

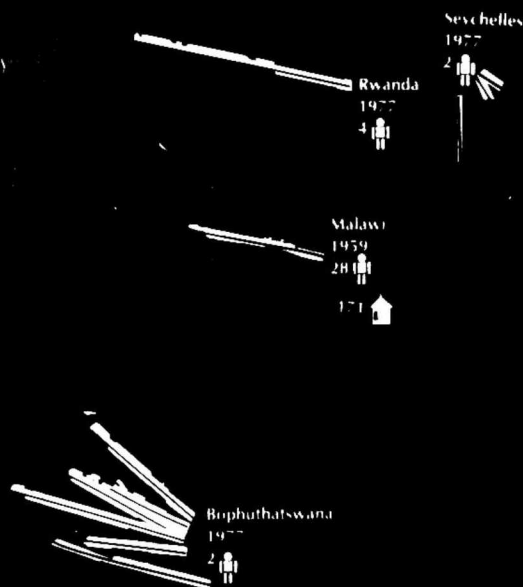
September 1978

# ROYAL SERVICE



## Eastern and Southern Africa The Ebb and Flow of Change

**Key**  
 Date When Southern Baptists entered country  
 Number of missionaries now serving  
 Number of churches in operation





**Male Child: Sinde**  
**Age: 1½ years**  
**Weight: 10 pounds**  
**Condition: dull,**  
**listless, starvation**  
**with possible**  
**mental and**  
**physical retardation**

Carroll Brown

## Now Sinde Has a Chance

Look at that poor little baby," exclaimed Harrah Laffoon to Matron Martha McAlister as they returned to the Baptist hospital in Mbeya, Tanzania, from their lunch.

Indeed, Sinde was a pitiful sight leaning against his grandmother's legs just outside the hospital morgue. Sinde's mother lay inside the morgue: a victim of tuberculosis. From all appearances, Sinde would meet the same fate.

As the two missionary nurses approached the old lady and tiny baby, they noticed that the grandmother was trying unsuccessfully to stuff bananas into the child. While Miss McAlister rushed to the supply room to prepare some formula, Mrs. Laffoon explained to the grandmother the critical condition of the child. She warned her that the child would die within a few days if he didn't get the proper nutrients. The nurses suggested that she leave Sinde at the hospital for treatment; but the grandmother refused, saying that she couldn't leave the child without the father's permission.

Fearful of the child's fate, but helpless to do anything, the nurses gave the grandmother some formula and urged her to convince the father of the necessity for treatment. Glancing back as they entered the hospital, both nurses must have wondered if Sinde would be another fatal victim of malnutrition.

Imagine Miss McAlister's surprise and delight as she walked into the pediatric ward several days later and saw that the newly admitted child was Sinde. Maybe the child had a chance! But, from her observation the chance was a slim one.

Nevertheless, African and missionary staff began immediately to improve his chance for life. A high calorie protein diet was the main treatment, but perhaps TLC (Tender Loving Care) was the most important treatment.

It has been three months since Sinde entered Mbeya Baptist Hospital. Early investigation revealed that the family lived about 100 miles from the hospital and had to travel on foot. Sinde's father returned once, several weeks after the child's admission. At the time, Sinde was receiving tube feeding and battling a mild

infection. The father left and never returned. He probably concluded that his son was dying. But Sinde is very much alive, and his status has been greatly elevated. No longer is he just a poor, starved child; but he is the joy and delight of the hospital. Sinde is rarely found in his bed on the pediatric ward; he could be in his tiny cardboard box in the supply room helping nurse McAlister sort out supplies; or he could be slung on journeyman Cornelia Graham's back for a stroll around the ward to greet the other patients. Then, he might be at one of the missionary residences having "a spot of tea." Sometimes you will find the mother of another patient cuddling and caring for Sinde. Yes, Sinde's current status is definitely that of hospital pet!

What about tomorrow and his future? Will Sinde always be so loved and pampered? Will he live to go to school? Of course, no one can answer these questions. Sinde faces many future difficulties. His resistance to disease is still very low. Later on, he may have some slowness in learning due to his having a protein deficiency for so long. When he returns to his village and family, he may not get enough to eat again or he may not get the right things. If one goes by current statistics, Sinde's future chances of survival are four in ten. In developing countries, three out of ten children die before they are five and three more will suffer from malnutrition. Presently, here at the Mbeya Baptist Hospital, we are constantly fighting the symptoms of malnutrition. Babies die everyday from common infections, measles and other childhood diseases, simply because their resistance is low because of malnutrition. Many babies come to us too late.

As we here at the hospital look at our community and its medical needs, we see the importance for changing our health care aims: to stress preventive medicine and education. Outpatient clinics for immunization and health instruction are very much needed.

This may mean reevaluation of present health care techniques. The staff here at Baptist hospital are excited about the future—a future that will promise Sinde—and many more like him—a better chance at the abundant life.

Carroll and Wayne Brown are missionaries in Tanzania.

Volume LXXIII

Number 3

## ROYAL SERVICE CONTENTS

SEPTEMBER 1978

### COVER

Countries where Southern Baptists have missions work are highlighted with the month's cover treatment by artist Marty Bibbs. Two statistical facts (or the lack of them) can be explained by the changing political situation: missionaries were withdrawn from Mozambique in 1975; a 1977 ban on proselytism has closed churches of many religious groups in Uganda.



**MISSIONS FACT FINDER**  
 Take a Mapitude test for better understanding of missions in Eastern and Southern Africa.

**NEXT YEAR IN ROYAL SERVICE**  
 A preview of things to come: writers, topics, resources for the year beginning in October.

**MEET THE MISSIONARY**  
 Catherine Allen Bet and Virginia Sutton and family tell of life in a yellow camper on an agricultural project in Botswana.



### BAPTIST WOMEN MEETING

Two by two, Kenyan Baptists and missionaries are launching Bold Mission efforts.

### WHAT'S HAPPENING WITH ACTRESS

Is there a teenager in the house? If it's a "she," you both will want to read this article.

### PRAYER GROUP

Baptist Women think about Uganda in the ebbs and flow of change.

### CHRIST IN YOU

Does every Christian have cause for praise? And how does it occur?

### CALL TO PRAYER

"Prayer moves the arm which moves the world. And brings salvation down."  
 —James Montgomery

### BEYOND THE OPEN DOORS

A quick look at three new missions fields in Eastern and Southern Africa.

### CURRENT MISSIONS GROUP

Eljee Bentley  
 Caring love is contagious and in meeting needs for better health, better food, and a better life in Tanzania.

### ROUND TABLE GROUP

Mary Foster  
 Two men from widely different cultures meet in a prison, and both are changed. A Freedom Dream, this month's Round Table selection, tells the story.



### BIBLE STUDY GROUP

Velma Davis Brown  
 Christian growth has a goal: It begins in the here and now.



### MISSION ACTION GROUP

Stuart Calvert  
 Has your mission action group been a success? Here's help on measuring your year.

### YOU ARE MY WITNESSES

Amelia Bishop  
 Nurture of a new Christian is a vital part of the witnessing process. The final session in special Direct Evangelism study.

**REGULAR FEATURES**  
 Reader's, p. 16; Currents, p. 17; Forecaster, p. 18; Volunteering Needed, back cover; Order Form, p. 28.

### CURRICULUM WRITER

Eljee Bentley  
 Eljee (Mrs. Arthur) Bentley says of herself: Born in northern Illinois to parents who knew why they were Baptist. Came south to study history, married a southerner, and stayed. Exchanged American Baptist membership in Tuscaloosa, Alabama. Has taught and directed Vacation Bible School, Sunday School, Baptist Women, and WMU. Enjoys writing because of opportunity to learn. Has just become editor of Baptist Women products for WMU, SBC.

**EDITORIAL STAFF** • Lane Powell, Editor; Dr. George E. Director, Editorial Department; Kay McCartney, Gail McMurray, Editorial Assistants. **ART STAFF** • Martha Bibbs, Artist; Janet Brown, Director, Art Department. **ADVERTISING STAFF** • Evelyns Blount, Director, Field Services Department; Bobbie Sorrell, Director, Education Division.

ROYAL SERVICE 472480 is published monthly by Woman's Mission-

ary Union, Auxiliary to Southern Baptist Convention, 600 North 20th Street, Birmingham, Alabama 35203; Mrs. A. Harrison Gregory, President; Carolyn Washburn, Executive Director. Price, \$6.00 per year; single copy 45¢. For subscription outside the US, add \$1.00 for postage and handling. One- and two-year subscriptions available. Alabama subscribers add necessary sales tax. Allow six weeks for renewal, new subscription. Second-class postage paid at Birmingham, Alabama.

## Mission Fact Finder Maptitude Test

**Catherine Allen**

Can you locate on this map the countries in Southern and Eastern Africa where Southern Baptists currently have missions work? Names of countries are Angola, South West Africa, Botswana, Zambia, Rhodesia, Mozambique, Malawi, Swaziland, Uganda, Kenya, Ethiopia, Rwanda, Seychelles, Bophuthatswana and South Africa. Study the map on the front cover before trying to locate the countries on this map.

- Place a star on the country first entered by Southern Baptist missionaries in this area.
- Check the cover map for your answer.
- Place question marks in all the countries now

1. Can you locate on this map the countries in Southern and Eastern Africa where Southern Baptists currently have missions work? Names of these countries are Angola, South West Africa, Botswana, Zambia, Rhodesia, Mozambique, Malawi, Tanzania, Uganda, Kenya, Ethiopia; Rwanda, Seychelle Islands, Bophuthatswana and South Africa. Study the map on the front cover before trying to locate the countries on this map.
2. Place a star on the country first entered by Southern Baptist missionaries in this area. Check the cover map for your answer.
3. Place question marks in all the countries now undergoing a time of uncertainty about the future of Baptist missions work there. Pray especially for these areas: Angola, Ethiopia, Uganda, and Rhodesia.

2

### PREVIEW OF 1978-79

This is a year of special emphasis for Baptist Women. Called **Baptist Women Year in the Church**, the emphasis will focus churchwide attention on Baptist Women organizations and make women more aware of Baptist Women abilities and missions opportunities.

Each month during the year, two Baptist Women Day in the Church (BWDTC) events have been planned. One BWDTC each month will be the regular Baptist Women meeting. The other BWDTC will be a one-time event focusing on training and ministry. All women who fall into the age-range of Baptist Women should be invited to attend these events. The chart below lists Baptist Women Day in the Church activities and topics for the year.

**The Japanese Woman at Home, in the Church, and in the World** (regular Baptist Women meeting)  
**How the Baptist Women Organization Works** (This special activity will be a study of the *Baptist Women Manual*.)

**Argentine Baptists Reach Out** (regular Baptist Women meeting)  
**Brazilian Obsession** (This is the Foreign Mission Graded Series study.)

**Tell It Out with Gladness**—Observance of the Week of Prayer for Foreign Missions (This week-long observance is the only activity suggested for this month.)

**Ethics, USA: Ministering to All the People** (regular Baptist Women meeting)  
**Study of The Group and I** (book explaining how to work together in small groups in the church)

**My Life, My Witness: An Examination of Christian Lifestyles** (regular Baptist Women meeting)  
**California Journey** (This is the Home Mission Graded Series study.)  
cont on pg. 4

cont on pg.



Adrienne Bonham moves from editor of adult products, WMU/SBC to the helm of ROYAL SERVICE, beginning with the October issue.

She succeeds Lane Powell, who has resigned to return to freelancing and priority commitments to home and family.

"We are grateful for the contributions that Lane has made, and we are sorry to lose her, even though we understand her decision," said WMU executive director Carolyn Weatherford. "Meanwhile, we are glad that ROYAL SERVICE will have the creativity, experience, and efficiency of Adrienne Bonham."

A graduate of Mary Hardin-Baylor College and Southwestern Baptist Theological Seminary, Adrienne began her editorial career in 1960, as an editorial assistant for press relations at the Foreign Mission Board. She later served as manuscript editor for several age levels at the Sunday School Board, including Adult Uniform Lesson materials. From 1967-70, she was editor of *Adventure and Storytime*, leisure reading materials for children. Her assignments during the eight years at WMU/SBC have been primarily in the area of adult administration, program design, and editorial products. She is the author of *Yes: A Woman's View of Mission Support*, a designer of Big A Club TransCom materials, and a frequent writer for Southern Baptist publications.

### March:

**Dare to Ask—Week of Prayer for Home Missions** (This week-long observance is the only activity suggested for this month.)

### April:

**Cooperative Program: Witness to the World** (regular Baptist Women meeting)

**Planning Our Family Vacation** (a special event to inform families of missions vacation possibilities)

### May:

**Food for Body and Spirit in Zambia** (regular Baptist Women meeting)  
**Learning How to Help People** (This is a mission action training event, for work with unchurched children, internationals, juvenile offenders, the sick, and the aging.)

### June:

**The Knock at the Door: A Baptist Faces Beliefs of Other Kinds** (regular Baptist Women meeting)  
**Pic-a-Mission-Nic** (picnic or other fun event for the family)

### July:

**Target: Karnataka; A Look at Southern Baptist Work in India** (regular Baptist Women meeting)  
**Study of The Dynamic Woman I Am: Decision-Making with God** (This event is a study of this fourth book in "The Woman I Am" series.)

### August:

**Bridging the Gap: Christians Reach Out to Other Races** (regular Baptist Women meeting)  
**Christmas in August** (This event is an opportunity for making or gathering of supplies and equipment for home missionaries in your area.)

### September:

**Baptists Abroad** (regular Baptist Women meeting)  
**Learning How to Witness** (This event is to train women in one-to-one witnessing.)

