership is higher in Asia than in any other continent, Dr. Tiller said.

Figures in this survey encompass Baptist churches outside the orbit of the Alliance, as well as those affiliated to it through their autonomous Baptist conventions and unions. Of Asia's 11,529 Baptist churches, 8,900 are within the fellowship of the BWA and 2,629 are outside the BWA. The 15 Asian countries with Baptist witness have a total of 103 Baptist conventions, unions, or similar groupings. (Figures cited here of churches and members do not "match" those of the Foreign Mission Board of the Southern Baptist Convention because some Baptists overseas are not Southern Baptist-related.)

Interesting details of the current survey include the following:

- Baptists of Burma, where no missionaries are allowed, increased last year from 314,000 to over 321,000.

- The largest increase for any one body in Asia was for the Samevaram of Telugu Baptist churches in South India, where church membership went from 257,400 a year ago to 288,430 this year.

- The Korea Baptist Convention also showed a large increase — 170 additional churches and 21,700 more church members.

- Some of the conventions in Asia have both men and women pastors. The Bangladesh Baptist Sangha, for example, lists 94 men and 14 women among its pastors.

- The Bangladesh Baptist Union (a different body from the Sangha) reports that its people won 250 persons for Christ this past year, though its church membership is listed as only 1,400.

- Asian countries without a Baptist witness known to the Alliance are Afghanistan, Bhutan, the Peoples Republic of China, Democratic Kampuchea, the Peoples Republic of Korea, the Lao Peoples Democratic Republic, Mongolia, Vietnam, and the dependencies of Brunei, Christmas Island, and the Cocos (Keeling) Islands. Several of these countries had strong Baptist churches and missions before they came under Communist control.

For a condensed survey of Southern Baptist missions in the areas listed here as part of "Asia" see 1977

**Know Your Baptist Missions** (check your church media center or order one copy free from Foreign Mission Board Literature, Box 6597, Richmond, VA 23230)

No. keyed to map	Country	No. churches	No. members
1	Bangladesh	321	18,054
2	Burma	2,806	321,525
3	India	5,960	810,327
4	Japan	382	36,874
5	Korea Republic of	786	90,713
6	Malaysia	29	4,490
7	Philippines	12	78,949
8	Singapore	12	2,185
9	Sri Lanka	21	2,024
10	Taiwan	102	14,462
11	Thailand	102	11,829
12	Hong Kong	57	27,173
13	Macau	3	655
14	Ryukyu Islands	24	944

# THE BAPTIST WORLD OF HONG KONG

WANDA L. BOTKIN

Hong Kong. Just saying the name brings to mind various pictures. From movies or books we recall scenes of a beautiful harbor. We can almost hear the clamor of bargaining as we imagine the hustle and bustle of the trade center. We have read about shantytowns that completely cover steep hillsides and about multilevel government-built block homes for the refugees from mainland China. We are aware that this British colony (at least the larger part of its territory) is only on loan to Britain until 1997.

So many pictures combine with the mystique of the Orient to stir our curiosity about Baptists in Hong Kong. What is happening in the Baptist world of Hong Kong?

## Beginnings of Hong Kong Baptist Convention

Baptist work in the Hong Kong area dates back to 1836 when Henrietta Hall Shuck, sent out by the Triennial Convention, began work in Macao (mah-COW). In 1842 she began a ministry on Hong Kong Island. This was the year Hong Kong was legally ceded to the British. It was the end of the First Opium War with China.

The churches in China were enduring great suffering. A great number of their members fled to Hong Kong and Kowloon. At that time there were three Baptist churches and three missions in the area.

As the years passed, members of the Coine Road Baptist Church felt that Baptists should have an association in Hong Kong to enable the members of the churches to have fellowship, to increase their strength, and to further the preaching of the gospel.

Hong Kong Baptist Association (now Convention) had its beginnings on March 27, 1938, when 43 messengers met at Coine Road Baptist Church and adopted its constitution. They organized a publications board and began printing a monthly bulletin. This was continued until the Japanese conquest of the island at Christmas 1941. The work was revived shortly after British forces regained control of Hong Kong in 1945.

At the end of World War II, as Hong Kong recovered from the ravages of four years of occupation, there were six Baptist churches and a few missions with a total membership of 3,684.

Up until this time there were still no Southern Baptist missionaries stationed in Hong Kong. The John L. Galloways were in Macao and due for retirement in 1948. The last missionaries appointed to mainland China were meeting missionaries going the opposite direction: the work in the northern and interior provinces was already closing up as the Communists came to power.

## The Convention Today

The 1970 census listed 4 million people in Hong Kong. Ninety-eight percent of these people are Chinese. Of the Chinese, the majority are Cantonese-speaking; but there are

large groups of Swatow-speaking people as well as Mandarin-speaking people from the northern provinces of China. Baptists have work in four languages: Cantonese, Swatow, Mandarin, and English.

The caliber of national Baptist leadership is high. Missionaries, elected by their churches, serve on committees and boards of Hong Kong Baptist Convention, but they are not staff members at convention headquarters. The convention flourishes under the leadership of executive secretary Chuang Yan-Kwong.

Convention work falls under the direction of various boards. These include seminary, college, medical, evangelism, women's, church training, Sunday School, primary school, middle school (high school), Baptist encampment, social welfare, publications, and scholarship.

## National Leaders and the Hong Kong Baptist Hospital

Information about Baptist Hospital in Hong Kong shows the strength of national leaders.

In 1956, as a result of concern for refugees, Hong Kong Baptists sent a request to the Foreign Mission Board for a doctor. Samuel Rankin went to Hong Kong, and a small clinic was opened.



Later a committee comprised of Chinese leaders and missionaries was formed to guide future development of the medical ministry. With help from the Foreign Mission Board in finances and personnel, Baptist Hospital became a reality.

At its beginning the administrator, director of nursing services, and most of the medical staff were missionaries. The hospital was (and still is) governed by a medical board of the Hong Kong Baptist Convention. The board, all members of Baptist churches, are elected each year by messengers to the annual meeting of the Convention.

Over the years, since the opening of the hospital, Chinese Christians have gradually taken over more and more of the hospital's administrative and financial responsibilities. At present, the hospital is self-

supporting and receives no support from the Foreign Mission Board. All of the administrative personnel are Chinese, as are the heads of departments and most of the medical staff.

The present administrator of the hospital is Lam Shu-Kel, a Baptist doctor who is an active member of the largest Chinese Baptist church in Hong Kong. He comes from an active Christian family. His father was a Baptist preacher. His brother was president of Hong Kong Baptist College until his death a few years ago.

Dr. Lam earns his living in his private practice and contributes his services to Baptist Hospital without salary.

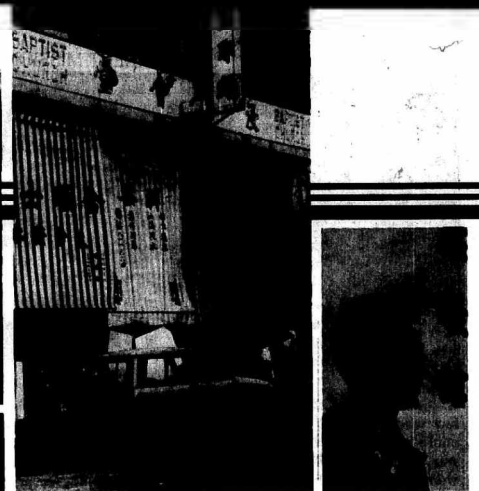
The story of a young woman refugee symbolizes the hospital's ministry from its earliest days. Ling Ling

Kuo's family came to Hong Kong when the Communists overran their city. Peking. Ling Ling became ill with nephritis. Ling Ling was a believer, and during the two years of her illness the Lord worked in her family in a wonderful way. Her father, a chain smoker, believed in the Lord and was baptized. He gave up smoking. Ling Ling's mother came back to a close walk with the Lord. Her older sister and two teenage brothers believed and were baptized.

Three times Ling Ling was hospitalized in a Hong Kong Catholic hospital. Many times she asked, "I am not a Catholic. Why must I be in a Catholic hospital?" Always she was told there was no other private hospital convenient for them.

The family decided to take her home when the doctors told them she could not be expected to live very long. She was reasonably comfortable for several months. These days were rich in fellowship for the family.

Then the critical time of Ling Ling's illness came. The family knew they must take her back to the hospital. But Ling Ling was unwilling to return to the Catholic hospital. Baptist Hospital had been open only a



## CURRENT MISSIONS GROUP



few weeks. It was suggested she could be admitted there. Ling Ling was happy to go. She only had 12 short hours in the hospital, but the hospital chaplain was there to bring comfort and assurance to her.

Many people have found healing at Baptist Hospital. Many have become Christians as a result of their hospitalization. Many, like Ling Ling, have found comfort when healing was not possible.

### National Leaders in Churches

These bare facts about Hong Kong Baptist churches tell the story of strong national leadership: 38 self-supporting churches, 22 mission points, 46 national pastors. No missionary is pastor of a Chinese-speaking church, and only two English-speaking churches have missionary pastors. The strength of the churches comes from the people, for they are the church. The church is people like the young man of Resettlement Block 14.

In 1972 Chaotwan Baptist Chapel was begun in a 22-story residential

block. In the chapel's second year, one of the young men opened his home, a 10 by 12 room in Resettlement Block 14, for preaching services. The church brought 20 folding chairs and a portable electronic organ. The young man swapped his bed for another that could be folded up and moved out into the hallway. Before the year was over, more chairs were being set up in the hallway.

### National Leaders in the Schools

In Hong Kong the Convention has five elementary schools, five kindergartens, three secondary schools, one college, and one seminary. These are staffed by 760 national teachers and 25 missionary teachers.

In 1949, Helen Huen (hoon) became principal of Pool To (p'wee DOE) Girls' Middle School in Hong Kong. In 1952, the Hong Kong government gave the school 74,300 square feet of land. Miss Huen led in

the hard work to raise funds for the school. She was deacon of Kowloon City Baptist Church.

Interested in social work, she headed the women and children's section of the Kowloon City Neighborhood Welfare Association. She taught dressmaking there.

She retired as school principal in 1965 at the age of 70.

In 1968 she was awarded a Member of the British Empire medal from Queen Elizabeth II; it was presented by the Governor of Hong Kong, Sir David Trench.

In 1975 Miss Huen attended a meeting of the 12th International Old People's Festival. She was chosen to be one of the 13 Model Old People of Hong Kong.

In the summer of 1976 Miss Huen wrote, "By now I have been retired for about 11 years, but I am still strong and healthy enough to go around and attend meetings everywhere."

Miss Huen, the young man living in Resettlement Block 14, and Dr. Lam are all members of churches in the Hong Kong Baptist Convention. All contribute to its strength.

The Hong Kong Baptist Convention has taken seriously the commands of Jesus. These Baptists have seen the results of Christ-directed service just as fishermen did long ago when they heard Jesus say, "Cast the net on the right side of the ship, and ye shall find" (John 21:6).

presented, ask the group to list some things that come to mind that show the strength of national leadership in the Hong Kong Baptist Convention.

Close with the challenge of Christ-directed service presented in John 21:6.

Call to Prayer: As members contemplate the words of Jesus in John 21:6, ask them to observe a time of silent prayer. Ask them first to praise God for all that he has allowed to touch their lives that day. Thank God for forgiveness of sin. Ask God to bless Hong Kong Baptists as they yield to his direction. Ask for greater understanding of Baptists in other parts of the world, and the growth that comes from understanding. Read the names of missionaries on the prayer calendar (pp. 42-48) and close by lifting their names in prayer.

### PLAN 2

Before the meeting do these things: Secure from travel magazines and brochures colorful pictures of Hong Kong. Check your library for books that will help you understand this colony and its people. Volume 13 of the *Peoples of the Earth* series published in 1973 by The Denbury Press may be helpful.

Order the map, Southern Baptist Missions in East Asia, free from Foreign Mission Board Literature, P.O. Box 6597, Richmond, VA 23230. Display this with the pictures of Hong Kong in your meeting room.

Prepare copies of the following grid puzzle.

BOCBCHOLARSHIFKS  
AWPRIMARYSCHOLO  
PAGNINIARTHCRUHC  
TLFPRISCHOUYLOHI  
IMPUBLICATIONSRA  
STCBUCHUOODSELL  
TTOEVANGMHEAMOIW  
EKLSEVRRCMAHSINE  
NALOOMCSELDIMOL  
CTELEQYLSMEILEEF  
AMGZJAEUVIWSEDA  
MOENDSMNPUCGIPR  
PRNNFIZQUIMINCAE  
MAUCNSNEMOWOABM  
ESGACANITELWVLHE  
NORGEDCLETXVEIUG  
TYVHONGKONGMEDRH

(Answers to grid puzzle, page 52.)

