

ROYAL SERVICE

April 1978

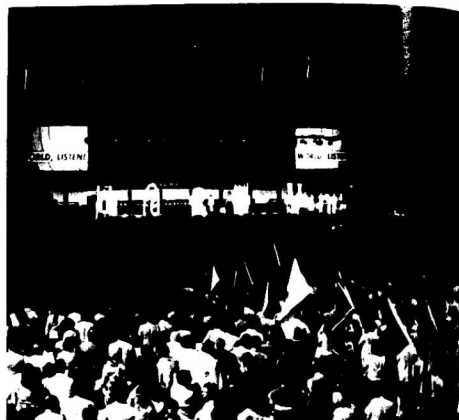
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HAVE YOU EVER BEEN TO A WMU ANNUAL MEETING?

MRS. A. HARRISON GREGORY

If you have or if you have not, this will be an excellent year to attend! The meeting will be held at the civic center in Atlanta, Georgia, June 12 and 13.

No city is more easily accessible by car, plane, or train. Hotels and motels abound within easy distance of the center (make your reservations now!), and cosmopolitan Atlanta is known for

its true Southern hospitality.

The meeting in 1978 will be centered around a theme of praise: "If there be any praise, think on these things!" (Phil. 4:8).

God is moving in a mighty way in Southern Baptist life. Pastors, missionaries, state staff people, and Baptist Women will give testimonies about the exciting things which are happening in

missions education. Choirs and audience will lift voices in songs of praise. This annual meeting will try to praise God in everything!

There are five states with large numbers of churches that are within easy driving distance to Atlanta. We really hope to see thousands of women from these areas in Atlanta on June 1.

ROYAL SERVICE

VOLUME LXXII

NUMBER 10

APRIL 1978

COVER

"This is Africa's day! I see great responsiveness to the Gospel and to most missions efforts. I see great unmet needs for more missionaries. I see most of all great fidelity on the part of our mission staff. I pray that this Board and the Southern Baptists will find ways to claim West Africa for our Lord." JOHN E. MILLS, AREA SECRETARY

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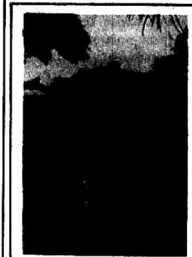
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EDITORIAL STAFF • Lane Powell, Editor; Dr. Grace E. Márquez, Director, Editorial Department; Leatha Marie Jones, Editorial Assistant; ART STAFF • Martha Bibee, Graphic Artist; Janell Evans, Director, Art Department; CONSULTING STAFF • Evelyn Blount, Director, Field Services Department; Bobbie Sorrell, Director, Education Division.
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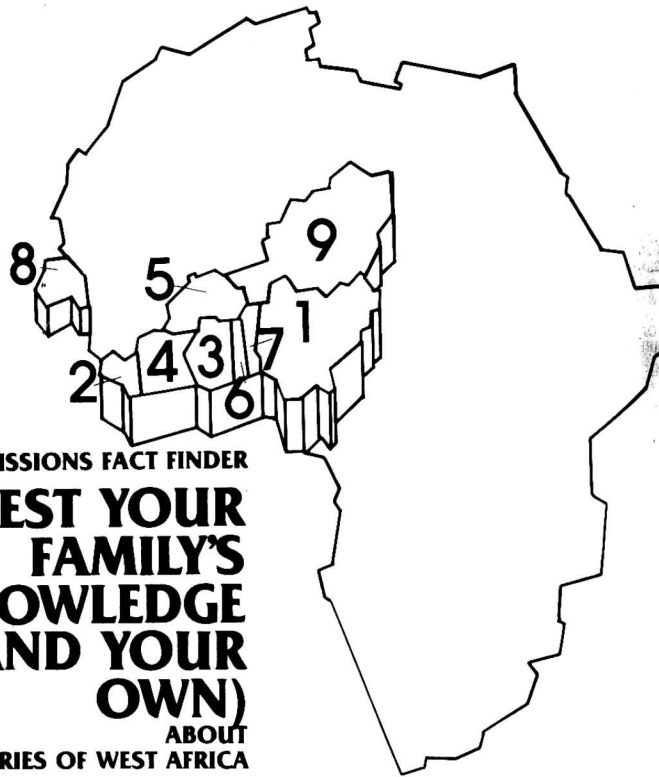
MISSIONS FACT FINDER TEST YOUR FAMILY'S KNOWLEDGE (AND YOUR OWN)

ABOUT THE COUNTRIES OF WEST AFRICA

1. Nigeria
2. Liberia
3. Ghana
4. Ivory Coast
5. Upper Volta
6. Togo
7. Benin
8. Senegal
9. Niger Republic

Match the facts below with the country (or countries) by putting the number of the correct country after the fact:

1. Was known as French Togoland until it gained independence in 1960 _____
2. The second oldest foreign missions field of Southern Baptists _____
3. Formerly called the Gold Coast _____
4. Has a Baptist leader as president of the country _____



5. Were formerly colonies of France, and French is still the official language _____
6. Countries in which Southern Baptists had mission work prior to 1960 _____

ANSWERS:
1. (5) 2. (9) 3. (3) 4. (1)
5. (5) 6. (9) 7. (2) 8. (8)
9. (6)

AMELIA BISHOP

YOU ARE MY WITNESSES



DIRECT EVANGELISM A MINI-COURSE IN PERSONAL WITNESSING

Editor's note: This is a new mini-course in mission action and direct evangelism. The course is designed for use in a group study. It will run for six months. This regular study session.

THIS IS THE YEAR OF "TEACH MISSIONS: TO BE, TO DO."

Involved in the "doing" is direct evangelism. "Direct evangelism is a confrontation between individuals in which one verbally presents to another the gospel message, including the need for personal acceptance of that message," says the *Baptist Women Manual*.¹ I want to participate, you say, and I've had this desire for a long time. But — I am almost ashamed to say this — I really don't know how to go about it.

This feature and the five to follow (May-Sept.) will provide training helps for Baptist women who want to know more about direct evangelism. Emphasis will be on "how to." Any group of women can use the material.

Basic to any training for action are the two questions: What is it? and Why do we do it? We deal with these in this first feature.

Subsequent features will include personal preparation for witnessing, witnessing approaches, how to deal with questions asked and problems encountered, and witnessing follow-through.

GET READY

The time and the place for the sessions should be selected, keeping in mind the church and Baptist Women calendars, the size of the group, and interested women's schedules.

Plan for sessions to be approximately one hour in length, although the time is flexible. Try to select a room where a chalkboard is available.

Secure from your church media center (library) and/or the Baptist Book Store materials on witnessing for display and reading purposes.

Resource materials that will be used include: *Special Skills for Mission Action* #2,¹ "You Will Be Witnesses for Me,"¹ *Effective Christian Witnessing* by Nelson Tull,² and lay evangelism materials from the Home Mission Board.³

Ask all participants to bring pen and paper to each session for taking notes. Also, at the first session, each will need a Bible (not just a New Testament). Try to have several different translations.

Invite your pastor to be with you for a part of the first session dealing with the biblical background for witnessing. If this is not possible, he may be able to join you at a later session and discuss some phase of witnessing in your community.

GO!

At the first session, have on the chalkboard: *Direct Evangelism — What is it? Why do we do it?*

Leave room on the board to add (1) definitions for witnessing and (2) Scripture references, as the session progresses.

Determine as a group your purpose in the training sessions. Zero in on the topic for the first meeting: *Direct Evangelism — What It Is, and Why We Do It*.

Ask participants to write down the word *witness* and their own definition of it. After a few minutes, read some of the definitions aloud, and discuss them. Lead the group to see that witnessing is telling something we know from personal experience. It is telling what Jesus has done in our own lives, and what he means to us today. Point out "Direct Evangelism" on the chalkboard. Ask, Is that the same as witnessing?

Emphasize the key thoughts here: A witness is someone who has something to share from first-hand knowledge (personal experience). A witness is willing to tell it (verbalize).

Lead the group in reviewing concepts mentioned in *Special Skills for Mission Action* #2, pages 9-14.⁴

Also, read together page 19 in *Baptist Women Manual* and discuss the relationship and the difference in mission action and direct evangelism.

Bob Saul of the evangelism division, Home Mission Board, pinpoints what witnessing is and why we do it: "Witnessing is not a plan of action; it is a purpose for living."

Purpose. Why do we do it?

At this point, guide the discussion from a definition of witnessing to the reasons for witnessing. Begin with the biblical background.

Write the following Old Testament references on the chalkboard: Isaiah 7:14, Isaiah 55:6-7, Ezekiel 33:1-16,

Cont. on pg. 20

IRMA CRUSE

THE WOMAN IN WEST AFRICA: DOWRIES TO MOTORBIKES



Faatu of Senegal winnows millet, staple of West African diets. The process of preparing the ground millet for use in cooking is still largely done by hand and mallet using woman-power.

Photo by Runyan

In this age of television and microwave ovens, is life really so different for the average woman in West Africa? And her Christian experience: isn't it about the same as my own?

We wrote to missionary representatives in several West African countries to find the answers to our questions. Those whose letters were received in time for our deadline were Gale (Mrs. Fred) Sanford, Abomey, Benin; Libby (Mrs. Farrell) Runyan, Dakar, Senegal; Ann (Mrs. Douglas) Bryant, Takoradi, Ghana; Beverly (Mrs. Norman) Coad, Ouagadougou, Upper Volta; and Greta (Mrs. Gerald) Pinkston, Abidjan, Ivory Coast.

Take a look at the similarities between your life and the lives of women in West Africa.

Question: How does a West African woman get a husband?
Gale Sanford: A more precise question would read: "How does a woman's family secure a husband for her?" Marriage customs have changed very little in Benin since early days. Long before a girl is of marrying age, her parents will be "on the lookout" for marriage possibilities. (It is understood that all girls will marry.) Parents consider such questions as these: Will this fellow provide food for his family? Is he strong enough to father many children? Can he give us a good dowry? Will he give our daughter gifts during engagement?

If a girl is lucky, her parents may select someone she likes. This happens often. The girl's parents usually act first and suggest an arrangement of some sort with the young man. This confrontation may come as a complete surprise to him, and he may leave hastily. On the other hand, he may have already been thinking about marriage. He asks himself these questions: Does she look strong and healthy? Is she resourceful enough to find

firewood even if we live in the city? Does she have malaria? Will she be able to bear children? Will she bring honor to my family?

The young man then brings up the matter with his family or closest relatives. His family may want to meet the girl personally; if not, a photograph will do. After getting the consent of his parents, the two sets of parents will want to meet each other. Finally, if all goes well, the girl is informed of the decision.

Then come the important details. How much will the future groom pay his future-in-laws? (He may ask if he can pay a portion of the dowry before marriage and the balance afterward.) When an agreement is reached about finances, a date for the wedding is proposed.

Libby Runyan: Most marriages in Senegal are approved by the *Imam* (Muslim leader), who gives Allah's blessing to the union.

If trouble arises later between the couple, the *Imam* has the responsibility of trying to reconcile the couple.

The girls usually marry when they are 17 or 18. They may meet young men of their village or neighboring villages at festivals, ceremonies, and even in the market. Now that many go to the city to school, they meet young men there and are departing from the custom of having parents choose their mates.

It is still customary for the young man to ask the girl's father for permission to visit her, and if the friendship continues, the parents arrange the marriage. Senegal still has the caste system and it is customary for the young couple to be of the same caste.

Ann Bryant: In the villages of Ghana, it is still customary for parents to arrange marriages. The girl has very little choice. In the cities, however, and among better educated young people, they are beginning to choose their own mates. This is especially important among Christian youth where they may meet in church or fellowships

such as Scripture Union.

Beverly Coad: In Upper Volta, girls do not bear children. Volts girls get wives. Usually the girl is promised to someone when she is a baby. The decision is made between parents.

Greta Pinkston: Even though the Ivory Coast government does not approve of polygamy and the paying of dowry, the practices die slowly. And so the privilege of young women to determine their own marital destiny is severely limited. This is a problem, especially for young Christian girls who desire to marry a Christian man and establish a Christian home. Jeanette is a good example of this. She was raised in a Christian home; however, her family made a contract for her to marry a Muslim trader, who had the means to pay a high dowry. At the time, the trader agreed that Jeanette could follow her own religion, but later he began to prevent her from attending church. Then he started beating her when she returned from church. One day Jeanette told the missionaries that he had not only beaten her, but had bitten her and tried to choke her. When Jeanette called her family together and asked them to judge the case, her family refused to take any action. They were fearful of having to repay the sizable dowry. The last time I talked with Jeanette, she was desperate and fearful of returning to the Muslim man's house.

Question: Is divorce common?
Sanford: Divorce can be obtained easily in Benin. When the couple is divorced, the husband is not expected to provide money for his ex-wife and children. If the wife leaves, she understands that she must feed and clothe herself and the children. A common cause of divorce is the wife's failure to bear children.

Runyan: Divorce is becoming more common in Senegal. If the woman seeks a divorce, she must repay her

husband for the dowry he paid her father.

Bryant: Divorce is common in Ghana but not among Christians. In the past, a man could leave his wife and consider himself divorced, especially if he made a settlement with her family. The government is trying to force couples to come to court if they want a divorce.

Coad: In Upper Volta, if problems arise in the marriage, the husband tells the wife's parents. They talk to the wife and urge her to mend her ways. If she does not, the husband has the right to send his wife home to her parents.

Question: Who works harder, men or women?

Sanford: Now, as in the past, women work harder than men. In many instances, the children work harder than their fathers.

The woman cuts wood and carries it home on top of her head. She starts cooking fires. She cooks three meals a day for her family, draws water from the well, washes dishes, walks in the hot sun to market with a child on her back; walks back home carrying her purchases on top of her head. She may stop to breast-feed her baby. It is always the woman's responsibility to care for the children, day or night. If there is a death in the family, or even the anniversary of a death, the woman is expected to feed everyone who comes to offer sympathy.

Runyan: Tourists who see the elegantly dressed women on the streets of Dakar, find it hard to realize how different life is for the women in the villages.

A look at a typical day of Faatu (Fah-too), a village woman, reveals how hard she works. She begins her day early when she goes to the village well to draw water. She walks home with the big bucket of water on top of her head.

The water is emptied into clay water pots and Faatu begins breakfast. She may warm leftover

Photo by Greta Pinkston



The vegetable lady of Abidjan sells her produce in order to earn a little cash. Industrious and creative, most West African women find some way of making some money of their own.

consensus (koos-koos), a porridge made from ground millet. She gets started on the noon meal while washing dishes. Then she takes her long handled hoe and goes to the fields with her husband. They work crops of peanuts, cassava, and millet. Today she hoes her own field of peanuts and dreams of what she will buy with the money from her crop. She goes home at noon and finishes the meal of fish, vegetables, and rice — a family favorite.

She'd like a nap, but the millet must be winnowed and ground for porridge the next morning. Then her husband gets his hoe and they go back to the fields to work until sundown.

On her way home, Faatu gathers some red peppers to dry and sell when she goes to market on Monday. Her husband relaxes while she cooks supper.

Bryant: Men do the heaviest, hardest work in Ghana. The woman's life is not easy, however, because there are no modern appliances. Not all homes have running water.

Coad: In the bush, everyone works hard just to stay alive. The wife is obligated to work about two hours a day in her husband's field. Then she can work her own field. She takes care of food for the family.

Pinkston: Life in the rural areas of the Ivory Coast is very similar to that described by the other missionaries. The city-dwelling woman also faces long hours of work each day. Rosalea, mother of four, works as a secretary in a downtown bank. After work, she catches a crowded bus to return home. There, without any modern conveniences, she continues her duties as a mother. Cooking is done outdoors over a charcoal burner.

Most foods are still prepared in the traditional way, requiring hours of pounding in a mortar and slow cooking over the fire. Many times at prayer meeting I have seen Rosalea nod and doze during Bible study. I knew that, tired as she was, she had

hurried home from work to gather up her children and walk about ten blocks to church. On Sunday afternoon, Rosalea, with her youngest child tied on her back, joins several other women in making visits in the neighborhood. Her Christian faith sustains her through many difficulties. "Don't worry," she told me, "I'll get along fine. Remember, our Lord is still alive and on his throne!"

Question: Does a woman have money of her own?

The missionaries agree that most women in the villages find some way to raise or make items to sell in the village market so they can have their own money. "Sharp business ingenuity," Greta Pinkston calls it.

Ann Bryant explains: In Ghana, most women do some type of work to earn money. Some are teachers, nurses, clerks, and so on, but most sell items in the village market, on the street corner, or in front of their houses. Items range from fruit to charcoal, or commodities such as tinned milk or detergent. The women can use their profit in any way they wish. In a few cases, the husband and wife have a joint bank account, but that is rare.

Question: Do girls usually go to school?

More and more girls in Benin, the Ivory Coast, Ghana, and Senegal are going to school. For example, there are secondary schools and universities as well as vocational and technical schools that girls attend in Ghana.

Girls do not usually go to school in Upper Volta, said Mrs. Coad.

Question: What responsibilities are given to girls in families?

All four missionaries agree that in their countries, girls are taught to do women's work — cooking,

cairing for children, and working in the fields.

Question: What conditions have changed for women in West Africa?

The opportunity for education is probably the biggest change for most of the countries discussed here. In Senegal, for example, education has opened up job possibilities in the cities. "Many women work in businesses, offices, or as teachers, and have an income of their own," says Mrs. Runyan. "This makes it possible for them to be more independent and have more personal possessions."

Mrs. Pinkston asked a group of her Ivory Coast friends about the changes that have occurred. Agnes, a 40-year-old seamstress, recalled, as a child, walking for three days through the forest to reach the next town. Today a system of very efficient bush-taxis make even the most remote areas of West Africa accessible. Agnes also told of the powerful chiefs who, in the past, controlled the total lives of their subjects. Today, Agnes and her kinspeople are free to leave their birthplace and seek better living conditions for themselves. Agnes rents a small three room apartment in the city where she sews party dresses and sportswear for wealthy French women. With her earnings, she has helped to support and educate several nieces and nephews. Each morning Agnes starts the day with Bible study and prayer with the three young girls who are her apprentice seamstresses.

But city living poses a new set of problems: the crowding of so many people, of different languages and ethnic groups, into close association presents problems of communication and understanding. City living also requires a certain amount of ready cash each month, something that was not necessary in the small tribal villages of the past.

"Most women still depend on their feet for transportation, but in Ouagadougou, hundreds travel by bike or *Mobylette*, a small motorbike."

Sanford: Fetishism is deeply rooted

When a Benin woman becomes a Christian, she risks social and physical persecution. It takes mature faith to accept ostracism and ridicule.

Runyan: Islam has a strong hold on girls and women in Senegal and we have been unable to win any of them to Christ up to this time. When one does accept Christ, she will be driven away from home, in all probability. This has happened to young men, and women face the certainty that suffering will come to them. Since no women have

Bryant: A Christian wife married to a non-Christian husband finds her life much harder. Her husband may forbid her to attend church.

However, some men are led to Christ by their wives. Christian women say that knowing Christ in a personal way gives real meaning to life. They seek to lead other women to the new faith. There are more men than women in the churches of Ghana.