**SPECIAL RESOURCES** for each month are explained in "Baptist Women Year in the Church: What It's All About." This folder and the resources for several activities are in the **Baptist Women Year in the Church Resource Kit**. Your WMU director or Baptist Women director should order one kit for each Baptist Women organization. The WMU Year Book\* (available June 1, 1978) provides a complete order form for securing other WMU-produced materials from your nearest Baptist Book Store or Mail Order Center. ROYAL SERVICE will offer monthly helps for officers in the Forecaster leader section under the heading, "Bea-Cumming Wise talks to officers about BWYTC."

## PRAYER GROUP

### TOPICS:

**October:** Student Work in Tokyo  
**November:** Good Will Center in Buenos Aires  
**December:** Broadcasting the Word in Italy  
**January:** Chinese Baptist Churches  
**February:** Work Among Arabs, USA  
**March:** Student Missionaries  
**April:** Panama

cont. on pg. 5

Meet  
Lawrence  
Webb  
Bible Study  
Curriculum  
Writer



As a pastor in New Windsor, New York, Lawrence Webb lives in a religiously diverse community. He has baptized former members of the Jehovah's Witness and Mormon churches and is planning dialogues between Baptists and Jews during the coming year.

This should be valuable on-the-field experience for his 12-month assignment: the biblical basis for witness to persons of other faiths. The study should also help Baptist Women to understand the biblical basis of their own beliefs.

Webb is a former director of the Editorial Department, WMU/SBC and has led Bible sessions for WMU weeks at Ridgecrest and Glorieta.

Meet  
Stuart  
Calvert  
Week of  
Prayer for  
Foreign Mis-  
sions Writer



A name ROYAL SERVICE readers should quickly recognize is Stuart Calvert. Her writing credits include the mission action group curriculum (1977-78) and the Personal Prison series (1976-77).

Stuart deftly combines the roles of volunteer in juvenile rehabilitation, mother of three children, and pastor's wife with her writing in WMU activities in her church (First Baptist, Piedmont) and state (Alabama).

In gathering information for the week of prayer, Stuart said she was impressed by every missionary prayer request about family matters and about choosing the right priorities among their multiple responsibilities. "I hope to give Baptist women a clearer understanding of missionary life," said Stuart after her week of prayer assignment.

Meet  
Lynn  
Yarborough  
Fact  
Finder  
Writer



and artist who likes to do missions. Lynn Yarborough is also in missions.

director in the Public Relations Department of the Baptist Convention of Texas, Lynn's production of all the state on's graphics needs: brochures, programs, and posters.

Using Mission Fact Finder will give a chance to communicate in a new way," she ex-

presses. Lynn's Fact Finder guides are based on facts in the curriculum each month.

Meet  
Martha  
Nelson  
Week of  
Prayer for  
Home Mis-  
sions Writer



An award-winning author, Martha Nelson writes for women and about women and incorporates her own experiences into her writings. Her husband Carl is a pastor in Pella, Iowa, Mississippi; Martha's latest book, *This Call We Shave*, speaks especially to pastors' wives.

In the week of prayer materials she is writing for March, 1979, Martha will feature outstanding women in various types of home missions service.

Using missions materials for service has sparked a new interest for Martha Nelson, now planning to complete and publish a book on home mis-

### May: Rhodesia

June: Home Mission Board Interfaith Witness Projects

July: Yemen

August: Home Directors and Regional Missionaries in National Baptist Ministries

Suggested Resources: ROYAL SERVICE

**SUGGESTED RESOURCES:** ROYAL SERVICE, *Mission Prayer Guide*, *Prayer Bookmark*, *The Group and I*.

## CURRENT MISSIONS GROUP

### TOPICS:

**October:** Japan Baptist Convention  
**November:** Training Leaders in Argentina  
**December:** Venezuela—Establishing New Churches  
**January:** Home Missions Among Slavic Ethnic Groups  
**February:** Internationals  
**March:** Volunteers in Home Missions  
**April:** Ivory Coast  
**May:** Malawi  
**June:** The Latter-Day Saints (Mormons)  
**July:** Bangladesh  
**August:** Southern Baptists/National Baptists  
**September:** English-language Work Overseas.

**SUGGESTED RESOURCES:** ROYAL SERVICE, *The Group and I*, *Yes: A Woman's View of Mission Support*, *The Commission* (Foreign Mission Board magazine), *Home Missions* (Home Mission Board magazine), *Foreign and Home Mission Board materials: Resources for Missionary Education and Yours to Tell the Story*, from Foreign Mission Board Literature, P.O. Box 6397, Richmond, VA 23230 and Free Literature Order Blank, from Orders Processing Services, Home Mission Board, 1350 Spring Street, NW, Atlanta, GA 30309.)

## MISSION ACTION GROUP

### TOPICS:

**October:** Why mission action?  
**November:** What a mission action group is, how it works, what its processes are, and how it relates to other Baptist Women (and WMU) work  
**December:** Learning of the needs of persons we want to help  
**January:** Identifying community needs  
**February:** How to select mission action activities  
**March:** What are specific needs and how do we relate to these needs and the persons in need?  
**April-August:** A discussion of various aspects of discovering people's needs and relating to them.

**September:** Sharing and evaluating experiences in mission action

**SUGGESTED RESOURCES:** Choose the appropriate Mission Action Group Guide for your group: *The Aging*, *Alcohol and Drug Abusers*, *Child Care*, *Disaster Relief*, *Headliners*, *Internationals*, *Juvenile Rehabilitation*, *Language Groups*, *Military*, *Nonreaders*, *Prisoner Rehabilitation*, *Revolutions*, *The Sick*; ROYAL SERVICE: *Special Skills for Mission Action #1* (Building Communication Skills); *Special Skills for Mission Action #2* (Witnessing Through Mission Action); *Special Skills #3* (Helping Persons Who Grieve); *How to Use Community Resources in Mission Action*; *Persons, Not Things: Principles of Mission Action*



Meet  
Lynn  
Barrett  
Spiritual  
Development  
Feature  
Writer



Lynn Barrett and her husband, Jerry, are first-term missionaries to Hong Kong. But Lynn is a veteran writer for ROYAL SERVICE and other WMU publications.

In her writing assignment this year, she will combine the new experience (mission service) with an old one (writing).

Currently enrolled in full-time study of the Cantonese dialect, Lynn says the study has been helped along by her writing assignment:

"By looking for the touch of God in my everyday life, my studies have been made easier and more worthwhile."

Look for Lynn's *Treasures Stumbled Out/Over*, beginning in October ROYAL SERVICE.

Meet  
Elizabeth  
Swadley  
Mission  
Action Group  
Writer



Elizabeth (Betty) Swadley, the writer for the 1978-79 mission action group curriculum, is another name that is well known to ROYAL SERVICE readers. She wrote the *Week of Prayer for Home Missions* materials for 1975 and the *Week of Prayer for Home Missions* materials for 1978. She has written prayer group materials for *Contempo* and is the author of several books, including *Your Christian Wedding* and *Christmas at Home*.

Betty and her husband, Paul, live in Springfield, Missouri, where he is a pastor. The Swadleys have three children. Betty fills many roles—as mother, homemaker, pastor's wife, and writer.

**B**IBLE STUDY GROUP  
TOPICS

October: The basis for witness to persons of other faiths  
November: World religions  
December: Judaism  
January: Witness to Catholics  
February: Witness to Jehovah's Witnesses  
March: Witness to Mormons  
April: Witness to Worldwide Church of God members  
May: Witness to Church of Christ members  
June: Witness to Pentecostals  
July: Witness to Unification Church members  
August: Witness to other Protestants  
September: Witness to other Baptists

SUGGESTED RESOURCES: ROYAL SERVICE, Soul-Winning Bible

**R**OUND TABLE GROUP

During this year, books will be chosen on the basis of availability, timeliness, current interest, and suitability for missions education and spiritual development. By joining Round Table Book Club, you will receive quarterly notices by mail about the books chosen for that quarter. You may choose to accept or reject any books offered. You are under no obligation to buy. To get on the mailing list, write Round Table Book Club, Box 26111, Nashville, TN 37202 for an enrollment form. Books will be available from Baptist Book Stores, also. Selections already made for 1978-79 are:

October: *Punching Holes in the Darkness*, Ida Nelle Hollaway  
November: *Emergency*, Virginia Greer  
December: *Baker James Cuthbert: A Man for All Nations*, Jesse C. Fletcher  
January: *Hope in the Ruins*, A. Clark Scanlon  
February: *The Mormon Papers*, Harry L. Ropp  
March: *Chaplaincy: Love on the Line*, Walker Knight and Steve Wall  
SUGGESTED RESOURCES: ROYAL SERVICE, Round Table group curriculum, appropriate books

**D**ATES TO REMEMBER IN 1978-79

Along with the special events during Baptist Women Year in the Church, Baptist Women will be interested in these activities:

November 6, 1978—Baptist Women's Day of Prayer  
November 19-22, 1978—Foreign Mission Graded Series study, *Brazilian Obsession*  
December 3-10, 1978—Week of Prayer for Foreign Missions  
February 11-17, 1979—WMU Focus Week  
February 18-21, 1979—Home Mission Graded Series study, *California Journey*  
March 4-11, 1979—Week of Prayer for Home Missions  
April 15, 1979—Cooperative Program Day  
June 10-11, 1979—WMU Annual Meeting (Houston, Texas)  
June 12-14, 1979—Southern Baptist Convention (Houston, Texas)  
June 30-July 6, 1979—WMU Conference, Gloria Baptist Conference Center  
August 1, 1979—World Hunger Day  
August 4-10, 1979—WMU Conference, Ridgcrest Baptist Conference Center

\*See order form, p. 26.

\*\*Available from Baptist Book Stores and Mail Order Centers

Catherine Allen  
**MEET  
THE  
MISSIONARY  
Bert &  
Virginia  
Sutton**

For agricultural missionaries Bert and Virginia Sutton and family, life is sometimes like a crop rotation. Yet they seem to thrive wherever they are planted. Since 1973 they have moved from Angola, to Botswana and, most recently, to South Brazil. Here they are featured in the "big game" country of Botswana, site of the famous Victoria Falls. Photos by Charles Warren and Catherine Allen.

ROYAL SERVICE • SEPTEMBER 1978



A family of five can have fun in a small camper for a two-week vacation, but what do they have in that camper for six months of daily life? The typical American family would have disaster, but the Bert Sutton family had—well, the untypical life of typical missionaries.

Bert Sutton is a farmer. Ginny is a trained home economist. Anita, 16; Sharon, 14; and Clint, 11, fill the other bunks in their yellow trailer.

In March 1976 they pitched their camp in Kasane, Botswana, near the famed big-game park. It was there that I visited them in the winter of '76. Just a few bumps down the "road" were comfortable lodges where moneyed Americans pretended to rough it far from normal civilization.

But stalking elephants was not the Suttons' game in Kasane. They were there to run a model farm to train Botswanans to stave off malnutrition.



They originally left North Carolina in 1973 to work in Angola. After a year learning Portuguese, they had set up shop in Nova Lisbon. They were on a holiday outside of Angola when war cut off their return. Along with other Southern Baptist missionaries cut off from work and possessions, they waited around southern Africa for weeks.

After Bert braved one trip back into Angola to pick up a few clothes, they said good-bye to their first missionary

post and turned toward Botswana.

The Suttons seized the opportunity to take over a deserted United Nations agricultural project in Kasane.

Kasane is located in the scorching red clay bush country where the borders of Rhodesia, Zambia, and Botswana meet in an unfriendly peace. Telephone, electricity, and telegraph are nonexistent. Mail delivery is semi-occasional.

Nearby, the Zambesi River thunders into Victoria Falls, and the Chobe River offers moisture to compete with the sun.

Here in David Livingstone territory, in a ten-year-old independent nation, the Suttons made camp.

They inherited abandoned farmsheds, run-down equipment, and a tiny brick building that was to serve as a storehouse and schoolroom. So the Suttons hooked a four-person camper onto their Land Rover and pulled it 300 miles to Kasane. Later, they added a two-bunk camper which gave the girls a private bedroom and bath.

Although United Nations funds had provided the place, Southern Baptist mission funds provided nearly \$25,000 to make the land produce. US embassy funds enabled Botswanan farmers to "come to school" at the farm.

"This area could be the bread basket of the country," Sutton said with eloquence. "We could feed millions with food produced here. Without Foreign Mission Board relief funds, we couldn't have gotten it off the ground. Now the farm can become self-sustaining."

#### Making the Earth to Yield

Bert went to work rebuilding five-ton pumps that brought water from the Chobe River to irrigate 800 acres of farmland. Soon he was putting in crops of vegetables and corn, teaching nine Botswana men and women how to bring food from sunbaked land.

He erected a house of net where tender vegetables could grow protected from the intense sun rays. He taught the trainees how to irrigate, rotate, fertilize,

and equipment. With the help of Erlin Mortz, a volunteer from Ohio and Texas, and Robert White, a journeyman from Tennessee, he produced two crops in less than a year.

The Kasane citizens were thrilled with the juicy vegetables that they were able to buy at minimum charge for the first time in northern Botswana.

Meanwhile, Ginny was making a home in the two trailers. In a two-burner, one-ice-tray kitchen she turned out delicious meals, including berry cobbler and beef Stroganoff, and washed clothes in giant garbage cans. Electricity was hand-generated, used only when urgently needed.

At first, Anita went to high school in Rhodesia. When guerrillas blew up the railroad over which she had traveled on holidays, she settled at Kasane. Already Ginny was teaching Sharon and Clint by Calvert Method of Home Study. Now she ordered high-school correspondence courses from the University of Nebraska.

The postage price for a physics textbook alone was \$60, but the cost in effort was even more.

"It was the hardest thing we faced," said Ginny, who otherwise hardly baited an eye at the whole experience.

The nearest grocery store, 60 miles away in Rhodesia, was sometimes unsafe to visit. The next best shopping center was 300 miles away in Francistown.