Ask your pastor for his latest copy of the Southern Baptist Convention Annual. Display this open to pages that refer to statistics of the Hong Kong Baptist Convention.

Ask three members to prepare to present the study material on Baptist Hospital, churches, and schools.

During the meeting: Introduce the topic with the opening paragraph of the study material.

Pass out pencils and copies of the grid puzzle. Ask group members to find in the puzzle the various boards that carry out the work of the Hong Kong Baptist Convention. These are seminary, medical, evangelism, women's, church training, Sunday School, primary school, middle school, Baptist encampment, social welfare, publications, and scholarship. (You may wish to list these on a chart to place in front of the group.)

Introduce group members who will present the study material about Baptist Hospital, churches, and schools of the Hong Kong Baptist Convention.

Give the challenge of Christ-directed service by reading John 21:6.

Observe Call to Prayer (see Plan 1).

### PLAN 3

During the meeting: Pass out the following numbered questions. Ask members to review the material that pertains to their question and then be prepared to read the questions in order and lead discussion for their particular question.

1. What does the beginning of the Hong Kong Baptist Convention tell us about strong national leadership?

2. Does the fact that Baptists have work in four languages tell us anything about the people of Hong Kong as a whole or about the Hong Kong Baptist Convention?

3. Do Dr. Lam, the young man of Resettlement Block 14, and Miss Huen show any similar personal traits?

4. Can statistics tell something about a group of people? What do the statistics in this material show?

5. How are the boards of the Hong Kong Baptist Convention chosen? Does this contribute to their strength?

Close with the challenge of Christ-directed service presented in John 21:6.

Observe Call to Prayer.

### BECAUSE YOU STUDIED

Find out more about your own state convention. Visit or write your state Baptist headquarters building and find out about the various departments that carry on Baptist work in your state.

Southern Baptist missionaries and Foreign Mission Board personnel who contributed to this study material are: James W. Carr, Elaine Haeckel, Cornelia Lovell, Agnes (Mrs. Carter) Morgan, Janis Short, and Fay Taylor.

## PLANNING THE MEETING

**AIM FOR STUDY:** As a result of this study, group members will be able to list characteristics of Hong Kong Baptists, which will lead to an understanding of the strength of national leadership.

### PLAN 1

Before the meeting, do these things: Decide who should present the different portions of the study. Ask group members to prepare to present their assigned portion.

During the meeting: Introduce the topic with the opening paragraph of the study material. Announce the group members who will present part of the study.

When the study material has been

# MISSION ACTION GROUP

## MINISTERING TO PERSONS IN CRISIS: THE WIDOWED

"But, why are you ministering when I call your name?" I was speaking to a young probationer. "Isn't your name David?"

"Yes, sir, yes. But most folks call me Sam. I'm a troublemaker."

"But, look at me. I have something important to tell you that will help change your life." Her shifting, suspicious eyes met my determined ones.

"You are David! You are David!" The importance of identity! Baptist women, do you know your name? The Lord does.

### Involved with the Scriptures

A Christian does not try to minister without first pondering the Scriptures. God's Word answers the question, Who am I?

"And the Lord . . . called as at other times. Samuel, Samuel!"

"God called unto him out of the midst of the bush and said, Samuel, Samuel!"

"Mary!" Jesus said.

"Simon, son of John, do you love me?"

"Paul, Paul, why are you persecuting me?"

These people were confused, uncertain, bewildered, frightened, frustrated—before God called their names.

The same people find leadership ability, inner stamina, confidence, mobility after the Lord authenti-

calized their personhood by calling their names. When I hear the Lord call my name, I know I'm forgiven, I'm accepted, I'm not alone, I'm loved. I know my real identity.

Isn't it good that Samuel did not have to be like Moses? That Paul did not have to be like Peter? The real me is the only self I can give to God! (For additional Bible study, see the personal preparation section of your Mission Action Group Guide.)

### Involved with Self

(For individual study and for sharing with the group)

In ministering we seek to help others find their identity. Therefore, it is imperative I know who I am and feel comfortable with that knowledge at the present moment.

My real self is what I think, judge, feel, value, honor, esteem, love, hate, fear, desire, hope for, believe in, am committed to. I am in a constant, dynamic process of growing, developing, changing—becoming a person. Tomorrow's answer to who am I? may not be the same as today's. We should make daily discoveries about ourselves.

Write a quiz to add your discovery. Complete each sentence with the word that best describes you.

1. I do my best work in the \_\_\_\_\_ morning, \_\_\_\_\_ evening.
2. I am most comfortable \_\_\_\_\_ indoors, \_\_\_\_\_ outdoors.

3. I am usually in the position of \_\_\_\_\_.
4. I prefer to handle disagreements \_\_\_\_\_ right away, \_\_\_\_\_ later.
5. I think of myself as a \_\_\_\_\_ giver, \_\_\_\_\_ receiver.
6. I store my personal feelings \_\_\_\_\_ neatly, \_\_\_\_\_ with unstructured creativity.
7. In new situations I depend on \_\_\_\_\_ logic, \_\_\_\_\_ intuition.
8. If I have a choice, I prefer to be \_\_\_\_\_ by myself, \_\_\_\_\_ in a group.
9. It gives me great enjoyment to be able to \_\_\_\_\_ save, \_\_\_\_\_ spend.
10. I prefer to resolve a difficult relationship by \_\_\_\_\_ letter, \_\_\_\_\_ telephone.
11. In keeping appointments I am usually \_\_\_\_\_ punctual, \_\_\_\_\_ casual.

### Involved with the Group

(To the mission action group leader)

As an icebreaker ask each woman to find someone with opposite characteristics and discuss their differences. Then say: Even though each woman is unique, we have a common goal—to find and follow God's purpose for our lives. The Lord will use the many interests and abilities of our group to minister to needs in our town.

Prayer time: In entrance prayers, let each member thank God for the qualities that make her unique; thank God for her partner who may have opposite characteristics; thank God for using each in this group in his ministry; pray that missionaries on the calendar of prayer will discipline their time to include daily discovery of who am I?

Display the two quotations and lead in a discussion of their meaning:

"I can help you to accept and open yourself mostly by accepting and revealing myself to you."

"I can only know that much of myself which I have had the courage to confide to you."

Ministry involves communicating a part of myself to another person. In fact, the relationship will only be as

good as its communication. We need to practice the art of communicating to make sure that our outer self truthfully reflects our inner self. John Powell, author of *Why Am I Afraid to Tell You Who I Am?* (Argus Communications, \$2.25, available through Baptist Book Stores), describes five levels of communication on which we relate to one another. We will begin the discussion with level 5, which represents the least willingness to share ourselves.

LEVEL 5: Cliche conversation. We do not expect a detailed answer to "How are you?" We expect, "Just fine." This is superficial non-communication.

LEVEL 4: Reporting the facts about others. We tell only what someone else said with no personal explanation.

LEVEL 3: My ideas and judgments. We carefully share a few cherished ideas. If we feel our idea is rejected, we will change the subject or reward the comments to please the listener.

LEVEL 2: My feelings. Many people may share the same ideas and judgments, but the feelings that underlie the ideas are unique. For example, three neighbors may think Sue is intelligent. The judgment is: Sue is intelligent. But notice the possible feelings underlying the judgment: "—and I am jealous"; "—and I feel frustrated"; "—and I feel proud to be your friend."

To help communicate feelings, keep in mind four ideas:

1. Humans are complex. To imply a judgment of another person's intention or motivation reveals immaturity on the part of the judge.
2. Emotions are not good or bad. Anger, jealousy, sexual desires, fears do not make a good or bad person. How we act on the feelings determines the morality. When a feeling arises that makes us feel shame or guilt, we often repress it. We need to learn to face "I am angry" or "I am afraid" in ministering we will meet people who express various emotions. If the response to anger is, "You should not be angry."

Anger is bad," we only add to the confusion.

3. Feelings must be integrated with intellect and will. Recognizing and accepting our emotions does not mean we always act on them. A mature person decides whether to act on an emotion and then carries out the decision.

4. Emotions must be reported. We will either speak out or act out our feelings. Unreported feelings are like steam building in a pressure cooker. One day they explode. Many people in crisis situations need an outlet to report their emotions. You may be the person they need. But unless you learn to accept and express your feelings you will lack confidence to accept the feelings of someone else. The best icebreaker for a relationship is to say, "I have experienced a similar feeling. Let me share it with you."

Betty is a volunteer with the juvenile court. When her son was arrested for drug abuse, she considered resigning as a volunteer. Soul-searching months passed and the family's faith in the Lord matured. Betty was able to face and cope with the problem. Today when a despairing mother calls, "But you don't know what it's like for the police to knock on your door and ask for your son," Betty says, "Let me tell you about the night . . ."

Suppose a friend shares a marriage problem caused by jealousy. Which two of these four alternatives would be beneficial? (a) Christians ought not to be jealous. (b) Shame on you for thinking such a thing. You are just in a bad mood. (c) Even though I have had difficulty with other emotions, jealousy has never bothered me. However, I understand that it can be a problem. I am willing to listen. (d) There was a time when I felt jealousy. Let me share how I coped with the problem.

LEVEL 1: Peak communication. Occasionally two people have complete communion and empathy. My grief or joy is duplicated in the life of another. This cannot be a permanent experience, but for a moment I

feel oneness with someone.

For additional study use pages 22-28 in *Persons, Not Things: Principles of Mission Action*.<sup>22</sup> It detailed, allow time for the group to discuss the ideas in "Involved with Others," below.

### Involved with Others: Coping with the Problems of the Widowed

When you are no longer Sam's wife, or Sue's husband, who are you? THEOS (They Help Each Other Spiritually) is a national organization of widowed men and women who help each other find their new identity. Check your telephone and community services directories, or Lutheran churches, to find a local THEOS chapter. Ask a representative to speak to your group. As an ongoing activity, you may want to relate to a THEOS or similar organization in your church or community. Bea Decker, founder of THEOS, invites people to write her for information on how to begin an organization to help the widowed. Her address is: Mrs. Beatrice Decker, THEOS Foundation, 11609 Frankstown Road, Pittsburgh, PA 15234.

Mrs. Decker is author of *After the Flowers Have Gone* (Zondervan, \$4.95, through Baptist Book Stores). I would recommend it for group study.

The book contains personal experiences of how the widowed deal with many problems: money management; sexual adjustment; remarriage; his, her, our children.

"Graciousness is recognizing another's needs before they are pointed out." Graciousness should characterize our approach to ministering to the widowed. *After the Flowers Have Gone* elaborates on the following suggestions for helping a widowed person:

1. Help the widowed person understand the grief process. Expressing grief as soon as possible reduces later disturbances. Knowledge of the process could guide to a more successful adjustment. Even

## MISSION ACTION GROUP

though we associate grief with death, it accompanies any loss. The stages are:

**Shock** buffers against the magnitude of the loss. Emotional release gives vent to feelings.

**Utter depression** makes a person feel there is no help.

**Physical symptoms** of distress may follow when a person cannot face the loss.

**Panic** comes when a person concentrates on nothing except the loss. Severe emotional problems or unusual behavior, which under other circumstances would be abnormal, are normal in a grief experience.

**Guilt** makes a griever feel responsible for the loss.

**Hostility** follows when the griever comes out of depression, asking, "Why did this happen?"

**Inability to return to usual activities.** Grief deprives one of initiative. To exist takes effort. So friends need to take the initiative for as long as needed.

**Overcoming grief.** Through support and encouragement emotional balance returns.

**Readjustment to reality.** A person is never the same as before. A consoling thought is that love shared between two people is not lost, but transformed. Death cannot separate that part of the deceased that is within you. This knowledge boosts the incentive to direct emotions outward into other relationships.

**Professional counseling** is advised for anyone who has unusual difficulty progressing through the stages.

2. Help the widowed person know there is life after death. Be acquainted with the appropriate Scripture passages.

3. Help the widowed person readjust to society by: babysitting for her to shop; inviting her to join your family for church and community meetings; preparing a hot dish or dessert for a widowed father; taking

his daughters shopping or her sons to a sports event.

4. Reassure the widowed person that the phenomenon of experiencing the presence of the deceased loved one is not unnatural. Mrs. Decker explains that the "heavy drapery we place between this life and the next might be only a sheer, misty veil viewed from the other side."