Coad: One of the greatest differences Christianity has made in the lives of women in the Mossi tribe is in their attitude toward orphans. Traditionally, they believe it is the baby's fault if a woman dies in childbirth, and they will let the baby starve. When these women accept Christ, they learn that his followers care for all children.

Christ makes a difference in the everyday life of women in West Africa.

LANE POWELL



For the enlightenment of the curious, an *iro* is a wraparound skirt which can be wrapp'd to fit any size. The *buba* is a pullover blouse, and the *gele* is a head tie which starts out as a straight piece of material but becomes a beautiful turban in the hands of an experienced Nigerian. Although young unmarried women may choose to go without the *gele*, the married woman considers the *gele* a must. "It is our custom," Mrs. Akinola explained. The customs in Nigeria, as in other West African countries, are gaining new respect in the prevailing winds of self-determination.

"We are encouraging the use of traditional music and instruments in our church services," said Mrs. Akinola. "Many choirs now use hymns written in traditional style."

"If a school has a Baptist head, then the traditions continue," Mrs. Akinola explained. Her husband is principal at the Baptist High School in Iwo, and she is vice principal at the United Methodist High School.

"We need more teachers. The government is eager to appoint more teachers in the fields of science, math, physics, and chemistry," says Mrs. Akinola. "Christian teachers in these areas could have such an important witness."

Since September, 1977, when the Universal Primary Education program was adopted, all school-aged children are required by law to attend school. An expanded teacher's college is preparing more Nigerians for education professions.

"The missionary's primary role now is to train Nigerian leaders," Mrs. Akinola continued. "We also desperately need doctors."

Aduke Akinola is testimony to

Following her college graduation, Aduke served as Young People's Leader for Nigeria and Ghana. She traveled extensively with missionary Mary Ellen Yancey to organize young peoples' work.

Following her marriage, she resigned from the traveling job and returned to teaching.

"I did not feel that I could devote enough time to my family if I continued to travel," Mrs. Akinola explained. "I felt that having a successful home life would have more impact as a Christian than having a neglected home and being a well-known leader."

Her four children, two sons and two daughters, are now 14, 16, 18, and 20; and Mrs. Akinola is again devoting more time to Baptist — and interdenominational — work in Nigeria.

"The Nigerian Christian Council, which involves all denominations, is working to exert their influence as a cooperative body, wherever possible," she said. Prayer meetings and special services are also shared by all Christian groups.

Mrs. Akinola feels that Nigeria has been blessed by missionary witness through the years: "Without the Baptist girls' school, there would not be the Baptist women leaders that we have today." She recalls a class in church organization that was offered in former school days. "We learned to take minutes, mark record books, prepare programs. Now how will we train our women leaders? This is an immediate problem. Our churches must be diligent in finding an answer."

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Glenwood and Logan Carson

LIVING IN AN INTEGRATED NEIGHBORHOOD

Glenwood Jones Carson

In the past few years, the Christian person living in a transitional neighborhood has had to undergo some wrestling experiences as he has fought to do what he knew was right in the sight of God. Pressure would sometimes be brought against him to support a restrictive covenant, keeping minorities out of the neighborhood, and the exerted pressure could sometimes be

tremendous as the Christian fought to make the choice that would please God and bring peace to his heart.

In the neighborhood where I live in Shelby, North Carolina, things have changed. The neighborhood was at first white in its makeup, and when black families began to move in there was a surge of selling houses and moving out into other areas of the county. Yet there were some white families that remained, not willing to sell their homes because of fear or superstition. It is these that remain in our neighborhood today and who have lived peacefully alongside the black families in the Beacon Hill area of North Shelby, North Carolina. Some of the families are friendly and encourage us to visit; yet, my husband and I are somewhat prevented from doing this because we are away in another town where he is pastor of a small church, also in an integrated community. Here at home and in the church community, we are not afraid to witness to both races about the love of God and their need of a personal Saviour. Our neighbors who do not ask us to visit have a "live-and-let-live" philosophy about living with blacks, and they are courteous and willing to cooperate in areas where they can be helpful. Under the skin, if prejudice is set aside, "folk are folk," and this is as it should be. Working and living together in our neighborhood, we are a true community of people.

Mrs. R. L. Carson is a homemaker and mother in Shelby, North Carolina. Her association with transitional communities began several years ago when she was a day care center director in New Jersey and Brooklyn, New York. She is currently active in the Christ Community Baptist Church of Gastonia, North Carolina, where her husband is pastor and she is a GA leader and junior high director. The church, which ministers in an integrated neighborhood also, has operated as a mission for four and a half years, but was recently received into the Gaston Baptist Association with full-fledged church membership.

Wendell Belew

"Did you know that the house down the street from yours has sold black?" a neighbor asked.

We knew and would call to introduce ourselves as soon as the Webbs moved in. Our visit to the Webbs was a pleasant experience for both our families. Mrs. Webb was a school teacher as was my wife Edna. They were soon talking "school." Mr. Webb worked with the post office department. He told me of his plans to develop his yard. (That yard would later become the show place on the street, making my yard look like a neglected back pasture.)

Dr. and Mrs. Herb Jones were the next blacks to move on the street. They would become dear friends. When our son, Wendell Jr., came home from college at Easter he was bent upon going camping. We had no equipment. Dr. Jones loaned Wendell Jr. his brand new tent, stove, and cooking utensils. When Edna and I first called on the Jones after their moving in they thought we had called to see the white family who had just moved out. They were impressed that we would welcome them with a small gift.

Psychologically, there was considerable trauma experienced with the community changing racially. Block after block of the formerly white middle class community became black almost overnight. Black realtors played an important part in this. Sometimes they used "block-busting" tactics. One week 13 black realtors called us to try to get us to sell. "We have cash." "You will be the only white family on the street." "You'll lose money if you don't sell now." "Have you noticed how when black families move in they put iron bars at their doors and windows?" "They're even afraid of each other."

It was a time of presidential election (about nine years ago), and in keeping with that theme we erected a large sign in our front yard

saying, "I do not choose to run." Some of our white neighbors said, "We'll stay too." Black neighbors said, "Thanks."

So we stayed, never saying we would stay forever. "But today we'll stay."

Property values have not gone down. Nor has property deteriorated. The schools suffered considerable shock in transition. Our son was mugged at school by a black militant. His assailant's identity was revealed by other black students who cared for our son.

There was a time of loneliness. Suddenly all the shoppers at neighboring stores were black and we felt like we were in a different community.

The church we had belonged to sold its property to a black church and gave the profits to the Foreign Mission Board for missions in Nigeria. (At least they meant well, but just couldn't practice missions on the same block.)

We stayed to learn and to be a part

of what is happening, not only in our city but in all of America. Change is never easy. We believe that as Christians we simply should try to make the best decisions we can for now.

Sometimes we drive to an "all-white" shopping center where "our kind" is the majority. But always we miss our neighbors' kind.

Our children have helped us feel that we were right in our decision to stay. The house is precious to them and full of good remembrances. They enjoy showing their friends our "black" neighborhood.

Our pilgrimage is not finished. There will be other decisions to make. But this we have learned: Our neighbors are gentle, kind, intelligent, quiet, and clean. They help us as neighbors and care for us. We need not be afraid.

Wendell Belew is the director of the Division of Missions Ministries, Home Mission Board.



Wendell Belew (right) visits with neighbors Emmanuel and Marie McCall. Dr. McCall is also a co-worker at the Home Mission Board.

Ghanaian women
and children hurry toward the WMU camp in Ejura.



FOR CHRISTIAN ADVANCE IN GHANA

CURRENT MISSIONS GROUP "DOING IT THEIR WAY"

JO ANN PARHAM

What does self-determination mean?

Is it the opportunity to "do things my way"? Yes, partly, but many other things are also involved. Let us take a walk through a part of the history of Ghanaian Baptists. We will spotlight some of the influences that have helped to form their present direction toward self-determination.

Spotlight on History

In 1918 Nigerian Yorubas [YORE-oo-BAHS] began the first Baptist congregation in the country of Gold Coast. They developed a strong Baptist work

primarily of Nigerians.

In 1947 the first Southern Baptist missionaries, Homer and Ossie Littleton, entered Gold Coast. The first Yoruba pastor settled in that country.

In 1957 Gold Coast received its independence from Great Britain and changed its name to Ghana.

In 1964 Ghanaian Baptists separated themselves from the Nigerian Baptist Convention. They formed their own convention; but the membership remained strongly Nigerian, approximately 90 percent.

In 1969 a government decree caused

a mass exodus of Nigerians, including Yoruba Baptists. This left about 40 churches with only about 10 percent of their original membership.

In 1978 Ghanaian Baptists are moving forward, realizing opportunities that are theirs as Christians.

Over a 60-year period, many forces seemed to have worked against the development of a strong Baptist work in Ghana led by nationals. Changes could have meant discouragement and defeat. Instead they have brought about new ideas, new ways, and new

programs. There is renewed interest, renewed optimism, and renewed spirit among Ghanaian Baptists.

Why Indigenous Work?

What does indigenous mean or imply? Very simply, it means making the work fit the needs and ways of the people. When the missions work is suited to the people's culture, it becomes their work, not ours or someone else's. It is having churches that are self-determining, self-governing, self-supporting, and self-reproducing.

Perhaps this experience will show us some reasons for making Baptist work indigenous.

Missionary Marjorie (Mrs. Eugene) Verner often visits a village near her home and the seminary where she and her husband serve. She teaches the children Bible stories and visits with the adults. Mrs. Verner, as well as some of the seminary students, shares the gospel message as she visits.

Mrs. Verner tells of one villager, the elderly "retired" village chief, who seemed interested but not committed. On her last visit with him before furlough, she spoke again about Jesus. He questioned her about how long she would be away and concluded that he would die before her return. She replied he might not die but even if he did they could meet again. For, if he accepted Christ as his Saviour, they would meet in Paradise as Jesus promised. Still he did not respond. After she left, the Ghanaian students continued to visit and witness. Finally the old man accepted Christ and burned his idols. He died before the Verners' return to Ghana; but he was happy in the knowledge that they would meet again.

This experience indicates the need to make the work indigenous. Ghanaian students learned how to witness and share effectively. They saw the results of their work. Furthermore, the missionary may

not always be there to carry on Christian work. As the Ghanaian Baptists recognize more fully that it is their task to witness, the work will be strengthened.

Developing Indigenous Programs

A few years ago thorough strategy studies were undertaken by the Ghana Baptist Mission to identify needs and resources to help strengthen our witness there. This led to specific and careful planning about the kinds of programs that should be developed. It helped send new missionaries to the field and encouraged involvement by the nationals.

Recognizing the need for training in the churches, Theological Education by Extension (TEE) was adopted as an outreach of the seminary in 1974. This program, is based on home study, with assignments and grading done through correspondence. Interested laymen can now gain needed training, without leaving their homes and jobs. Some churches are finding that this seminary training-on-the-job program fits the needs of their congregations. This is especially true because many churches do not have clergy or trained leadership. Their church leaders need to be there to help them but they also need to be trained. Over 100 students are enrolled in TEE. Many churches are developing outstanding programs under the leadership of these laymen.

Self-determination is also encouraged in other educational opportunities. The establishment of a correspondence school has involved thousands of youth in a program of Bible study. Their thirst for knowledge can be partially quenched by this opportunity of education. It also provides a witness so that Ghanaians who have not heard of Christ may do so.

Another student-related ministry has been developed which is geared to the student populations on

university and college campuses. There are such programs at the universities at Accra [ack-CRAW] and Kumasi [coo-MAH-seh]. Plans are made to begin this work at the University of Cape Coast also. Reaching and training students in higher education can strengthen the work in many churches.

Indigenous Church and Association Programs

Two full-time education workers are assisting in the development of a unified program of religious education for the churches of Ghana. Several things are being done to help it to be successful. The programs are being made more relevant and personal as they are being designed and written with the Ghanaian in mind rather than importing materials from another land. Adjustments are being made to meet the particular needs and schedules. Training those who attend only the morning service and those who prefer Sunday evening or week-night training is being tried. This program has brought more men into mission study and outreach.

Missionaries Ralph and Joyce Davis of Tamale [TAH-muh-lee] Baptist Association report that in the few years since the exodus of Nigerian Baptists the number of churches has increased and the membership has more than doubled in their association. Attendance at associational meetings is more strongly supported by Ghanaians. The pastors are from that area and their association is becoming truly indigenous. During these years the Ghanaians have recognized that it is their responsibility and privilege to win the lost to Christ. They no longer depend upon others to carry out this task.

A Smorgasbord of Opportunities

A variety of ways for missionaries to work with the people of Ghana is being recognized and used. The first missionary dentist, Robert

Anderson, has been appointed. Another missionary, Carolyn Houts, is helping develop more effective ways of using the music that is indigenous to that country.

Being a rural agrarian nation, Ghana can benefit from the assistance given by those trained in the discipline of agriculture. In 1977, Jess Thompson was appointed as a career missionary to do this kind of work in the Tamale area. His work is similar to that of a county agent in our country. He works with the people at their farms rather than taking them away from home to receive training.

As is typical of many of our missionaries, the "job" has changed for Tollie M. Bibb. About two years ago, he began a new ministry as the chaplain for the 80 bed Baptist Medical Centre, Nalerigu [nah-LAIR-eh-goo]. It is an exciting and challenging ministry but there are frustrations. One frustration is that of communication. Since patients come from several locations, many languages are spoken. Even an interpreter who speaks eight languages has a problem. Communication gaps and problems are experienced by us as we talk with each other in English. Think of the added burden of an unfamiliar language!

Another frustration involves the need for a follow-up program. Those who accept Christ as Saviour need to have further contact and assistance from other African Christians to help them grow in their commitment and understanding. Since the task of follow-up is beyond the realm of possibility for Mr. Bibb, he feels the need for more persons to shoulder this phase of the hospital ministry. Training and encouragement of nationals is vital.

New plans are constantly being developed and effectively implemented to make the work more indigenous. This year, Ghana Baptist Convention hired its first paid staff worker, Dr. J. A. Boadi, as

General Secretary. Field evangelism and Christian growth are two major responsibilities of this position.

Why Have Indigenous Baptist Work in Ghana?

The same question again? Perhaps we can provide a more complete answer this time. The experiences in Ghana show people will assume the responsibility of witnessing to their own people when given an opportunity to make decisions and use programs and methods that suit their needs. You and I can agree that there are many ways to serve but only one Master to serve.

Under the direction of the Holy Spirit, the Ghana Baptist Mission and the Foreign Mission Board are continuing to cooperate with and encourage the Ghana Baptist Convention. You and I have a part in this venture too. Our part includes the support given through our prayers and our gifts to the Cooperative Program. Acquainting the youth and adults of our church

FMB photos by Gerald Harvey



A missionary, and a pastor/translator meet with men and boys from Ganguijili, in the frames of a future church building.

with the needs and opportunities that are ours in world missions is necessary.

This month, Southern Baptist churches have been asked to observe Life Commitment Sunday. This is one way of emphasizing the Bold Mission goal to have at least one career missionary from each Southern Baptist congregation. The 1977 annual of the Southern Baptist Convention lists 35,073 Southern Baptist churches. Career missionaries with the Foreign Mission Board total 2,110; and with the Home Mission Board, 882. That adds up to 2,992 career missionaries from 35,073 churches! We must be bold in our support of the missionary effort, through increased regular giving, through continuous prayer, and through increased missions involvement as churches and individuals.

Basically for each of us around the world, the Christian witness may seem more effective "doing my way." We must also be doing Christ's way to reach each person for him.

PLANNING THE MEETING

Aim for Study: By the end of the study, each member will be able to contribute to a group conversation at least one new insight she has gained as to what self-determination means to a Ghanaian Baptist.

PLAN 1

Before you meet, assign the introduction and "Spotlight on History" to a member(s). After these parts are presented at the meeting divide the women into small groups of four or five members each. Assign each group different parts of the program to study and discuss. Allow 15 minutes for small groups to meet. When members return to the larger group, have someone from each small group share at least one way Ghanaian Baptists are working toward self-determination.

PLAN 2

Before the meeting make any or all of the following plans. (1) Ask someone to report to the group additional information about Ghana. Be ready to compare its size, population, political system, religions, and resources with your own state. A current almanac or encyclopedia may provide appropriate background information. (2) Secure a map of West Africa (available free from Foreign Mission Board Literature, P.O. Box 6597, Richmond, VA 23230). Locate Ghana on the map. (3) Find and cut out pictures related to the kinds of work discussed in the program. Pictures may be found in various WMU periodicals and other magazines. Have at the front of the room a large piece of poster board, and paste, or cellophane tape. As the members arrive, give each a picture. During the discussion ask each woman to paste her picture on the poster board as the type of work represented by her picture is presented. At the end of the program, a colorful collage will

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have emerged.

Present the program as suggested in Plan 1. Those assigned the extra projects may offer their information before dividing into small groups.

PLAN 3

Before you meet assign parts. A list of the following questions may be given out as the women arrive, or written on a chalkboard placed in front of the group, or read to the members after the introduction is presented.

Suggested questions for discussion:

1. What are some of the values and/or limitations of developing an indigenous work in Ghana (or any other place)?
2. What might be other ways not suggested in this program, to help a people be self-determining?
3. Analyze your attitudes and feelings about being self-determining. Do you prefer having someone make decisions for you?
4. Is it easy to allow others the same freedom in decision making you desire? Why?

Present the program as suggested in Plan 1. Discuss the questions after the program.

CALL TO PRAYER

Read Matthew 9:37-38. Southern Baptist leaders, in planning the Bold Mission Thrust goals, have recognized the vital need for prayer. One part of this prayer effort begins this month: the Bold Mission Prayer Partners plan. Each church member is to have a prayer partner. At the same time each day, whether together or separately, the partners are to pray for current missions requests and the calling out of career and volunteer missionaries. (Check with your pastor to see if he has scheduled a Sunday night in April for assigning prayer partners. Your church may be planning a churchwide prayer retreat, in which partners will be established. Plans for the retreat are on pages 47-48 of this magazine. If

nothing is planned, ask your group what they would like to do about forming prayer partners.)

Pray for your church and its involvement in Bold Missions. Have listed on a chalkboard or on individual papers the prayer calendar for today. Ask each person to read a name. When the list has been read, have a period of silent prayer while each person prays for the special needs of the missionary whose name she read.

Finally, pray especially for Ghana. Ask the members to recall some special areas of need from the program material. Then ask someone to lead in prayer.

SOMETHING TO DO BECAUSE YOU STUDIED

Select at least one of the following activities to reinforce your understanding of the information presented in the program.

1. Share with another (husband, family, or friend) the knowledge gained about self-determination among Ghanaian Baptists. Join together in prayer for the missionaries, Ghanaian Baptists, and the work that is theirs together. Remember to pray for them daily for at least a month.

2. On 3 by 5 index cards, write the names of the missionaries mentioned in today's program. Learn as much as you can about each. *Missionary Album* will provide some information (available through Baptist Book Stores). Keep the card with you as you go about your daily activities. Look at the names frequently. Pray for them each time. Do this for at least a month.

3. Find a foreign (international) student or family in your community. Help him/her gain a better understanding of and make adjustments to the USA. He/she may need help in learning English or assistance on a shopping trip to learn about the names of items and their costs. It may be just a friend that is needed for a lonely stranger in our land.