Except for Britishers who ran game park lodges and hunting expeditions and for occasional United Nations and Peace Corp personnel, social life was lean.

"We really felt isolated from Christian fellowship," Ginny said. "We missed our growth. We couldn't have prayer partners."

As Christians, their only "receiving" came from books eagerly devoured. They were constantly "giving" as they taught Christ in deed and word as they worked. They developed a fellowship of 20 Christians, and Ginny trained a woman to teach a children's Sunday School.

But Bert's agricultural expertise was needed in a bigger project than Kasane's and their well-learned Portuguese was going to waste. Brazil beckoned, and the Suttons prepared for their next assignment: operating a big farm as part of the national Baptist encampment near Sao Paulo.

They spent their final weeks in Kasane in a house vacated by UN workers.

"We got things working. Now, short-term missions volunteers can keep the training project going," they said, before leaving for furlough in Cookeville, Tennessee.



Anita, Sharon, and Clint have brushed up on Portuguese so they can go to the Brazilian public schools. "But I want to go back to Kasane," Clint insists.

Maybe Clint will miss the black mamba and Egyptian cobra snakes. Maybe everybody will miss the fishing and picnicking on the plains, with big game close by. Maybe they'll even miss the thrill of seeing an occasional old movie at the game hunter's lodge. Or perhaps they'll miss the toughness,

closeness, self-sufficiency, and intimate awareness of God that comes when one fully dedicates itself to live out its mission in remoteness.

Lee N. Allen is assistant to the executive director in public and employee relations, WMU.



Simon Omamo shares a tract with a new friend in the river market of Nairobi, following an outdoor service. FMB photo by Gerald Harvey.

## BAPTIST WOMEN MEETING

# Two by Two: Kenyans on Bold Mission

Eljee Bentley

**Baptist Woman:** Bold Mission frightens me. The goals are so high they seem unattainable even for God, if he must work through us. I talked with a missionary who disagreed. The association with which he works achieved tenfold multiplication of churches in just seven years. Since 1971 Ukambani [oo-kum-BAH-ni] South has increased from six to sixty churches. He believes such growth can happen elsewhere. I have asked him to share his dream with us. May I introduce Harold Cummins, missionary serving in Kenya.

**Cummins:** My dream is that Kenya, with its tolerant mixture of races—black, white, and Asian—and its blend of development—rural and urban—be a pilot project. In our experiments in church planting and development can be found methods applicable in other countries.

**BW:** Tell us about Kenya. How long have Baptists been there?

**Cummins:** Baptist work began in 1956. Incidentally, Davis Saunders, who is now FMB secretary for Eastern and Southern Africa, was our first missionary. Other groups were already there. At a rally, Billy Graham called Kenya "one of the most Christian nations in the world." Sixty-five percent of all Kenyans claim to be Christian. Actual practicing Christians are estimated to be 35 percent. Christianity is stronger in rural areas.

Our first missionaries went to the cities: to the capital, Nairobi [nigh-ROE-bee], and to the port city, Mombasa [mom-BAH-sah]. My wife and I began our work in Nairobi, witnessing primarily to Asians. We were thrilled to see a half-dozen converts a year. We began with community centers. Today, in Mombasa, we also have a high school.

Nairobi houses our publishing and communications centers. A medical clinic ministers to 75,000

who inhabit a squatters village. But city dwellers have not responded as well as the rural people.

**BW:** I hope we will not give up the cities. Nairobi is quite a metropolis, with over 600,000 people. Cummins: Nairobi is a great commercial center and is becoming an educational one with many colleges. In 1971 Southern Baptists began a student ministry, which now serves four campuses. One of our journeymen gave a concert attended by 1100 students, Kenya's future leaders.

We want to saturate the cities. Our Mission's planning committee has set as a specific goal: greater attention to urban evangelism.

We have focused on the rural areas. Missionaries who went to small towns such as Nyeri [n'YEH-ree], Kisumu [key-SOO-moo], and Kitale [key-TAH-lee] found people so receptive that we sent additional personnel. They reached into a densely populated countryside. Most Kenyans live in the area where our work has been.

We want to witness in other rural areas. In 1973 John and Kathy Dillman began work among the Masai, who with their herds search for grass and water on the arid plains of south central Kenya. On the coast, we have a pilot project also.

**BW:** The statistics on the cover map show 23,568 Baptists in 541 churches. In 22 years you missionaries have done a lot of witnessing.

**Cummins:** We missionaries have not done it alone. The national Baptists are eager witnesses. They lead the churches, the associations, and since 1971, have had their own Kenya Baptist Convention. A co-worker of mine, Rosalind (Mrs. Ralph) Harrell, will explain how the missionaries' role has changed.

**Harrell:** The missionary is much more likely to be teaching a group of pastors than preaching. His

role could perhaps be described as an equipping one. He leads not from the front but from behind.

The change has been gradual and was part of Southern Baptist strategy. From the beginning, missionaries have acted as motivators, encouraging the formation of national bodies that would assume responsibility. The missionaries led local men to accept God's call to minister to young churches. They encouraged churches to form associations. They appointed nationals to an evangelism committee to suggest missions emphases. After 1971 national convention leaders planned their own work, and since 1974 these plans have been correlated with those of the missionaries by a Development Council. Composed of five missionaries and five Kenyans, the council receives requests, compiles budgets, considers new ministries, and is consulted on missionary job assignments. The council has much of the responsibility that once belonged to the Mission, which is the missionaries' internal organization. The Mission currently makes decisions in matters that relate to the missionaries alone. If the Mission projects evangelistic work or other activities, the missionaries work in cooperation with the national congregation.

**Cummins:** Foreign Mission Board allocations are now channeled through local associations. The missionary is no longer the paymaster but is free to be church development advisor.

**BW:** Do all the churches receive money?

**Cummins:** Indeed not. We hope that by 1980 no church will receive aid toward pastor's salary. Very few rural churches do now. Some need help in constructing buildings. Members usually provide the land, the labor, and some materials; Mission funds provide from \$200 to \$1000.

Local churches have their own

budgets and contribute to their associations and to the convention. The convention itself supports three missionary couples, from among its own people.

**BW:** If Kenya's churches are nearly self-supporting and have their own leaders, do they need our missionaries?

**Cummins:** We dare not withdraw as populations explode and unreached people are before us. We must strengthen existing churches, yet push on to the next family, the next village, the next city.

Of the 97 career missionaries in Kenya, 30 of us are assigned to assist the associations. We used to be called station evangelists, and we still are evangelists, but we act with and through the nationals whom we train. Perhaps our present title, church development advisor, better describes what we do. We work directly with local churches, helping their members mature spiritually and planning church programs. We teach

tors and association leaders. We train for special leadership roles. **Harrell:** More church development advisors are needed. One fall, for example, Will J. Roberts served not only his own association but those of two furloughing missionaries. He ran once-a-month, week-long Bible schools in four separate locations. He had no time to visit the churches to help with individual problems.

Bible schools, such as these, are one method of training leaders. More widely used is Theological Education by Extension, or TEE, for which Vance Kirkpatrick is responsible. Vance, describe TEE. **Kirkpatrick:** TEE is home Bible study for pastors. Nearly 90 percent of the pastors are serving their first church and are working at other jobs also. TEE texts are programmed for individual study. Most are ten-week courses of five lessons per week. Students within a geographic area meet one morning each week with me or a seminary-trained national to discuss



Constructing a church in Nyeri. Nationals provide much of the money and labor for new church buildings.

what they are learning. We encourage them to apply the past week's lessons in the next week's preaching and teaching. They take an exam after the ten weeks, then begin the next text.

**BW:** You mentioned training for special leadership roles. Can you tell us more about that?

**Kirkpatrick:** Administering an association or the convention is different than being pastor of a single church. Special training is needed.

**Harrell:** Kenyan Baptists must be taught to carry on the programs that support church development: youth, women, music, publications, communications. Missionaries now direct these. Listen to this tape from Zeb Moas, Southern Baptist Foreign Mission Board's mass media representative for Africa.

**Tape:** National conventions such as Kenya's are taking more interest in the media. Boards of directors assist the missionaries in planning work and in setting policies. For radio and television, nationals are involved at every level: writing, voicing, and producing. They are encouraged to write Bible study materials and are being trained in writers' clinics. Nationals are assuming some financial responsibility. The publishing house in Nairobi is doing a cost analysis to determine which publications can pay for themselves.

**BW:** I can see that writing Bible studies and producing radio broadcasts would require different training from that of leading churches. Similarly, preparing other people to do God's work is not the same as doing that work yourself. As your job as missionaries has changed, has your education changed?

**Harrell:** Orientation has. Missionaries entering Kenya spend six months in what we call a language-culture learning experience. They go to class and have a variety of outside assignments in both

rural and urban communities.

This immediately puts the missionary in contact with the national, whose background is so different from his or her own. The missionary has to communicate even as he learns the first words of the new language. Missionaries are discovering how to pass into the Kenyan's world and allow him access to their own. This cultural interaction and understanding is basic to being involved in indigenous missions.

**BW:** What is indigenous missions? **Harrell:** Webster defines indigenous as "produced, growing, or living naturally in a particular region or environment." In every country Christianity ought to be indigenous, and it can be, for its truths are universal. We missionaries introduce these truths and allow the nationals to clothe them in their own language and culture.

Of course, Christianity can alter cultural patterns. Kenyan women are traditionally passive, but many who have accepted Christ ask, "How can we obey the Great Commission and follow the teachings of Jesus on witnessing and service if we remain silent?" A woman has served as lay pastor in Machakos [mah-CHAH-kohs]. Elizabeth Muriu, chairman of the Baptist Women of Kenya, is treasurer of her church, a member of the association executive committee, and chairman of the nominating committee for the Kenya Baptist Convention. Many women have planted churches. Churches with many women members and active WMUs are the ones that are growing fastest.

**Cammins:** I want to talk some more about growth. My association, Uthmaniyah South, has grown from six to sixty churches in seven years. We believe that the soundest way to bring people to Christ and toward spiritual maturity is to start many, many small churches as rapidly as possible.

We have found that there are



John Muraya, pastor of Getta Baptist Church, finds the motorcycle and the cassette tape player very effective in Christian witness. FMB photo by Gerald Harvey.

five necessary steps in starting a church.

First, a prayerful probe of needy areas, using surveys, contacts with village leaders, tract and New Testament distribution, and visitation.

Second, the teaching of church extension principles to pastors and lay leaders through TEE, practical experience, and informal interchange. We stress that the Holy Spirit brings the harvest.

Third, the setting of reachable, but measurable, goals and sub-goals, for example: every Baptist win one person every month; every church start one new church every year. We try to plant a church every three miles. Closeness encourages social and religious interaction.

Fourth, providing limited but adequate funds. We give each new congregation a lectern, five songbooks, one Bible, and ten New Testaments. We will also give money for a sign, benches, and a tin roof after the congregation has erected a frame building on their own land.

Fifth, we implant the conviction that small is beautiful. Christ shook the world with eleven faithful men.

**BW:** It has been said that we could congregationalize the world



A Kenyan Baptist church meets for worship in the Kikuyu village. The church orchestra leads the music. FMB photo by Gerald Harvey.

if every church started one new church every year. Is that goal practical?

**Cammins:** It is more practical than you might imagine. We Baptists have been slow to grant church status to new groups of believers, keeping them dependent as preaching points or missions. Our desire has been to help; but, in truth, we have hindered them from developing their own leaders and their own programs. We have unwittingly dampened enthusiasm kindled by the salvation experience of a new Christian.

**BW:** Most new congregations remain as missions until they can afford a building and to pay a pastor.

**Cammins:** A church can meet anywhere, in a house or under a tree. God will call out from the community of believers one to pastor, even though he may have to continue in his secular job.

Churches starting churches will be an effective evangelistic method wherever we already have some churches. In areas new to the gospel, Southern Baptists

elsewhere could learn from the Giriama [GEER-ee-ah-mah] project. This one-year pilot project in task-force evangelism resulted in more than 2800 baptisms and 188 new churches in Giriama land, along the Kenyan coast.

The Giriama have been neither Christian nor Muslim; most of them worship ancestors and believe in witchcraft. Their land is near Malindi [mah-LIN-dee], where Claylan Coursey is church development advisor. Clay knew a few Christian Giriama, so he planned and led the project. Describe it, Clay.

**Coursey:** We began by bringing the Giriama something they knew they needed: clean drinking water. The government located sites for wells and promised to maintain them. We Baptists funded the digging and actually helped local people dig the wells in July 1976.

In August 1976, five spearhead teams, each composed of one Giriama elder and one seminary-trained national, began visiting the villages. When the team en-

tered a village, they would find a family willing to let their compound be a teaching center. They would then teach adults the fundamentals of faith for five days. At the end of the week, an invitation would be given to accept Christ. Those responding were baptized and formed a congregation. Then, each team moved on to the next village. Two more teams were added in January 1977, and these seven continued village visitation, phase one of the project, until mid-July 1977.

Phase two began in each village the week following the spearhead team's departure. Two experienced national pastors would come into the area and stay four days to teach the leaders of the new congregations. This team taught how to lead a church, how to teach the Bible, and how to preach. These classes built fellowship between the new leaders and their churches. Then representatives from the local association would come to offer encouragement and to set up a program of continuing leadership training.

The next phase was mobile Bible schools, originally conducted by teachers from the seminary. Seminary representatives like missionary Eucled Moore were thrilled by the Giriama's eagerness to learn and their willingness to accept the Bible without qualification. Unfortunately, when the border between Tanzania and Kenya closed, access to seminary personnel stopped.

The Kenya Convention urged each established church to adopt one of the new Giriama churches as a little sister.