5. Support the solo parent. A father may be able to cope with the discipline but unable to express the affection that the children received from their mother. A mother's problem may be the reverse.

6. Help the widowed person overcome loneliness. Loneliness can become a way of life which leads to self-pity. There are three ways to escape loneliness: (a) Accept it as a challenge to find creative ways to express yourself. One woman dreaded 4:00 — the time she had prepared her late husband's meal. One day at this time, she made his favorite dessert and carried it to a shut-in. Four o'clock became an hour to anticipate as she baked, vied, and shared. (b) Find faith in God's purposes. His plan for each of us is a part of a larger plan that is designed for everyone. Grief centers attention on self — so surrender self to God as sovereign of life. (c) Thank God. Thankfulness while recovering from grief is difficult; but the widowed can be grateful for having been married, for having experienced love, home, family, memories. Thankfulness releases energy and channels it into worthwhile pursuits.

7. Encourage the widowed person to develop hobbies and become involved in people-oriented activities.

Today spend some time with yourself and discover another dimension in the continuing quest of who am I? Today the Lord may need you, his stable child, to step beside a sad child and be the friend who guides her through a crisis and into a new identity.

Knowing who I am gives me the confidence to step beside someone and say, "Though I am different from you, we were both involved with one another."

\*Bible verses from The Living Bible — John 20:16; John 21:15; Acts 9:4 — are used by permission of Tyndale House Publishers, Copyright 1971.

\*\*See order form on p. 48

Mission Action Group Guides: The Aged, Alcohol and Drug Abusers, Child Care, Combating Moral Problems, Disaster Relief, Handicapped, Internationals, Juvenile Rehabilitation, Language Groups, Military, Newcomers, Prison Rehabilitation, Rest Areas, The Sick.

Answers to puzzle on page 29

BOCSCHOLARSHIPKS  
AWPRIMARYSCHOOL  
PAGNINIARTHCURNC  
TLPPRISCHOUYLOH  
IMPLICATIONSRA  
STCHUCHUOODSELL  
TTOEVANGHEAMOIW  
EKLSEVRCHMAHSINE  
NALOOHCSELDIMOL  
CTELEQYLSMEILEEF  
AMGZJAEUVIWSEDA  
MOENDSMNPUCGIPR  
PRNNFIZQUIMINCAE  
MAUCNSNEMOWOAAAB  
ESGACANITELWVLHE  
NORGEDCLETXVEIUG  
TYHONGKONGMEDON

**SAVE FOR MISSIONS ALL YEAR**  
LOUISE SCOTT

Each Christmas shopping season when friends complain of crowds and the rush of gift buying, I smile and smugly say, "I do my Christmas shopping all year. I don't have to get in those crowds and dash about at the last minute."

Throughout the year, as I travel or browse, I buy gifts that seem just right for the people on my Christmas shopping list. With a twinkle in eye or voice, I write or call and say, "I bought you a Christmas gift today." What fun we have knowing in spring or summer that plans are already being made for that special time of year.

During 1976 it occurred to me I could also plan all year for my contribution to the Little Moon Christmas Offering. Previously, I gave God access only to my November and December budgets. Now, I decided I would open my budget to him each month of the year.

When payday comes twice a month, the first thing I do is deduct that month's gift to LMCO (Little Moon Christmas Offering). In the record portion of my checkbook where I'd normally

list a check number, I write "LMCO and deduct the amount I'm giving that two weeks. I do not write a check at this time. I merely deduct the amount and "save" it in my checking account.

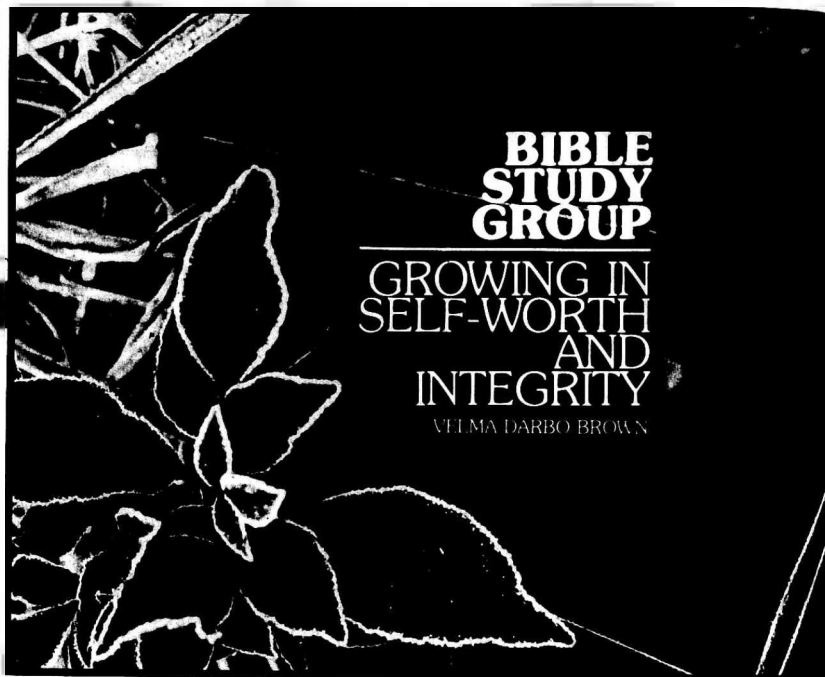
When the Week of Prayer for Foreign Missions rolls around, I look back through my check record and add up those deductions for LMCO. I can spot them easily because I used a different color ink. After totaling them, I add them back to my balance like a deposit. Then I write one check to the Little Moon Christmas Offering.

For years I've enjoyed telling a friend in April that I have already bought her a Christmas gift. Now I experience all year the joy of giving to the Little Moon Christmas Offering.

This year I am making regular deductions for AA (Annie Armstrong Easter Offering) and SM (state missions), too. It's a fun and practical way to give to missions all year!

Miss Scott is director of Women's Missionary Union for the Southern Baptist General Convention of California.





## BIBLE STUDY GROUP

### GROWING IN SELF-WORTH AND INTEGRITY

VELMA DARBO BROWN

For the next three months we shall be thinking about the basic elements of Christian growth. These will be qualities that contribute to growth: self-worth and integrity, faith and wisdom, power and perseverance.

We are not considering the means of spiritual growth in this series. These means — Bible study, prayer, and Christian fellowship — are familiar. Remember, as you study this series, that the means of spiritual growth are available to you. As you apply them to the areas of growth, you will find yourself strengthened inwardly and growing in Christlikeness.

As you think of self-worth, you may be saying, "Why is this one of the qualities basic to Christian

growth? I would think that self-denial would be more important."

I got my best insight into what self-worth means in a study of John 13:1-5. I had read this passage many times. The thing that always stood out was Jesus' act of humility. But this time a different portion suddenly hit me in the face: "Jesus knowing . . . that he came from God, and went to God . . ." In a flash these words put a new meaning into Jesus' washing the disciples' feet. When he took the part of a servant, he was not forgetting who he was! In fact, the very security of that knowledge made it easier for him to do the distasteful but necessary job of washing the dust from the feet of the company.

This, then, is what self-worth in-

volves. It means realizing our worth and importance in the sight of God. It is a clear recognition of who we are: persons made in the image of God and redeemed by the death of his Son.

Integrity becomes a natural outgrowth of this kind of self-awareness. Much is said by psychologists about the "integration" of personality. They mean the wholeness of the person. She is conscious of all the parts of herself, and all these parts are working in harmony for the good of the whole.

Integrity and integration are both related to a Latin word *integer*, meaning whole or entire. The person who knows herself to be God's child will not allow parts of herself to be hidden from her awareness. She

will want to bring all these parts into consciousness and to be sure that they are being used in the service of God.

Integrity grows naturally from integration of life. A person with integrity acts toward others out of her own wholeness. She does not behave one way to some persons and another way to others. She does not lie or cheat. She does not satisfy one part of her being at the expense of the whole — such as indulgence in food or drink at the expense of her body.

So persons with self-worth and integrity have basic equipment for spiritual growth. Look at some Scripture passages that expand on these qualities.

#### The True Humanity (Galatians 3:26-28)

Differences among persons are so much a part of our human existence that they seem natural. In every age and every culture differences exist. There seems to be something in human nature that insists on a "pecking order," a system of higher and lower. Human beings seem to look for ways to put one another down.

In the first century devout Jewish men prayed a prayer of thankfulness for their "differences." Each morning they would pray: "God, I thank thee that thou hast not made me a Gentile, a slave, or a woman."

Paul came from a devout Jewish household. Quite probably he had heard this prayer and even prayed it himself. It may have been in his mind when he wrote Galatians 3:28. He was declaring that the differences so cherished among persons on an earthly plane had no validity in the kingdom of God.

Paul first stated a favorite theme: "Children of God . . . in Christ Jesus" (Gal. 3:26; also in Romans 8:1,9-10,14). Those who are all in one family do not emphasize their differences. They consider mainly the ties that bind them together.

In Galatians 3:28 Paul made his great "emancipation proclama-

tion." He stated firmly that all the differences set up by men had no effect in the kingdom of God. Here there is no longer Jew or Gentile (differences based on religious background), slave or free (economic and social differences). Even the natural biological differences between male and female are no longer important.

In the Greek the word for "nor" separates the first two pairs. But

**We do not have to look at each other to measure our worth as persons. Our dignity comes from our standing before God. Integrity means treating persons with respect.**

Paul wrote, "There is neither male nor female." He recognized the basic differences that exist between the sexes, but in the family of God these are transcended. Those who criticize Paul for being "anti" women might well ponder this verse.

Why are these differences not important in the family of God? Because we "are all one in Christ Jesus." Several years ago someone coined the phrase "the new humanity" for Christians. It might be even more accurate to speak of "the true humanity." This is what God intended from the beginning. He desired all humanity, made in his image, to grow bearing that image.

I am glad that Paul included the very real differences of gender with the artificial differences of social and economic status. Those who are one in Christ Jesus rise above even the most basic biological differences. So other accidents of birth, such as variations in mental and physical ability, are of no account in the kingdom of God. It is true, as one

preacher said, that "the ground is level at the foot of the cross."

What does this passage mean for self-worth? We do not have to look at each other in order to measure our worth as persons. Our dignity comes from our standing before God. If we are "all one in Christ Jesus," we all have equal worth before God.

This sense of worth makes it both possible and necessary to treat all other persons as equal in importance. We cannot discount another person's humanity just because she is not like us in some respect. Integrity means treating all persons with respect, with the consideration that we would want for ourselves.

#### The Children of God (1 John 3:1-3)

In this beautiful passage John repeated the emphasis so often made by Paul — that we are the children of God. But he added some special touches of his own. For one thing, he used a different word for "children." Paul almost always used the Greek word for "sons." This word referred to the legal status of a child who was also an heir. But John used the word for "one born" — the child of one's body.

One clause is missing from the first verse in the King James Version which should be included: "And so we are." John was making it plain that we do not just have the name of children of God; we are his children.

And John rhapsodized over the love bestowed on us by the Father. Phillips catches the spirit of John's words: "Consider the incredible love that the Father has shown us in allowing us to be called 'children of God' — and that is not just what we are called, but what we are."

John also explained the hostility of the world toward Christians: If we are children of God, even as Jesus is the Son of God, we cannot expect better treatment than he received.

He was in the world as a king in disguise, so to speak. In legend kings sometimes disguised themselves so that they could move

## BIBLE STUDY GROUP

among their people and find out their needs and concerns. Sometimes these kings were mistreated because they were not recognized. So Jesus was not recognized as the Son of God, and he was mistreated.

John put a future dimension into the idea of being children of God. He reminded his readers of the end result of their relationship with God — to be like their Elder Brother. "When he shall appear" in his glory, "to our joy we shall find ourselves like him. When we are confronted with his reality, all our imperfections will be swept away. We shall not lose our own personalities. But we shall reflect God's glory even as he reflects God's glory (see Jesus' prayer in John 17:20-23).

What a basis for self-worth is found in these two verses! To be as closely related to God the Creator as a child in his deeply loving Father, and to have the hope of being as like that Father as a human being can become! Anyone who has such a relationship and such a hope cannot be defeated by the world. He cannot be "put down" by his own sense of inadequacy.

John went on to speak very plainly of what we are calling integrity. In verse 3 he stated that every person who has the hope of bearing Christ's likeness in heaven "purifies" himself. This purifying goes on continually, not just once.