Photo by Rohn Engh



THE FRUITS OF "ROOTS"

R. Logan Carson

Many Americans take pride in their heritage, and those who can trace their ancestry back to pre-Revolutionary War days are considered especially "blessed." If one can trace his heritage to the first settlers in this country he may be considered a privileged character indeed.

Despite all this emphasis on ancestral ties, little thought had ever been given to the black heritage since many families were broken up by slavery. Most present-generation black Americans had their roots in West Africa, but until Alex Haley's search for his cultural heritage resulted in the nationally acclaimed book and television adaptation "Roots," most blacks could see themselves only as Afro-Americans, as descendants of African slaves, or as by-products of African culture. One man's desire to know his ancestry, to have an accurate record of his family's past back beyond the nineteenth century sparked interest, discussion, and controversy. It brought reminders of the civil rights

struggle in which black people have been involved. Did "Roots" bring a desire on the part of black Americans to know more about "the faith that the dark past has taught us," as James Weldon Johnson put it? Did "Roots" have any lasting fruits?

"Roots" kindled a spark of interest in black history; "Roots" brought sparks of pride to the conscience of the black man; "Roots" did not make black people rush out to join Alex Haley in searching for a link with the distant past.

What "Roots" has done is to seek to open the eyes of all present generation Americans to the harshness, cruelty, and damages which slavery and discrimination brought to black people. "Roots" opened the eyes of the nation to the fact that problems still exist between the white and black races, problems based on misunderstandings, misinformation, and misguided assumptions.

"Roots" will not cause the average American Negro to try to

frame plans to trace his ancestry to the Nigerian coastland, but the story should open the minds of black Americans to the possibility that the present misunderstanding and cleavage with the white race should be set aside, and that a bridge should be built over the troubled waters of racial problems. The two cultures have existed side by side for several centuries, but black Americans were suddenly start seeking their heritage, it would cause two cultures in the United States to become two countries in the United States, and this would be an error of grievous proportions. If anything is to be gained from "Roots," it is the fact that the black man has a heritage rooted deep in African folklore, but more than that, he has a heritage rooted in "the land of the free and the home of the brave." The black man is an American, too, and our task as citizens of the seventies is to pray that our land may "be bright with freedom's holy light," and that we should as Christians, "join hands as brothers of the faith," for in Jesus Christ, we are all brethren.

Dr. Ralph Logan Carson is assistant professor of religion at Gardner-Webb College, Boiling Springs, North Carolina. Blind since birth, his early education was at the North Carolina School for the Blind and Deaf in Raleigh. He holds the BA, BD, and ThM degrees and is currently completing work on a PhD degree from Drew University, Madison, New Jersey. He also serves as pastor of the Christ Community Baptist Church in Gastonia, North Carolina.

Dr. Carson's teaching experience includes three years as Bible Knowledge Master at Waka Teachers' College in northeastern Nigeria, 1965-68. He is married to Glenwood Jones Carson (see article on p. 10), and they have two children, Aaron Peter, 16, and an adopted Nigerian daughter, Tricia Carol, 9. His hobbies include reading, boxing, and playing basketball with his son Aaron.

CURRENTS

NEWS OF MEN'S NEWS • SPIRITUAL DEVELOPMENT • LEADER TRAINING

SOUTHERN BAPTISTS RESPOND TO HUNGER CRISIS IN WEST AFRICA by voting \$106,000 from disaster and hunger contributions. According to FMB coordinator, Eugene Grubbs, the money will help to purchase cereal grains and assist in their distribution to people in the desert regions of Upper Volta where drought has been severe. Assistance will also be given to Ghana, Niger, Senegal, and Mali. This assistance will reduce available hunger relief funds to \$160,000. Persons wishing to give for world relief should give their contributions through the local church, but designated for Foreign Mission Board, World Relief.

ALEX HALEY FUNDS GO TO INDIA to assist in recovery from a November cyclone and tidal waves that took 10,000 lives and left one million homeless. Six thousand dollars was sent from FMB disaster relief funds and will be combined with \$12,000 supplied by the American Baptist Church which has work in the immediate area.

SPANISH AMERICAN BAPTIST HEADS BAPTIST SPANISH PUBLISHING HOUSE in El Paso, Texas. Alfredo Broda, former director of Argentine Baptist Publications, is the first Latin American to head the publishing house which provides Christian materials in Spanish to more than 40 countries and every continent in the world.

CONSULTATION ON WOMEN IN CHURCH RELATED VOCATIONS will be held in Nashville, Tennessee 20-22, 1978, according to Catherine Allen, Assistant to the Executive Director, WML and chairperson of the consultation. Eight SBC agencies are planning together in order that the consultation might provide data, examine issues, and study the involvement of women in church related vocations.

APRIL IS LIFE COMMITMENT MONTH in Southern Baptist churches. The purpose: to emphasize the importance of commitment to a church vocation if God calls.

SOUTHERN PLAINS CHURCHES SET RECORDS in baptisms, Cooperative Program gifts, budget gifts, and enrollment increases. The third youngest affiliated body in the Southern Baptist Convention learned at their Billings, Montana convention that they had increased giving to the unified budget by 40 percent.

WML ASKS FOR SPECIAL PRAYER in April for "an increased tempo of volunteer lay involvement overseas—3,800 per year needed now and 10,000 per year by A.D. 2000." This is one of the FMB's ten objectives for the last 25 years of the 20th century.

THOUSANDS OF BIBLES AND HYMNALS were imported into Eastern Europe during 1976-77 through the work of the Baptist World Alliance. The BWA Relief and Development Committee has contact with Baptists in every country except Albania and offers Bibles and hymnals whenever permission is granted from the authorities.

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FORECASTER

Agenda for Baptist Women Officers Council Meeting

(Record plans on Baptist Women/BYW Record, Report and Planning Forms*)
 Use the suggested meditation (Officer Spiritual Development)
 Conduct continuous leader training
 Plan for Baptist Women homebound members
 Plan for prayer retreat
 Plan for enlisting officers
 Discuss plans for use of individual reading plan
 Plan for use of variations in plans for study meetings
 Plan for use of basic missions information plan
 Plan for Round Table Book Club promotion
 Plan regular Baptist Women activities:

general meeting
 mission action project
 mission support activities
 coordinate group activities
 Evaluate Baptist Women work according to the Baptist Women Achievement Guide
 Promote Missions Night Out
 Plan for participation in direct evangelism
 Plan promotion of Cooperative Program
 Promote attendance at Glorieta and Ridgecrest

Direct Evangelism Training

A six-month series of guides for group study in direct evangelism begins this month in ROYAL SERVICE. Take time now to consider together how your Baptist Women want to use this material. The mission action chairman should study the material ahead of time

and be ready to lead the discussion. One suggestion of how to use the study materials is to extend the time of Baptist Women meeting or group meetings. **This training is not to replace regular study sessions, however.**

The mission action chairman should also distribute the Soul-winning Bible References* stickers to each person present.



Homebound

Place your Baptist Women homebound members on a telephone committee. Give them specific assignments related to prayer requests. Homebound members can also remind Baptist Women members of upcoming meetings, special missions activities, and mission action needs.

April is revival time in many churches. Use your homebound Baptist Women telephone committee to extend a personal invitation to attend the revival.

Prayer Retreat

This month your church may be planning to have a churchwide prayer retreat. If so, Baptist Women will be involved in this. Your Baptist Women director or WMU director will have information to share. See pages 47-48 for adult plans for the

retreat. Additional helps will be found in *Missions Prayer Guide** (pp. 41-48). These helps include:

- Choosing a time and place
- Selecting a leader
- Suggested emphasis and schedule
- Publicity

Officer Spiritual Development

Read the Scripture verse suggested in Call to Prayer and the prayer calendar. Pray for the missionaries. Include other prayer requests. For leader growth, read "Christ in You?" on pages 21-23. Discuss the question, "How does the dedicated life reveal the presence of God?"

Continuous Leader Training

Plan to discuss possible solutions to problems most Baptist Women leaders will encounter. Discuss only one problem at each council meeting. This month discuss how members participate in month by month planning. As preparation for this read pages 58-59 *Baptist Women Manual*.* Jot down several specific problems you are having in getting members to participate in planning.



Individual Reading Plan

Take five minutes in Baptist Women meeting to promote the Individual Reading Plan. The third book in the Woman I Am series is

*The Seeking Woman: I Am: Christian Meditation for Today** (available April 1). Before having a group study, each member should read the book. If Baptist Women members have not read all the books in this series, urge them to do so. See page 27 for more information.

Enlisting Officers

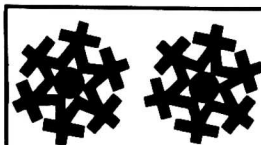
The tool to use in enlisting an officer is the Baptist Women/BYW Officer Orientation Kit.* Make use of this kit regardless of the number of years a person has served as an officer. Remember, the Baptist Women nominating committee makes the first step in enlisting an officer. The nominating committee uses the first sheet in the kit when making this initial contact. Sheet one is for enlistment. Provide time for person being enlisted to work through the sheet. Then contact her for an answer. When the officer accepts, work through the other four sheets in the kit with her. It is best to distribute and discuss the sheets at intervals. If time does not permit, give the rest of the kit to her with instructions to use one sheet at a time with at least a telephone conversation after each sheet is completed. Sheets 2-5 are for training.

The WMU leadership committee should have used the president's kit when enlisting her and the WMU or Baptist Women director should have used it when training her. If this did not happen, the president should get a kit and work through

The Baptist Women nominating committee should be appointed now to nominate the mission study chairman, mission support chairman, mission action chairman, secretary, and all group leaders for

next year.

The nominating committee is appointed by the Baptist Women officers council. It is made up of Baptist Women members.



Round Table Book Club

Case in point: "What do I do now? I forgot to return my card for three months and now I have these extra books."

Answer: After receipt of books, you have ten days to return the books you decide not to keep. If books are not returned, you will be billed for them.

Do not despair. By purchasing all three books you receive a 20 percent discount!

Missions Night Out

Continue checking with the WMU director about plans made for Missions Night Out. Find out where Baptist Women fit into these plans and how they can participate. Missions Night Out is a two-year plan involving Southern Baptists in missions. Suggestions for involving church members in various missions activities can be found in the *Missions Night Out Resource Booklet*.*

Variety of Study Procedures

Mission study chairman, Bible study chairman, current missions group leader, YOU have to make the decision. Which study procedure best meets the needs of your members? Consider:

1. size of group
2. meeting place
3. officers and members skills
4. members interests

Cooperative Program

Urge each Baptist Women member to read the Cooperative Program feature on cover 3 of this issue of ROYAL SERVICE, and evaluate her church's gifts through the Cooperative Program in light of what she has just read.

Glorieta and Ridgecrest

Using the article found in this issue on cover 4, encourage each officer to attend either Glorieta or Ridgecrest for WMU Week. Discuss plans for taking members. Display cover in Baptist Women meetings and urge women to sign up if they plan to attend. Remember, early reservations are the best assurance for desired accommodations. Beginning this summer, Conference Services Fee will be \$16.50 at both Glorieta and Ridgecrest.

Evaluate Baptist Women Work According to Baptist Women Achievement Guide

Midyear Report on Achievement Guide (included in Baptist Women/BYW Record, Report, and Planning Forms*) is due Baptist Women director (or WMU director if there is no Baptist Women director) by April 1.

Consider strengthening needed in:

- Teaching Missions
- Engaging in Mission Action and Direct Evangelism
- Supporting Missions
- Providing for Missions Achievement

*See order form, p. 8.

Cont. from pg. 3

Psalm 9:17a, Psalm 51:3-4, Jonah 1:1-2. (If participants have other favorites, add them.)

Have each Scripture passage read from at least two different translations. Discuss (1) What is the context (story) from which these verses are taken? (2) What is God telling us here?

Write the following New Testament Scripture references on the chalkboard: Matthew 1:21, Luke 19:1-10, John 3:1-16, Romans 3:22-23, Revelation 3:20, Acts 1:8.

Note that the sequence of passages progresses from the announcement of the birth of Christ through "Ye shall be witnesses unto me."

Ask one person to read the Scripture passages in sequence from a translation, such as the Good News Bible (*Today's English Version*).

After the Bible study, point out that more than half of America is lost; that we, "as Southern Baptists, now

comprise one-sixteenth of the nation's population, but that it took 37 of us last year to baptize one person.

There is much work to be done, starting with a single step. Ask each person to commit herself in prayer.

Assignment:

Suggest that each trainee take witnessing materials and study them before the next session.

Mrs. Ivyloy Bishop is a teacher and free lance writer, Plainview, Texas.

¹See order form, p. 8.

²Available through Baptist Book Stores.

³Write, Home Mission Board, 1350 Spring Street, NW Atlanta, GA 30309.

⁴Although mission action includes opportunity for witness, witnessing through direct evangelism is not the same as mission action.

NEXT MONTH IN ROYAL SERVICE

"A success story of modern missions" is the way one missionary described the Southern Baptist work in Indonesia.

The arrival of three missionary families formerly stationed in China marked the beginning of Indonesian missions in 1951.

By the 1970s, Indonesia had become one of the largest of the foreign missions fields, with more than 100 Southern Baptist missionaries serving there.

Details of the work in this thriving missions endeavor will be the subject of curriculum materials next month.

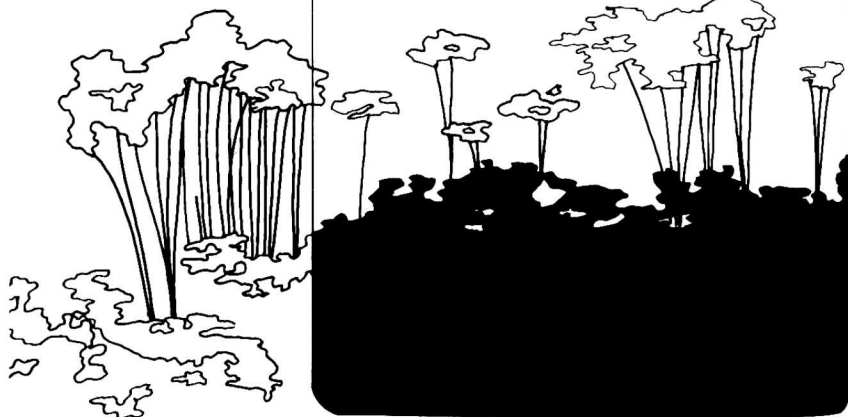


CHRIST
IN
YOU?
HE LIVES!

MIRIAM J. ROBINSON

In the predawn of Easter day, many Christians climb mountain trails in the star-studded darkness to reach a slope facing eastward, there to silently await the rising sun. The earth's quickened breathing, the gentle rustling of the leaves and the subdued chirping of the birds heighten the expectation. In the seconds immediately preceding dawn, as if in homage, the birds momentarily cease their chirping. There is no sound. All creation holds its breath as the sun slowly rises. Across the blue velvet horizon, giant pastel beams of light stretch up and fan out, erasing the stars. And light dispels darkness. Surely the human soul would burst if not allowed at that moment to join with all nature in praising the Creator for the dawn, symbol of the resurrection of the risen Son!

Churches of many faiths celebrate this holy season in a variety of ways. The Moravian Easter traditions are deeply meaningful. Daily worship services are held during Holy Week. The gravestones in the adjoining cemetery are strenuously scrubbed by members of the families of the deceased, and living flowers are placed at each grave. In the predawn darkness of Easter day a brass band quietly assembles outside the church. Cars must be parked several blocks away. Earnest worshipers walk in complete silence through the darkness and stand prayerfully



outside of the church, facing the minister and the eastern sky. As the first streaks of dawn appear, the minister triumphantly announces: "The Lord is risen!" The congregation joyously shouts in response: "He is risen indeed!" The band bursts into triumphant praise, soon to be joined by the congregation singing, "Hail! All hail victorious Lord and Saviour, thou hast burst the bonds of death." Following a brief praise service of Scripture passages and song, the crowd moves out into the dawn with a new realization of the joy of being children and messengers of the risen King of kings. As they walk away, they greet one another with, "The Lord is risen!" To which the response comes, "He is risen indeed!"

An encounter with the living God is the greatest event of life, whenever it may occur. Because he lives, we too shall live.

The fearfully and wonderfully made human body is the handiwork of God. But Christ is not built into it. He enters only upon invitation, and then not as a guest or a tenant, but as architect, builder, householder. "I am in my Father, and . . . you are in me, just as I am in you" (John 14:20).^{*} "A man who builds a house receives more honor than the house itself. . . . Christ is faithful as the Son in charge of God's house. We are his house" (Heb. 3:3,6).^{*}

Recall the joyous amazement of Zacchaeus, Mary, Martha, and others upon having Jesus in their homes. Many Scripture passages refer to people crowding around Jesus. Of course they were curious. The reports that were spread abroad increased their desire to see him. "Nobody has ever talked the way this man does!" (John 7:46).^{*} Evangelization had already started, even before the crucifixion. Yet in their wildest imagination they did not expect this winsome stranger would let them go with him, nor, yet more incredible, live with or in them! Our God is a god of wonders. He lives!

Easter morning is an anniversary of your own spiritual birth; for God's holy spirit lives in you. The resurrection of Jesus underscores the power of God to impart eternal life to those who open themselves to him. How does the dedicated life reveal the presence of God?

Reflecting Holiness

A life in which Christ abides will reflect his holiness. A holy life is one which has been dedicated and daily dedicates itself to being occupied by God, honored and humbled to have him.

The main identifying factor of a haunted house is its emptiness. A house that is not filled with the positive presence of God will be filled with other influences. Christ's

presence casts out the demons. "Keep yourselves holy . . . because I am the Lord" (Lev. 20:7,8).^{*}

Strong in Spirit

The life in which Christ lives will be strong in spirit. A high premium is placed on physical prowess today. But physical invalids can be strong in spirit through their experiential knowledge of the power of God. "Build up your strength in union with the Lord," encouraged the writer of Ephesians (Eph. 6:10).^{*}

David sang his testimony, "The Lord is my light and my salvation; I will fear no one" (Psalm 27:1).^{*} Few people are likely to face lions or armies; yet subtle and defiant powers of evil daily beset us. They are equally demanding of God-control. Self cannot control lying and hypocritical tongues, gossip, self-centeredness, criticism, lack of faith, fear. We do not have to send for the Lord to help us. He lives in us and recognizes the dangers before we do, giving us strength.

Full of Peace

A life that is occupied by the Holy Spirit is "peace-full," even under the most trying circumstances. Peace is not stagnation, reluctant resignation, or placidity. It is the vibrant gift of God, the reward of the faith of those in whom he abides. Peace is the opposite of

and/or cure for anxiety, hostility, fear, doubt. It is outwardly visible to all. It cannot be camouflaged. It makes no noise but can be sensed by others. "Peace is what I leave with you; it is my own peace that I give you. . . . Do not be worried and upset; do not be afraid" (John 14:27).^{*} He lives! He is the peace we seek.

Joy!