**Harrell:** The loss of seminary teachers for the mobile Bible schools slowed that phase of the project.

**Coursey:** Yes, and sickness among some of our missionaries, including myself, also slowed us down. Jo Scales was seriously ill. But her husband, Louie Scales, journeyman Bob Tucker, and volunteer



Bill Peeler persevered. They saw to it that the spearhead teams and the teaching team moved through Giryama land as scheduled. Follow-up is continuing. God's work cannot be stopped.

The project succeeded, because teaching sessions followed one after another and because each Giryama became involved in worship and study in his own village. Christianity must be indigenous. The churches must be free to develop their own patterns of worship. They will remain doctrinally sound by their association with other Baptist churches and through the leadership training. BW: The Bold Mission outlook of Kenyan Baptists is truly exciting. And the idea of evangelizing and congregationalizing seems less frightening to me now. You missionaries have demonstrated that we can trust God to guide each new Christian to worship and serve in his or her own unique way. We longtime Christians are not called by God to control everything that happens. Rather, we are called to go, to share, and to teach. Thank you for opening our eyes to that truth.

#### PLANNING THE STUDY

**AIM:** For Baptist Women to know that: (1) Kenyan Baptists do it their own way: Christianity is indigenous. (2) Kenyan Baptists are on Bold Mission; they are growing in numbers. (3) Kenyan Baptists need missionaries to assist and to train their leaders

#### PLAN 1

Assign parts in preceding script. Prepare cassette tape on mass media for Harrell to play. You could also tape Kirkpatrick and Coursey or write those parts as letters to be read. Make name tags with which to identify participants. Bring paper and pencils.

Write on chalkboard the three facts stated in Aim. Arrange chairs in a circle. In seating people, intermingle those with parts

and those without. Distribute paper and pencils. Ask each member to write down two things new to her about Baptist work in Kenya as she listens to the skit. Introduce Baptist Woman, who will begin the skit.

After the skit, have members trade papers. Ask each woman to read from the paper she holds. Tie these facts to those in Aim.

#### PLAN 2

Use plan 1 with these additions. Secure the July (East Africa) and September (Eastern and Southern Africa) 1976 issues of *The Commission*. Order *Know Your Baptist Mission* 1978 from FMB Literature, Box 6597, Richmond, VA 23230. Order also the Africa map or make your own map of Kenya, locating places mentioned in the script. Copy statistics from the cover on poster board. Display these materials.

Ask participants to use these or other resources to add to what they have to say. For example, the second time Baptist Woman speaks, she could describe Kenya, using information from an encyclopedia.

#### PLAN 3

Tell each member to bring **ROYAL SERVICE**. Several days before the meeting, ask one person to prepare a ten-minute report on the Bold Mission endeavors of Kenyan Baptists and how missionaries' roles are changing in established Christian missions.

Begin your meeting with this report. Then, have all members turn in **ROYAL SERVICE** to the section which describes the five necessary steps in starting a church in Kenya. Examine each step in the light of these questions: How applicable would each of these steps be for starting a new church in your own community? What would you change about these steps?

#### BECAUSE YOU STUDIED

Challenge your church with the goals mentioned by Harold Cammina. Could you plan a church? Begin a Bible study in a new residential community or among an unreached ethnic group? Will you personally witness? Try.

Write to encourage our missionaries.

#### CALL TO PRAYER

Read 1 Corinthians 9:20-22. Paul understood indigenous missions; he knew how to culturally interact with those to whom he witnessed. Pray that God will grant some of Paul's ability to today's missionaries.



**Eljee Bentley says of herself:** Born in northern Illinois to parents who knew why they were Baptists. Came south to study history, married a southerner and stayed. Exchanged American Baptist for Southern Baptist church membership in Tuscaloosa, Alabama. Have been in Birmingham since 1966. Have taught and directed VBS, Sunday School, Baptist Women, and WMU. Enjoy writing because of opportunity to learn. Have three children, ages 16, 18, and 19.



Pam Brown

## What's Happening with Acteens

What's happening with Acteens? Lots! The biggest event coming up within the next year is NAC 3, the third National Acteens Convention. We are expecting 15,000 girls and their leaders to descend upon Kansas City, Missouri, July 24-28, 1979. There, at the H. Roe Battle Center, they will participate in the largest single WMU meeting ever held.

One exciting feature will be an original musical drama written especially for NAC. This musical will be performed at Worlds of Fun Amusement Park; Acteens will have the park exclusively that night! Wondering how much extra this will cost your Acteen? Don't let it! Included in the \$15 registration fee. Help your Acteen to have the missions experience of her life. Help her go to NAC 3!

#### National Advisory Panel

Not only do Acteens have exciting events, but also some very exciting people! The National Advisory Panelists are six of the sharpest young ladies around!

Each fall, Acteens, 15 and older, are given a chance to apply through *Acteen* magazine. In addition to the application in the magazine, each candidate is required to submit her written testimony, and to be recommended by both her pastor and Acteens leader. Then the Acteens staff in Birmingham begins the almost impossible task of selection.

This year, panel members were chosen from 135 applicants across the Southern Baptist Convention who met WMU-established requirements. They are:

Toni Berry is a Queen Regent in Service at the First Baptist Church in Pensacola, Florida. In addition to being involved in youth choir and the church newspaper, she is active in sports, ballet, and public speaking. Her favorite Studact project was working with the handicapped.

Another of our special people is Kim Nollen, a Queen with Sceptor at the Temple Baptist Church in Redlands, California. Acteens means a lot to Kim as she explained in her application: "Acteens is important to me because of the closeness that I have with all the girls and our leader." Kim's big interest—and best Studact project—is candy stripping.

Another special girl is Cindy Fumke, a Queen Regent at Sullivan's Island Baptist Church in Mt. Pleasant, South Carolina. Cindy's Acteens group consists of her leader, herself, and "a special bond of love that Christ gives us." Her most meaningful Studact project has been exercising a thirteen-year-old boy who was injured in a car wreck.

Acteens Panelist Lisa Stackard is a Service Aide at First Baptist Church in Doneelson, Tennessee. She has participated in

drama presentations for state WMU meetings, as well as public speaking for her school and for Acteens. Her most satisfying activity in Studact has been visiting nursing homes and letting these people know she cares.

Joy Lang, our panelist from Kansas, is a Queen Regent at the Emmanuel Baptist Church in Coffeyville. Joy says that "Acteens is girls loving Christ enough to learn more about his work and to reach out to others." Her most meaningful Studact project was making clothes for a needy child.

And Jeanie Ragland, Queen Regent at Parkwood Baptist in Jacksonville, Florida, is our last panelist. She is active in handbells, Latin Club, and youth choir. She helped organize an Acteens prayer retreat lock-in as well as other activities.

Panel members will serve WMU, SBC Acteens staff as frontline consultants, making suggestions about plans for the Acteens organization. They will write articles for *Acteen* (the monthly magazine for girls in grades 7-12). Perhaps their most exciting duty was to serve as pages at the WMU Annual Meeting. They may often be asked to appear at state or associational WMU meetings. They represent Southern Baptist youth with pride.

Pam (Mrs. Eddie) Brown is editor of *Acteen* at WMU/SBC.

# READALERT

## Coping with Living

*Alone Again*, by Richard Krebs (Augsburg Publishing House, \$3.50)

Directed to the newly widowed or the divorced, this book by a Christian psychologist offers practical advice based on the life of Christ on coping creatively with being "alone again."

*America's No. 1 Drug Problem*, by James E. McReynolds (Broadman Press, \$2.50)

Alcoholism is America's greatest drug abuse problem, affecting one-fourth of the population of the US. Of those who drink, approximately one in ten becomes an alcohol abuser; that one person directly affects four to six other people—spouse, children, family, friends. So states this factual book, relating the part each person in our society can play in coping with alcohol's effects and in preventing alcohol abuse. There are special sections devoted to alcohol counselors, the family of the alcohol abuser, and those who work with youthful alcoholics. One section lists programs and sources of help by area and state. Another deals with the attitudes of the legal community toward the alcoholic and the attitudes of an alcoholic's

work community toward him and his problem. All of this is viewed from a Christian perspective. An extensive bibliography is also included.

*This Too Shall Pass*, by LaBelle Lance (Christian Herald Books, \$7.95)

When Bert Lance's resignation as President Jimmy Carter's Director of the Office of Management and Budget was announced, LaBelle Lance spoke to members of the press from the steps of her Georgetown home. She gave witness to the love of Christ as the sustaining factor for her and her husband in his time of trial and to their belief in God's continuing presence and purpose in their lives. The response from the press? Unhinged—they applauded. This book is an autobiographical sketch of LaBelle David Lance and her response to all the human tragedy that touched her life: alcoholism, drugs, broken homes, suicide, death, violence, serious illness, car accidents, imprisonment, homosexuality, murder, adultery, runaway children. A serene, poised Southern lady with great faith in God emerges from the pages.

BETTY HUNT



### Reprints Available

**BIG A CLUB INTRODUCTORY TAKE HOME PIECE**  
Contains Big A Club sign, handshake, motto, song and puzzle. Can be given to new members, or used to advertise Big A Club. 20 for \$1.45



Mission Action Curriculum Series  
for Transitional Communities  
produced by Woman's Missionary Union, SBC

Mail to Woman's Missionary Union  
600 N. Twentieth Street  
Birmingham, Alabama 35203

Please send me \_\_\_\_\_ packages of  
Big A Introductory Take Home Pieces.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

☐ I enclose \$\_\_\_\_\_ Alabama customers must add sales tax

☐ charge

Book Store Credit Card # \_\_\_\_\_ Exp. date \_\_\_\_\_

Visa # \_\_\_\_\_ Exp. date \_\_\_\_\_

Master Charge # \_\_\_\_\_ Exp. date \_\_\_\_\_

4-digit bank # \_\_\_\_\_ If Master Charge

(Number in lower left corner of card MUST be supplied)

# CURRENTS

AGES OF MISSION NEWS • SPIRITUAL DEVELOPMENT • LEADER TRAINING

MISSIONARY ARCHIE G. DUNAWAY, JR., was stabbed to death at Sanyati, Rhodesia, in June. Most other missionaries were immediately evacuated from outlying areas. Dunaway had been a missionary for more than 30 years, serving first in Nigeria and, since 1971, in Rhodesia. Check current state Baptist papers for latest news related to Rhodesia and this month's study material.

SOUTHERN BAPTIST MISSIONARIES James L. and Linda Rice have been granted new entry permits by the African country of Uganda. (See details in prayer group material, p. 21.)

MORE THAN 900 ASIAN WOMEN attended the Asia Baptist Women's Union meeting in Seoul, Korea, in May. This was the union's fifth conference. It meets once each five years, as do the other continental unions of the Women's Department of the Baptist World Alliance. Officers elected were Lilian Lee of Malaysia, editor of the union's publication; Josefina Ruiz of the Philippines, vice president; Patsy Lum of Singapore, secretary; Priscilla Rangarao of India, treasurer; and Hei Do Cho of Korea, president. (The Women's Department meets in Toronto, Ontario, Canada, in 1980.)

MAY RECEIPTS TO THE COOPERATIVE PROGRAM increased almost 11 percent over May 1977, bringing total receipts for the first eight months of the 1977-78 fiscal year to more than \$17 million. Undesignated contributions were almost 10 percent ahead of the previous year's total for the same period and about 1 percent ahead of the rate needed to meet the 1977-78 operating and capital needs budgets. But the giving rate was not quite 90 percent of that necessary to meet the Bold Advance challenge goal for unmet missions needs.

BY EARLY JUNE, over 82 percent of the \$13 million Annie Armstrong Easter Offering for Home Missions had been received by the Home Mission Board. Books remain open until December 1978.

SOUTHERN BAPTISTS GAVE ALMOST \$32 million to the Lottie Moon Christmas Offering for Foreign Missions for 1977. (Books closed May 31; money arriving later is applied to the 1978 goal.) The total represents an 11 percent increase over the previous year's offering. But it was less than 94 percent of the \$34 million goal.

FOUR SOUTHERN BAPTIST MISSIONARIES VISITED MAINLAND CHINA recently, for the first time since the 1950 Communist take-over. The missionaries, who serve in Hong Kong, toured the cities of Canton and Kwailin in southeastern China. Three of the missionaries went with groups of Chinese-language students; the fourth entered the country with her daughter's school class. They experienced considerable freedom of movement and freedom in taking pictures. When questioned about religious activities, their guides told them that no religious organizations were meeting in China. The missionaries saw several church buildings boarded up or being used for other purposes.

# FORECASTER

## AGENDA FOR BAPTIST WOMEN OFFICERS COUNCIL MEETING

(Record plans on Planning Forms)  
Use the suggested meditation in officers council  
Conduct continuous leader training  
Plan for member manual study  
Discuss plans for recording and reporting  
Complete annual planning  
Complete plans for officer manual study  
Plan for Baptist Women homebound members  
Plan for ordering materials and magazines  
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 plans  
Evaluate Baptist Women work according to the Baptist Women Achievement Guide  
Plan for enlistment survey  
Plan for training in direct evangelism  
Plan state missions emphasis

## OFFICER SPIRITUAL DEVELOPMENT

After reading Scripture verse suggested in Prayer Calendar, pray for the missionaries. Include other prayer requests. The "Christ in You" article on page 24 of this issue centers around praising

God. Plan for a short meditation period in which officers spontaneously complete this statement, "I praise you God TODAY for . . ."

## CONTINUOUS LEADER TRAINING

This month discuss how to encourage officers council to meet for planning. Some incentives might be:

- evaluate past planning meetings to see if they were worthwhile
- have officers review sheet 2 in their Baptist Women/BYW Officer Orientation Kit\*
- make pre-meeting assignments
- use Plan Sheet for Officers Council Meeting found in Baptist Women/BYW Record, Report, and Planning Forms\* for suggested agenda

## MEMBER MANUAL STUDY

Study of the *Baptist Women Manual*\* is a Baptist Women Day in the Church event planned for October. Suggestions on carrying out the study will be discussed next month in a special feature article: "Bea-Cumming Wise Talks to Officers About Baptist Women Year in the Church." However, a date for the study should be decided now, if it was not decided in annual planning.