In the Beatitudes Jesus blessed those who were "pure in heart;" for they would "see God." Purity there and in this verse may be compared to the use of the word "pure" in food products. "Pure honey" guarantees that the honey is unadulterated, unmixed with other ingredients.

Apply this meaning to 1 John 3:3 and Matthew 5:8. Jesus was who he was, an integrated personality, fully devoted to doing the will of his Father. And only those whose inner being is totally devoted to knowing God will see him.

Integrity, then, consists also in devoting oneself more and more to being what one is — a child of God. As adulterations are strained away

and sinful motives purged, we become more and more like the Son of God. Thus we are getting ourselves ready for the day when "we shall be like him" in completeness.

### The One Body — Many Gifts (1 Corinthians 12:4-7, 12)

It is probably fortunate for Christians of all the centuries that the early churches had so many problems. Paul in particular wrote a number of letters to settle problems in the churches. And some of these letters have come down to us with wisdom that can be applied to our own lives.

The Corinthian church had an abundance of problems. Perhaps one reason was that they were an active, thriving church. One of their problems had to do with spiritual gifts. There were so many gifts among the church members that they were disputing over the relative importance of specific gifts.

The points for us, as we study self-worth, are that all Christians have spiritual gifts, that these gifts come from the Spirit of God, and that they are given for the good of the whole church.

Paul coupled the ideas of varied gifts and one Giver in verses 4 through 6. A very clear reading of this passage is found in *The Bible in Today's English Version*: "There are different kinds of spiritual gifts, but the same Spirit gives them. There are different ways of serving, but the same Lord is served. There are different abilities to perform service, but the same God gives ability to everyone for their particular service." "We can see from this reading that no matter what the gift, it comes from God for the purpose of service.

This point is further underlined in verse 7: "To each is given the manifestation of the Spirit for the common good" (RSV). Spiritual gifts come to each Christian. But these are not given for the person to enjoy for herself but "for the common good." And what is the "common good"? It is the good of the church,

the body of Christ (v.12). It is astounding to read Paul's words, "So also is Christ." The church is not like Christ's body. It is Christ's body.

Like a physical body, the church is one, though made up of various members with various functions. But all these members exist for the good of the whole body, of Christ himself.

Take the eye. It does not pause to revel in its ability to perceive color and detail. Immediately it sends its signals to the brain, so that the whole body may profit by what the eye sees.

What do these verses tell us about self-worth and integrity? First, every Christian has spiritual gifts. There is no part of the body that does not have a function. If a person is a part of the body of Christ, she has a gift she can use. And these gifts are not to be rated as more or less important. They are all necessary to the proper working of the body. Every person in the church can have a sense of worth because she contributes to the working of the body.

Second, integrity means using one's gifts for the common good. Sometimes members refuse to use their gifts because they feel these are not important or because they do not want to be bothered. But just that much the body of Christ is diminished. A Christian working out of her integrity will use her gift for the good of the church and for the glory of Christ.

### The Community of God's People (1 Peter 2:5, 9-10)

This passage is rich in symbolic ways of referring to the community of God's people.

In verse 5 we find the "living stones." In Peter's view, the Christian community was being fitted together to form a dwelling for God himself, "a spiritual house."

Some important things to remember about the living stones: Each is necessary for the building of the house; each must fit with the others. Otherwise, there would be great gaps in the house. Or there

would be places where the structure would not fit together harmoniously.

Christians were not only to form God's house but to offer the sacrifices necessary to the temple. Peter did not define these sacrifices beyond saying that they were spiritual. His words remind us of Romans 12:1. Paul called for Christians to give themselves as living sacrifices.

In verse 9 Peter piled one image on top of another as he tried to make clear to his readers the privileges they enjoyed as the people of God. They were a chosen generation, or a chosen race. Israel had prided itself on being the Chosen People. Now the chosen people are those who believe in Jesus.

Christians, Peter said, were also a royal priesthood. This means probably a priesthood attached to the king, as we would speak of the "royal guardmen." The priests were not only holy, fit to offer sacrifices (v.5), but they were specifically set aside by the King of kings.

The Christian community was also a holy nation. God set Israel apart to be a "holy nation" (Ex.

19:6). They were chosen by him and ruled by him. Now Christians were citizens of just such a nation.

Perhaps the most beautiful picture Peter drew was the one translated "a peculiar people." The word peculiar in the Greek means literally "over and above." It was often used of money that a slave earned by working on his own time. It was thus specially his. Or it might be used of money which a woman had that did not come from her husband. It was her "special possession." So the community of Christians is God's "special possession."

Are all these great attributes purely for the sake of God's people? Are we to take pride in being God's chosen people? Certainly not!

Peter immediately stated the purpose for which the people of God were set aside. They were to proclaim to a lost world the great deeds of the one who had called them "out of darkness into his marvellous light." This is the witnessing mission of the church. It is the job of Christians to carry into all the places where they live and work the good news of what God has done for

them in Christ Jesus.

What is this good news? That we who once were as people are now God's people. That we who once "had not obtained mercy" have now obtained mercy. This verse is quoted from Hosea 2:23. There the prophet predicted to his sinful fellow citizens that they would eventually repent and that God would hear and restore them. So it is with us.

What a glorious ID for the Christian! To be a living stone in God's temple, a priest who serves the King, a member of God's chosen people, a citizen of a holy nation, and a part of God's prized possession! How could anyone deny her own worth in the face of such assurances?

Out of this sense of worth comes the greatest motivation for integrity. We are not part of the community of God in order to claim our privileges and clutch them jealously to ourselves. Our mission is to be witnesses to others of God's great deeds in Jesus Christ. In integrity we make our deeds match our words. So others will become part of the community of God's people.

## PLANNING THE MEETING

**STUDY AIM**  
As a result of this study, each member will be able to give specific reasons for feeling self-worth and acting with integrity.

**PLAN 1**  
Distribute paper and pencils to each member. Write the words "Self-worth" and "Integrity" on the chalkboard or poster paper and display them. Give the explanation of these words from the introduction. Then ask each member to rate herself privately on the amount of self-worth she feels and the amount of integrity she shows toward others. Since that this is a personal evaluation, not to be shared with the rest of the group.

Ask four members in advance to be prepared to give the interpretation of each of the four passages. At the close of their presentations, ask

for summaries from the group of the reasons why we may feel self-worth and why we should act with integrity.

Then ask members to recheck their evaluations. They may wish to correct these in light of the new appreciations of their self-worth and integrity from the Bible study.

### CALL TO PRAYER

Remind members of Peter's statement that all Christians are members of a "holy . . . royal priesthood." Call for them to make a spiritual sacrifice of their prayers of intercession for their brothers and sisters who serve God as missionaries. Read the names of the missionaries who have birthdays today (see pp. 42-48). Lead in the prayer of intercession.

**PLAN 2**  
Following the evaluation

suggested in Plan 1, divide members into four groups. Assign a different Bible passage to each group for their study. At the close of the small-group study, ask someone from each group to share insights from their Bible passage with the rest of the members. Then proceed with summary statements and reevaluation (see Plan 1).

### PLAN 3

Follow Plan 2. Suggest that the members in each group illustrate the pictures of Christians given in their passage. They may make collages, posters, drawings, or write devotional essays or free verses. They may share their work with the whole group at the close of their study.

\*From *The New Testament in Modern English*, © J. B. Phillips, 1968. Used with permission of the Macmillan Company.

\*\*Bible verses from *Today's English Version* are used by permission of The American Bible Society. Copyright 1976.



# WHAT YOU ASK THAT WILL I DO

## A PRAYER RETREAT

Carolyn Jones

"God bless the missionaries, and God save the world."

*It is too easy  
I'm too small  
To comprehend the agony required  
To love to life all peoples of the world  
Who strive and dream, and hate and  
hope, and pray  
And curse and die, and miss the  
certain Way  
They seek apart from God.*

But God says, "Start with what you know the best — a woman's heart."

And so I pray:  
"God bless her who alone  
Goes out to live and work, away  
from home  
And family. God grant that as she  
serves  
Her distant neighbor, her career of  
love  
Will multiply itself in her own  
heart." +

"God bless the wife who shares her  
husband's work  
With open heart and home for  
searching souls  
Who cry for help through life's  
complexities;  
The woman who must shop and  
clean and sew,  
Yet be prepared to teach a class, or  
go  
To help a family in distress, or stay  
Alone when service calls her mate  
away." +

"God bless the missionary mother  
who  
Must help a child to judge and  
choose the best  
Of dual cultures, with no precedent;  
Or watch with dread beside a child's  
sickbed  
When none is near with skill in  
medicine;  
Or see him leave his home at tender  
years  
To go to school,  
Without her care." +

God answers, "What you ask.  
That will I do.  
Go, do you likewise.  
Build a home of love for your own  
family.  
Then share the agony of those who  
have  
But fragments of a marriage, or a  
home  
Beset with pressures, poverty, and  
fears  
Beyond their means to manage.  
Or provide a haven for a traveler.  
Go help some burdened mother in  
your neighborhood.  
Or let your child invite his black  
friend  
Home after school to play, in Jesus'  
name."

And so I pray.  
But 'tis an awesome thing

To know God hears my prayer,  
answering.  
I go.  
But then the urgent needs require  
More growing in my heart, more  
urgent prayer.  
And I am praying for a worldwide  
cause:  
For global missions, not my nearby  
neighborhood.

I pray, "God bless the doctor or the  
nurse  
In shadowed lands where deep,  
pernicious seeds  
Of fatalism grow, and call disease  
God's will; where hunger and  
uncleanliness breed  
Gross malnutrition, putrid sores,  
and death. +  
God grant them instruments and  
skills to touch  
And treat the sordid wounds and  
suffering  
Of persons and societies, with can.  
God grant them healthy, holy love  
that heals  
The hurting heart who needs a  
second birth  
Beneath the sicknesses the body  
feels." +

God answers, "What you ask, that  
will I do.  
Go, do likewise yourself.  
Provide relief for families  
Who wait beside the bed of one they  
love.  
Go visit with the sick  
Who lie in hospitals or nursing  
homes.  
Alone in suffering more deep than  
pain.  
Provide a ride on clinic day, and  
lunch.  
To one who carries a sick child to  
wait  
Through weary hours for help and  
hope.  
Or learn to aid the broken hearts  
and bodies  
Maimed and scarred in wars of  
human hate.  
Or go to hospitals where broken  
spirits sit  
In vacuities or torment of the  
mind.  
Go share the touch of love that  
ministers  
To otherwise untouchable distress  
And suffering, with healing and with  
hope."

How hard it is to pray, to strive, to  
grow.  
I long to stop and rest.

But still they go —  
The missionaries God has called to  
be  
His answer to lives grown uneasy  
And meaningless apart from him.  
Am I less called to serve than they?  
Again I pray,

"God bless the missionary preacher  
Or teacher, social worker,  
publisher,  
Who tries with language to  
communicate  
And selfless care to demonstrate  
God's love.  
Give language skills to find the  
proper words  
And patience to translate the words  
to deeds. +

"Give quiet to listen to the heartfelt  
cries  
Beneath the words of seeking.  
Give them strength to travel where  
there are no roads.  
And guide when lonely choices  
overwhelm the mind.  
And limited facilities demand  
Priorities be chosen and some needs  
remain unmet. +  
Give peace to live a life of joy  
Amid the world's turmoil."

God answers, "What you ask, that  
will I do.

"Go do you likewise.  
Learn to speak the Truth with glad  
abandon.  
Study how to teach the prisoner or  
dropout  
How to read the good news of God's  
caring love.  
Give of your time in tutoring a child  
Deprived of dreams in a delinquent  
home.

Or learn the language of the lonely  
ones  
From other nations in your school or  
street —  
The student, refugee, immigrant —  
Whose dreams of freedom and a  
good life  
Are broken by man-made  
bureaucracies  
And other bleak and godless  
promises.

ROYAL SERVICE • NOVEMBER 1977

Go, listen to the ghetto's cries,  
And show minorities that freedom  
lies  
Not in a creed or culture, but in  
Christ.  
Then dare in your community, your  
part  
Of all the worldwide neighborhood,  
to face  
Dire needs with choice and deed,  
not impotence.  
For this too is the agony of love."

The struggle makes a change within  
my heart.

At last I lose myself to pray,  
"God bless the missionaries who  
with song  
Or art or plow or needle, or some  
other tool  
Or gift try patiently to love to life  
A dying world. +

"And Father, take me too,  
To use my life and skills, your gifts to  
me,  
To share, wherever in the world I be,  
Their loving task in prayerful  
agony."

God answers, "What you ask, that  
will I do."