Wherever Christ lives, there is joy. Not self-centered or exclusive, Christian joy is the most enduring of all the phases of happiness because of the one who is the source. The old caricature of long-faced, woebegone people sitting in church surely was a "before" study. The artist should have drawn another after they had accepted Christ into their lives. The prophet foretold the joy Christ would bring to those who served him: "They will sing for joy" (Isa. 65:14).^{*} The psalmist sang of it: "Your presence fills me with joy" (Psalm 16:11).^{*}

An angel announced Christ's birth to the frightened shepherds by saying, "I am here with good news for you, which will bring great joy to all the people" (Luke 2:10).^{*}

Jesus is the center of our joy. He assured his disciples of his love for them and added, "I have told you this so that my joy may be in you and that your joy may be complete" (John 15:11).^{*}

Are any other organizational

groups happier than Christians, of whatever age? We have enough joy to share, and joy is increased by the sharing. "Joy to the world! the Lord is come." He is the Christ, and he lives!

If Christ's peace, holiness, and joy are within, one's face reflects a radiance. This glow is not pious, cosmetic, or smug. It silently and consistently reveals its divine source: the Christ who lives!

A play written many years ago remains in my memory, though I have forgotten the exact words:

It is the hour before dawn on the day of the resurrection. The setting is the home of Mary, whose heart is broken over the death of her beloved son, Jesus. His brother, James, and Joanna have gone to take a box of ointment to anoint the body. Mary has sent myrrh, a gift from the wise men at his birth, as her last gift to her son. As she sits mourning, a ray of light falls across her bowed head, drawing her to her feet. She goes to the door, looking out and up into the sky in bewilderment and joy, speaking to herself:

"The night has gone. The sun has risen gloriously. The field of mustard, it moves in the breeze like living gold. And the lilies by the door, they have blossomed overnight! The new grass shines in the sun. Even the thorn — the thorn tree has blossomed. Two days ago when we returned all was dark and dead and still. Now all is warmth

and beauty and life. Life! Out of death!

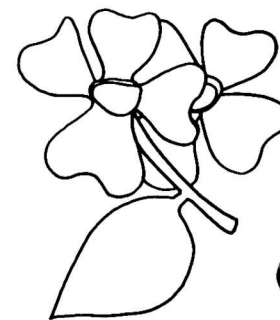
"It is as though you were here, my son. You said you would live again, that your kingdom would come — not an earthly kingdom, but a kingdom of love, living on in the hearts of men. . . . I know it now. . . . For two dead days I had lost you! But you have come again; come with the rising sun, the budding tree, the blossoming lilies. King of a kingdom such as earth has never known; a kingdom of love in the hearts of men, that, like the grain of mustard, slowly but endlessly shall grow to cover the earth."

Hallelujah!

He lives!

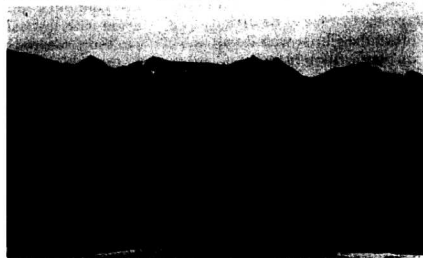
In you?

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



Easter morning is the anniversary of your own spiritual birth, for God lives in you.

BIBLE STUDY GROUP GROWING IN TRUTH AND HONESTY



VELMA DARBO BROWN

One of the most serious changes in today's moral climate is the breakdown in truth and honesty. It has been coming for a long time, of course. But its prevalence, especially in public life, raises serious questions: What happens to a nation when you find it difficult to trust public officials? What has caused the trend toward almost unconcern for honesty? How do private morals affect public morals? What can Christians do to help reverse this trend?

For five years or more, our country has witnessed the spectacle of public officials' lying, covering up, taking bribes, excusing their actions under such guises as "national security," and "everybody's doing it." One public official, being questioned about withholding potentially damaging information, was unusually candid. "Nobody likes to be a skunk at a garden party," he said. He also admitted hoping for a promotion on the basis of his actions.

Of course it is easy, and comforting, to point fingers of blame at others. But that is not the purpose of this study. Recognizing the breakdown in public honesty

causes thoughtful Christians to ask with the disciples, "Is it I, Lord?" Where am I guilty of dishonesty and untruthfulness? For all of us fall short in these areas.

The questions which our Bible study can help to answer are: **How do private morals affect public morals? What can Christians do to help reverse this trend?**

Fortunately there is abundant material in the Bible regarding truth and honesty. Two of the Ten Commandments relate to these values. The prophets, from Elijah to Malachi, preached about honesty between persons. Jesus had much to say about dealing honestly. And Paul found problems in the early churches relating to these matters. It seems that truth and honesty have presented problems to human beings for hundreds of centuries!

Out of this wealth of material, four Scripture passages form the basis for our thinking. All of them deal with both truth in speech and honesty in actions. Therefore, we will study the verses that pertain to each subject, without dealing with the passages as a whole. But first it is important to get a "feel" of each passage, by putting it in the context in which it was written.

The Bible Passages
Romans 13:3-8; Ephesians 4:15, 25-29; Colossians 3:8-10; Proverbs 30:8-9

Romans was the letter Paul wrote to the Christians in the church at Rome. Many of these he had never met. He was looking forward to knowing them personally, for it was his ambition to "preach the gospel at Rome also." His letter was a kind of introduction to the Christians in Rome. Therefore, he did not address church problems as he did in Corinthians or Galatians. He gave general statements that he believed would apply to the Romans.

Romans 13 is part of the "practical" section of the letter. Paul seldom separated deep theology from everyday living. So after he had finished the great chapters on faith and salvation, he turned to the way Christians ought to live.

Paul made more reference to civic integrity in this letter than in most of his others. This may well be natural. The persons living in Rome were mostly citizens, unless they were slaves or came from other parts of the Empire. Paul may have been concerned that these Christians might shirk their civic duties because they believed their loyalty belonged only to Christ.

It is also important to realize that the Roman emperor was Nero. Certainly no model of a good ruler! And there was then, as now, much corruption among officials. Still Paul made his points about civic honesty.

Ephesians also combines deep theology with practical Christian living. The practical section begins with chapter 4. Paul evidently had two purposes in his remarks in that chapter: to promote the unity of the church (vv. 1-16) and to encourage his readers to break completely with pagan ways (vv. 17-32). The verses we have for study take in both of these purposes (vv. 15, 25-29).

Colossians deals with a deep-seated heresy which was making inroads in the church at Colossae. In part, this heresy dealt with the worship of angels. It also called for keeping strictly to the Jewish laws. Paul wrote to refute this heresy. Included in his instructions were the words we will study. He was particularly concerned lest the Colossians fall back into their evil pagan ways.

Proverbs is usually called the "Proverbs of Solomon." But he likely did not write all of them. Certainly he did not write the proverbs specifically ascribed to Agur and Lemuel. I, for one, am glad that Agur's proverbs are included, for his words contain some of my favorite Bible verses on the subject of money.

Having looked at the background of our passages, let us turn to their teachings on truth and honesty.

Honesty in Citizenship

Paul's words to the Romans (13:3-7) have a stern and almost unfamiliar ring in our day. He called for respect of governmental authorities, the keeping of the law, and the payment of taxes!

He declared that public officials had power to enforce the law in order to punish evildoers and thus to preserve peace and order. He called such an official "God's servant for your good" (v. 4, RSV). Not all government officials are personally God's servants, of course. But their office exists for the purpose of order. And God is the King of kings, whose rule preserves order in the universe. In that sense anyone who works for public order and tranquility is God's servant.

"Therefore," Paul said, a Christian needed to be subject to the law because of his Christian conscience. "To avoid God's wrath" (v. 5) does not mean God's judgment directly. It rather refers to the wrath or punishment meted out by civil authorities for wrongdoing.

The Christian should obey the law, not because he may get caught and have to suffer the consequences, but for conscience' sake. He obeys because he knows it is right.

When the 55-mile-an-hour speed law went into effect, I was talking with some young people. One young man said to me, "I don't believe many people are going to keep this law. Would you keep it if ninety percent of the people were breaking it?"

I thought for a moment. I am a strong conservationist, and I believed the new law would save gasoline. I also believe in traffic laws, even though I occasionally break one. So I said carefully, "Yes, I'd keep it even if ninety percent of the people didn't. I'd rather be in the ten percent than the ninety."

Paul went on to recommend other civic duties to be done out of the same motive — "for conscience' sake." These included paying taxes, other public revenues, giving respect, and showing honor (vv. 6-7).

How do you pay your taxes? Gladly (not likely), grudgingly, resentfully, unhappily? Certainly they should be paid honestly.

It is clear from these verses that honest dealings with law and government are important for the Christian. To reinforce this point, Paul laid down an important principle. Look at verse 8. This has been called the "unpayable debt."

Paul's principle is that when one loves, he acts with consideration and concern for the other person's welfare and rights. Naturally, if everyone acted in this way, we would have no need for laws. But human society isn't organized around the principle of love.

For the Christian, however, living by the law of love can take much of the irksomeness out of keeping the laws. If I am concerned about my neighbor's welfare in his car, I won't run a red light or crowd him on a freeway. If I take thought for my neighbor's rights, I won't

infringe on them. So it is not so necessary to worry all the time about keeping the laws. I can fulfill the law more completely through living in love toward my neighbor.

Honesty with Possessions

Many people's attitude toward possessions seems to be: "What is mine is mine, and what is yours can be mine if I can lay my hands on it."

During the blackout in New York in the summer of 1977, there was excessive looting and vandalism. Small shopkeepers were "ripped off" by persons from their own neighborhoods. Many of these businessmen were ruined. Yet the ones doing the looting obviously cared little. They might have, at times, talked about the "rights" of the little men. But when they had a chance to get something by stealing, "rights" seemed to mean nothing to them.

This is the general motive behind stealing, whether the stealing is done with a gun or by legal maneuvers. The desire for what is not ours becomes strong motivation. And that motivation can operate, whether we have "enough" money or not. For who decides how much is "enough"?

Proverbs 30:8-9 gives an excellent corrective. The prayer of Agur was that he should have the possessions he needed to sustain life. This does not mean a bare subsistence level. He prayed specifically to be delivered from poverty. We might paraphrase his words as to "have a decent standard of living."

Poverty and riches represent two extremes which open the door to temptation to sin. Poverty, lack of elemental necessities, may cause a person to steal in order to live. And riches can become an open door to lack of dependence on God. "If I have all this, why should I need God?" may be the rich man's reasoning.

In possessions and material considerations, a good balance is essential.

The "New Nature" Calling for Truth

The first part of Agur's prayer (Prov. 30:8a) was that God would remove falsehood and lying from him. Like most Hebrews, his concept of God's power was such that he found it necessary to pray that God would not send temptation his way. But that element in his prayer did not deny the necessity for him to embrace truth. The New Testament emphasizes positive, personal response to temptation. The call here is for Christians actively to turn away from falsehood and practice truthfulness. Look at Colossians 3:8-10.

Paul called for a "putting away" of old habits of mind and speaking. The Greek for "putting away" in verses 8 and 10 implies that this is something they did in the past when they confessed Christ. But they still needed to live out what they had done by deliberate decision. So "do not lie to one another" employs a tense that means "continue to stop lying to one another." It is easier to decide to change habits than actually to make changes. But the decision is necessary before the habit will be changed.

Unity in the Church Built on Truth

In his letter to the Ephesians, Paul called for truthful dealings between Christians as the foundation for unity. Ephesians 4:15 recommended "speaking the truth in love" as part of the process of "growing up into Christ." The earlier verses had dealt with the importance of unity in Christ's body, the church. It is interesting, therefore, that Paul singled out truthfulness as one of the necessary elements for growing toward unity and maturity in Christ (vv. 13-16).

Verse 25 calls again for speaking the truth. Paul's reason for truthfulness between Christians was that "we are members one of another." Certainly all the parts of the body are open to one another. If

the tooth hurts, it doesn't lie to the rest of the body, saying, "I'm all right." It clearly signals its condition through the pain it engenders. Paul declared that the unity of the members of Christ's body demanded similar honesty.

Such candor includes even the negative emotion of anger (vv. 26-27). These verses seem to be a contradiction of Colossians 3:8. But there Paul was pointing out the ideal of cleansing one's inner being of habits of anger, malice, and slander. However, it is impossible to do away completely with anger. It is a basic emotion, just like fear, love, sadness. And there are times when anger will be felt.

When such times come, Paul seems to be saying, the appropriate response is to admit the anger and deal with it. In the context of truthfulness, healthy dealing with anger would be to express it, not bottle it up and deny it. Much more harm is done by hiding anger than by expressing it clearly when it comes. Such expression should not be in the form of violence or cutting words. It is appropriate to say, "I am angry with you because . . ."

The next step is to finish the anger — to get rid of it — as soon as possible (before the sun sets). It can be finished by a reconciliation with the brother. If that is not possible, then it can be dealt with privately or with friends who understand the situation. But it is most important not to harbor anger. That leads only to hidden resentment and a breakdown of unity.

In verse 29 Paul made a recommendation for promoting unity through speech. He recommended the kind of talk that was "good for edifying." **What kind of speech builds up? Certainly it must be truthful. But it should also be kind and loving ("speaking the truth in love").**

Much time is spent, even among Christians, in trivial talk. This may not be harmful, but it is not positively helpful. "Christian conversation" is a neglected art. In

Christian conversation members of Christ's body share their joys and sorrows, talk of what Christ has done for them, exchange insights into new spiritual truths. Such conversation need not always be serious. As Paul said, it should "fit the occasion." So humor, fun, and light talk have their place. **What he called for was a balance suitable to the needs of the body for building up.**

The "Salt" of Truthfulness

Look back at the two questions with which we started this study: How do private morals affect public morals? What can Christians do to help reverse this trend (toward dishonesty)?

Do you believe it is possible for committed Christians — admittedly a minority — to have an effect on the trend toward dishonesty? Certainly Jesus and his disciples did. Jesus told his disciples to be like "salt" in the world. They were not to rant and rave and get on soapboxes to promote wholeness in the world. Like salt, they were to pervade society and thus change it. Salt is not obvious in food unless there is too much of it. But its absence is clearly detected.

How can you be "salt" in your world? Will your truthfulness and honesty be apparent to others? To your fellow Christians? To non-Christians?

Review the principles of truth and honesty laid down in these Bible verses. How can you put them into practice in your own life? **What steps toward greater honesty are you now willing to take?**

PLANNING THE MEETING

STUDY AIM

As a result of this study, members will recognize areas of untruthfulness and dishonesty in their own lives and take concrete steps to change their habits.

PLAN 1

In advance of the meeting, ask members to collect clippings dealing with dishonesty or to recall incidents where untruthfulness has caused problems between persons. At the beginning of the study period, call for these to be shared. Then raise some of the questions given in the introduction. Allow discussion of one or two of them. Lead into the Bible study with the two questions about the relation of Christians to the matter of public honesty.

Ask a member to give the brief background on the Bible passages while other members follow the verses in their Bibles. Then divide the group into four subgroups. Ask each group to take one of the Bible passages. Each group should study its passage to discover: What does this passage teach about truth-telling? About honest dealing? What application can we make of these teachings in our own lives?

After the small-group study, reconvene the group and call for reports. Conclude by using the section on "Salt" and presenting the challenge to personal

application. Follow with Call to Prayer.

PLAN 2

Bring several front page sections of the local newspaper. Distribute among the women and ask them to cut or tear out items dealing with questions of truth and honesty. Have a piece of poster board and glue on hand. Glue their articles to the poster. To begin the discussion, point out the number of instances in our society where truth and honesty are in doubt. Continue by asking two women (who received their assignments several days prior to the meeting) to briefly report on parables of Jesus that deal with truth and honesty. They will have to get together and divide the references beforehand.

Next, ask the questions which the writer asks in the introductory materials and discuss some or all of the passages she has chosen, relating each to the introductory questions. Conclude with the Call to Prayer below.

PLAN 3

ROYAL SERVICE will be used by those present for this study. Urge

women to bring it along with their Bibles. Bring today's newspaper, with several articles that pertain to truth and honesty (or lack of it) circled in red. After pointing out the number of dishonest acts that are occurring, ask, What things in our society are contributing to this rampant dishonesty?

After discussion, ask, How does a Christian determine what is honest and true? Following discussion, introduce biblical passages to be studied. Divide the group and the Scripture passages. Using their books and various translations of the Bible, ask them to report on the kind of honesty discussed in their Scripture passage and how it applies to modern-day Christians.

Conclude with the Call to Prayer below.

CALL TO PRAYER

Remind members of the relationship each part of the body has with every other part. Emphasize the unity of Christians all over the world. Lead in prayer for persons on the prayer calendar, asking God to care for them according to the needs which are known to him.

READALERT READALERT

The Seeking Woman I Am: Christian Meditation for Toady, Nell Tyner Bowen (\$1.50)*

Scheduled for release April 1, this is the third book in *The Woman I Am* series, published by WMU, SBC. Mrs. Bowen shares her own pilgrimage to quiet times alone with God. She offers suggestions on how to prepare for meditation and how to record one's pilgrimage.

The Seeking Woman I Am is an accredited book in the Church Study Course area of Christian Growth and Service.

Beauty Is a Ring in My Nose, Iglesias and Vandervelde, (V. Velde Press \$5.00)**

A young Michigan bride goes to live and work with the kinsmen of her husband, Lonnie Iglesias: the Kuna Indians of the San Blas Islands.

As the first Kuna to be educated outside the San Blas Islands, Lonnie felt a fierce desire to share with his tribe the cultural knowledge and the Christ he had come to know. The story of the missionary couple's lifetime confrontation with a primitive, superstitious, and innocent culture ("90 boys came for the first day of school with neither clothes nor names") is funny, frustrating, and heartwarming. Among the memories of the now retired

missionary are the establishment of the Kuna's first school, first hospital, the translation of the Kuna language into writing, and the first New Testament in Kuna.

Coping with Cancer, Margaret Simpson with Francis A. Martin (Broadman \$2.50)***

A cancer patient shares the wide range of emotions experienced during a long battle with cancer. Her Christian victory through the experience is shared in prose and poetry.

*See order form, p. 8.

**Available from V. Velde Press, P. O. Box 418, Emmetsburg, Iowa 50536.

***Available through Baptist Book Stores.

IN THE PUBLIC EYE



ON WELFARE

ROSEMARY BREVARD

The 1972 Southern Baptist Convention adopted the following resolution:

WHEREAS, There is often confusion about the validity of welfare and sometimes hostility toward welfare recipients, and

WHEREAS, The present welfare system is a tangle of bureaucratic regulations and often ineffective programs which stand in need of reform, and

WHEREAS, Christians have a Bible-taught responsibility to help those who are in need in a manner that will maintain the dignity and worth of even the least and poorest.

Therefore we urge Southern Baptists to support federal welfare reform legislation.

What is Being Done

Southern Baptists will, therefore, be interested in two activities of the 95th Congress: revision of the food stamp program and attempted reform of the total federal welfare system.

Technically, food stamps are not a welfare program. They were originally intended to remove surplus commodities from the market and raise the nutritional level of low-income families. Food stamp legislation is still handled by the House and Senate Agriculture committees and the current revision of the program was part of the omnibus farm bill.

Nevertheless, the stamps are seen by most citizens as a welfare program because their effect is to increase the buying power of the poor.

Established in 1964, the food stamp program started slowly. In the 1970s participation in the program increased dramatically, ballooning when unemployment peaked at mid-decade. As the size of the program and its cost increased, so did charges of abuse.