Each month during the year-long BWYITC emphasis, this special feature will offer plans and ideas for the monthly special events. This month, Bea talks about specific responsibilities of the WMU council and the BW council in planning BWDYITC events. See page 20.

## RECORDS AND REPORTS

Annual reports are due October 1. President completes reports and gives them to Baptist Women director (or WMU director if there is no Baptist Women director). A copy should also be given to the incoming Baptist Women president.

## COMPLETE ANNUAL PLANNING

(for incoming officers)

In preparation for annual planning, have all officers study sheet 2 in their Baptist Women/BYW Officer Orientation Kit\*. When each officer has studied her respective sheet, all officers will participate in annual planning. Use WMU Year Book 1978-79\* to guide annual planning. Refer also to *Baptist Women Manual*\*, Annual Planning Section, pages 54-57.

## OFFICER MANUAL STUDY

(for incoming officers)

If officers have not had their manual study, plan to do so this month. See July Forecaster for plans related to this training. All officers should complete the study of *Baptist Women Manual*\* before beginning their year's work.

## ENLISTING OFFICERS

Are there still some vacancies in your list of officers for the coming year? Be sure to use the Baptist Women/BYW Officer Orientation Kits\*. The first sheet in each kit is an enlistment piece and will help a prospective officer understand the scope and importance of her job. Other steps in using the kit are explained in detail in the August Forecaster section.

## HOMEBOUND MEMBERS

If there are homebound church members who are not in Baptist Women, consider them a prime target for enlistment during the upcoming Baptist Women Year in the Church emphasis. Assign a Baptist Women member to visit each homebound member and prospect. Take each one a copy of September ROYAL SERVICE and go over article called "Next Year in ROYAL SERVICE." Show her the Prayer Calendar and Currents, also. Be sure to include the homebound in your magazine subscription campaign plan during the upcoming emphasis.

## ORDERING MATERIALS AND MAGAZINES

The WMU secretary may be responsible for ordering materials and subscriptions. Or, the Baptist Women secretary may have this job or be responsible for giving someone else the information for the order to be placed.

See the inside back cover of the WMU Year Book 1978-79 for details on how to order magazines. Keep a copy of all communications. Always use the same name for a subscriber when writing about her subscription, and enclose subscriber's present mailing label if possible.

When ordering materials from the Baptist Book Store, give exact title of the piece as found on order form in ROYAL SERVICE. See Baptist Book Store Catalog for amount of handling charges, and address of nearest Book Store. Round Table books, Graded Series books, and audiocassettes are also available from Baptist Book Store. Free items produced by WMU are available from state WMU offices. Free items produced by Foreign Mission Board are available from the Foreign Mission Board. Some is true of the Home Mission Board. Sending your order to the wrong place causes delay.

## INDIVIDUAL READING PLAN

Take ten minutes in Baptist Women meeting to recognize and

promote the Individual Reading Plan. The sign-up and record chart, which was begun last fall, should be displayed. Announce the total number of items read in each category. Then, call out the names of all persons who participated and present them with a Baptist Women/BYW Prayer Bookmark. Have a new sign-up chart ready and encourage all those present to sign up for next year's reading. Remind them that all mission books, Graded Series books (past and present), missions magazines, secular news magazines, pamphlets, and all curriculum in ROYAL SERVICE can be counted.

READ!				
Name	Magazines (issues)	Pamphlets, etc.	Books	Books Read with my Children

Make no attempt to decide who read the most books. Ask one or two persons to give a brief testimony of what reading has meant to her. Start a new sign-up chart. Explain that the new year's reading will emphasize missions biographies.

## VARIATIONS IN PLANS FOR STUDY MEETINGS

Countries in East Africa will be studied this month in Baptist Women meeting and current missions group. Read all three plans in "Planning the Meeting" (found at the end of the study material), and choose the one plan that best meets the needs of your women. If more in-depth study is desired, try Plan 3.

## BAPTIST WOMEN ACHIEVEMENT GUIDE

Inform officers of level achieved on Baptist Women

Achievement Guide for this year.

Did you reach goal?  
Did you locate your weaknesses?

Did you locate your strengths?  
Have you considered moving up to a higher achievement level next year?

High goals can be achieved when there is right motivation.

## TRAINING IN DIRECT EVANGELISM

Have some of your members participated in the special Direct Evangelism study? If not, begin now to promote the Baptist Women Day in the Church event for September 1979. Can't wait that long? Then retrieve the April-September issues of ROYAL SERVICE and begin now.

## BAPTIST WOMEN YEAR IN THE CHURCH

It's a special year, an outstanding year, a productive year: it's Baptist Women Year in the Church, beginning in October. Be sure to allow time in the September Baptist Women meeting for incoming officers to explain BWYITC plans for your church. Have you ordered the BWYITC Resource Kit\* for each Baptist Women organization? It offers valuable planning helps.

## STATE MISSIONS

If your state has a state missions emphasis this month, plan to participate in the activities.

## COOPERATIVE PROGRAM

A new budget for a new church year. Pray that your church will be led to increase its gifts to the Cooperative Program. The Cooperative Program is the channel through which Southern Baptists support the world ministry committed to them by Christ in the Great Commission.

See WMU order form, p. 26



## BEA-CUMMING WISE TALKS TO OFFICERS ABOUT BWYITC



Dear Baptist Women officers:

Do you wonder if you're in this Baptist Women Year in the Church (BWYITC) emphasis all by yourself? Is there anyone in WMU who will offer you a hand with all the special events?

Yes, you can expect help. Some will come from the WMU council: the general officers who help to plan for all age levels within WMU. And, if there is more than one Baptist Women organization in your church, you will have the help of your Baptist Women director and the officers of the other Baptist Women organization(s).

First, consider what the WMU council will do to help you. (In fact, some of this work should already have been done, if annual planning is on schedule.)

The WMU director has represented (or will represent) you in telling the pastor and church council about BWYITC and getting events on the church calendar. She may have been the one who gave you the BWYITC Resource Kit. (If you haven't gotten one, however, do yourself a favor and get one—even if you have to take the cost out of your beauty aids budget. It will prevent a lot of worry wrinkles!)

The WMU council should have decided on a plan for getting ROYAL SERVICE to every woman over the age of twenty-nine. Then the council should have budgeted the money required to provide the magazines.

Dimension magazine (the July-August-September issue) gives the WMU council suggestions about ways to provide magazines. The same suggestions are in the BWYITC folder (which is in the BWYITC Resource Kit and is also free from your state WMU office). Some of these plans would require your involvement, because the subscriptions would be offered to women who attend Baptist Women Day in the Church (BWDITC) events. So be sure you know which plan has been chosen by the WMU council.

Another job of the WMU council is to plan for beginning new Baptist Women organizations. Find out whether their annual planning included any ideas for starting organizations at the begin-

ning of the year. If so, you may be asked to volunteer a few of your choice members to get things started.

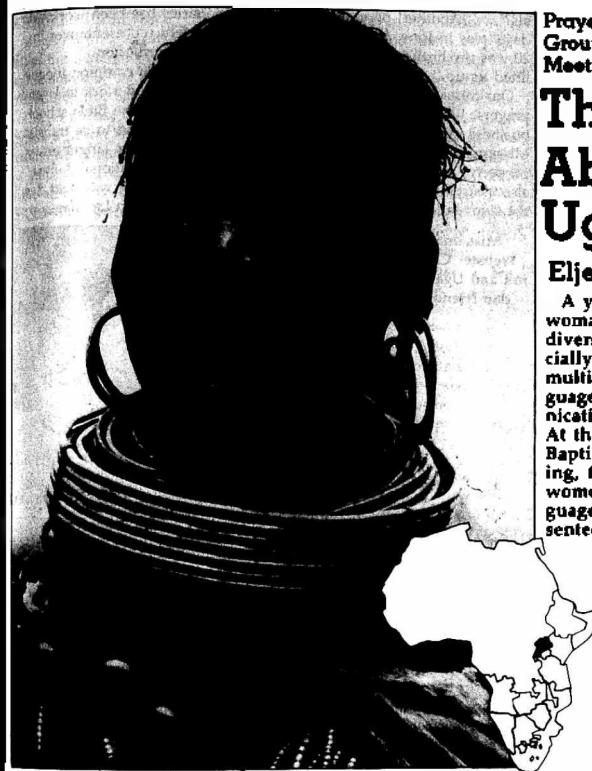
Or the WMU council may be depending on the success of BWDITC activities to get more women involved and to be the basis for a new organization. In that case, actual beginning of the new Baptist Women would come later in the year.

The WMU council should have planned to take or up date an enlistment survey. Do you remember the last time you got a card in Sunday School asking for information about you and your preferences for WMU meeting times and places? That was an enlistment survey. If you don't remember the last one (and if there's not going to be one in September), maybe you should ask the WMU council to conduct a survey, at least for the adults. After all, you need a current prospect list so you can invite women to all the wonderful activities you are planning for BWDITC. (See this article in October for an idea about providing a book of tickets to promote attendance. There will also be help for planning the Baptist Women Manual study. So read your magazine as soon as it arrives.)

Now what about that second group of people who may help you? If there is more than one Baptist Women organization in your church, you need to coordinate plans with the other officers. The Baptist Women director is the chief person to help you achieve that coordination. In annual planning, she may have led the presidents to make some basic decisions, like which organization would sponsor which extra events. She helped develop the budget requests for those events. And she may be the one who ends up coordinating the promotion and enlistment efforts.

The exact ways in which your officers council relates to the WMU council and to the Baptist Women council will vary from what happens in the church down the street or the one across town. But the point is the same. You can expect some help in making this year a success!

Sincerely,  
Bea-Cumming Wise



Prayer  
Group  
Meeting

## Thinking About Uganda

Eljee Bentley

A young Ugandan woman represents a diverse people, socially and culturally. A multitude of tribal languages makes communication a challenge. At the first national Baptist women's meeting, for example, ten women and seven languages were represented.

**Developing Economy.** Uganda has yet to reach its full potential of development. The resources are there: pleasant climate, fertile soil. Most of her 12 million people are farmers, growing coffee, cotton, and tobacco to sell, and bananas and vegetables to eat. The country has minerals but only copper is mined.

In a country approximately twice the size of Mississippi live five times as many people. Goods are scarce and prices very high. A pickup truck costs \$35,000 and a tire is \$600. People do without.

**Evolving Government.** The British formed Uganda of more than 20 tribal groups in 1894 and ruled until 1962. With independence came problems complicated by tribal rivalries. Out of the political struggle, Prime Minister Milton Obote emerged as executive President in 1966. He suspended the original constitution and wrote a new one. He deposed the former president and vice-president and assumed all powers of government. Uganda was proclaimed a republic, with wide powers given to Obote. All

traditional kingdoms were abolished and the country was redivided into districts.

Then, in January 1971, a second republic of Uganda was created following a military takeover. General Idi Amin Dada became president, and the Parliament was dissolved.

**Spiritual Challenge.** Southern Baptists entered Uganda in 1962. Hal Boone, medical evangelist, operated mobile clinics by the side of the road, in banana groves, and later in mud churches. Churches grew; more missionaries

came. The Boones went on furlough in 1971 and were denied re-entry.\* That left two Southern Baptist missionary couples: Web and Betty Carroll and Harry and Doris Garvin. In 1975, they were joined by James and Linda Rice.

Fifty percent of all Ugandans list their religion as Christian. Most are members of the Church of Uganda (similar to Anglican), or Catholic. Missionaries of these churches arrived in the nineteenth century. A smaller number are Muslim. Others practice tribal religions.

In September 1977, the government ordered all churches closed, except the Church of Uganda, the Roman Catholic, and Uganda Orthodox. Muslims could worship. Twenty-seven different religious groups, including Baptists, were banned. However, Baptist missionaries have been given assurances that they can stay in Uganda as expatriates if they want to do so. They also have permission to conduct any social service ministries they want. The missionaries have sent an appeal for removal of the ban to the president's office and have been informed that a meeting with Amin has been requested. But as of June, no response had been received. In the meantime, 22 Baptist schools are still functioning as community schools, using premises which formerly served for congregational worship.

**We can pray.** Missionary Linda (Mrs. James) Rice writes: "I stand amazed at the Lord's timing, resources, and the wonderful feats he can accomplish," and cites examples. "Each year we have held revival meetings all across Uganda. It is a joyous time and a time of encouraging one another to press forward in Christ. In 1977, the revival meetings were held on February 1-13. February 15, the Anglican bishop died. Weeks of testing for the Ugandan Christians followed. Who chose the schedule for those reviv-

als? . . . (Another) period of 'tense days' was in June, June 19. June 20 was my birthday. Thousands lifted us up."

Our missionaries need our prayers. Jim Rice is treasurer and business manager of the Uganda Mission, responsible for all funds, property, and personnel. He is also assistant treasurer of the Baptist Convention of Uganda. Jim

Missionary Webster Carroll and Ugandan friends.



set up the bookkeeping system for the convention treasurer, a national. He assists the national convention and individual churches with purchasing, accepting from them Uganda shillings for goods bought in Kenya with dollars. He also serves as auditor for other Missions in Eastern and Southern Africa when requested.

A Bible Way correspondence course was adapted for Ugandan use by Linda Rice. Pastors and the general public were invited to enroll. The courses were designed both to teach and to evangelize. Since Ugandans have been hungry for literature, many non-Christians have enrolled.

Harry Garvin and Web Carroll, originally assigned as church development advisers, have found their roles profoundly altered since the government ban. Area secretary Davis Saunders has called them "a rallying point of hope" for the Baptists in Uganda. A new ministry for the veteran

missionaries has been work with Bible society representatives in Scripture distribution.