## Planning the Prayer Retreat

### Ahead of Time

1. Secure a copy of *Missionary Prayer Guide* and read pages 41-48 which contain helpful hints for planning a prayer retreat.

2. Bring to the meeting copies of current issues of *ROYAL SERVICE*, *The Commission*, *Contempo*, your state paper (if it includes news stories about missionaries). Have these materials available for participants to use as directed below.

3. Ask two women to be prepared to read the free verse above responsively — one reading the plain type and the other the italicized type. Ask them to be ready to read the material twice: the first time straight through as an informal responsive reading; and the second time for the prayer period, when various group members will pray conversationally at points when the readers pause (points marked +).

4. Write each of the names of the day's birthday missionaries on cards, including type of service, place, and any other information you are able to secure (such as names and ages of children — see *Missionary Album*, available through Baptist Book Store). If you wish, you may also write on cards missionaries' names with specific requests gleaned from your reading ahead of time in *ROYAL SERVICE*, *The Commission*, and other sources.

5. You may prefer to record the free verse on cassette. Play it at the meeting the first time without stopping; during the prayertime, stop the recording at the points marked + to allow women to pray; then resume the recording.

6. Arrange chairs in a circle or semicircle.

### In the Meeting

1. Distribute the missions magazines; instruct the women to look for at least one prayer need related to a missionary and to mark it and be ready to voice it as a prayer during the prayer period. Distribute also (if you wish) cards you have prepared with names and prayer requests.

2. Lead the group in singing softly "Breathe on Me, Breath of God" (Baptist Hymnal) or another prayer hymn; or have it played softly.

3. Without further introduction, let the two readers present the free-verse prayer.

4. After the first reading, announce that the two readers will read again, pausing occasionally (the pause points are indicated by +) for times of prayer. At these pauses, those who wish to do so may voice one-sentence prayers based on needs they have read about in one of the magazines or a prayer request written on the card they hold.

5. As a closing, ask the group to repeat together the closing lines of the prayer verse:

And Father, take me too,  
To use my life and skills, your gifts to me.

To share, wherever in the world I be,

Their loving task in prayerful agony.

## November Baptist Women Officers Council Meeting

(Record plans in Baptist Women/BYW Record, Report, and Planning Forms.)

- Plan for Baptist Women's Day of Prayer
- Plan for Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering promotion
- Conduct continuous leader training
- Plan for homebound members
- Determine readiness for prayer retreat
- Plan for participation in individual reading plan
- Use the suggested meditation in officers council meeting
- Plan for Round Table Book Club promotion
- Evaluate Baptist Women work according to the Baptist Women Achievement Guide
- Promote Missions Night Out
- Promote Church Study Course
- Plan individual mission action training

## Foreign Mission Graded Series

The suggested time to study the Adult Foreign Mission Graded Series book, *Rivers of Ink*, is November 20-23. The study should precede the Week of Prayer for Foreign Missions. WMU and Brotherhood will promote a churchwide study.

Provide each member with a book for individual reading. This could be done through the church budget or the Baptist Women budget. Or each person could buy a book.

If too few Baptist Women members attend the churchwide study or if such a study is not offered, plan for a Baptist Women study of the book. Choose an appropriate time and place, and select a teacher. It is suggested that the pastor

teach the churchwide study. Ask him to teach the Baptist Women study if you have one. Encourage the teacher to attend the associational Graded Series Institute. Provide the teacher with the book *Rivers of Ink*, the Teaching Guide, and Teachers Resource Booklet for 1977 Foreign Mission Graded Series Study.

Publicize the meeting with articles in the church bulletin, promotion in Baptist Women meetings and other church meetings, letters to church members, telephone calls.

Make provisions for children. You may want to work with GA and Mission Friends organizations to provide Graded Series learning experiences for these age levels. Include this information in publicity.

If you have done all these things, you should be ready for a good study.

## Homebound

Provide homebound members with copies of *Rivers of Ink*, the Adult Foreign Mission Graded Series book. Tape part of the Graded Series study in your organization and ask various members to visit homebound members, taking the cassettes. Or, urge members who participate in the study to visit homebound members and discuss the study with them.

## Church Study Course

Two kinds of diplomas available through the Church Study Course are: 1. WMU Leadership Diploma. — A Baptist Women officer may choose an area to specialize in (for example, Baptist Women) and earn a diploma in this area.

To earn a diploma in the area of Baptist Women work, credit must be earned on six courses in the Church Study Course. The courses and course numbers or categories are: (1) *History of Woman's Missionary Union*, Revised Edition

(3602) (2) One of these: *The Bible: God's Missionary Message to Man*, Volume 1 (3672) or Volume 2 (3673) or *An Introduction to the Bible* (3601) (3) *Baptist Women Manual* (officer study, 6503) (4) *Understanding Adults* (6104) (5) *Growing Adults* (6110) (6) One elective from subject areas: The Church, Christian Growth and Service, Missions, Basic Church Leadership, Age Division and Special Group Characteristics, Woman's Missionary Union Leadership, Associational WMU officers should study *WMU Work in the Association* instead of this elective. Form 1257 (Diploma Request Revised) should be used to request a diploma. The form is available from state Baptist convention offices or the Awards Office, 127 Ninth Avenue, North, Nashville, TN 37234.

2. Christian Development Diploma. — A member can earn a Christian Development Diploma. This diploma is set in a two-year time frame. This is the second year in the 1975-77 time frame. You must complete eight courses studied either individually or in a group. Four of the eight courses must be chosen from designated emphases during the two years. These emphases are: 1976 Foreign Mission Graded Series, 1977 Home Mission Graded Series, 1977 Christian Home Week, 1977 Baptist Doctrine emphases, or 1977 January Bible Study. The books for these emphases are advertised in various Southern Baptist publications.

The four electives may be chosen from these subject areas: The Church, Evangelism and Witnessing, Christian Growth and Service, Bible Studies, Baptist Doctrine, Christian Ethics, Christian History, Missions, Church Music, Christian Family. *Baptist Women Manual* may be one of these electives. Additional information about the subject areas for electives can be found in the *Church Study Course Catalog 1977-78*.

## Enlistment

Relate this activity to the Foreign Mission Graded Series study. Make two lists: (1) all women over 30 who are nonmembers (2) all members of Baptist Women. Match nonmembers with members in order that a personal invitation can be extended to each nonmember. Telephone each prospect. Provide transportation for each prospect. Supply her with a copy of the book *Rivers of Ink*. (Buy extra copies or share copies.)

Follow up the study with a note to each prospect telling about future activities.

If a churchwide study is conducted, invite families of prospects.

## Week of Prayer for Foreign Missions

The dates for the week of prayer are December 4-11. Baptist Women will participate in a five-day observance.

The theme is Declare!

Scripture passages are: Exodus 9:16; 1 Peter 2:9-10; John 17:26; Psalm 9:1-11; Acts 13:32-33; Luke 9:1-6.

The hymn for the week is "Hark! The Herald Angels Sing." Special music is "To the Ends of the Earth" (see below) and "Tell the Good News" (No. 288 *Baptist Hymnal* — 1975 edition).

Guides for the five-day Baptist Women observance will appear in December ROYAL SERVICE. In addition to ROYAL SERVICE the following resources are available:

*Prayer Guide for Home Use and Lateral Leaflet* (containing information about foreign missions, guides for family prayer times during the week).

Rimplot and soundsheet featuring seven missionaries.

Lottie Moon Christmas Offering Envelope.

"To the Ends of the Earth," anthem, available through Baptist Book Stores.

One Song for All the World, filmstrip on Lottie Moon Christmas Offering, available through Baptist Book Stores.

ROYAL SERVICE • NOVEMBER 1977

\$9.50

Foreign Missions Hotline Dial (804) 355-6581. For the price of a three-minute station-to-station call you will hear a tape of the latest news from foreign missions fields. The tape is changed weekly.

Use material in ROYAL SERVICE and The Commission\* to promote the Lottie Moon Christmas Offering. Ask members to set bold goals in giving. The SBC goal of \$34 million can only be reached as each individual sets a bold goal for personal giving.

Include all women in the church in the week of prayer activities. These include: neighborhood group meetings; breakfast, luncheon, or evening meetings for professional working women; meetings for convenience of women with small children; meetings for women who prefer day meetings.

## Prayer Retreat

Use this checklist to determine readiness for a November prayer retreat (see pp. 38-39):

- \_\_\_ Leader selected
- \_\_\_ Place chosen
- \_\_\_ Time set
- \_\_\_ Publicity made
- \_\_\_ Provision made for children

## Officer Spiritual Development

Read the Scripture passage suggested in today's Call to Prayer. Pray for the missionaries listed. Include also prayer requests from the officers. Turn to page 6 in ROYAL SERVICE. Read the article and consider the following question as a group: How can we bear fruits of the Spirit?

## Continuous Leader Training

Define mission action. See page 13. *Baptist Women Manual*, for a definition. List the persons who have participated in mission action through Baptist Women. List the activities in

which they have been involved. Make a list of needs not being met. Decide how to involve members in meeting these needs through mission action.

## Individual Reading

Take five minutes in the Baptist Women meeting to let one member tell what she has read during the last three months. Urge members to check the regular feature ReadAlert in ROYAL SERVICE (see p. 18).

## Baptist Women's Day of Prayer

Plan participation in the Baptist Women's Day of Prayer, November 7. The day is sponsored by the Women's Department of the Baptist World Alliance to provide opportunities for Baptist women to pray together and give an offering. See inside front cover.

Participation in the Day of Prayer should not replace the regular Baptist Women meeting. Plan a special meeting with women of other Baptist churches and groups, or with the Baptist Young Women (and other Baptist Women organizations if you have them in your church); or with your own Baptist Women.

## Missions Night Out

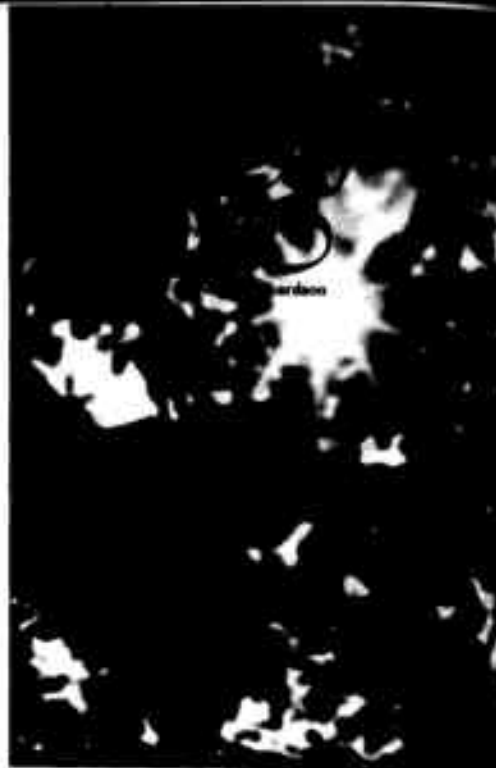
Learn from your Baptist Women director (or your WMU director) plans for Missions Night Out. Encourage Baptist Women to participate. Order Missions Night Out Resource Booklet.

\*See order form, p. 48.

\*One copy per teacher available from Foreign Mission Board Literature, P. O. Box 6797, Richmond, VA 23230.

\*Order from Woman's Missionary Union, 600 North 20th Street, Birmingham, AL 35203. Price \$4.00 per year, single copy 49¢. Please enclose remittance. For subscription outside the US, add \$1.50 for postage and handling. Subscriptions accepted for one or two years. Advance subscribers add necessary sales tax.

\*Distributed according to state plan. \*The Commission is published monthly by the Foreign Mission Board. Make check or money order payable to the Commission, P. O. Box 6597, Richmond, VA 23230. Price \$3.50 for one year, \$6.00 for two years, \$9.00 for three years.



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, 1350 Spring St., NW, Atlanta, GA 30309.

#### 1 Tuesday Ecclesiastes 9:10-10

"A friend of ours from India is completing a PhD here at the University of Cincinnati," write Nelson and Yvonne Russell. "Pray for him — a new Christian — as he returns to a Hindu community."