One major abuse was the misuse of funds by some food stamp vendors. (In order to make food stamps readily accessible to the poor, the federal government approved as vendors some 15,000 private institutions and businesses, as well as federal institutions, such as post offices.) Strictly as a community service, these approved agencies — furniture stores, churches, drug stores, and banks — kept the food stamps in locked safes and sold them to the recipients. For example, a four-member family with a net income of \$250 per month would pay \$70 for \$170 worth of stamps. Approximately \$3 billion in cash flowed yearly from food stamp recipients to vendors. The possibility for deception and theft proved very tempting: approximately \$34 million was stolen, deposited late, or otherwise misused.

Another trouble area was overpayments — ineligible households receiving stamps or eligible households paying too little for their stamps. These overpayments resulted from administrative errors, from misunderstanding by recipients about the information they were required to provide, or from fraud. The cost: half a billion dollars annually.

The major change enacted by the 95th Congress was the elimination of the purchase requirement. The family which paid \$70 for \$170 worth of stamps will, under the new law, receive \$100 worth of stamps free. Congressional intent was to increase the participation in the program of the "poorest of the poor" who have always been eligible but could not scrape together enough cash each month to buy stamps. **The change will also sharply curb fraud and theft since all cash transactions are eliminated and will reduce administrative costs as approximately \$3 billion fewer stamps will have to be printed and transported each year.**

Another major reform was elimination of the complicated deduction system used for figuring eligibility for food stamps. This complexity caused confusion and errors and almost encouraged fraud. The new law establishes a standard deduction of \$60

per month per household and allows two additional deductions for working families: (1) 20% of earned income to compensate for work-related expenses, (2) up to \$75 per month for the actual cost of child or dependent care and/or for shelter expenses in excess of 50% of household income after the other deductions are made.

Congress placed a spending cap on the program of \$5.85 billion in fiscal 1978 with inflation increments stipulated for the next three years. The cost of the anticipated increase in participation by the very poor should be offset by administrative savings and by elimination from eligibility of some of the less poor.

This new food stamp legislation is complex. For example, it contains detailed work registration and search requirements for the able-bodied and provides for 14 pilot "workfare" projects in which recipients would have to work in public service jobs to pay for their food stamps. **Authorized for four years, it is, nevertheless, one of the programs which will be scrapped if Congress passes the President's proposals for a complete overhaul of the whole welfare picture.**

Shortly after his inauguration Mr. Carter authorized an HEW assessment of the existing welfare system. In May, 1977, he announced that the study had shown the system to be "worse than I thought." While each separate welfare program had a high purpose and served many needy persons, he found the system as a whole "overly wasteful, capricious, and subject to fraud." For example, it provides incentives for family breakup. Two-parent families are usually ineligible for cash assistance and thus a working father often can increase his family's income by leaving home. A two-parent family with the father working at the minimum wage had a total income, including tax credits and food stamps, of \$5,922; the father left and the family was eligible for benefits totaling \$7,076. Further, the existing system discourages work. In one state a father who leaves part-time employment paying \$2,400 for a full-time job paying \$4,800 reduces his family's income by \$1,250.

Mr. Carter's proposed solution to the mess was to scrap the existing welfare programs and implement a totally new system. He sent his Program for Better Jobs and Income to Congress on August 6, 1977, and it was introduced as H.R. 9030 and S. 2084.

Goals of the New Program

Among the goals of the new program are: (1) to

ensure that work will always be more profitable than welfare, and that a private or nonsubsidized public job will always be more profitable than a special federally-funded public service job, (2) to provide strong incentives to keep families together rather than tear them apart, and (3) to reduce fraud and error.

Greatly simplified, the steps in the program are: (1) the Federal government will assist workers from low-income families to find regular employment in the private and public sectors. When such employment cannot be found, up to 1.4 million public service jobs at (or slightly above) the minimum wage will be created. (2) The Aid to Families with Dependent Children, Supplemental Security Income, and Food Stamp programs will be replaced by a cash payment: either (a) a Work Benefit for two-parent families, single people, childless couples, and single parents with no child under 14, all of whom are expected to work full-time and accept available work, or (b) Income Support for the aged, blind, or disabled, and for single parents of children under 14. Single parents with children ages 7 to 14 will be required to accept part-time work which does not interfere with caring for the children, and will be expected to accept full-time work where appropriate day-care is available. (3) The Earned Income Tax Credit will be continued and expanded to provide added benefits to persons in regular private or public employment.

Questions to Consider

Mr. Carter estimates the cost of the Program for Better Jobs and Income at \$31.1 billion, \$2.8 billion above the cost of the programs it replaces.

The timetable agreed on by the President and Congress calls for final action on welfare reform by mid-1978. Serious questions need to be answered. For example, what will happen to other current welfare programs such as Medicaid and HUD rental assistance payments?

Christian citizens should be concerned with aiding all who are truly in need in a way that is efficient and productive.

This concern includes acquainting themselves with the details and problems before Congress and campaigning for effective reform. Our public officials are answerable to the citizens; but they won't answer, if the citizens don't ask.

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 Saturday John 17:11-16

Harold T. Gruver, retired, Kan.
Otis L. Hawes, Jr., Nad. Bapt., Mo.
Mrs. Harvey L. Hollmon, Natl. Bapt., Tex.

Mrs. James Huse, Indian, N. Mex.
Donald E. Otwell, deaf, Fla.

Mrs. James A. Reid, church ext., Nev.

Mrs. Robert Rodriguez, Spanish, Tex.

Mrs. Frank Venable, retired, Okla.

Mrs. Larry G. Wilkerson, Spanish, Puerto Rico

Herbert Billings, bus. adm., Guatemala

William Damon, rel. ed., Brazil

Wayne Fuller, educ., Lebanon

Kathleen Modak (Mrs. D.R.) Sawyer, educ., Nigeria

Cornelia Graham, medical, Tanzania

Doyle Currin (Mrs. J.M.) Wilkes, home/church, Switzerland

2 Sunday Psalm 46:1-11

Mrs. Basilio Esquivel, Spanish, Tex.

Mrs. Daniel R. Hernandez, Spanish, Tex.

Domingo Ibarra, Spanish, Tex.

S.L. Isaacs, retired, Okla.

Raul Ortiz, Spanish, Tex.

Susan Carr (Mrs. P.T.) Canady, home/church, Honduras

Mary Fox, rel. ed., Nigeria

Daniel Hill, preaching, Bangladesh

Virginia Caraway (Mrs. R.R.) Irby, home/church, Chile

L.G. McKinney, music, Hong Kong

Raymond Odle, medical, Yemen

Sue Seyler (Mrs. P.R.) Overton, home/church, Yemen

Ruth Vanderburg, medical, Indonesia

3 Monday Num. 14:1-9

Robert H. Brindle, rural/urban dir., Vt.

Ramon Mesa, Spanish, Fla.

Stanley O. White, metro dir., Calif.

Dorothy McKeown (Mrs. E.R.) Burnette, home/church, Senegal

Raymond Lindhold, educ., Ethiopia

Call to Prayer

Prepared by Helen Falls

Milton Lites, music, Taiwan
Agnes McMahan (Mrs. E.C.) Morgan, home/church, Hong Kong
George Oakes, preaching, Brazil
James Simmons, preaching, Okinawa
Roy Starmer, publishing, Italy
Charlotte Whitson,* English, South West Africa

4 Tuesday Obad. 1:1-9

Mrs. Carlos C. Cobos, Jr., Spanish, Mass.

Isias Galarza, retired, Calif.

Young-Sik Noh, Korean, Tex.

Mrs. Donato Ruiz, retired, Tex.

Barbara Williams (Mrs. Z.J.) Deal, music, Colombia

Calvin Fox, preaching, Philippines

Donald Heiss, preaching, Japan

Wilburn Hoglen, English, Venezuela

Ida Bennett (Mrs. R.L.) Lusk, home/church, Hong Kong

Donald Mantooth, students, Israel
Dorothy Patterson (Mrs. E.R.) Segars, home/church, Thailand
Sherrod Stover, retired, Brazil
Gloria Philpot (Mrs. T.E.) Thurman, home/church, Bangladesh

5 Wednesday Col. 2:1-8

Larry E. Elliott, social ministry director, Fla.

Mrs. Carl Leeper, retired, Tex.

Cass Vincent, language, Ind.

Patsy Prince (Mrs. D.B.) Davis, home/church, Ghana

Dale Cann, preaching, Tanzania

Raymond Kolb, field rep., Brazil

Larry Loo, medical, Tanzania

Cecil McConnell, educ., Chile

Douglas Ringer, preaching, Thailand

Marlyn Sconce (Mrs. S.T.) Upton, home/church, Malawi

Elizabeth (Mrs. Homer) Wickes, medical, Gaza
Nelle Kenney (Mrs. G.O.) Wilkes, home/church, Brazil

Thursday 1 Thess. 1:1-10

Enrique Cepeda, Spanish, N.Y.

Daniel M. Hernandez, Spanish, Tex.

Sammy P. Pittman, weekday director, Calif.

Samuel Valdez, Spanish, N. Mex.

A.T. Walker, retired, Miss.

Eileen Cloninger, educ., Kenya

Charles Deevers, medical, Ivory Coast

Dorothy Edwards (Mrs. W.R.) Hull, home/church, Kenya

Dorothy Rogers (Mrs. W.R.) Maddox, home/church, Okinawa

Edward Oliver, preaching, Japan

Anna Pennington, educ., Brazil

Dora McDonald (Mrs. M.A.) San-derford, foreign publishing, Tex.

Nancy Carlton (Mrs. K.H.) Stephens, home/church, Dominican Republic

7 Friday Heb. 10:15-22

Mrs. Louise F. Brent, retired, Ga.

Robin Bridges, social ministries, Iowa

Daniel Gomez, Spanish, Calif.

Mrs. Moises Padilla, Spanish, Tex.

Mrs. H.B. Ramsour, retired, Tex.

Mrs. H.D. Stein, retired, Fla.

James Giles, educ., Colombia

Dorothy Smart (Mrs. J.A.) Hubbard, home/church, Zambia

Kathleen Jones, medical, Indonesia

Lois Venable (Mrs. M.M.) Marrow, home/church, Tanzania

Sara Hines (Mrs. D.L.) Martin, home/church, Dominican Republic

Michael Meadows, music, Japan

Zebedee Moss, media, Africa

Susan Halloway (Mrs. D.M.) Ward, medical, India

8 Saturday 1 John 2:1-6

Alton Green, metro dir., N. Mex.

Foy O. King, retired, Hawaii

Mrs. L.D. Patrick, church ext., Ill.

Mrs. Petru Popovici, Romanian, Calif.

Donato Ruiz, retired, Tex.

Evelyn Stanford, retired, Tex.

Mrs. Kenneth Taylor, social ministries, Mo.

Elizabeth Hudman (Mrs. W.E.) Corwin, dorm parent, Indonesia
Janice Byrd (Mrs. F.E.) Day, home/church, Surinam

Dorothy Eavenson (Mrs. E.F.) Gray, home/church, Okinawa

Judith Palmer (Mrs. R.D.) Hawkins,* home/church, Venezuela

William Hitt, preaching, Thailand

Vera Rose (Mrs. P.B.) Johnson, home/church, Philippines

Wallace Poor, radio-TV, Uruguay

Drexel Rayford, rel. ed., Austria

John Saunders, rel. ed., Kenya

Penrose St. Amant,* educ., Switzerland

Patricia Stooksbury, women, Costa Rica

9 Sunday Heb. 10:23-31

Thomas C. Adams, Polish, Pa.

Thomas Baird, social ministries, Va.

Mrs. Daniel Banda, Spanish, Tex.

Edward R. Davie, Natl. Bapt., Ga.

Paul Glynn Hayes, church ext., Calif.

Joycelyn K. Lang, social ministries, Ala.

Ramiro C. Rivera, Spanish, Tex.

Alma Ruth Madden (Mrs. R.L.) Lyon, educ., Venezuela

Wayne Maness, preaching, Philippines

Sue Briggs (Mrs. M.R.) Plunk, music, Argentina

Jean Howard (Mrs. J.A.) Poe, music, South Africa

Paul Stouffer, preaching, Brazil

Carlton Walker, students, Taiwan

10 Monday Zech. 8:20-23

Salvador Cano, Spanish, Tex.

Mrs. David Espurva, retired, Tex.

William L. Hopkins, social ministries, W. Va.

E. Fernando Martinez, Spanish, N. Mex.

Mrs. Edward H. Mustoe, social ministries, Tex.

Juan L. Santos, retired, Colo.

Faye Helms (Mrs. K.R.) Bragg,* home/church, Japan

Anne Chambers (Mrs. R.C.) Fricke,* home/church, Mexico

Ray Frye, preaching, Singapore

Dennis Hale, preaching, Spain

Diana Lay, medical, Ghana

Marian Kammler (Mrs. E.L.) Leftwich,* home/church, Nigeria

Julia Porter (Mrs. J.D.) Luper, educ., Brazil

Martha McAllister, medical, Tanzania

Margie DeLoach (Mrs. D.E.) Mines, home/church, Argentina
Dennis Treat, bus. adm., Uruguay
Morris Wright, preaching, Jamaica

11 Tuesday Mic. 4:1-8

Yates W. Campbell, social ministry dir., N.C.

Virgil Clark, rural/urban dir., Ind.

Mrs. Abraham Wright, retired, Ill.

Dorothy Bell (Mrs. S.C., Jr.) Cadwallader,* home/church, El Salvador

James Colvin, preaching, Japan

Dorothy Bausum (Mrs. B.D.) Evans, home/church, Malaysia

Russell Locke, preaching, Nigeria

Howard McCamey, retired, Nigeria

Noreta Smith (Mrs. W.L.) Morgan, home/church, Brazil

12 Wednesday 1 Chron. 16:23-30

Kay Carolyn Brooks, social ministry dir., Fla.

John H. Craven, social ministry dir., Va.

John D. Ellis, Natl. Bapt., Fla.

Bertis Fair, retired, N.C.

Mrs. Maria E. Pena, Spanish, Tex.

Mrs. Juan L. Santos, Spanish, Colo.

Charles Arrington, English, Greece/Lebanon

Troy Bennett, preaching, Bangladesh

Eugene Dubberly, men/boys, Uruguay

Jane Galloway (Mrs. O.E.) Eller, home/church, Jordan

Tony Latham, preaching, Philippines

Margaret Patillo (Mrs. J.F.) Mitchell, home/church, Chile

Erica Hofmann (Mrs. C.H.) Morris, home/church, Malaysia

Paul Siebenmann,* preaching, Dominican Republic

Nancy Batchelor (Mrs. D.B.) Snell, home/church, Trinidad

13 Thursday Isa. 37:1-7

Mrs. Robert Allensworth, social ministries, Conn.

Mrs. Lorenzo Castillo, Spanish, Tex.

Glenn A. Hewitt, special ministry missions, Alaska

Wayne Randolph, metro dir., Colo.

Mrs. Thomas I. Wenig, rural/urban dir., Neb.

Gaynor Yancey, weekday dir., Pa.

MISSIONARY OF THE WEEK



Cass Vincent
5767 McCasland
Portage, IN 46368
April 5

Missionary Cass Vincent doesn't have a church building, but he does have a congregation.

Truck drivers, Polish families, and visiting foreign seamen are just a few of the people that Cass and his wife, Margaret, touch each week in their work as language missionaries in the Northwest Indiana Baptist Association.

The Vincents live in Portage, Indiana, on the south shore of Lake Michigan. When ships dock at the port of Indiana, the Vincents meet the seamen and take them shopping, sightseeing, or just visiting. A seaman's center sponsored by the association is open from 7:00 until 10:00 each night a ship is in port.

"There is a spirit of rebellion that's surfaced on the Russian ships," notes Mrs. Vincent. "We need to break these barriers down, and the holy spirit in prayer is the only thing that can accomplish this.

"It's not the men's fault," she adds, "it's the powers-that-be. It's purely political."

The Vincents have a new U.S. worker, Francis Sopper, who also needs prayer for his work.

The port is five miles to the north of the Vincents' home. Five miles to the west of where they live is the Crossroads Truck Stop, a bustling center of activity at the junction of Interstate 90 and Interstate 94.

Vincent spends several nights a month here, talking with truckers and offering them a no-strings-attached friendship. Baptist men from the association volunteer to help Vincent in the work, but more are needed.

Vincent is of Polish descent and has worked in San Francisco among Polish people. He also was pastor of the Golden Gate Baptist Church in Oakland.

But the variety of work he is now tackling offers perhaps a greater challenge than any pastorate, and the Vincents appreciate the prayers of Southern Baptists who support their work.

Elaine Furlow

Faye Stone (Mrs. P.A.) Burkwall, educ., Nigeria
Betty Jane Hunt, publishing, Korea
Naomi Lucas (Mrs. L.G.) Keyes, home/church, Honduras
Ruth McIntosh (Mrs. A.C.) Robinson, educ., Taiwan
Thomas Thurman, preaching, Bangladesh

14 Friday Luke 4:14-21
Mrs. Robert H. Brindle, rural/urban dir., Vt.
Ruth Nicholson (Mrs. G.A.) Bowdler, retired, Argentina
Rita Duke (Mrs. P.J.) Dean, home/church, Japan
Debra Norman, educ., Kenya
Jane Averitt (Mrs. W.C.) Parker, home/church, Guatemala
Jacquelyn Hall (Mrs. C.W.) Shaw, home/church, Rhodesia
Glenda Mixon (Mrs. T.E.) Yarbrough, home/church, Guatemala

15 Saturday Psalm 122:1-9
Juan T. Aguilar, Spanish, Tex.
Mrs. Alejandro Davila, Spanish, Ariz.
Bobby R. Duffer, church ext., Hawaii
Mrs. Donald Gilis, metro dir., Ohio

Mrs. Donald Johnson, evangelism, Ga.
Mrs. Pantelon Molina, retired, Tex.
Mrs. Herbert Retta, Spanish, Mich.
Mrs. Rodolfo Rojas, Spanish, Ariz.
Robert Beaty, rel. ed., Rhodesia
Donald Kammerdiener, field rep., Spanish East South America

16 Sunday John 4:19-24
Mrs. Felipe Alvarez, Spanish, Tex.
Mrs. Mary Jean Duron, Spanish, Tex.
Andrew Foster, retired, La.
M.L. McKay, Indian, Idaho
Mrs. Huron Polnac, Jr., Spanish, Idaho
E.M. Treadwell, retired, N. Mex.
Darline Elliott, educ., Colombia
Jack Kinnison, preaching, Thailand
Crea Ridenour, rel. ed., Colombia
Prudence Riffey, retired, Brazil
Donna Fletcher (Mrs. D.E.) Turner, home/church, Brazil
Bonnie Johnson (Mrs. C.W.) Wiggs, home/church, Korea

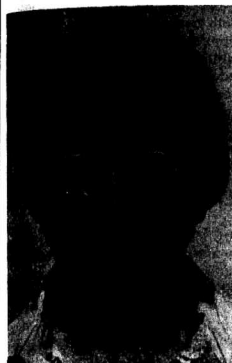
17 Monday Luke 24:28-35
T. Howard Potts, church ext., Colorado
Mrs. Ramiro G. Rodriguez, Spanish, Tex.