The lack of a common tongue has handicapped work in Uganda in the past. At the Bible schools, all instruction had to be translated into three or more languages. When the first national Baptist Women's meeting was held, ten women and seven languages were

represented.

Changes are still taking place in Uganda. When the Garvins completed their furlough in February 1978, they were reassigned to Kenya. After language study in Nairobi, they will settle near the Kenya/Uganda border. The Rices began their furlough in May 1978, leaving only the Carrolls as Southern Baptist representatives in Uganda.

We should pray for Ugandans. All of them, even those in power, are children of God. We should pray for Ugandan Baptists. They may be worshipping at home or attending services in the Church of Uganda, since their own churches are closed. The Ugandan national Baptist convention had hoped to be self-supporting by 1980. Strong leaders were developing. Many more have needed only the self-confidence to step out on faith. Pray that adversity will strengthen their confidence and faith.

## PLANNING THE MEETING

### BEFORE THE MEETING

Assign information in the first half of the material to one person, who should also be encouraged to update the information with current news releases. Ask her to prepare a poster with pictures and headlines of Uganda on it. Assign the information in the second half of the article (starting with "We Can Pray") to another group member. Ask her to print the address of Web and Betty Carroll on small cards to be given to each member. The address is P.O. Box 49999, Nairobi, Kenya (although they are assigned to Uganda, they receive their mail in Nairobi). Have sheets of paper and pencils to hand out to each group member. Also, place a chalkboard in the room.

### DURING THE MEETING

Begin the meeting with a brainstorming session. Ask for mem-

bers to volunteer facts about Uganda, and write them on the board. Distribute pencils and paper. Ask members to write prayer needs as they think together today about Uganda. Call on the first speaker to fill in facts about Uganda. When she is finished, divide into groups of three and share the prayer needs gleaned from the speakers' comments. Allow five to seven minutes for prayer in the small groups. Following speaker 2, repeat the prayer process.

Mention again the need to support the Carrolls as the one remaining couple in Uganda. Give out the address cards and urge each person to write a short letter of encouragement to the Carrolls. Please stress not to expect a reply

### CALL TO PRAYER

Read 2 Corinthians 4:8-9, 12:9-10, and point out that many

missionaries, including those in Eastern and Southern Africa, face adversity and trial. Let us remember the missionaries to God, especially those who have birthdays on this day (read the Prayer Calendar list).

Conclude with this question: Have you ever thought that missionaries are praying and giving for those of us here in the States? Missionary Linda Rice wrote friends back home: "I have a responsibility in Christ to you. The needs you face for Christian witness and ministry are no less important than those we meet here." She prays for their work in the US and gives to support it through the Cooperative Program. Are your witness and ministry worthy of a missionary's gifts and prayers?

\*Hal and Patricia Boone were transferred to Kenya.

## PRAY FOR EASTERN AND SOUTHERN AFRICA\*

**RHODESIA**—The Foreign Mission Board has approved spending more than \$14,500 for Bibles to be distributed in Rhodesia. Area secretary Davis Saunders explained that missionaries are "trying to get the Scriptures distributed as widely as possible because of current tensions which exist in the country."

**ETHIOPIA**—Only nine months after the last Southern Baptist missionaries left Ethiopia because of unsettled political conditions, the missionaries are returning as stability increases in Addis Ababa, the capital city. V. Lynn and Suzanne Groce, Don and Shirley Kirkland, and Jerry and Rosie Bedsole have returned at the time of this writing. Others may follow.

**TANZANIA**—A serious automobile accident near Kilishi in March left missionary Ruth Partain in various condition. She was transferred to Baylor Hospital, Dallas, Texas, from Kenya in April, still in a semiconscious coma. She is now greatly improved and is undergoing rehabilitation therapy. A passenger, missionary Marilyn (Mrs. Tom W.) McMillan was also injured and was in traction for two months.

**TANZANIA**—An outbreak of cholera reached epidemic proportions in six regions of this East African country this spring. Health authorities say the disease spreads because of unsanitary conditions and lack of understanding of basic hygiene among some of the

uneducated, poorer people. Missionaries have had inoculations and are practicing careful hygiene in their homes, said area secretary Saunders; however, all travel has been restricted and many schools have been closed.

**RHODESIA**—People from many backgrounds and different races stepped over traditional Rhodesian racial barriers to worship together during a recent interdenominational evangelistic crusade.

Nearly one-third of the audience was black. A multi-racial choir sang. Black and white believers shared testimonies of what God had done in their lives. Many prayers were answered as unsaved friends committed their lives to Christ.

"With war on all sides, an air force base and army camp in the area, and people facing death as a very real possibility, a greater sensitivity has begun to be shown toward spiritual matters among some of the people," said Southern Baptist missionary Jean (Mrs. Gene D.) Phillips. "In this setting, God was able to work in a mighty way."

**ZAMBIA**—Victims of floods which left hundreds homeless in Kanyama township are being aided by the Zambian Baptist benevolent ministries. Houses made of mud brick were literally washed away when heavy rains came in February and March.

\*These items were excerpted from recent Baptist Press and Foreign Mission Board releases.



What attracts you to a person—a grunt, a scowl, a sigh? If you did not know a group of people at all, but only watched their facial expressions as they spoke or listened, which persons would most favorably attract you? Surely, not the scowlers nor the smirkers nor the “I-must-remember-to-smile” ones. It would probably be the involuntary “beamers”; those with an inner light that cannot be achieved by any brand of makeup nor any skill in acting. It has to be put in, not on. No one can

imitate this quality. It reflects real trust, love, joy, not a suntan, but the reflection of the Son. Praising God inwardly is the source of this light. As Mary sang, “My soul doth magnify the Lord” (Luke 1:46).

*“Praise God, from whom all blessings flow,  
Praise Him, all creatures here below;  
Praise Him above, ye heavenly host;  
Praise Father, Son, and Holy Ghost.”*

Why? Read aloud those words, right now, slowly. Perhaps you haven't thought about them for some time. As this song is sung in church each Sunday you may have been too busy getting all the children settled, doing something with wraps, Bibles, Sunday School quarterlies, looking around to see if so-and-so has come in, wondering why a certain person isn't in the choir, and who gave the altar flowers today, while hunched hoping the roast will be done when you get home. Of course, you mouthed the “Doxology”; that's one hymn you have memorized. But really, was your mind on it? Was your heart in it?

Come to think of it, why praise God?

The first reason for praising God should be: because I want to. “My cup runneth over!” In a recent discussion group it was suggested that each person write a thank-you letter to God, making it personal. This rainy morning before I started to type and after I had already talked to God about what was on my schedule for today, I stopped to praise him for these specifics in writing . . . and then read it to him.

*“I praise you, God, for TODAY.*

*For waking me early  
For a rainy day  
(that kept me from wanting to work in the yard),  
For friends who did not call  
(knowing that I was supposed to be writing).*

*For food in the house  
(no excuse for going to the store),  
For the ability to concentrate.*

*For the privilege of sharing spiritual blessings with others.*

*For the keen awareness of my dependence upon YOU for thoughts and their expression.*

*For the inability to make decisions without YOUR prompting and guidance. . . . Then I felt his guidance to claim his promises and get busy.*

We are also commanded to praise God! The prophets and God himself commanded it. The book of Psalms alone commands praise over seventy-five times, with an amazing variety of reasons for it. In Psalm 111, the psalmist proves himself to be a good teacher. First, he instructs, “Praise ye the Lord.” Then he proves his conviction that it is good by adding his own testimony, “I will praise the Lord with my whole heart, in the assembly of the upright and in the congregation” (Psalm 111:1).

His understanding of people is further revealed by his stating nine good reasons, without anyone asking, “Why?” Read Psalm 111:2-10.

If you will look in a concordance, you will see that the word *praise* occurs almost three times more often than *repent*. Could this imply that if more time is spent in thanking the Lord for his goodness and care, we would be stronger to withstand temptation? Parents often have to remind children (and adults' consciences prompt themselves) to say thank you, in word or writing or both. Isn't this also applicable to our relationship to God? After an earnest prayer is answered, praise is an excellent way to say thank you, and an appropriate time for your own “Doxology.”

Recently I learned of neighborhood “Praise Chains”—Christians who have promised each other and God that they will praise more and grumble less. To make it realistic each one is assigned a particular person in the group to making the calls brief and in an agreed order. They say it really

helps them to remember God's goodness and be more aware of the power of praise.

Often music seems better able to express the soul's longing than the spoken word. “How Great Thou Art” well illustrates this. Singers (in the kitchen or the choir) should remember that this is being sung to God as an expression of love and praise to him, not as a performance for which they should be applauded.

When you are working around the house, turn off the TV and sing hymns that you may have sung only from the book all your life. Sing them “by heart,” literally. Sing them unto the Lord: “All Hail the Power of Jesus' Name,” “O Worship the King,” “When Morning Gilds the Skies.” God's choir members can wear whatever they please, and the recipient of their praise will follow them from room to room, for he is in them. Choose your favorites, and sing them from your soul. Let them really express your love and praise for God. He will be as well pleased as parents are to hear their children sing.

Persons who live alone have the greatest advantage in this regard, partly because they are alone more of the time. Beware of becoming a slave to TV. Lift your voice in praise to God: “Have Thine Own Way, Lord,” “O Master, Let Me Walk with Thee.”

Don't worry about the vocal skill. God listens to the heart. You don't know the words? Shame! Open a hymnbook on the table (or the kitchen counter) and memorize as you pass to and fro. It is not too late . . . yet.

I knew many hymns from memory (literally, “by heart”) before I went away to college. An all-time favorite hymn of mine is, “Come Thou, Almighty King. Help us Thy name to sing. . . .” He will.

Remember that God's reason for giving himself to us through his Son is his love for us. Love al-

ways longs for love in return, even God's love. So the greatest praise or thank-you gift we can offer him is our love, in fact, ourselves.

This includes our time, spoken witness, money, talents, and our will being one with him, letting him live in us. Remember, he does not stay where he is not wanted.

To praise the Lord for life and beauty, a job and a house, for health and laughter is not difficult. While the Christian way is the only victorious way, it is not the easy way. We are warned that we must endure suffering in its great variety of forms: physical, mental, emotional. Praise must not stop when the clouds come. We must come to the point of being able to offer up suffering as a sacrifice of praise. “Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ” (Eph. 5:20).

God allows us to experience frustrations, disappointments, heartaches, to make clear to us that our only abiding joy is in the fact that we belong to him! This is our call to praise! We are not in this business alone. “I am with you always” (Matt. 28:20).

Until one has experienced it, it is generally felt that praising God through sorrow would be the most difficult assignment. Some even feel that it is insulting or sacrilegious to reflect anything but gloom at such a time. On the contrary, there is no more beautiful sight than the love of God shining through tear-filled eyes. This is one of the clearest views of “Christ in you!” For at such a time, only he can meet the soul's deepest needs and the individual in whom he lives has discovered this truth. It shows! Such praise is not noisy but it is beautifully communicated when the SOUL shows.

Praising God cannot be separated from witness. It is talking of him to others wherever we are. The Christian's daily job, away

from home or at home, is his/her specific missions field. Notice the variety of job assignments which appointed missionaries fill at home and overseas: education, agriculture, social work, publication, dorm parent, business administration, music, construction, rural-urban work, preaching, and the married woman's crowning task: home and church. This is the superlative degree of "full-time service." The obligation to witness and the opportunity to praise the Lord is available in all of these places. Add to these the witnessing territory of social clubs, recreational activities, and everyday home witnessing (which is often hardest of all because "it is so regular" and we know each other so well there.)

The opportunities for Christians

to praise the Lord are often indirect. When we show appreciation for the ministry and witness of another, I believe we are taking part in praise. God within the life of that person is being recognized.

Poets make their words praise the Lord. It is not necessary to be a poet to "ooh" and "ah" in your heart and/or aloud at the miracles of God's great outdoors at any season. And pray that you never have to live anywhere that you cannot see the sky! May God forgive us for our lack of appreciation of his handiwork. As caretakers for him, it is our responsibility to do everything humanly possible to prevent the ugliness that man is prone to create in the midst of God's beautiful world. Perhaps we can praise also by repairing and preventing

Remember, Christ can be seen in a beautiful sunset, but he can only be found in a beautiful life. Praise is witness. The Christian's full-time job assignment is to make a dwelling place for Christ within and to keep the door open to all who pass by. Hopefully, they will not ask, "Is Christ in you?" For they will SEE Christ in you!

The "Doxology" starts at the beginning of the worship service, but it never ends:

"With voices united our praises we offer,  
To Thee, great Jehovah, glad anthems we raise.  
Thy strong arm will guide us, our God is beside us,  
To Thee, our great Redeemer,  
FOREVER BE PRAISE!"

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 6997, Richmond, VA 23230, or in *Home Mission Board Personnel Directory*, free from Home Mission Board Literature Service, 1350 Spring St., NW, Atlanta, GA 30309.