42

Mrs. Abel Bucara, Spanish, New Mexico  
Lionel G. Chaddick, youth and family services director, California  
Jay Gilbert, Indian, North Carolina  
Oscar Hill, retired, New Mexico  
Carl Leeper, retired, Texas  
Larry J. Patterson, pastor, California  
Mrs. Ray Allen Pollack, rural-urban missions, Indiana  
Mrs. Antonio T. Ramez, Spanish, Florida  
Mrs. Nelson E. Russell, metropolitan missions, Ohio  
Mrs. Roger W. Cole, home and church, South Brazil  
Elizabeth Gray, retired, China, Malaysia  
Shirley Jackson, secretary, South Brazil  
Mrs. David J. Jacobson, home and church, Costa Rica

Mrs. F. Keith Lathrop, home and church, Liberia  
Helen Masters, nurse, Nigeria  
Daniel H. Rupp, preaching, Colombia  
Olivia Swell, retired, Chile

#### 2 Wednesday 1 Thessalonians 4:9-12

J. O. Terry, Jr. is thankful for the Lord's care of his family and for traveling mercies. He asks: "Pray that we find the necessary missionary leadership for the mass communications department, Bangkok. Pray that our Thai staff will be creative and up to the task of preparing the necessary materials for broadcast and for personal ministry into the neighborhoods."  
Elmo Torres, Spanish, New York  
Almon Williams, retired, Arizona

Mrs. Meredith E. Wyatt, church extension, California  
Mrs. Jewell B. Ballard,\* home and church, Colombia  
Jack S. Brown, preaching, Philippines  
Roger W. Cole, music, South Brazil  
Margaret Micks, journeyman, medical, Yemen/India  
James O. Terry,\* radio-TV representative, East/Southeast Asia  
Paul Todd, retired, China, Japan

#### 3 Thursday Numbers 2:29-34

"We have been working with a small congregation in the town of Nivelles," writes Helen (Mrs. Rudolph) Wood, Belgium. "They have grown in numbers and in vision of what the Lord would have them do. We have just moved into a new building, bought with help from the Lottie Moon Christmas Offering. Pray that God will prepare and lead to our congregation a pastor when we leave for furlough in the summer of 1978."  
David Basil, weekday ministry director, Georgia  
Mrs. John W. Blake, Indian, Utah  
Clyde E. Lake, Sr., director of metropolitan missions, California  
Daniel Lawton, center director, Virginia  
Joan Paralen, Spanish, Texas  
Berley E. Cadar, preaching, North Brazil  
Mrs. Stanley Crabb, Jr., home and church, Italy  
L. Wayne Frederick, preaching, Guadeloupe  
Glen L. Grosdidier, education, Philippines

Mrs. George H. Kollmar,\* social work, Colombia  
Fred C. Ladd, maintenance, Philippines  
Mrs. Garland M. Threlkeld, home and church, Ethiopia  
Sam W. Tamlinson, preaching, Taiwan  
Mrs. Thomas Vassar, home and church, Venezuela  
Mrs. Weldon E. Wierl, Baptist Spanish Publishing House, El Paso, Texas  
Mrs. Randolph M. Wood, home and church, Belgium

4 Friday John 9:1-7  
"I am burdened for the youth who are allowing drugs to take over their lives," writes Beryl Flanagan, weekday ministry director, Fulton Avenue Baptist Church, Baltimore, Maryland. "Please pray that we may be able to get to them with the gospel of Christ before drugs destroy their minds."  
Mrs. Philip Aaron, Spanish, California

Ken Clayton Balow, US-2, language missions, South Carolina  
Mrs. W. Alan Dahl, Christian social ministries, Pennsylvania  
Edna Beryl Flanagan, weekday ministry director, Maryland  
Eddie Joe Hanson, mountain, West Virginia  
Mrs. Daniel Fortille, Spanish, Texas  
Mrs. Clinton M. Ashley, home and church, South Brazil  
Samuel E. Cannata, Jr., doctor, Ethiopia  
Betty Jo Craig, Baptist Spanish Publishing House, El Paso, Texas  
Mrs. E. Wesley Miller, home and church, Europe/Middle East/Southeast Asia  
J. Ulman Moss, preaching, Mexico  
Robert C. Shaver, preaching, Japan

#### 5 Saturday Matthew 21:28-32

Moses Valdes needs your prayers "that the Holy Spirit will move the people's hearts with whom I come in contact and to whom I preach every Sunday at the Spanish Mission, Commonwealth Baptist Church, Charlotte, North Carolina. Pray that He will lead Baptists to spread the work to areas in North Carolina where there are large numbers of Spanish people."  
Mrs. C. C. Bradshaw, retired, Texas  
Mrs. Miguel A. Calhaz, Jr., Spanish, Florida  
Mrs. Tommy Louis Fowell, Christian social ministries, North Carolina  
Mrs. Albert Joseph, Spanish, Illinois  
Myrtle Bakera, retired, Georgia  
Moses A. Valdes, Spanish, North Carolina  
Kent B. Bayant, music, Argentina  
Mrs. Donald A. Crase, home and church, Malaysia  
Mrs. John H. McTyre, music, Chile  
Mrs. Abel P. Pearson, retired, Mexico, El Paso

Mrs. Will J. Roberts, home and church, Kenya  
Mrs. James D. Watts,\* home and church, Italy

#### 6 Sunday 2 Samuel 1:17-27

Reginald A. Hill, Trinidad, writes: "This year our mission is reaching out to start at least four new mission points or home churches, and I am in charge of this outreach program. I would appreciate prayer for compassion and wisdom as we launch out to establish witness for our Lord."  
Mrs. Charles W. Gordon, Christian social ministries, Pennsylvania  
Mrs. Joseph Grigalva, Spanish, Texas  
Mrs. Duward B. Jones, Jr., Christian social ministries, North Carolina

Mrs. Twina Lanthorn, Spanish, New Mexico  
Francesa Hammett, nurse, Nigeria  
Reginald A. Hill, preaching, Trinidad  
Mrs. John Lake, retired, China, Hawaii  
Charles F. Long, English language, Belgium  
John H. McTyre, preaching, Chile

#### 7 Monday Matthew 22:24-40

R. T. Buckley, Bangladesh, asks us to pray for "Jason and Lekha Das, Bengali students at the Baptist seminary, Philippines, who will return to Bangladesh in June 1978 to assume responsibilities in church development."

Mrs. Juan T. Aguilera, Spanish, Texas  
Mrs. David L. Coleman, Christian social ministries director, Texas  
Thomas D. Davidson, Sr., director of metropolitan missions, Ohio  
Mrs. Estelle D. Ganssere, Spanish, Texas

Jack Lee Meath, director of rural-urban missions, Kansas  
William Gerald Leckie, director of rural-urban missions, Kansas  
William E. McLean, interfaith witness, California

B. D. Thomas, National Baptist, Louisiana  
Conrad M. Brown, Jr., journeyman, religious education, Singapore  
E. T. Buckley, preaching, Bangladesh  
Leland J. Harper, business administration, Paraguay  
Mrs. Roger A. Lewis, home and church, Colombia  
George Max Oghara, retired, Chile  
Mrs. Howard D. Olive,\* home and church, Philippines  
Mrs. Van W. Williams,\* home and church, India

#### 8 Tuesday Luke 10:25-29

Olivet Baptist Church in Honolulu, Hawaii, is included in Roberts (Mrs. Glenn) Harada's prayer request, "especially since we have been without a permanent pastor for over two years. I am also concerned about the young people in our church as they grow spiritually."

Mrs. Sherman Bridgman, metropolitan missions, Illinois  
Mrs. Clifford Burdette, metropolitan missions, Illinois  
Vernon Farmer, National Baptist, Oklahoma  
Mrs. Ober Gorman, Spanish, Florida  
Mrs. Glenn T. Harada, Christian social ministries, Hawaii  
Mrs. Thomas E. Lilly, Christian social ministries, Louisiana

ROYAL SERVICE • NOVEMBER 1977

43



Mrs. Jack T. Morris, Christian social ministries, New Mexico  
 Mrs. T. W. Tillington, retired, Mississippi  
 Mrs. William H. Barry, retired, Brazil  
 Mrs. Harvey B. Garvin, home and church, Uganda  
 Mrs. Wayne L. Massengale, home and church, Japan  
 Mrs. Dale G. Maeger, home and church, Kenya  
 Mrs. Thomas L. Law, Jr., home and church, Spain  
 Mrs. Russell L. Look, home and church, Nigeria  
 Paul A. Rhoads, student work, Korea

#### 9 Wednesday Galatians 5:19-25

"When I hurt the most is when my doorbell rings and children ask for hard bread or anything to eat," says Minnie (Mrs. Steven) Hicks, Mexico. "As I give them food I also give them a tract or a Bible portion to tell them of the love of Jesus. Pray with me that my tract ministry will glorify God and these children will accept Christ as personal Saviors." Mrs. Carl Ellison, rural-urban missions, North Dakota  
 Mrs. Homer C. Gammatt, retired, Oklahoma  
 William Osborne, director of metropolitan missions, Illinois  
 Mrs. Steven F. Hicks, home and church, Mexico  
 Mrs. George Oakes, home and church, South Brazil  
 Mrs. Jan D. Tillington, home and church, Kenya  
 Sammy G. Turner, preaching, Kenya

#### 10 Thursday Deuteronomy 10:17-22

Horace E. Fisher, Mountaineer, New Mexico, requests prayer "for the people in the Spanish villages on the east slope of the Manzano Mountains. Pray that they may be receptive to the gospel message." Horace E. Fisher, Spanish, New Mexico  
 Mrs. Tony G. Latham, home and church, Philippines  
 John F. McCoy, doctor, Nigeria  
 James A. Smith, journeyman, general administration, Germany  
 Laura Frances Snow, women's work, Chile

#### 11 Friday John 13:35-38

Joe and Lucy Turner's primary responsibilities in Delaware are to start new churches and to strengthen the existing seven churches and one mission. "Pray for the Dagsboro and Millsboro area of

our state that we might be able to start new churches there. At this time (April 1977) we have only one Southern Baptist church in that county."

Fred Chambliss, National Baptist, Alabama  
 Mrs. William T. Jenkins, church extension, New Hampshire  
 Erasmio Aguaita Lopez, retired, Florida  
 Paul Nevada, director of rural-urban missions, Ohio  
 Pedro C. Pared, Spanish, Florida  
 Mrs. Eubank Penn, Spanish, Texas  
 Salvador Sanchez, Spanish, Texas  
 Mrs. Joe Paul Turner, rural-urban missions, Delaware  
 Elias Valerio, Spanish, Texas  
 Harold T. Cammins, preaching, Kenya  
 D. Edwin Pinkston, preaching, Ivory Coast  
 Mrs. J. Wendell Powers, home and church, Taiwan  
 Mrs. Ray G. Baglier, Jr., home and church, Israel  
 Alma Babin, education, Nigeria  
 Robert F. Salinas, student work, Indonesia  
 D. F. Stamps, retired, China, Hawaii  
 Mrs. Lee E. Waldrup, home and church, Surinam  
 Robert A. Williams, music, Honduras

#### 12 Saturday 1 Thessalonians 3:7-13

Emma Cooke, who recently retired from teaching of Beirut Baptist School, Lebanon, suffered a heart attack in March. Remember Miss Cooke in prayer and her request for Lebanon: "That God's children there give a clear, strong witness at this time of crisis, and especially for a small group of fine Christian students in our school, that many others may be won through their witness." Boone Alldridge, US-2, special mission ministries, Ohio  
 W. Leroy Gantner, director of rural-urban missions, Oregon  
 L. T. Whitelack, National Baptist, Virginia  
 Mal B. Boone, preaching, Kenya  
 Mrs. Norman L. Coad, home and church, Upper Volta  
 Emma Cooke, retired, Lebanon  
 Mrs. Orlean B. Evans, home and church, Liberia  
 Mrs. William A. Wickman, Jr., secretary, Paraguay  
 Marlon A. Mobley, preaching, Japan  
 Neil E. Pinn, preaching, Argentina  
 Freddie Walker, preaching, Dominica

#### 13 Sunday Psalm 66:16-20

Ballard and Bonita White work with the Sioux Indians in South Dakota.

They write: "At this special season of giving, we want to express our gratitude to all who faithfully support the Cooperative Program and missions of our church which make it possible for us to be here. We pray that God will bestow upon these expressions of love to his people to trust Christ as Saviors."