Charles Corley, medical, Rhodesia
Rhonda Farrell, medical, Mexico
Howard Shoemaker, preaching, Dominican Republic
Harold Watson, agriculture, Philippines

18 Tuesday Matt. 4:8-11
Mrs. Fred Chestnut, Natl. Bapt., Ala.
Jorge E. Comesanas, Spanish, N.Y.
Norman H. Langston, special mission ministries, Oreg.
Cristobal Pena, Spanish, Tex.
Kennedy W. Rabon, retired, S.C.
Marain Szajner, Slavic, Minn.
Phillip Cole, educ., Liberia
Peggie Harmon, soc. work, Brazil
Maxine Steele (Mrs. D.W.) King, home/church, Lebanon
Joan Short (Mrs. M.M.) Shockley, home/church, Ghana
Sue White (Mrs. R.B.) Wolfard, rel. ed., Brazil

19 Wednesday Deut. 26:9-14
Crescencio Rodriguez, Spanish, Tex.
Lois Roberts (Mrs. E.G.) Berry, educ., Brazil
Frances Goynes (Mrs. R.T.) Buckley, home/church, Bangladesh

MISSIONARY OF THE WEEK



Carolyn Brooks
P. O. Box 5506
Pensacola, FL 32505
April 12

"I didn't recognize you at first," an acquaintance told Carolyn Brooks, "but when you opened your mouth, I knew who you were."

Carolyn, a short, lively missionary who works in Pensacola, Florida, chuckles at the story. "I talk and I laugh a lot!"

A sense of humor and a willingness to talk are both necessary for Carolyn's job. She directs Christian social ministries for four Florida associations of Baptist churches. She spends about 75 percent of her time in Pensacola, the rest in outlying small towns. She helps churches see community needs and develop ministries to meet them.

Bellview Baptist Church in Pensacola, for instance, was surrounded with many young families and Navy personnel.

"They realized they needed to reach out into the community, instead of just sitting there," says Carolyn.

With her help, the church decided to launch a day-care program.

"During the first couple of months, they only had a couple of children, but they kept at it," she recalls. "Now they're running 40 or 50."

Frances Beindorf (Mrs. C.R.) Bum-pus, educ., Brazil
Vernon Hoaldrige, preaching, Israel
Jean Moore (Mrs. M.C.) Murphy, home/church, Guatemala
Lou Ann Carrington (Mrs. W.W.) Nicholson, home/church, Nigeria
Virginia Wingo, educ., Italy

20 Thursday Psalm 51:10-14
Phillip Aaron, Spanish, Calif.
Carl Ellison, rural/urban dir., N. Dak.
Cecil D. Etheredge, social ministries, Ga.
Mrs. Blas M. Garza, retired, Tex.
Mrs. S.P. Mireles, retired, Tex.
Mrs. Paul Nevels, rural/urban dir., Ohio
Ruth Ann Barnes (Mrs. J.L.) Harris, home/church, Barbados

21 Friday 1 John 4:16-21
Ivory James, retired, Miss.
Mrs. L. Edward Johns, Indian, Ariz.
John Pancewicz, retired, Calif.

Douglas Pringle, Spanish, N. Mex.
Rudolph Ramirez, Spanish, Okla.
Andres Rodriguez, Spanish, Tex.
Mrs. J.C. Shepard, language, Calif.
Kerry Bumgarner, secretary, Kenya
Gerald Burch, bus. adm., Japan
Michael Carroll, rel. ed., Dominican Republic

Aurora Lee Hargrove (Mrs. V.) Koon, retired, China/Manchuria/Hawaii
Rose Marlowe, retired, China/Japan
Gladys Samp (Mrs. E.W.) Nelson, foreign publishing, Tex.
Virginia Oliver, educ., Brazil
Letha Saunders, retired, Brazil
Elizabeth Watkins, retired, Japan

22 Saturday Dan. 3:12-18
Robert Hall, metro dir., Ohio
J.C. Matthews, Natl. Bapt., Miss.
ISMAEL Negrin, retired, Fla.
A. Pucciarelli, retired, Fla.
Mrs. Michael Summers, rural/urban dir., N. Mex.
John Tollison, metro dir., Ohio
Betty Faith Williams (Mrs. C.S.) Boatwright, home/church, Japan

She says one of the unexpected side benefits of day care has been a ministry to divorced parents, especially fathers who retained custody of their children.

"Four men drop their children off, and the church has been able to minister to them, just day-by-day."

"We have churches and think people will come just because they're there," she says. "That's just not so."

In her own Warrington Baptist Church, Carolyn teaches a class of retarded children. She and two other teachers create a special climate of love and learning for the seven students.

In her spare time, she loves to walk on the beach, which is only 10 minutes from her home, and collect shells or go surf casting. She's also a good gardener and cook.

Carolyn, 36, was graduated from Northeast Louisiana State College and New Orleans Baptist Theological Seminary. She was a student intern at Rachel Sims Mission in New Orleans before moving to Pensacola.

Elaine Furlow
Atlanta, Ga.

James Crittendon, preaching, Philippines
Loretta Rust (Mrs. U.L.) Green, home/church, Ghana
Dorothy Cook (Mrs. W.W.) Logan, home/church, Nigeria
Doris McKoy (Mrs. W.H.) Parkman, home/church, Philippines

23 Sunday 1 John 4:4-12
Mrs. Hooper Campbell, rural/urban dir., Calif.
Ronald R. Farrow, social ministries, Ariz.
Ada Fernandez, Spanish, Ga.
F. Harold Heiney, Indian, S. Dak.
Vernon Meeks, retired, N. Mex.
Edward L. Smith, special missions ministry, Calif.
Fred Hawkins, bus. adm., Brazil
Sylvia Dickey (Mrs. G.A.) Hogg, foreign publishing, Tex.
Marion Moorhead, bus. adm., Japan
Beverly Richardson, educ., Jordan
Auttie Aston (Mrs. E.A.) Sibley, home/church, Malawi
Leslie Smith, preaching, Indonesia



Harold Watson
P. O. Box 94
Davao, Philippines.
April 17

MISSIONARY OF THE WEEK

If you like good country cooking and fresh produce, you would like a week or two with Harold and Joyce Watson, missionaries to the Philippines. They live in a rural section of the island of Mindanao called Kinuskusan.

But don't think the Watsons are lonely. Their attractive home is on a small hill overlooking Mt. Carmel, the assembly grounds of Mindanao Baptists.

When I was there for a meeting, I expected to sleep on a mat in a room with many Filipino women. But when I arrived, I was told I would stay at the Watson home. The lovely guest room had lots of windows to catch the tropical breeze. Three other women were put there also. I never did count the number of people staying in the Watson home or eating their meals there. The dining table got longer and longer. And the steaming bowls and platters of fresh vegetables, meats, and hot breads multiplied. Farmer Watson, as I call him, and Joyce never showed any fatigue or frustration at so many guests. If they stopped, it was late at night.

The Watsons are well matched. Both grew up on farms, he in Mississippi, she in Texas. He is an ordained minister. Along with directing a rural life center for the entire island, he starts churches and helps them develop.

Watson's agricultural ministry helps rural churches become self-supporting, pastors to supplement their income, and church people to raise their standard of living.

Early in his life, he said, "If I have any talent, it is farming." He remembered that when, on Okinawa in the US Air Force, he met an agricultural missionary.

Farmer Watson also has other talents. He might have gotten wealthy as a comedian. His brilliant sense of humor breaks the tension often when two strange cultures collide.

For his birthday, I wish for Farmer Watson a platter of Mississippi fried chicken, bowls of steaming vegetables, and a drop of hot pepper sauce (of which two drops just might send him through the roof).

Ione Gray
Richmond, Va.

Janis Loper (Mrs. B.H.) Welmaker,
educ., Colombia

24 Monday Mark 9:38-41
Francisco Bilbao, Spanish, Tex.
Hoyt Eudaly, publishing, Nigeria
Verla Roark (Mrs. J.E.) Golston,*
home/church, Brazil
Jerry Hubbard, preaching, Zambia
Carl Hunker, educ., Taiwan
Evelyn Brizzi (Mrs. D.M.) Knapp,
home/church, Tanzania
David Lawson, students, Kenya
Marion Lineberger, preaching,
Argentina
Morris Fruit, preaching, Togo
Blanche Simpson, retired, Brazil
Paul Smith, preaching, Jordan
Mabelle Worthen (Mrs. J.O.) Terry,
home/church, East/Southeast Asia
Leo Waldrop, preaching, Surinam
William Williams, medical, Nigeria

25 Tuesday Philm. 8-19
Mrs. A.C. Castillo, Spanish, Tex.
John E. Dent, rural/urban dir., S.C.
Benjamin Duque, Spanish, Colo.
Mrs. John D. Ellis, Natl. Bapt., Fla.

Robert C. Fling, retired, N.Y.
Samuel B. Yoon, Korean, Hawaii
Sue Bradley (Mrs. J.A.) Banks, re-
tired, Israel/Austria/India/Yemen
Harriet Wigger (Mrs. D.E.) Doc-
kins, home/church, Ecuador
Joan Ezell (Mrs. R.N.) Horn,*
home/church, Japan
Juanita Wheelock (Mrs. D.C.)
Jones, home/church, Korea
Michael Ledbetter, preaching,
Mexico
Richard McDade, preaching, Co-
lombia
Cynthia McGee, educ., Chile
Carolyn Ham (Mrs. M.A.) Mobley,
home/church, Japan
Ronald Wilson, rel. ed., Dominican
Republic

26 Wednesday Mark 6:7-13
Dalton Edwards, Indian, N. Mex.
Mrs. Glen Little, church ext., Alaska
Mrs. F.N. Marshburn, retired, Tex.
Delbert Lee Penrod, metro dir., Ill.
Gerald Fielder, educ., Japan
Ray Register, preaching, Israel
Philecta Clarke (Mrs. R.C.) Staton,
home/church, Ethiopia

27 Thursday 2 Tim. 4:6-8
Mrs. Jorge A. Martinez, Spanish,
La.
Mrs. Floyd Merrill, church ext.,
Oreg.
Mrs. Hugh F. Miller, metro dir.,
Ohio
Annette Perkins (Mrs. R.W.) Croc-
kett, home/church, Argentina
James Lochridge, preaching, Philip-
pines
Marissa Mata (Mrs. B.D.) Tomlin-
son, medical, Colombia
Sandra Dill (Mrs. J.T.) Warrington,
home/church, Costa Rica

28 Friday Luke 10:30-35
Mrs. Howard E. Gary, Spanish, Tex.
Ariel Hernandez, Spanish, Fla.
Mrs. Jesus L. Hernandez, retired,
Tex.
Mrs. Elias S. Valerio, Spanish, Tex.
Joyce Stevens (Mrs. R.D.) Bass,
home/church, Kenya
Ann Bagley (Mrs. D.A.) Bryant,
home/church, Ghana
Francis Hendrickson, educ., Kenya
Lloyd Mann, students, Dominican
Republic

MISSIONARY OF THE WEEK



Nona Renfrow
Caixa 497
24000 Niteroi RJ
Brazil
April 28

When Nona Renfrow gave her personal testimony at the 1955 appointment service before the Foreign Mission Board she spoke of her work as pastor's wife during the early years of her marriage to husband Harold: "I did the best I could," she said, "and found that the experiences brought joy and blessing to me. I loved all those about me."

That statement is Nona Renfrow. The 23 years since have only added deeper wisdom, greater gentleness, and completion to that testimony.

One of Nona's assets is a delightful sense of humor. I responded to it during my severe illness in Brazil, first in her home and then in a hospital. When I was well enough to travel, Nona and Hal brought me back to Richmond via New York, where an ambulance met us for the change of airports.

After days of helplessness, I wanted to put on a brave front for the return so I refused to ride on the ambulance cot. Nona was so embarrassed to be rushing through the heavy morning traffic between Kennedy and La Guardia with the sirens

wide open that she threatened to impersonate a patient and take my cot!

Several years later, while I was living briefly in Switzerland, Hal and Nona realized their life-long dream of a trip through Europe on their way to furlough in the US. We worshipped together in the chapel church on the Ruschlikon (RUE'sh-leh-con) campus of the Baptist Theological Seminary near Zurich. We made it fine through the dignified German-language service on Sunday morning. But that night as the English-language congregation sang the familiar gospel songs, I came unglued.

Nona's whispered promise to take me out of church if I didn't stop making a spectacle of myself turned my tears to a tickle. I regained my European-approved composure and gave a mental medal to a missionary woman who has that special quality of grace that makes others feel comfortable — and loved — in any situation.

Ione Gray

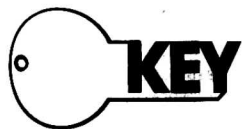
Nona Baumgartner (Mrs. H.E.)
Renfrow, home/church, Brazil
Deborah Scott, music, Dominican
Republic
Nada Horack (Mrs. J.A.) Williams,
home/church, Eastern Europe
29 Saturday 2 Peter 3:14-18
Mrs. Thomas Baird, social minis-
tries, Va.
Mrs. Ramiro Espinoza, Spanish,
Tex.
William G. Irwin, Jr., church ext.,
Colo.

Victor Kaneubbe, Indian, Ariz.
Jerry Barrett, educ., Hong Kong
Horace Burns, publishing, Rhodesia
Marvin Ford, preaching, Ecuador
Robert Hardy, preaching, Japan
Clara Bell Quarles, retired, Argen-
tina
Cathryn Smith, rel. ed., Brazil
Onis Vineyard, retired, Brazil
30 Sunday Jonah 3:1-10
Mrs. Ivory James, retired, Miss.
Mrs. Silviano Lara, retired, Tex.

Mrs. Kenneth Neibel, church ext.,
Ind.
Mrs. Manuel Salinas, Spanish, Kan.
Bruce W. Schoonmaker, social
ministries, N.Y.
Mrs. C. Truett Smith, church ext.,
N.Y.
Mrs. Jack R. Smith, rural/urban dir.,
Pa.
Thomas Adkins, bus. adm., Gaza
Frank Cawthon, bus. adm., Senegal
Donald Crane,* preaching, Malaysia
Helen Hubbard (Mrs. C.A.) Veatch,
home/church, Bahamas

mission adm. — mission administra-
tion
Natl. Bapt. — National Baptists
pastor/dir. — pastor-director
programming — program implanta-
tion
rel. ed. — religious education
rural/urban dir. — rural/urban mis-
sions director
social ministry dir. — Christian
social ministries, director
students — student work
weekday dir. — weekday ministry
director
women — women's work

assoc. rep. — associational repre-
sentative
bus. adm. — business administra-
tion
church ext. — church extension
educ. — education
English — English language work
field rep. — field representative
gen. adm. — general administration
interfaith — interfaith witness
intls. — internationals
men/boys — men and boys' work
metro — metropolitan missions
metro dir. — metropolitan missions
director



ROYAL SERVICE • April 1978



Under police escort in a prison ambulance Ibrahim [EE-bra-hem], a severely wounded victim of the Nigerian Civil War, was brought to the Baptist Health Service, Ogbomoshoh [ogg-BOH-moh-shaw]. He was also suffering from the dreaded Hansen's disease, or leprosy, although his leprosy was the non-infectious kind. Ibrahim experienced many difficult days. He was not a Christian. He had been bedridden for five years because of war wounds. Many ulcers were visible. He could not walk nor use his hands very well. There was a communication gap with other patients because of their language differences. He spoke English and could read the Arabic and Hausa [HOW-sah] languages, but no materials were readily available in either of those languages. Missionary nurse Hazel Moon recognized his emotional and physical problems. Seeking ways to help Ibrahim physically and spiritually, she contacted missionary Carol Leigh Humphries who supplied her with a Bible and other materials in the Hausa

language. Miss Humphries also visited with Ibrahim, speaking to him in his language.

Each time Miss Moon dropped medicine into the suffering man's mouth, "God loves you" went into his ears. "I must have said it a million times in the months he was with us," she said. As Ibrahim read his Bible he seemed to be starved for its message. He "just lapped up Bible stories which he was hearing for the first time." The Holy Spirit convicted him and he accepted the wonderful fact that truly God did love him.

Ibrahim learned to walk again. He became well enough to return to the army quarters. And through our healthcare ministries of Nigeria, another found healing — both physically and spiritually.

Not every patient responds as successfully to treatment in these two areas as Ibrahim. But the underlying and supporting foundation of every health care ministry since the first medical work was initiated in 1907 in Nigeria has been based on "God loves you."

Hospitals — A Health Care Ministry

Nigeria, the most populous country of Africa, is Southern Baptist's second oldest mission field. The need for medical missions was identified early. Our first hospital in that land was located in Ogbomoshoh. It began in the home of missionary physician George Green. He performed the first surgery, using his dining room table.

As in many places in our world, change is taking place in Nigeria. In 1975 Baptist Hospital, Ogbomoshoh, began receiving government support, and mission subsidies ceased. This change became necessary because runaway inflation had increased considerably salary standards and medical expenses. The hospital is now administered by a local board, composed of representatives named by the Nigerian Baptist Convention and members appointed by the government. All missionaries attached to the hospital continue their service uninterrupted. Freedom to carry on a religious program has been assured.

Change often spawns doubt, wondering, and fear. But under God's leadership, our missionaries now see that these recent changes are beneficial to their work in that land. It reemphasizes the need for missionary personnel to work in cooperative and supportive roles as suggested by Dr. Franklin T. Fowler, medical consultant for the Foreign Mission Board. Missionary Alice Gaventa, whose husband, William, is the medical superintendent at the Ogbomoshoh hospital, supports this philosophy and states that they experience complete freedom to practice medicine and to provide a vital Christian witness. She says, "We have the best of both worlds, so to speak, in that we no longer fret and worry about meeting the monthly pay roll, and yet have every opportunity for witness which we

can take."

Baptist Hospital, Shaki [SHAH-kee] is operating under similar conditions as those at Ogbomoshoh as far as government support is concerned. Both remain under the proprietorship of the Nigerian Baptist Convention even though government financial aid is supplied. There are no Southern Baptist missionaries working in this institution at present.

Baptist Hospital, Eku [ECK-coo] was opened in 1950 with 48 beds and now has over 160 beds and a school of nursing. The inpatient and outpatient loads continue to increase. More personnel is needed. At this writing this is the only Baptist hospital in Nigeria supported financially by our Foreign Mission Board.

A Children's Home — A Health Care Ministry

Another medical work in the Ogbomoshoh area is the Kersey home. One of the first Southern Baptist medical missionary nurses, Ruth Kersey, had an experience in 1925 which resulted in the beginning of this home for motherless children. Dr. Green and Miss Kersey were serving in the new Baptist hospital when a woman in labor was brought in. Using their available medical resources and skills they were able to deliver a live baby girl. But the mother's life could not be saved. The family came to take the mother's body away for burial. At that time Miss Kersey asked the family what they planned to do with the baby. They were going to bury the infant with the mother as they felt she was responsible for her mother's death. Miss Kersey asked them to let her have the baby. They gave the newborn infant to her. She named the child for her mother, Emma. Curious Yoruba [YORE-ah-BAH] neighbors carefully observed Emma in the months that followed. To their surprise she grew normally. Shortly thereafter a small boy

joined Emma. Other motherless babies were soon to follow until the missionary's back porch was converted into a nursery.