#### KEY

mission adm. — mission administration  
Nat. Bapt. — National Baptists  
pastor/dir. — pastor-director  
programming — program implementation  
rel. ed. — religious education  
rural/urban dir. — rural/urban missions director  
social ministry dir. — Christian social ministries, director  
students — student work  
weekday dir. — weekday ministry director  
women — women's work  
assoc. rep. — associational representative  
bus. adm. — business administration  
church ext. — church extension  
educ. — education  
English — English language work  
field rep. — field representative  
gen. adm. — general administration  
interfaith — interfaith witness  
intl. — international  
men/boys — men and boys' work  
metro — metropolitan missions  
metro dir. — metropolitan missions director

1 Friday 1 Cor. 3:5-11  
Cecilia E. Greenhaw, Indian, Fla.  
Gloria Oria (Mrs. Viktor), Spanish, Okla.  
Frank W. Wheeler, rural/urban dir., N. Mex.  
Virginia Simmons Bechtold (Mrs. Carl W.), church/home, Liberia  
Betty Little Gardner (Mrs. Charles K.), church/home, Taiwan  
R. Dean Harlan, bookstore manager, Venezuela  
Michael H. Key, Jr., gen. evang., Togo  
Mike Crawford Kirk (Mrs. James P.), church/home, South Brazil  
Jo Ann Savage Mosby (Mrs. William J.), church/home, Yemen  
Mary Ann Pugh Moses (Mrs. Ed.), church/home, Bophuthatswana  
Janet Hester O'Dell (Mrs. Daniel R.), church/home, Guadeloupe



J. Eugene Troop, dorm parent, North Brazil

Mary Primm Moore (Mrs. R. Cecil), retired, Chile  
A. Benjamin Oliver, retired, Brazil  
Dale W. Peterson, journeyman, students, Israel  
Kenneth G. Robertson, gen. evang., Senegal  
Linda Eagleson Witherspoon (Mrs. John A.), church/home, Argentina

3 Sunday John 1:6-13  
Roselinda Garcia (Mrs. Josef), Spanish, Tex.  
Howard Johnson, retired, Tex.  
John D. King, church ext., Colo.  
Paul Klopfer, Indian, N. Mex.  
Lorene Lumpkin (Mrs. J. Oscar), social ministry dir., Fla.  
David Richardson, deaf, Ala.  
Ruth Hunnicutt Tate (Mrs. Robert C.), social ministry dir., Miss.  
Rosanne Oxford Branan (Mrs. Jack S.), church/home, Philippines  
Anna Evans Clark (Mrs. G. Harold), church/home, Malaysia

## Order Form for WMU Materials

Order from your Baptist Book Store

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
I enclose (check or money order only) \_\_\_\_\_  
Charge & Book Store Credit Card # \_\_\_\_\_  
VISA # \_\_\_\_\_ Exp. Date \_\_\_\_\_  
Master Charge # \_\_\_\_\_ Exp. Date \_\_\_\_\_  
4-digit bank # \_\_\_\_\_ Int. Master Charge \_\_\_\_\_  
(Number in lower left corner of card MUST be supplied)

Authorizing signature \_\_\_\_\_

Item	How Many	Cost	Total
Baptist Women Manual		\$1.50	
BWBYW Officer Orientation Kits		.65	
Secretary		.65	
Mission Study Chairman		.65	
Mission Action Chairman		.65	
Mission Study Group Leader		.65	
Mission Action Group Leader		.65	
Mission Study Group Leader		.65	
Mission Action Group Leader		.65	
Baptist Women BWBYW Record, Report, and Planning Forms		\$1.50	
BWBYW Resource Kit		\$6.00	
The Group and I		\$1.50	
How to Use Community		.75	
Mission Action Group Guides (Specify target group from those listed on p. 5)		\$1.50	
Persons, Not Things		.75	
Special Skills for Mission		\$1.00	
Action #1		\$1.00	
Special Skills for Mission		\$1.00	
Action #2		\$1.50	
Special Skills #3		\$1.50	
Soul-winning Bible References		25.55	
WMU Year Book 1978-79		\$1.00	
Yes: A Woman's View of Mission Support		\$1.50	
"You Will Be Witnesses for Me"		10.90	
Other items:			

On cash orders, figure delivery and handling as follows:

Less than \$1.00 add \$1.00  
\$2.01 to \$10.00 add \$1.50  
over \$10.00 add \$2.00

Sub total \_\_\_\_\_  
Sales tax \_\_\_\_\_  
Delivery and handling \_\_\_\_\_  
TOTAL \_\_\_\_\_  
On cash orders shipped by freight express, customer will be billed for charges.





J. Eugene Troop  
Caixa Postal 164  
40000 Salvador, Ba.  
Brazil  
September 1

When Eugene Troop writes a letter home, he and his wife usually sign it, "Eugene and Leona Troop and family."

Although it may go unnoticed, there's something all-encompassing about that signature. Their "family" includes not only Bonnie and Boyd, their own children who live with them in Salvador, Brazil, but also five other teenagers from three different families.

## MISSIONARY OF THE WEEK

The Troops are Southern Baptist missionary houseparents to children of other missionaries stationed in Brazil but who live too far away from schools.

In a house filled with seven teenagers, life can get active, says Eugene.

"Things are a little rushed about seven in the morning as we try to get everyone up, their lunches fixed, breakfast ready, and them off to school," he explains.

Their house, situated among palm trees and within view of the Atlantic Ocean, is near the American school where "family" members attend classes.

"The rest of the day is spent trying to get them ready for the evening and the next day," Eugene says. This means dental appointments, laundry loads, and lots of shopping with stops in between.

Most everyone can relate to how to stretch a dollar.

It's no different for Eugene Troop. In fact, inflation means money management and good stewardship are a

continuing challenge. "Can you imagine the amount of groceries it takes to feed 10 of us?" he asks.

Salvador, he says, has the highest cost of living of any city in Brazil.

Besides being a houseparent, Eugene is an evangelism missionary to another area. Traveling twice a month, he attends associational meetings and visits churches, missions, and hospitals. He requests prayer for more pastors in the association.

Other prayer needs are also evident.

"So far, it has been very pleasant, and the children have all adapted well at 'home' and in their school work," he relates.

"It is the leadership of the Lord that brings seven children from four families and from four cities into one household.

"Pray with us and for them and for their parents."

Jennifer Hall  
Richmond, Va.

Annette Smith Clendenen (Mrs. Michael H.), church/home, Taiwan  
B.P. Enasael, gen. evang., Japan  
Billie F. Fudge, gen. evang., Korea  
Albert W. Gamache, Jr., sem. adm., Philippines  
Joanne Garlow Gray (Mrs. John A.), church/home, Upper Volta  
Nancy Hunter Horn (Mrs. William C.), church/home, Lebanon  
Rodney R. Irby, gen. evang., Chile  
Charlotte Kirby (Mrs. N.B.), church/home, Venezuela  
Jane Leonard Vorn (Mrs. Ray A.), church/home, Paraguay

4 Monday Rom. 12:9-16  
Rosemary Cox (Mrs. Bobby M.), social ministry, Tex.  
Lawrence R. Martin, Natl. Bapt., La.  
Moises Padilla, Spanish, Tex.  
Michael A. Roberts, language missions, Iowa  
Kittie Clovin, journeyman secretary, South Africa  
Evelyn Allen Corley (Mrs. Marion L.), youth, Colombia  
W. Ralph Davis, educ., Ghana  
Osa Leitha Jordan Edwards (Mrs. Leslie), secretary, Gaza  
Brenda Haggard Lee (Mrs. Paul D., Jr.), church/home, Spain  
Joe D. Perkins, gen. evang., Ghana  
Ernest C. Pippin, hotel manager/gen. evang., Argentina

Jon Tillinghast, doctor, Yemen  
Charles W. Whitten, gen. evang., Spain

5 Tuesday Acts 20:25-32  
Bruce Conrad, Indian, Utah  
Margaret Haney Holmes (Mrs. Evan F.), metro. dir., Minn.  
G. Frederick Beck, gen. evang., Indonesia  
R. Lee Bivins, agric. evang., Israel  
Ralph T. Bowlin, educ., Rhodesia  
William Hayes, gen. evang., Mexico  
Sharon Puckett Holt (Mrs. William Rex), church/home, Togo  
Jeane Christie Myers (Mrs. Robert V.), church/home, Panama  
W.B. Sherwood, retired, Brazil  
Farilee Nelson Tildenberg (Mrs. James G.), church/home, Kenya  
Pauline White, retired, Brazil

6 Wednesday Acts 5:12-16  
Jim Barnes, language missions, Mo.  
Vernie P. Holt (Mrs. J.D.), retired, Tex.  
Stella Maciel (Mrs. Dorso), Spanish, Tex.  
James Markham, social ministry, La.  
Nancy McAbee (Mrs. James), social ministry dir., Mass.  
Elmer Sizemore, church ext., N.Y.  
Tucker N. Callaway, educ., Liberia  
Fred E. Day, gen. evang., Surinam

Robert J. Hall, educ., Nigeria  
Martha Ellen Townsend Marler (Mrs. L. Parkes), church/home, Guam  
Virginia Miles, nurse, Indonesia  
Michael W. Stroope, gen. evang., Sri Lanka  
Helen Nobles Turlington (Mrs. Henry E.), church/home, Iran  
Marjorie Kleben Verner (Mrs. W. Eugene), church/home, Ghana

7 Thursday Col. 1:15-18  
Anna Chaddock (Mrs. Lionel G.), social ministry, Calif.  
Mary Garza (Mrs. David), Spanish, La.  
Luis F. Gomez, Spanish, N. Mex.  
Marcia Hsu (Mrs. Wilfred), Chinese, Calif.  
Deleena Langdon (Mrs. Bert), metro. dir., Calif.  
L.M. Tobin, retired, Ga.  
Rebecca Whorton, social ministry, La.  
Earl E. Jolley, gen. evang., Argentina  
W. Harold Matthewe, educ., Philippines  
Laura Agnew Moore (Mrs. Eugene A.), church/home, Tanzania  
Paul C. Meier, gen. evang., Thailand  
Darrell F. Osborne, doctor, Nigeria



Martha Sue Baldrige  
P.O. Box 45  
Pippa Passes, KY 41544  
September 14

"Life is slow here. The mountains are close together. People still live in the hollows along the creek. Strip mining hasn't moved in yet, but it's way too close."

That's how Martha Sue Baldrige describes Pippa Passes, Ky., where she and her husband Lawrence are home missionaries.

Working in Christian social ministries, the Baldridges show concern by helping meet spiritual and social

## MISSIONARY OF THE WEEK

needs of people in this Appalachian community.

"I teach nutrition to elderly people in a government-sponsored program," Martha Sue says.

"People who live alone are not as apt to eat properly, so we prepare meals and serve them at church."

The meals also provide a time of fellowship. Women bring their quilting, and old-timers swap tips on planting gardens by the signs.

Lawrence and Martha Sue realized that many local crafts could be sold to tourists.

They have renovated an old house to be an outlet shop as well as a combination antique shop/grocery store.

"We've found we have much more contact with people here than we do at church," Martha Sue says. "They're more open and relaxed. It's become a gathering place for the people here and for those from other communities."

Martha Sue and Lawrence came to

Pippa Passes in 1964 when he accepted the call as pastor of Caney Creek Baptist Church. They were then considering foreign missions. But as the time to apply grew close, they felt maybe God had already led them to their missions field.

After praying and talking with representatives from the home and foreign mission boards, Lawrence and Martha Sue decided it was God's will for them to stay in Pippa Passes.

In asking for prayer, Martha Sue says, "Pray that we will see many more people come to know Christ. Also, please help us in praying for more church workers and for a stronger ministry with students at Alice Lloyd College."

Another real need is for a newer van. Martha Sue explains, "The one we have is 10 years old. It's got a lot of bumps from going up and down the hollows."

Beth Sayers Wilden  
Birmingham, Ala.

Ray M. Roberts, gen. evang., Honduras  
Josephine Withauer Stover (Mrs. T.B.), secretary, South Brazil  
Cathy Northcutt Williams (Mrs. William D., Jr.), church/home, Colombia

8 Friday Rev. 22:16-19  
Minnie Chiu (Mrs. James), Chinese, Calif.  
William M. Fulkerson, social ministry, Ky.  
Thomas Henderson, Spanish, Tex.  
Jedith Deusselle Lyle (Mrs. Kenneth), metro. dir., N.Y.  
Lene Sake Urbina (Mrs. Manuel), retired, Tex.  
Sybil Means Akine (Mrs. L. Bysum), church/home, Taiwan  
Rita F. Andrews, gen. evang., Chile  
Barbara Norwood Cole (Mrs. Charles W.), church/home, Indonesia  
Joel Dawley Fray (Mrs. Marion G., Jr.), church/home, South Africa  
Urban L. Green, gen. evang., Ghana  
Rebecca Hagood (Mrs. C.D.), church/home, Chile  
Nanette Webb Liles (Mrs. Milton A.), church/home, Taiwan  
Peggy Sue Beckett Siebenmann (Mrs. Paul C.), church/home, Dominican Republic  
Joyce Brooks Thomason (Mrs. Wilbur H.), church/home, Nigeria

Grever F. Tyner, Jr., sem. adm., Philippines  
Diana Wolfe Wade (Mrs. G. Thomas, Jr.), church/home, Kenya  
Sarah Tyler White (Mrs. Leon S.), church/home, Argentina

9 Saturday 1 John 2:21-28  
Emilia T. Barry, retired, Calif.  
Linda Roberts (Mrs. Michael), language missions, Iowa  
Kathy Storrie (Mrs. Thomas), deaf, Fla.  
Paul Vandercock, intl., Miss.  
Mildred Womack, social ministry, Fla.  
John D. Divers, gen. evang., Argentina  
Margaret McMahon Gayle (Mrs. James M.), church/home, Indonesia  
Betty Hart, social, Chile  
Billy W. Holloway, gen. evang., Kenya  
Charles P. Love, gen. evang., Guyana  
Lois Parsons Shirley (Mrs. Charles W.), church/home, Argentina

Edith P. Lawrence, church ext. dir., Mass.  
Dorcas Ramsey Linee (Mrs. Clifford), Spanish, Tex.  
Robert Parrish, deaf, Ariz.  
Margaret Perkins (Mrs. William), Natl. Bapt., Ala.  
Jose Reyes, Spanish, Fla.  
Leland Warren, Spanish, N. Mex.  
Joan McCutchan Worley (Mrs. Samuel B.), church ext., Calif.  
Robert Anderson, dentist, Ghana  
Neville Claxton, gen. evang., Benin  
Peggy Delano Dame (Mrs. Clifford H.), church/home, North Brazil  
Nancy Kirk Jones (Mrs. Thomas A.), church/home, Kenya  
Lauralee Horner Lindholm (Mrs. Raymond V.), church/home, Seychelles  
Keith L. Oliphint, educ., Tanzania  
Elizabeth Wallace Panter (Mrs. Danny M.), church/home, Togo  
David Tomlinson, journeyman social, Colombia  
Mary Anne Clark Womack (Mrs. Milton O.), church/home, Hong Kong

11 Monday Lam. 3:16-26  
David Anguiano, Spanish, Calif.  
Clyde Hart, retired, Ark.  
Helen Patterson (Mrs. Lester), Indian, Okla.  
Robert F. Crier, gen. evang., Spain



**William W. Graves**  
P.O. Box 2053  
Hato Rey, Puerto Rico 00919  
September 15

Bill Graves is the type of man who steps back from a situation and can see the overall picture—the broad perspective.