Mrs. Llanos Garcia, Spanish, Colorado  
 Pablo Lezana, Spanish, Texas  
 Ed C. Terry, director of rural-urban missions, New Mexico  
 Mrs. C. Ballard White, Indian, South Dakota  
 Otha Wittingham, area director, Minnesota  
 Mrs. David Ybarra, Spanish, Texas  
 Mrs. Roy W. Brent, home and church, Kenya  
 Mrs. Charles E. Becker, home and church, Indonesia  
 Mrs. James E. Foster, home and church, Germany  
 Mrs. William W. Groves, secretary, Caribbean  
 Don C. Jones, business administration, Korea  
 Earl B. Martin, education, Rwanda  
 John A. Poe, preaching, South Africa  
 Mrs. William D. Treitt, home and church, Mexico  
 James M. Young, Jr., doctor, Yama

#### 14 Monday Proverbs 1:24-32

Currie L. Dixon requests prayer for "the training of pastors and lay leaders in Angola through TEE (Theological Education by Extension). Approximately 30 students are currently enrolled." When this request was made the Dixons were living in Libreville on leave to the Portugal Mission, awaiting visa for return to Angola. Pray for the Dixons.  
 Henry A. Amar, Spanish, Texas  
 Mrs. Loyd N. Dumas, Spanish, Virginia  
 Basilio Esquivel, Spanish, Texas  
 John Hopkins, Christian social ministries consultant, Kansas  
 Mrs. John B. Isaac, Sr., field work, Florida  
 Albert Jaquette, Spanish, Illinois  
 Thomas L. Phillips, retired, Louisiana  
 Mrs. Malvina Roberts, retired, Oklahoma  
 David Rodriguez, Spanish, Mexico  
 Roger W. Bruback, preaching, Tanzania  
 Norman N. Barnes III, English language, Greece  
 Curtis L. Dixon, preaching, Angola  
 Leroy B. Hogue, education, Taiwan  
 Clint Kimbrough, music, South Brazil

Mrs. J. Donald Mason, home and church, Zambia  
 Mrs. Michael B. Norfleet, home and church, Taiwan  
 Mrs. John W. Shepard, Jr., music, Japan

#### 15 Tuesday James 4:1-8

Leila and Vincenzo Cocchi, retired since June, report: "We have Bible fellowship every Sunday in homes." They add: "May the Lord bless our work, giving us the joy to reach new people." Mrs. Vincenzo E. Cocchi, retired, Rhode Island  
 John W. Dandy, Jr., Christian social ministries director, Missouri  
 Mrs. O. W. Edward, Jr., church extension, Hawaii  
 Mrs. Roland Lopez, Spanish, Texas  
 Russell L. Moore, pastor, Ohio  
 Mrs. E. V. Rodriguez, retired, Texas  
 Mrs. Donald H. Ballard, home and church, Paraguay  
 Lerma E. Brown, doctor, Kenya  
 Mrs. J. Wayne Cowart, home and church, Kenya

#### 16 Wednesday Isaiah 59:1-4

Retired missionary Bertha Smith directs a prayer center at Couperus, South Carolina. "Pray that all who come to retreats will be blessed with such a spirit of heart-searching and confession that the Lord's cleansing will result in the power of intercession that will enable him to work through our missionaries at home and abroad." Mrs. Marie Gordon, retired, South Carolina  
 J. Oscar Lumpkin, Christian social ministries director, Florida  
 Mrs. James H. Smith, Jr., Christian social ministries, New York  
 Mrs. J. Robert Smith, home and church, Argentina  
 Mrs. Max T. Furr, home and church, Peru  
 Helen Nixson, religious education, Argentina  
 Bertha Smith, retired, China, Taiwan  
 Mrs. David H. Wallace, home and church, Kenya

#### 17 Thursday Micah 3:1-7

"Pray for my husband as he leads out in trying to start new churches in this big city of Bangkok," requests Harriet (Mrs. Judson) Lennon, Thailand. "Pray for some 200 Thai students studying English at our student center where I teach." Donald W. Gibbs, director of metropolitan missions, Ohio  
 L. C. Jenkins, retired, South Carolina  
 A. Burwell Jones, Indian, Oklahoma

Oliver Trent, director of rural-urban missions, Michigan  
 Samuel B. Worley, pastor, California  
 Robert L. Carls, retired, Uruguay  
 Mrs. Finley M. Graham, home and church, Middle East  
 Oliver H. Harper, doctor, Indonesia  
 Mrs. Fred L. Hawkins, Jr., home and church, South Brazil  
 Mrs. S. Judson Lamm, home and church, Thailand  
 Mrs. L. August Lovagren, home and church, Jordan  
 Paul H. Miller, education, Nigeria  
 Harold D. Wicks, education, Nigeria

#### 18 Friday James 1:1-8

Leila (Mrs. Edgar L.) Morgan today has her ninety-ninth birthday! A former missionary to China, Mrs. Morgan is the oldest Southern Baptist retired missionary. Pray for her and the other retired missionaries having birthdays today. Mrs. Fannette Armesdarks, Spanish, Texas  
 Edwin I. Armitage, youth and family services director, Ohio  
 Lloyd W. Jones, Indian, Oklahoma  
 G. I. Norris, pastor, California  
 Michael Odysse, retired, New York  
 Mrs. David D. Salazar, Philippines, Hawaii  
 Margaret Jean St. John, US-2, Christian social ministries, California  
 Doyle L. Bailey, preaching, Argentina  
 Otis H. Burrow, preaching, Tanzania  
 James D. Crama, preaching, Mexico  
 James W. Newton, religious education, South Brazil  
 W. Thomas Kent, doctor, Paraguay  
 Mrs. Edgar L. Morgan, retired, China  
 Mrs. Earl Parker, retired, China, Korea  
 Mrs. George W. Strother, retired, China, Malaysia  
 H. Thomas Sutton, business administration, Colombia  
 E. Harvey Walworth, preaching, Mexico  
 John A. Whitherspoon, preaching, Argentina  
 Carl F. Yarnall, Jr., preaching, Guam

#### 19 Saturday Deuteronomy 14:1-4

Prayer and sacrificial giving in their small church (over \$10,000 collected for the Little Moon Christmas Offering) led Gary and Joann Tallman of North Golden (Colorado) Baptist Church to feel they "were in the midst of a miracle." Pray for the Tallmans, appointed in December 1976 as Southern Baptist missionaries to Rhodesia.

## Pray About Critical Medical Needs

Baptist hospitals in Gaza, India, and Yemen critically need medical missionary personnel. Urgent requests also come from other areas for medical reinforcement.

In Gaza, the need for a missionary surgeon was so severe last spring that the work faced a definite crisis, said Franklin T. Fowler, medical consultant for the Foreign Missions Board. Gaza had only one missionary physician. The hospital is staffed for one- to two-month periods by volunteers. Gaza also urgently needs a missionary nurse.

The hospital in Bangalore, India, has critical needs for a nursing administrator, a community health nurse, and a public health worker. The hospital in Jibla, Yemen, needs a medical technologist and a nursing supervisor. "Here in Yemen," says missionary doctor James M. Young, "there is an overwhelming need for a hospital because the government is as yet unable to furnish enough care."

Acute needs for medical personnel also exist in other places: nurses in Tanzania and Rhodesia; medical technologist in Tanzania; physician for hospital and outpatient clinic, Ghana; general practitioner or internist for Tanzania; doctors and nurses for Rhodesia; doctors for Yogo; doctors for Benin and Botswana; general practitioners for Thailand; pediatrician for Indonesia; public health or community health missionary for Korea.

The need for doctors and nurses in preventive medicine, a growing part of Southern Baptist medical missions work, continues to be real, according to Dr. Fowler.

(Dr. Franklin T. Fowler may be contacted at Foreign Missions Board, P.O. Box 8097, Richmond, VA 23261.)

Mrs. Thomas D. Davidson, Sr., metropolitan missions, Ohio  
 S. E. Grinstead, retired, Tennessee  
 Mrs. Jackie H. McClung, Christian social ministries, Georgia  
 Mrs. Andrew Viara, Spanish, Washington  
 A. T. Webb, retired, Mississippi  
 Roy G. Davidson, Jr., radio-TV, Botswana  
 Mrs. Dan C. Bondage, home and church, Ivory Coast  
 W. Eugene Buhle, doctor, Indonesia  
 Veda Waldron, retired, Argentina  
 Gary B. Talbot, business administration, Rhodesia

#### 20 Sunday Psalm 100:1-5

On November 5, we prayed for Myrtle Salter, retired, Decatur, Georgia. Her recent wish could also be expressed by all retired missionaries, including the two having birthdays today: "I could wish for no better gift than assurance that the seed sown during my missionary career is continuing to bear fruit in the lives of those who heard and responded to the Word."

Lee Anfil, retired, New Mexico  
 Mrs. Norman Bell, rural-urban missions, New York

Mrs. Floyd A. Collins, metropolitan missions, Michigan  
 Thomas B. Dabson, Sellers Home, Louisiana

David Egervas, retired, Texas  
 Willie Mae Giles, center director, Texas

Mrs. Sang-Sauk Lee, Korean, California

Mrs. James M. McAllister, church extension, Massachusetts

Mrs. Philip Tilden, metropolitan missions, California

Mrs. Mario Valdes, Spanish, Virginia

Edward E. Wolfe, director of metropolitan missions, Alaska

Mrs. E. M. Fawell, home and church, Hong Kong

Deborah Hoffman, journeyman, education, Rhodesia

Mrs. Wilson E. Tatum, home and church, Yemen

Mrs. George E. Trotter, home and church, Indonesia

J. Michael Wolf, radio-TV, Taiwan

Mrs. Victor Kaseebbs, Indian, Arizona

Eddie Mabry, National Baptist, Oklahoma

Mrs. Max Malone, Indian, Oklahoma

Mrs. Larry J. Patterson, church extension, California

Mrs. Ventura Rehlers, retired, Texas

Dwight L. Baker, education, India

David P. Dastid, radio-TV, Mexico

Mrs. Gerald W. Doyle, radio-TV, Ecuador

Dora T. Fitzgerald, Jr., doctor, Jordan

L. Wayne Graham, business administration, Philippines

S. David Harris, doctor, Honduras

Mrs. Frederick M. Horton, home and church, Japan

Mrs. James W. Laird, home and church, Venezuela

David M. Leach, education, North Brazil

H. Barry Mitchell, business administration, North Brazil

Mrs. James Stanford, home and church, Costa Rica

Mrs. Stockwell S. Sears, home and church, Malaysia

Majorie Stephens, education, Nigeria

James A. Williams, education, Eastern Europe

band director," writes Linda (Mrs. James R.) Barron, Ghana. "Pray that the program will continue to grow and minister to laymen and pastors. Pray, too, that more men will be called to be pastors."

John Arnold, Jr., Spanish, Illinois

Mrs. H. Ronald Colbert, church extension, Colorado

Mrs. James Morgan, Christian social ministries, South Carolina

Eugene L. Moan, Spanish, Oklahoma

Mrs. James B. Barros, dorm parent, Ghana

Fred T. Dehnpert, radio-TV, Taiwan

Mrs. L. Lavonne Gregory, home and church, Mexico

Janet Mayhall, journeyman, education, North Brazil

William Schaner, doctor, Paraguay

Mrs. H. Cloyce Starnes, home and church, Korea

Phyllis Thomas, religious education, Chile

as possible, and that God's Spirit will work with the lives of these as they read his Word." Is the request of Lynn Groce.

Marvyn Borders, director of church extension, Vermont

Mrs. Herbert H. Slaughter, rural-urban missions, West Virginia

Willie Mae Berry, nurse, Ghana

Albert Dyson, Jr., education, Nigeria

Edward J. Farris, preaching, South Brazil

Lola Glass, retired, China, Japan, Taiwan

V. Lynn Grace, agriculture, Ethiopia

Mrs. Carl G. Lee, home and church, Indonesia

Mrs. Gary D. Lindeberger, home and church, Taiwan

George S. Lomk, radio-TV, Venezuela

Calvin Y. Sarvas, education, Ghana

Gerald E. Schleiff, education, Rhodesia

Gayle Thomson, journeyman, education, Kenya

Mrs. Sammy G. Turner, home and church, Kenya

assurance that nothing can separate them from the love of God."