Her responsibilities as the only trained nurse at Baptist Medical Centre made it necessary for Miss Kersey to secure help with the children's care. About 1951 the home for motherless babies was relocated some distance from the hospital compound. There it continues to function but with an enlarged purpose.

As many as 100 children have been in the home at one time. The infants' care, rearing, and education became an increasingly difficult and expensive task as the numbers grew. Since 1956 missionary nurse Ruth Womack has devoted herself to this ministry. She realized the need to return these children to their own homes, or to place them in foster homes. But it was difficult to find foster families who would accept them as their own children rather than as servants. Traditions change slowly. But with experience and prayerful persistence Miss Womack found workable arrangements.

Now motherless babies stay at the home from one to three months depending upon their conditions. A family member, perhaps the father or grandmother, is required to live at the home to learn how to care for the infant. This newer method makes it possible to help more babies and provides opportunities to witness to many families.

A further expansion of the home's ministry came as an answer to the problem of malnutrition in children who were brought to well-baby clinics. Mothers are now encouraged to bring these children, along with their sleeping mats, lanterns, and cooking pots, to live at the home for a short time. They are provided instructions in child care and food preparation. Often in a few weeks a malnourished crying baby has been transformed into a satisfied smiling child.

BAPTIST WOMEN MEETING HEALTH CARE MINISTRIES IN NIGERIA

JO ANN PARHAM

Southern Baptist-sponsored clinics and welfare centers in Nigeria dispense castor oil, vaccinations, nutrition training, and the constant reminder that "God loves you." This message and ministry have been a part of Baptist work in Nigeria for more than half a century.



Staff of the Baptist Hospital of Ogbomoshoh pose for pictures on dedication day, July 4, 1974. Missionaries (from left) are John Dare, Dr. George Green, Ruth Kersey, and Dr. W. F. Meredith.

The home also serves as a place for convalescent children who no longer need to be in the Baptist Medical Centre but are not ready to be sent home. There they stay and secure adequate medical care.

The "Bush" Clinic — A Health Care Ministry

Many people in physical need live in "bush" areas remote from medical facilities. Here a clinic, often maintained and operated by a single missionary nurse or maybe two, serves a great purpose. Missionary nurse Helen Masters works in such a place. Her station is Okuta [oh-COO-tah] and her work is related to Baptist Hospital, Shaki. She has had opportunities to visit in almost every compound in her village. Miss Master's duties include such things as the care of abandoned babies, midwifery responsibilities, treating patients in an epidemic, and giving aid for varied medical problems as well as teaching Bible for the youth. One of her prayer requests indicates the urgency of her most important task. She asks that we pray for her as she tells "of the Great Physician and how he frees from fear because he has conquered death for us."

Eku Baptist Nursing School — A Health Care Ministry

In 1959 the Nursing School was moved from Ogbomoshos to Eku. Currently there are over 70 students enrolled in the school with approximately 20 graduating each year. Missionary nurse Mary Evelyn Fredenburg finds that there are many active, concerned Christians among the student nursing population. They are vital assets to the evangelistic programs of the hospital. Recently several attended an annual Nigerian Baptist Student Union Conference. They returned eager and excited about their Christian witness and responsibilities.

Dental Clinics — A Health Care Ministry

As early as 1908 a dental chair was

installed in Nigeria by a Baptist missionary dentist. Although it is now an antique, it continues to be a reminder of our concern for this kind of health care ministry. Through the years there have been dentists and their assistants who were both missionaries and Nigerians. The dental clinic in Ibadan [ee-BAD-don] is now directed by a Nigerian Baptist dentist.

New Medical Ministries

A relatively new venture in the health care ministries involves missionaries teaching in government medical schools. Dr. Wayne Logan, a dentist, and Dr. Jerry Gaultney, a teacher of microbiology, both serve on such faculties. Although missionaries Logan and Gaultney live and work hundreds of miles apart in different institutions with different types of teaching skills, they have similar tasks. They are helping train Nigerians to become effective instruments of physical healing. But more important they are in positions of influence and have opportunities to witness among a special group of students. From these medical students a powerful Christian force could emerge.

Nigerian Baptist Convention Support

Nigerian Baptists play a vital and active role in our medical work. The Nigerian Baptist Convention is the official proprietor of our medical institutions. Its medical board is chaired by a Nigerian. Decisions concerning matters of policy, promotion, discipline, transfers, and other official business are made by this body. We can be pleased that more and more Nigerian Baptists are gaining the needed training to qualify them for positions of leadership and involvement in our medical work.

Mr. David Akande [ah-KAHN-dah] is administrator of Baptist Medical Centre, Ogbomoshos. He works hand in

FMB photo by Gerald Harvey



Kersey Children's Home provides many services that promote the welfare of children in Nigeria. Here, family members learn to care for motherless children, who traditionally have been buried with the mother or abandoned.

hand with both Nigerian and missionary personnel. Nigerians have served, and do serve in various phases of the medical ministry. Their jobs range from those unskilled to highly skilled physician.

The Nigerian Baptist Convention recognizes and supports the spiritual emphasis in our health care ministries. The convention provides chaplains for the Ogbomoshos and Eku hospitals. According to Mr. David Asaju [ah-SAH-joo], the chaplains' responsibilities include scheduling and arranging daily chapel services for both outpatients awaiting their turn to see the doctor(s) and hospital employees. The chaplains also have daily visitation and assist out-of-town families of patients in various ways.

The Health Care Ministry in A New Day

Many things have caused changes in our medical mission work and in the roles of the medical missionary. In Nigeria, the discovery and production of tremendous oil supplies have brought inflationary prices and increased salaries. Nationalism has motivated the country's citizens to seek and gain the necessary training to provide needed

leadership in every area of life. Advanced medical technology makes healing more possible. Additional monies have provided more vehicles for travel but produced more accident victims needing care. Modern medicine aided in arresting the illness Hansen's disease. Changes of attitudes about those victims encourage non-infectious patients to take outpatient treatment. Fewer institutionalized patients with Hansen's disease provide

PLANNING THE MEETING

AIM FOR STUDY: By the end of the study, members will be able to summarize the goals and approaches of Baptist health care ministries in Nigeria.

PLAN 1

Assign parts before the meeting. At the meeting have the story of Ibrahim told. Read the following questions to the group to be answered at the end of the program.

1. When did medical work begin in Nigeria?
2. What kind of health care ministries do Southern Baptists help promote in Nigeria?
3. How are Nigerian Baptists supporting the medical work?
4. Tell at least one way spiritual needs have been met as medical personnel have cared for physical needs.

Present the other material as it appears in this article.

Answer the above questions.

PLAN 2

Before you meet, do the following things.

1. Have a man record Ibrahim's experience. Get him to tell it as though he personally had the experience.
2. Assign other parts of the program to members.
3. Ask a member to secure information about the natural resources and political development of Nigeria. A current

opportunity to give more attention to tubercular patients and children's clinics.

Although there have been changes in certain aspects of the health care ministries, the need for our support remains critical. Through the Cooperative Program, missionaries will continue to be sent and medical needs will continue to be met.

Southern Baptists have helped establish and maintain a varied health care ministry in Nigeria. At

the time of this writing there are three hospitals, a dental center, a school of nursing, a home for children, a public health service, and numerous clinics. If figures and statistics could speak, many stories would be told. We have thought of only a few during this time of study together. And in that land, as all others where Southern Baptists have medical work, there is the basic goal of sharing the message that "God loves you" as each healing task is performed.

almanac or encyclopedia will provide helpful information.

4. Prepare overhead transparencies with the questions listed in Plan 1. Be sure to set up the overhead projector before beginning the meeting.

At the meeting present the tape of Ibrahim's experience. Show the questions to be discussed at the end of the program. Present the rest of the program as suggested in Plan 1. Present additional information about Nigeria. Discuss the questions.

PLAN 3

Present the program as suggested in Plan 1 (the above questions are optional).

After the program material is presented discuss the following questions in small groups or with the entire group.

1. What predictions might be made about the future of medical missions based on the information presented today?
2. React to the statement by Alice (Mrs. W. C.) Gaventa on page 36.

CALL TO PRAYER

Before the meeting write the names of the missionaries with birthdays today (see pp. 30-35). Use pieces of paper cut in the shape of an umbrella.

Read Philippians 1:1-11 from *The Living New Testament*. Say: Are your prayers for our missionaries similar to those just read? Do our

missionaries need the kind of loving prayerful support requested from the Christians at Philippi? Since this is the time of the year when we think of April showers, let us pray that God will shower down — no pour out — upon each one his abundant love and support.

Covenant together that our missionaries will have our daily prayer support. Pray for them now.

SOMETHING TO DO BECAUSE YOU STUDIED

Select at least one of the following things to do to show you have gained a deeper understanding and commitment to helping meet the health care needs of Nigeria and the world.

1. Determine what kind of activity(ies) you can do for the sick and/or aged of your community. (This must be done for non-church members in order to be mission action.)

2. Write to some of the missionaries mentioned in this program. Tell them of your appreciation and support for their work and assure them of your prayers. Be faithful in prayer for each. Tell them you do not expect an answer because of their busy schedules. Addresses may be secured from a *Missionary Directory*.

3. Become better informed about Southern Baptist's involvement in the world health care ministries. (See other mission periodicals.)

MISSION ACTION GROUP

COPING WITH DEPRESSION

STUART CALVERT

The stained glass portrait in the baptistry depicts Jesus dressed in a white, crimson-draped robe. His arms are outstretched and one foot is lifted slightly forward as if in motion. Only natural light illumines the glass. The interaction of light and shadows produces nuances of color tones and spiritual meanings to the picture. Each time the light accents Jesus' feet, or his hands, or the crimson drape a different thought comes to my mind. I remember the paths he walked; the feet he washed; the places we have walked together.

Late in the afternoon when the sun is setting a shadow creeps over the Saviour's face. All of his body is illumined except his face. Always my reaction is the same: a sense of loneliness, a feeling of depression. My silent cry is, Oh, let me see your face!

When the burdens seem too heavy to bear, when crises become the rule rather than the exception, when our physical and mental energies are spent, isn't this our cry? Oh, let me see your face!

Involved with Self

We are busy women. We drive the heavily trafficked streets and walk the congested sidewalks. We jostle the crowds in the shopping centers and join the lines in the supermarkets. But in the throng of people we can feel the lonely lament of the psalmist, "No man cared for my soul" (Psalm 142:4). Among the ceaseless flow of folks we can feel isolation, gloom, the yearning for companionship.

Loneliness is a symptom rather than a condition. It is an unhealthy reaction to a circumstance of life. Loneliness fills the vacuum when we lose touch with self, others, God.

Christian women must not languish in loneliness, but we do need soul-uplifting solitude. During moments of solitude God will give resources to conquer loneliness. By communing with God, one realizes:

1. A Christian is never alone. God dispelled Joshua's loneliness with the promise: "I will be with you; I will not fail you or forsake you" (Josh. 1:5 RSV).
2. Other people are lonely too. I am not alone in my loneliness. Many others need to know that someone cares. In solitude one recognizes a kinship with Jesus. He felt all alone once.
3. I must find my place in God's purpose. "Laborers together with God" is a thrilling partnership. God and I have a task to perform and I will be lonely until I actively participate in that plan.

Involved with the Group

Many people are lonely because no one listens to them. Listening is an art which must be developed. Unwillingness to listen is an obstacle to helping. A person in crisis can sense from the first spoken word whether or not we are caring listeners. In the group meeting discuss behavior of listeners and participate in the listening exercises.

Behavior of a Listener

One who listens well will do most or all of the following:

1. Look directly at the talker and keep good eye contact.
2. Sit with a posture of attention and openness. Lean forward at times.
3. Indicate through body language — raised eyebrows, smile, appropriate laugh, uncrossed arms — that you are listening.
4. Show interest and alertness to topic being discussed.
5. Be relaxed.
6. Give some reaction to what is said. People like attention. Some comments you can use are: I see. I never knew that. That's interesting.
7. Hear every word. Do not think about, What will I say next? Wait two to three seconds before responding.
8. Repeat the statement or the message sent you in your own

words to show your understanding: You are telling me that your feelings are like this. . . .

Do you agree that: The way you listen tells people what you think of them?

Choose a partner and practice listening. Example A: Partner 1 speaks for two minutes about: My personal goals for the next three months. Partner 2 uses inappropriate listening techniques: slouch in chair, jiggle bracelets, pick at finger nails, look at watch, thump fingers on table, yawn, lose eye contact, interrupt with trivial remarks.

Reverse procedure.

Evaluate: How did the visual messages affect the speaker? In what ways did the listener make the speaker feel unimportant or rejected?

Example B: Partner 1 speaks for two minutes about: How I use solitude. Partner 2 uses appropriate listening techniques: lean slightly forward, smile, keep eye contact, resist unnecessary moving, relax hands, do not cross arms, nod, use encouraging statements — such as, That makes sense — or repeat what the partner has said.

Reverse procedure.

Evaluate: How did the visual messages affect the speaker? In what ways did the listener make the speaker feel she is a caring friend? Use some of your solitude time to study good listening techniques. Then when you step into the lives of troubled persons, hearing and listening will be an automatic response to them.

In the group meeting: Participate in the listening exercises. Discuss "Coping with Depression" (below).

Prayertime: Before the meeting, ask members to listen to comments made by their friends. Listen not only to words but also to the underlying feelings. Our busyness and the casualness of conversation often bury a heartfelt

need. Keep the persons anonymous, but pray for their needs.

Pray that the missionaries will seek a time of solitude.

Pray that they will be given the resources to cope with loneliness and depression.

Pray that all Christian women will daily look into the face of our caring, compassionate Lord, so that on days when he seems far away, we will remember his radiant face.

Involved with Others

Coping with Depression
Depression is a common malady. Women in every stage of life experience mild blues to severe despair. Last month we discussed "Self Acceptance." Self rejection and depression are closely interrelated.

We often place the entire blame for our gloomy, dejected, inadequate feelings on organic or physiological changes in the body. A physical examination will find a gland malfunction. Medication will ease that kind of depression.

However, lingering depression is the result of our reaction to disappointment, rejection, change.

Remember that depression can also be caused by success. The feeling of having arrived can be disillusioning. After a spiritual or moral victory, pride will cause a fall.

By studying the mental to spiritual progression in the following chart, you can trace the importance of mental attitude in overcoming depression. Characteristics of the three kinds of depression:

	Discouragement (mild)	Despondency (serious)	Despair (severe)
Mental:	Self-doubt Resentment Self-Pity	Self-criticism Anger Self-Pity	Self-rejection Bitterness SELF-PITY
Physical:	Loss of appetite Sleeplessness Unkempt Appearance	Apathy Hypochondria "Weeps"	Withdrawal Passivity Catatonia
Emotional:	Discontent Sadness Irritability	Distress Sorrow Loneliness	Hopelessness Schizophrenia Abandonment
Spiritual:	Questions God's Will Displeased with God's Will Ungrateful, Unbelieving	Anger at God's Will Rejects God's Will Gripes about God's Will	Resentment to Word Indifferent toward Word Unbelief in the Word

The chart indicates how devastating depression can be. How can Christians cope and help others cope with depression? I believe that a personal relationship with Christ helps us overcome inadequacies. The following suggestions show ways this relationship speaks to life situations. However, if depression has reached the serious or severe stage, professional help is needed.

Do not dismiss depression by saying: Smile, and it will go away; Hope for the best; You have to pull yourself up by your own bootstraps; Snap out of it. By careful listening you can help the other person determine the cause of her depression. If the cause is ignored, it will smoulder within, to reappear again as a deeper depression.

Don't dwell on negative thoughts. Study the positive thinking of Joseph in Genesis 39-50 and Paul in the book of Philippians. Memorizing Scripture passages will often diminish negative thoughts.

Discover that God makes it possible for us to deal realistically with depression. The passage 1 Kings 19 recounts the deep depression of Elijah following a great spiritual victory, and how God helped him deal with it.

Learn to give thanks continually — not only in happy times but also in the difficult times of life. Study 1 Thessalonians 5:18, Ephesians 5:20, Psalm 34:1. Try this exercise: Make a list of the difficulties in your life. Praise God for his presence in these times. Thank him for wisdom to cope with problems and to learn from them. He sees the present situation and the solution. When you pray, visualize the end result. Recognize that God can resolve for good the most unhappy circumstances.

"All these things are against me," cried Jacob. He did not realize at the moment of crisis that tragedy and personal loss would lead to the joy of being reunited with Joseph. Naomi told her friends, "Call me not Naomi (pleasant), call me Mara (bitter): the Almighty hath dealt very bitterly with me" (Ruth 1:20). But through Ruth and Boaz she had her own needs met. Life became pleasant.

Would Elijah have prayed, "It is enough, take away my life," if he had known that God's plan included a trip to heaven in a chariot of fire?

During your deepest depression the Lord will give you the very best surprise — just as he did for Jacob, Naomi, Elijah. Expect it!

Learn to not base happiness on false premises: changeable circumstances, people, accomplishments, success in the Lord's work (Luke 10:17-20). Base your happiness on your hope in Christ. (See Rom. 12:12.)

Serve others. Depressed people are inclined to spend too much time thinking about self. Our psyche demands that unless we serve others we cannot be satisfied with ourselves.

Seek help. Don't be ashamed to ask for professional assistance in working through serious depression. One sign of maturity is recognizing one's limitations and knowing where and when to go for help. Your pastor or chaplain is a good referral source. Some ministers are themselves trained in counseling. Mental health clinics also offer a ready source of professional guidance.

Jesus continually taught us that, as Christians and mature individuals, we don't have to bear our burdens alone. God is ready to help: through his spirit, and through friends and professionals.

Discovery

SHE LOOKED
FOR THE LONELY PEOPLE
SITTING IN SILENT SECLUSION;

SHE SEARCHED
FOR THE LONELY PEOPLE
STRUGGLING IN QUIET CONFUSION.

SHE WENT
TO THE LONELY PEOPLE
GIVING THEIR DAYS A DIFFUSION.

SHE FOUND
IN THIS GENTLE INTRUSION
THAT — TO HER SURPRISE —
SHE WASN'T LONELY
ANYMORE.

— Elaine Herrin

ROUND TABLE GROUP WEST AFRICAN TRIALS AND TRIUMPHS

JO ANN PARHAM



A missionary doctor makes his hospital rounds.

Do you ever wonder what it is like to be a missionary? Do glamour, adventure, and success flood your mind? Do you also recognize that there are fears, frustrations, and failures? In those distant, intriguing lands all of these aspects can be true. The two books selected for our Round Table discussion will help us understand many things about missions work in different lands. Some of the frustrations of living in a different culture will be recognized. Many of the problems and failures are similar to those experienced on other missions fields. Yet there are victories and joys in accomplishments. Learn of these.

He Gave Us a Valley by Helen Roseveare (InterVarsity Press \$3.95)*

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me" (Psalm 23:4). Have you been in such a valley? Perhaps it was not a time of approaching death but a valley of loneliness and despair. Many have faced both kinds of valleys and God has been sufficient to help them walk through dark and fearful places. The author is one who has traveled such valleys. She tells her story as a medical missionary in the Congo/Zaire.

An Englishwoman by birth, rearing, and education, Dr. Helen Roseveare went to Africa in 1953. Because of civil strife and war, it became necessary for her to leave the Congo. Her decision to return to the war-torn and desperately suffering country in 1966 was difficult mainly because of her own experiences prior to leaving.

Dr. Roseveare's valley included physical danger with death being a possibility. But perhaps a more constant valley was created by her own feeling and fear of rejection. This book describes Dr. Roseveare's swings in emotions: from feeling revered, loved, and needed, to feeling rejected, despised and unwanted. We see her coping with the unending numbers of suffering people as she helps them improve their almost intolerable living conditions. We see her persistence as she gropes through endless reels of government red tape to carry out her dream to establish the Evangelical Medical Center in northeast Zaire. She also shares her battle with self, as she toiled physically, mentally, and spiritually for seven years before the medical center became a reality.

Fever! The Hunt for a New Killer Virus by John G. Fuller (Zondervan \$1.95)**

This account of the identification of a new and mysterious virus in West Africa, which caused the deaths of several missionaries and villagers, was written by a secular author. **Although his point of view may differ from ours on spiritual matters, we can experience some of the dedication of Christian missionaries in a baffling situation.** The heartache felt because of the deaths caused by this fever, the apprehension and uncertainty of where it might strike next and to whom it might come, and the persistent search to identify the virus and its cause are all told.

Because my family and I (your writer) were living in Jos (JAW's) Nigeria during much of the time that the events of this story took place and know many of the people discussed, this book has a special appeal to me.

The incident describing Dr. Jeanette Troup's death is vivid as I recall that day and a few prior to it. When he offered the assistance of our mission in this time of difficulty, my husband was asked to secure the help of Dr. Karl Myers, a specialist in internal medicine, stationed at Baptist Medical Centre, Ogbomosho. A miracle of communication occurred as contact was made and Dr. Myers arrived the day of Dr. Troup's death. As my

husband and I stood in the hospital corridor and saw three doctors leave the room of their dead colleague, tears choked us all. Lassa fever was described as one of the

PLANNING THE MEETING

Decide which book(s) or parts of books you wish to discuss at the meeting. Encourage each member to read both books. As you read try to determine how you would have felt in a similar situation. And how you would have reacted.

PREPARATION FOR *He Gave Us a Valley*

Suggest that as members read this book they jot down some of the frustrations Dr. Roseveare faced. Also list some of the joys and triumphs she experienced. After the review of the book and the presentation of other information discuss these frustrations and triumphs. Compare them with those we face today in our Christian living. Note the similarities and differences.

Ask three members to be prepared to briefly summarize the following parts of the book:

1. Dr. Roseveare's beginning ministry in the Congo (chap. 1-2, pp. 11-48).
2. The doctor's return and the building of a new medical center (chap. 3-5, pp. 49-99).
3. Some of the work done at the new center (chap. 6-11, pp. 100-188).

Ask another member to read about the Congo/Zaire in a recent encyclopedia. She should be prepared to provide information about changes that have occurred since the civil war in the 1960s. Problems that result from there being many tribes with different languages and customs might also be presented at the meeting.

Reproduce an enlarged form of the map on page 10. Have it mounted so it will be visible for

most vicious diseases they had ever witnessed.

Reading this book may help you realize the desire and necessity for missionaries from various missions

members to see at the meeting. As places are discussed locate them on the map. This could be similar to a missionary journey.

PREPARATION FOR *Fever! The Hunt for a New Killer Virus*

Encourage members to read the book before the meeting. Ask a member (one medically oriented if possible) to read the sections related to the medical aspect of this book. These are scattered throughout (see Index). Request that she be prepared to summarize this part for the group.

Ask two members to be prepared to discuss the story part of the book. One might present chapters 1-8, pages 1-170. The other may be asked to discuss the remainder of the book.

Reproduce the maps on page vi. They will need to be enlarged and mounted for use at the meeting. At the meeting the three members will present their assignments. Point out the different towns and villages as they are discussed. Notice the distance between Lassa and Jos. Lassa was the station of the first fever-stricken missionary mentioned in the book. The disease was named for that village.

At the end of the review, the following questions might provide food for thought and discussion. An interesting sidelight is the fact that our MKs (missionary kids) attend a mission school in Jos. Can you imagine the anxious times missionary parents experienced when word was received about this sickness? Can you sense the responsibility felt by the teachers and houseparents at this school? Can you visualize the awesome

groups to work together not only to meet medical needs but to cooperate as much as possible to meet the spiritual needs of the people to whom they minister.

tasks that the medical personnel must have contemplated at that time?

CALL TO PRAYER

Read Matthew 18: 18-20 in several translations. Briefly discuss the fact that some of our missionaries may be experiencing trials and frustrations today. Others may know joys and triumphs. All need and desire our prayers. Pray for missionaries who have birthdays today (see pp. 30-35).

Suggest that as members chauffeur children around, work with them in various church related activities, or see them from time to time, that they talk about the missionaries who have birthdays this week. Make this the topic of conversation for helping the children realize the importance of praying for our missionaries.



Know Your Writer

Dr. Jo Ann Walton Parham, a native Floridian, served with her husband Bob as a missionary in Nigeria. When Bob developed multiple sclerosis, it was necessary for the Parhams to return to the US. They are the parents of five children.

Jo Ann has taught first grade in Kentucky and elementary education at the University of Florida. Presently she teaches in the Education Department, Dallas Baptist College, Dallas, Texas.

PRAYER GROUP MEETING WORK WITH WOMEN IN LIBERIA

JO ANN PARHAM

Does the word Liberia

[lie-BEER-ih-ah] conjure up in your mind any special meaning? If not, perhaps after this meeting it will. Liberia is derived from the Latin word "liber" [LEE-ber] which means free. In 1822, Liberia was founded by the American Colonization Society for freed American Negroes. Haiti is the only Negro republic older than Liberia.

Baptist work was established by those early liberated slaves, who made plans and organized a church in 1821 before leaving the US. Southern Baptist work began even before the country was founded. In fact, in 1847 Liberia's Declaration of Independence was signed in Providence Baptist Church, Monrovia, Liberia.

Through the years women, as well as men, have played an important role in the Baptist work in the free republic. Women from the nucleus of the first Liberian Baptist church sought ways to share Christ with their African sisters. They invited them into their homes, learned their languages, and helped some learn to read and write. Mrs. Eliza Davis George, a black Baptist missionary, started a dozen churches in Sinoe County where there are now 52 churches. In 1880, Liberian Baptists founded their own convention.

Although Southern Baptists became involved in the missions work of Liberia in 1846, because of limited resources our participation ceased for 85 years. In 1960, we again became active in that missions work.

And although Liberia has long



Dr. and Mrs. William O. Tolbert, on the lawn of their official residence. Dr. Tolbert is president of Liberia and of the Liberia Baptist Missionary and Educational Convention. Mrs. Tolbert is president of Liberia Baptist WMU.

had a Christian witness, much remains to be done. The illiteracy rate is high, per capita income is low, and tribal religions are common. There are only 172 Baptist churches in this country which is about the size of the state of Tennessee. With this much information let us pause to pray that freedom in Christ may be experienced by the peoples of Liberia.

WMU of Liberia

The early organization of Woman's Missionary Auxiliary became the Woman's Missionary Union in 1964. Its constitution was adopted in 1972. This document states their objectives "to promote Christian missions, through education, evangelism, community development, perpetuating and uplifting the high standard and Christian commitments of the

Liberia Baptist Missionary and Educational Convention." It contains many familiar items such as the organization's name, description of membership, officers and committees, and their duties. But there are some differences, such as statements concerning taxation and the appointment of a critic. Taxation is the method used to support the national union. The amount given by the local union is determined by its strength and membership. The critic is one who notes errors and makes suggestions to help improve WMU programs.

The Liberian WMU regularly schedules national retreats and camps as well as the annual WMU convention. Area and local retreats are also promoted.

Pray that the needed additional WMUs will be started and that those in existence will be strengthened.

Leadership and Relationship

Since missionary Margaret Fairburn arrived in Liberia in 1963, she has helped provide strong leadership in the development of the women's work in that country.

Working with her has been Mrs. Victoria A. Tolbert, the "first lady" of Liberia and the president of Liberia Baptist WMU. A beautiful lady who is devoted to the betterment of the women of her country, Mrs. Tolbert does not hesitate to bow her head in any

meeting and acknowledge God's presence within her. Margaret Fairburn recalls more impressions about Victoria Tolbert:

"From the beginning of our friendship," says Miss Fairburn, "Mrs. Tolbert asked to be called 'Sister Vic.' " "Sister," a term used often by Liberian Christian women, carries with it a warmth and support which could enhance the fellowship among Christian women anywhere.

Victoria Tolbert and Margaret Fairburn: two dedicated servants who work with other capable women; but more trained leaders are needed.

Pray that effective leadership for Liberian WMUs will be developed. Ask God to help us recognize and appreciate our sisterhood with other Christian women around the world.

GAs and Sunbeams in Liberia

Girls' Auxiliary and Sunbeams were started in 1964. Girls ages nine through high school are in GAs. GA Way, the program book, is distributed quarterly or semi-annually. Girls have responded well to the Forward Steps program. Their instructions are given in GA Guidebook. A Presentation Service or Coronation Service is held to recognize those completing various steps. Desiring the inner beauty of Christian life, the girls strive to achieve the Life

Beautiful Award.

Children through age eight (or perhaps older) attend Sunbeams. Churches are urged to have these meetings at times other than during Sunday School. Presently Liberia has about 10 Sunbeam organizations.

Pray that GAs will gain the inner strength of a vital Christian life and that the number and effectiveness of Sunbeams will increase.

Conclusion

Women's work in Liberia is growing, and progress is obvious. Leadership roles are being assumed by Liberian women. Training received in GAs is reaping rewards as these young women become active in women's groups.

An exciting event is the Baptist Women's Day of Prayer. This time of prayer and study is shared with women from other denominations. Even Dr. Tolbert, president of Liberia and of the Liberia Baptist Missionary and Educational Convention often attends. He may slip in unnoticed. Only when he is called upon to share a few remarks are others aware of his presence. So the women's work is making impact, not only on women but on the men and children of Liberia also.

Pray for the Christian women of all denominations in Liberia, and for a continued spirit of cooperation and love.

three women to pray audibly for these missionaries. SOMETHING TO DO BECAUSE YOU PRAYED

(1) Encourage members to consistently read *The Commission** to be better informed about world needs. (2) Contact the WMU of a local black Baptist church and offer to start a "sister" relationship of helping one another.

**The Commission*, Foreign Mission Board magazine, \$3.50 a year. Make check or money order payable to *The Commission*, P.O. Box 6597, Richmond, VA 23230.



BOLD MISSION PRAYER RETREAT

ETHALEE HAMRIC

four billion people. Overwhelming? That's a conservative estimate of the world population.

Two billion people. Still overwhelming? That's a conservative estimate of the number of people who have yet to hear about another person — Jesus Christ. Is it possible that they will live and die and still not hear? Why doesn't someone tell them!

Someone needs to. And this introduces the problem.

For too many years, "caring Christians" have said just that, "Someone needs to do something." Saying that doesn't make anything happen. Doing something does.

That "doing something" is called Bold Mission Thrust, the name of Southern Baptists' plan to aggressively take the gospel of Jesus Christ into some places it's never been before. The Home Mission Board (HMB) and the Foreign Mission Board (FMB) have mapped out a way to get the gospel to every person on earth — literally.

By the year 2000, Southern Baptists hope to have communicated the gospel to every person on earth. That's every person — all four billion of them. By the end of 1979, a plan will have been implemented in the US to give every person here a chance to hear about Jesus Christ and come into a New Testament congregation of believers.

Ambitious? That depends on how you look at it. The needs are there — that's definite. Shouldn't a group of Christians 13 million strong be able to make just that kind of impact? After all, look what happened 2,000 years ago with just 12 men.

In order to make this happen, people are going to have to pray. It's not going to happen any other way. That's why Southern Baptist churches across the country will have prayer retreats this spring to pray for missions concerns. Any questions?

Tell me more about this prayer retreat.

If your church decides to have a bold mission prayer retreat, the Baptist Women mission support

chairman will work with the person who directs the retreat (probably the WMU and/or Brotherhood director) to help plan adult activities at the retreat.

If there is no churchwide retreat, the Baptist Women mission support chairman will plan a retreat for Baptist Women members.

In either case a committee may help her. She and the committee will make plans based on these questions:

- What do we hope to accomplish?
- When, where, and how long?
- What schedule will we follow?
- What activities do we need?
- What do we need to do in advance?
- Who is responsible for what?
- What follow-through is needed?

What should result from this prayer retreat?

At the end of this retreat, every person should:

- Pray daily that people without Christ will come to know him.
- Realize that a direct witness in everyday encounters — lifestyle evangelism — is necessary.
- Be aware of needs and opportunities for personal service in missions.
- Pray regularly for missionaries.
- Recognize that God calls people to be missionaries and that Christians are responsible for creating climates in churches in which people can respond to God's call.

What about schedules?

For an overnight retreat:

6:30 P.M.	Supper
	Assign prayer partners
	Group activities
7:30	Bible study
	Meditation and prayer
9:15	Sharing
10:00	Snacks
10:15	Lights out

PLANNING THE MEETING

BEFORE THE MEETING

Carefully read the program material. Ask different members to be prepared to share certain parts of the program and lead in prayer.

AT THE MEETING

Seek to make this a vital prayer time. Have quiet worshipful music playing as members arrive. Encourage each to participate in prayer. Devote time to prayer. Stress that members pray believing.

After each part, pause for the suggested prayer. Or ask women to

list special needs as the program is presented. Afterwards divide into small groups for prayer.

CALL TO PRAYER

Read Ephesians 1:15-23. Remind members of our responsibility and privilege to pray for our co-workers around the world.

Give each member a list of the names and locations of missionaries having birthdays today. Include missionary Margaret Fairburn on the list.

After several minutes of silent meditation and prayer, ask two or

7:00 A.M.	Prayer and personal Bible study over coffee
7:30	Breakfast
8:15	Bible study, commitment, and prayer
10:45	Break
11:15	Demonstrations
12:30	Lunch
1:30	Meditate with prayer partner
2:30	Report time
3:00	Prepare to leave

For a shorter or longer retreat, adapt a schedule from the *Missions Prayer Guide*.*

Know any other tips?

Ask everyone to bring a Bible (preferably *Today's English Version*).

Try to keep all breaks and meals simple so no one misses significant events.

You may want to prepare simple blank booklets for everyone who will attend. In this booklet, people can record prayer requests and personal commitments regarding witness and responding to God's call.

Stock up on prayer requests. Look in WMU magazines, Brotherhood periodicals, your state Baptist paper, and current publications from the Home and Foreign Mission Boards.

What happens in some of those time slots?

Bible study relates to assertive and bold witnessing. It should center around these passages: Acts 1:8; Matthew 28:19-20; Acts 13:42-47, 49; 14:1-3, 8-18; Romans 15:15-22; Ephesians 6:19-20; Acts 17:30; Mark 16:20.

Use *Today's English Version* of the Bible. An outline of these passages could include these points: the bold commission, a bold witness, the Lord's power, and witnessing everywhere.

Choose a Bible teacher and ask that Bible truths be related to a Christian's responsibility for evangelizing and "congregationalizing."

For sharing, reconvene at night to share ideas. Invite testimonies, particularly any that relate to boldness and missions commitment. Read Hebrews 4:14-16 in the *New English Bible*. Conclude by thanking God for salvation and nurturing experiences.

For a commitment time, place before the group the following statements. Discuss them and ask whether these represent the feeling of those present:

I will try to pray every day for non-Christians in my community and elsewhere.

I will try to add the name of at least one lost person to my daily prayer list.

I will try to learn to share Jesus in everyday

encounters.

I will encourage volunteers in missions as they prepare to serve.

I will pray that God use me in his work for volunteer or career missions if that is his will. I will try to find ways to strengthen the witness of my church.

Ask that each person write into her booklet any of these statements which she can accept as personal commitments.

Now mention any evangelistic efforts which your church has scheduled. Discuss ways those present can strengthen these efforts. Close with sentence prayer.

Demonstrations, try these situations:

1. Ask two partners to act out various sources of prayer needs:

- Contact with a woman at the grocery who expresses concern over a teenage daughter.

- An item in the newspaper about conflict in a country where missionaries serve.

- A story in a missions magazine about a need for expanding work in an area.

- Those for whom they are praying regularly in their community.

The demonstration should show how two committed people can be alert to the possibilities of continued prayer concern.

2. Demonstrate ways adults can speak to and encourage young people — and adults — concerning God's call as missionaries, also missions volunteers.

You may want to spend time after the demonstrations to discuss how timid people can be comfortable in bold witnessing.

What about follow-through?

To conclude the retreat, ask each person to consider again the personal commitments recorded in his or her booklets. Are there others they may wish to add? Remind them of the basic Bold Mission objective to pray that God will "call out the called" from our midst. Ask them to use their booklets daily to record prayer concerns, answers to prayer, and other experiences with God.

Suggest that they get with their prayer partner now and set a regular time to pray each day, so that they will be praying together, though in separate places.

Ethalee Hamric is a free-lance writer in Birmingham. Before her retirement from fulltime WMU work, she edited ROYAL SERVICE, and most recently, DIMENSION.

**Missions Prayer Guide*, pp. 44-45. To order, see page 8.

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seemed that the Lord had a purpose for me. The theme at Glorieta was Bold Mission. I am a timid person by nature. When I was first elected to the WMU council and attended their meetings, I thought to myself: My, how smart they are. I better not open my mouth and show my ignorance. So I was quiet at those meetings.

During the conference sessions on communications, leader Evelyn Blount observed, "Some people are brilliant, but they don't have the touch and feel of people." This made me feel much better, because I know I can never be smart, but I can touch and understand people through Christ. So Glorieta taught me to open my mouth and become more articulate; it might also help the long-winded person to become a better listener!

As I listened to the messages and testimonies on Bold Mission, I began to feel more and more that my church was not bold enough in our mission for Christ. The first thing I did upon my return to Hawaii was to talk with my pastor about my concern. Since it was time to prepare a program for state missions, this was a good time to start. For the first time, I translated the state missions material into Japanese and asked many of our women to role play a part of the material. As a result, the whole congregation saw the needs of state missions enacted as well as discussed.

I then applied Bold Mission thinking to the young mothers' group in our church. We had been holding biweekly meetings with a number of young women from Japan who do not speak English. Our meetings concentrated on fellowship, with no real program direction. Now I felt the time was ripe to set up a definite program for them, and that the program should be Baptist Women. So we organized a second Baptist Women group in the Japanese Department of our

church. (The first group was started 36 years ago.)

My roommate at Glorieta was Mrs. Kawata, wife of the pastor of the Japanese congregation at Kaumana Baptist Church in Hilo. After returning from Glorieta, she started a Baptist Women group in her congregation — a first for their church.

So from our trip to Glorieta, two new Baptist Women groups were organized.

Thirty-five years ago, a wonderful missionary reached out and touched me and led me to Christ. Since then it has been my turn to reach out to others. I am grateful to the Glorieta conference for encouraging me to reach out with boldness!

Extracted from an address by Mrs. Takeda Japanese Department, Olivet Baptist Church, Honolulu, to the 1977 annual meeting of Hawaii Woman's Missionary Union

PERSON REPORT

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