Mrs. Julie Angulano, Spanish, Texas

Mrs. Guy L. Bradley, rural-urban missions, California

Donnie E. Hampton, church extension, Nebraska

Daniel H. Hernandez, Spanish, Texas

Ebraim Horta, Spanish, Louisiana

Mrs. Donald W. Knapp, church extension, Pennsylvania

Mrs. Pedro C. Pared, Spanish, Florida

Comrade Ramero, Spanish, Texas

Mrs. Masimo Vasquez, retired, Florida

Ben Yelvington, Indian, New Mexico

Leslie W. Davis, religious education, Bahamas

Mrs. Glen L. Gooddiller, home and church, Philippines

Mrs. Kenneth G. Robertson, home and church, Senegal

Mrs. Fred H. Sanford, home and church, Benin

Mrs. F. Joe Snyder, social work, Kenya

Yuse Aleman, Spanish, Texas

Mrs. Julius A. Mast, retired, Texas

Clifford B. Coleman, director of rural-urban missions, Ohio

Minor Davidson, Internationals, Maryland

Patricia Ervin, Baptist center, Georgia

Mrs. Thomas F. Henderson, Spanish, Texas

Thomas Irving Wauig, director of rural-urban missions, Nebraska

Mrs. Charles A. Arrington, home and church, Lebanon

Mrs. J. Robert Covington, home and church, Bahamas

Gerald C. Davis, preaching, Philippines

Mrs. Charles L. Deavers, home and church, Ivory Coast

Jim C. Dillard, education, Kenya

Anita Gaines, journeyman, education, Chile

Sydney L. Goldfinch, Sr., education, Costa Rica

William Gapfner, education, Philippines

Richard L. Lusk, preaching, Hong Kong

Bertha Jane Marshall, nurse, Gambia

F. Calvin Parker, general administration, Japan

Mrs. Richard T. Plompe, education, South Brazil

William L. Sergeant, education, Taiwan

William E. Swan, doctor, Hong Kong

William White, education, Dominican Republic

If you have a new address or if your ZIP code is changed please tell us.

Mail To: ROYAL SERVICE  
 Woman's Missionary Union  
 600 North Twentieth Street  
 Birmingham, AL 35203

For fast service, attach present mailing label below, and print your new address clearly.

attach old label here

Name

Address

City

State

ZIP

We'd like to bug you!



ROYAL SERVICE • NOVEMBER 1977

### 28 Monday Colossians 3:12-29

"We follow up contacts made through mass media," writes Betty (Mrs. Wallace) Poor, Uruguay. "Pray that Uruguayan Baptists will be burdened for the many lost people who write to ask for Christian literature. Pray that they will visit these people and seek to win them to Christ."

**John Paul Fawcett**, US-2, Christian social ministries, Georgia

**George P. Gastline**, director of metropolitan missions, Colorado

**Mrs. Sam Gentry**, US-2, special mission ministries, California

**Lucille Ladd**, retired, Louisiana

**Allen K. Morris**, Indian, Oklahoma

**Gregorio Perez**, Spanish, Texas

**Mrs. Allen Stewart**, Indian, Colorado

**Mrs. Charles K. Corley**, medical, Rhodeis

**Charlie W. Fawcett**, education, Japan

**H. Clifford Graham**, publication, Jamaica

**Martha Morrison**, retired, Hawaii, Malaysia, Singapore

**Mrs. James C. Oliver, Jr.**, home and church, Colombia

**Mrs. J. Wallace Poor**, press, Uruguay

**Mrs. Ray E. Shelton**, home and church, Uruguay

**Mrs. J. Mark Terry**, home and church, Philippines

### 29 Tuesday Ephesians 3:13-21

**Freddie and Betty Walker** recently transferred from East Africa to Dominica. "As we try to begin a new work on this island, pray that we will allow our Lord to work through us. Pray that all we do here will be a result of his working through us."

**Pedro G. Carranza**, retired, California

**Paul A. Duke**, retired, Alabama

**Juan A. Martinez**, retired, Texas

**Mrs. John Pennington**, retired, California

**Mrs. Olan H. Burrow**, home and church, Tanzania

**Mal K. Jochs**, preaching, Indonesia

**Richard T. Plampin**, education, South Brazil

**Edwin Sagers**, English language, Thailand

**Mrs. Freddie Walker**, home and church, Dominica

**Mrs. William S. Waster**, home and church, Malawi

**Mrs. Michael S. Wilson**, home and church, Togo

### 30 Wednesday Galatians 2:15-21

"The vast challenge of our work is Miami among many different races sometimes overwhelms us," begins Lucille Kerrigan. "Sixteen different countries are represented in the Spanish mission which I direct. The languages are the same, but many of the customs are different. Pray that we missionaries will be given strength and guidance."

**Larry D. Carter**, area director, Illinois

**Lucille E. Kerrigan**, Spanish, Florida

**Joel Ramirez**, Spanish, Florida

**John C. Aheff**, doctor, Nigeria

**Mrs. Gerald H. Holt, Jr.**, dentist, Colombia

**John D. Hopper**, preaching, Austria

**Clyde D. Meador, Jr.**, preaching, Indonesia

**Dick A. Ender**, preaching, Zambia

**Mrs. Hoyt M. Roberts**, home and church, Honduras

**Mrs. G. Forrest Teague**, education, Jordan

**Betty Vaught**, secretary, Hong Kong

### Need Overseas

What are current needs for volunteer service on overseas fields. Is it possible you — or you and your husband — might help fill one of these needs? For information write Consultant on Laymen Overseas, Foreign Mission Board, P. O. Box 6597, Richmond, VA 23230.

Construction team in Dagupan City, Philippines. Ten men needed for 15 days to construct a small dormitory for 10 students at Luzon Baptist Bible School. The school provides training for pastors, high school, plus two years of college. Housing provided.

Cabinet worker, Ecuador. Housing provided. For missionary residence. Two months: November, December 1977. Small electric or hand tools can be brought from the US.

Personal evangelism worker, Ecuador. Must speak Spanish. Four to six weeks. Share witnessing techniques among youth, market, university students, urban dwellers.

Professional in advertising and promotion for Malaysia-Singapore Mission. Needs experience. Six to eight weeks.

Music couple, Singapore. Teach leaders to develop local music ministries using talents and equipment available in the culture. Four weeks. Housing provided.

Writers, Singapore. Prepare programmed instructional materials and provide background for worship activities by small groups in new extension churches. Four weeks. Lodging provided.

Weekday ministries worker, Selegie Baptist Center, Singapore. Nine months. Housing and transportation provided. Youth and children's work; Bible teaching; leadership training; music, art, and drama. January-August 1978

School administrator, Dominican Republic. Salaried position. Private Christian school for MKs and Dominicans. Knowledge of Spanish needed. Wife may teach also.

V-W Mechanic, Costa Rica. Two Weeks. Meals and lodging provided.

Piano tuner/repairman, Honduras. Ten days. Meals and lodging provided.

Agriculturist, Tanzania. One-year assignment. Round-trip transportation and housing provided. utilities paid.

Well digging crew, Old Providence Island, Colombia. January-March 1978 or summer 1978. Tools must be brought from the US. Housing provided.

Director, American School of Recife, Brazil. Salaried position; must hold masters degree in school administration

Construction crew of ten, National Baptist Camp, Uruguay. 4 carpenters, 2 brickmasons, 2 electricians, 2 plumbers. Each man should bring a few basic tools. Meals, lodging, and local transportation provided.

Korean-speaking pastor, South America. Nine months to one year. Paraguay, Argentina, and Uruguay. Round-trip transportation and housing provided

Printer, Zambia. Nine months to one year. Round-trip transportation and housing provided.

### Volunteer Medical Needs Overseas

These assignments are for three weeks to three months. For additional information, write to Mr. Harold Hurst, Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230.

Dentists: Antigua, Honduras, Trinidad, Dominica, Dominican Republic, Barbados, Botswana

Physicians:

General Practitioners — Rhodesia, Thailand, Yemen, Bangladesh, Honduras, Dominica, Antigua, Kenya

Pediatricians — Gaza, Ghana, Nigeria, Jordan

Internists — Ghana, Rhodesia, Yemen

Surgeons — Gaza, Ghana, India, Nigeria, Rhodesia, Thailand, Yemen, Jordan, Dominica

Ophthalmologists — Dominican Republic, India

Dermatologists — Dominican Republic, Korea

Gynecologist — Dominican Republic

Pathologist — Dominican Republic

Urologist — Yemen

Certified laboratory technicians — Ghana, Nigeria, Yemen, Gaza

## Order Form for WMU Materials

Order from your Baptist Book Store

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
I enclose \_\_\_\_\_  
Charge \_\_\_\_\_ Book Store Credit Card # \_\_\_\_\_  
BankAmericard # \_\_\_\_\_ Exp. Date \_\_\_\_\_  
Master Charge # \_\_\_\_\_ Exp. Date \_\_\_\_\_  
4-digit bank # \_\_\_\_\_ (If Master Charge)  
(Number in lower left corner of card MUST be supplied)

Item	How Many	Cost	Total
Baptist Women/BWW Record, Report, and Planning Forms		\$1.50	
Baptist Women Manual		1.50	
Mission Action Group Guide: The Aging		1.50	
Alcohol and Drug Abusers		1.50	
Child Care		1.50	
Combating Moral Problems		1.50	
Disaster Relief		1.50	
Headliners		1.50	
Internationals		1.50	
Juvenile Rehabilitation		1.50	
Language Groups		1.50	
Military		1.50	
Nonreaders		1.50	
Prisoner Rehabilitation		1.50	
Resort Areas		1.50	
The Sick		1.50	
Missions Prayer Guide		2.00	
Missions Night Out Resource Booklet		1.00	
One Song for All the World (filmstrip) CAVE plan		9.50	
Persons, Not Things		.75	
Rivers of Ink		1.45	
Teaching Guide (Rivers of Ink)		.60	
Special Skills for Mission Action #1		1.00	
On each order, figure delivery and handling as follows: less than \$2.00, add 50¢; \$2.01 to \$5.00, add 75¢; over \$5.00, add \$1.00			
Sub total _____			
Sales tax _____			
Delivery and handling _____			
TOTAL _____			

# VOLUNTEERS NEEDED

2 7751 P  
DARGON CARVER LIBRARY  
127 9TH AV N  
NASHVILLE TN 37234

next few months.

*Joni* by Joni Eareckson. A young woman paralyzed in a diving accident tells about her struggle with quadriplegia and depression.

*The Single Parent* by Virginia Watts. Helps for coping with the demands of rearing children alone.

*I Wish I Could Give My Son a Wild Raccoon* edited by Elliot Wigginton. Representatives of several of America's cultural groups introduce themselves in their own words.

*Open Heart, Open Home* by Karen Burton Mains. How to find joy through sharing your home with others.

**2. CONVENIENCE.** To receive books in time for Round Table group study (or just for personal missions reading pleasure), sign up by writing Round Table Book Club, Box 24030, Nashville, TN 37202. Give your name, address, and (if you have one) Baptist Book Store account number.

Two months before the beginning of each quarter, you will receive a card showing the books for the coming quarter. The card gives the titles and prices of forthcoming books. Subscriptions received after the first of January, April, July, and October will begin with the following quarter's books.

If you want all three books, make no response to the card. The books will be sent automatically one month before the first one is to be studied in Round Table groups. If you decide you do not want all three books, simply check the appropriate box or boxes on the card and return the card. Only the books you want will be sent. You have ten days to return books you decide not to keep.

**3. DISCOUNT PRICES.** When you sign up, send no money. You will be billed later. If you buy three books at a time, you receive a 20 percent discount. If you already have a Baptist Book Store account, use that account number. If you do not have one, an account will be opened for you. Billing is monthly from the centralized billing headquarters of the Baptist Sunday School Board in Nashville, Tennessee.

Three good reasons for joining Round Table Book Club!

# WHY JOIN THE ROUND TABLE BOOK CLUB

## ROYAL SERVICE

November 1977

Forecaster	40
by Aline Fuselier	
Baptist Women Meeting	14
by Wanda Botkin	
Current Missions Group	26
by Wanda Botkin	
Bible Study Group	34
by Velma Brown	
Round Table Group	21
by Wanda Botkin	
Prayer Group	19
by Wanda Botkin	
Mission Action Group	30
by Stuart Calvert	
Call to Prayer	42
by Verna Richardson	
A Prayer Retreat	38
by Carolyn Jones	
Each in Her Own Way	1
Meet the Missionary	9
by Ken Lawson	
Christ in You?	6
by Miriam Robinson	
A Day to Stretch Heart and Imagination	C2
Volunteers Needed	C3
In the Public Eye	12
by Rosemary Brevard	
Baptists in Asia	24
I Save for Missions	
All Year	33
by Louise Scott	

### EDITORIAL STAFF

Laurella Owens, Editor  
Lawrence E. Webb, Director,  
Editorial Department  
Leatha Marie Jones,  
Editorial Assistant  
Martha Bibee, Graphic Artist

### CONSULTING STAFF

Janell Evans, Director,  
Art Department  
Evelyn Blount, Director,  
Field Services Department  
Bobbie Sorrell, Director,  
Education Division  
Carolyn Weatherford,  
Executive Director  
Mrs. A. Harrison Gregory,  
President