Although he lives in Puerto Rico where no Southern Baptist foreign missionaries are assigned (Puerto Rico comes under the jurisdiction of the Southern Baptist Home Mission Board), Bill Graves is still a foreign missionary. Puerto Rico is his home base as Foreign Mission Board representative for the Caribbean.

As field rep he acts as a liaison between the missionaries in the Car-

## MISSIONARY OF THE WEEK

ibbean and the Foreign Mission Board's Caribbean administrator in the Richmond, Va., home office. Bill is pastor to the pastors and a friend to all. He's a communications link and knows something about every missions venture in his area.

His newsletters sound like a page from a travel folder, detailing the happenings on many Caribbean islands.

Besides thanking and praising God for what he's doing in the Caribbean, prayer is the focal point of Bill's informative letters.

He requests prayer for Lester and Fonda Boyd in Tortola, as they minister through a church where Lester is pastor.

Bill tells of another couple, Herbert and Jacquelyn Neely, who continue in their fairly new situation in Grand Cayman in the Cayman Islands.

Again a prayer request comes. This one for Otis and Martha Brady who have just gotten started in Belize.

Bill informs his readers about a young West Indian who, after attending New Orleans Baptist Theological Seminary, took the pastorate

of Capital Baptist Church on Antigua. "Will you pray for Lambert Mills and his wife Denise as they pastor this active, involved church?" asks Bill.

More prayer. Pray "for the work in Grenada which continues to blossom . . . the islands of St. Vincent . . . Barbados Baptist Theological College (not quite a year old), which provides leadership training for the Windward Islands and other areas of the Caribbean."

His job entails heavy amounts of travel. His wife Chris shares the load. They write together.

"We praise the Lord for missionaries located in these islands and countries. We had rather be the field representative for this great bunch of missionaries, whom God has sent to the Caribbean, than anything else we can think of."

"Each new island occupied by missionaries means more travel and more correspondence, but each new missionary means a wider witness of God's love."

**Jennifer Hall**  
Richmond, Va.

**Elaine Kelsey Harvey** (Mrs. Jimmy L.), church/home, Indonesia

**12 Tuesday Isa. 30:22-26**  
**Mildred Jean Compton Evenson** (Mrs. E. Darrell), metro dir., Oreg.

**Mary Elena Garcia** (Mrs. Cirio E.), Spanish, Tex.

**Ellen Hitt** (Mrs. Harold), language missions, Oreg.

**Karlton Krieger** (Mrs. Eugene), social ministry dir., Kans.

**Viola Mendola** (Mrs. Luis F.), Spanish, Tex.

**Peter Popovici**, Romanian, Calif.

**Connie Mae Rudd**, retired, Miss

**Thelma Osborne Beatty** (Mrs. Robert E.), church/home, Rhodesia

**Dale E. Beighle**, veterinarian, Baptististswana

**Judy Bailey Bodenhamer** (Mrs. Ronald D.), church/home, Kenya

**Barbara Howard Brock** (Mrs. L.R., Jr.), educ., North Brazil

**Ralph V. Calcutt**, gen. evang., Japan

**Richard H. Kinney**, bus. adm., Europe/Middle East

**John L. McNair**, educ., Spain

**Ramona Hall Mercer** (Mrs. Dewey E.), church/home, Japan

**Frances Read Pendley** (Mrs. Frances), nurse, Yemen

**Mike M. Shockley**, gen. evang., Ghana

**Harold H. Snuggs**, retired, China

**Amanda Tinkle**, retired, Nigeria

**Frank T. Woodward**, retired, Hawaii

**13 Wednesday Gen. 24:19-35**  
**Ray Gilliland**, social ministry, dir., N.Y.

**Clifford F. Horne**, social ministry dir., Tenn.

**Linda Roundtree Beck** (Mrs. G. Frederick), church/home, Indonesia

**Freda Burdine** (Mrs. J.T.), rural/urban, Ga.

**Donna Clevenger**, journeyman educ., North Brazil

**Carolyn Finch Dubberly** (Mrs. T. Eugene), church/home, Uruguay

**Joann Davis Ethredge** (Mrs. W. Jerome), church/home, Togo

**Thomas W. Graham**, music, Japan

**William H. Gray, Jr.**, gen. evang., Mexico

**Brenda Knight Roberts** (Mrs. Robert V.), church/home, Panama

**Elizabeth Jones Robuck** (Mrs. Thomas D.), church/home, South Brazil

**Linda Springate** (Mrs. R.J.), church/home, Colombia

**14 Thursday Matt. 6:23-34**  
**Martha Sue Baldeide** (Mrs. Lawrence), social ministry, Ky.

**Mrs. Walter C. Ferrell Jr.**, US-2 social ministry, Fla.

**James A. Griffin**, metro dir., Kans.

**Dwain R. Laramore**, metro dir., Mich.

**Jean Nowlin Bohringer** (Mrs. Robert D.), social ministry dir., Mo.

**Enrique Pina**, retired, Fla.

**Bethany Bounds**, journeyman youth, Japan

**Jack L. Gentry**, gen. evang., Taiwan

**Glenn E. Hickey**, educ., North Brazil

**Judy Farmer Hoaldrige** (Mrs. V.M. Jr.), church/home, Israel

**Dale C. Lindstrom**, agric., even., Venezuela

**Minda McIlroy**, retired, Argentina

**Michael R. Norfleet**, gen. evang., Taiwan

**Lowell C. Schochler**, gen. evang., North Brazil

**Peter J. Tcherneshoff**, gen. evang., South Brazil

**Carol A. Vesich**, gen. evang., Bahamas

**15 Friday John 4: 6-14**  
**Vive Evans Ames** (Mrs. Loren B.), metro dir., Mich.



**Richard K. Brackett**  
87-84 162nd Street  
Jamaica, NY 11432  
September 30

New York City is a lot of miles from Arkadelphia, Ark.—1,318 of them to be exact. But for US-2er Rick Brackett there are times when the distance seems even greater.

"One of my jobs here," explains Rick, who works through Highland Avenue Baptist Church in Queens, "is Sunday School director. We have classes in Spanish, Portuguese, and French. The only problem is I can't speak any of those languages."

Frustrating? Sure. "At times there's

a big communication gap—mainly because of cultural differences," the Arkadelphia native admits. "But I've also found that most barriers can be overcome."

Queens is one of five boroughs which make up New York City. It has a population of more than 3 million. "Many people in Queens are not native New Yorkers. They've come from other countries looking for something better," Rick says.

Expecting people to be reserved and impersonal, Rick was pleasantly surprised to find they are "very open and loving."

"That's especially true among church people," Rick says. "There's a lot of camaraderie. But maybe that's because they're Christians who really love Jesus."

The Highland Avenue Church sponsors three missions and a day school.

"We have six classes of children—all the way from three years through the second grade," Rick explains.

Every day Rick, as day-school

## MISSIONARY OF THE WEEK

chaplain, visits each class to tell a Bible story.

"When children go home at night, many tell their parents the stories and repeat Bible verses they learned. So you're really teaching the parent as well as the child," Rick says.

One parent who was led to Christ this way is the mother of a three-year-old boy. "I just went to visit her one day. Since she speaks Spanish and I can't, I had to take a girl along to interpret," Rick says. "We were just talking when she began to weep. She said she wanted to become a Christian. Later her mother also accepted Christ."

Highland Avenue hopes to expand its school through the sixth grade and eventually through high school. "People are really interested in a Christian education for their children," Rick says. "Pray that we'll find more ways of reaching people. And you'd better pray for more space."

**Beth Sayers Wilder**  
Birmingham, Ala.

**Mrs. Sirlanara Barnes**, retired, Calif

**Mary Frances Brinkley** (Mrs. James C.), social ministry, Md.

**Irene Brown** (Mrs. Aubrey), social ministry, Colo.

**William Campbell**, Natl. Bapt. dir., Tenn.

**Miss Troy Cunningham**, social ministry, Va.

**Billy S. Jones**, Indian, Okla.

**Donald T. Moore**, Spanish, P.R.

**Leah Parkes** (Mrs. J.B.), retired, Tex.

**Mary E. Tarkenton** (Mrs. Jesse G.), metro dir., Ind.

**William F. Carter, Jr.**, educ., Chile

**Beverly Stephens Corp** (Mrs. Wilf Ham D.), church/home, Kenya

**Myrtle Dabney Daugherty** (Mrs. Robert J.), church/home, Japan

**Lena Allen Early** (Mrs. Paul D.), church/home, Bahamas

**William W. Graves**, field rep., Caribbean

**Laverne Gregory**, bookstore manager, Mexico

**Frances Knight**, women, Nigeria

**Carol Ann Layton** (Mrs. B.W.), church/home, Ecuador

**Ann Phillips Messer** (Mrs. J. Daniel), church/home, Uruguay

**Ann Walton Fatham** (Mrs. Robert M.), retired, Nigeria

**Dwain B. Partin**, gen. evang., Equatorial Brazil

**Robert C. Sherrer**, gen. evang., Japan

**Betty Smith**, bus. adm., Equatorial Brazil

**Kathryn Greenfield Smith** (Mrs. Hugh G.), church/home, Malaysia

**Mark A. Sutton**, gen. evang., France

**Glen M. Switgood**, architect, North Brazil

**Lucille Howard Waddill** (Mrs. Thomas A.), church/home, Zambia

**16 Saturday 2 Cor. 4:18-18**  
**Della Joe Harnick** (Mrs. Audley), Indian, N. Ind.

**Pedro Hernandez**, retired, Ariz.

**Joelle Irene Leal** (Mrs. Reynaldo), Spanish, Tex.

**Jimmale E. Adair Murray** (Mrs. William), rural/urban dir., Ohio

**James R. Warren**, rural/urban dir., Calif.

**Everett R. Bernette**, social, Senegal

**Eugene M. Cross**, evang., Philippines

**Emilee Griffith Goff** (Mrs. William E.), church/home, Venezuela

**John D. Smith**, students, Indonesia

**Shelby A. Smith**, gen. evang., Angola

**Joyce Milner Spices** (Mrs. Jerry D.), church/home, Malawi

**Jack E. Tolst, Jr.**, doctor, Nigeria

**Wilma Weeks**, retired, Indonesia

**17 Sunday Isa. 61:1-6**  
**Frank M. Alonso**, retired, Ariz.

**John Blake**, Indian, Utah

**Judith Edwards** (Mrs. Dalton), Indian, N. Mex.

**Leticia Hernandez** (Mrs. Hector), Spanish, Tex.

**Lupe Randa**, Spanish, Tex.

**Edrie Stgle** (Mrs. Leonard), retired, Wash.

**James R. Wyatt**, retired, Tex.

**Clayton Courtney**, gen. evang./educ., Kenya

**Philip Langley**, educ., Rhodesia

**Pauline Pariah**, rel. ed., Chile

**Jacqueline Freeman Phillips** (Mrs. Gene A.), church/home, France

**James K. Ringland**, educ., Lebanon

**Ronald Springate**, rel. ed., Colombia

**Mary Ridgell Stanton** (Mrs. Ted O.), church/home, Argentina

**18 Monday Rev. 8:1-7**  
**Larrouca E. Baldrige**, social ministry, Ky.

**Judy Chay**, US-2 social ministry, N.Y.

**James L. Clark**, church ext., Alaska

**Wilby Hansen**, retired, Ariz.

**Galvin F. Irby**, rural/urban dir., Wash.

**H. Duane Ivey**, church ext., N.J.

**David Matthews**, Natl. Bapt., La.

**Onita McDaniel** (Mrs. Arle L.), social ministry dir., Calif.

Lleydene Umsted Balyeat (Mrs. Kent W.), church/home, Argentina  
Richard Beal, educ., Venezuela  
Barbara Hargrave Clement (Mrs. Richard D.), church/home, Ecuador  
J. B. Durham, bus. adm., Upper Volta  
Veta Nell Cook Jolley (Mrs. Earl E.), church/home, Argentina  
Maryle Moore, social, Italy  
Edward W. Nelson, publications, Spanish Publishing House  
Jimmie Meek Ross (Mrs. J. Wilson), publications, Spanish Publishing House  
Elden Sturgeon, gen. evang., Mexico  
Cecil L. Thompson, publications, Spanish Publishing House

19 Tuesday 2 Cor. 3:13-18  
Irene Dyson (Mrs. Jonas), Indian, Okla.  
Meemí Lovera (Mrs. Pablo), Spanish, Tex.  
Jorge A. Martinez, Spanish, La. Maroon, Spanish, Fla.  
Annie Richmond (Mrs. S.L.), Natl. Bapt. Miss  
Israel V. Rodriguez, Spanish, Tex.  
Virginia Allen Brown (Mrs. Lorne E.), church/home, Kenya  
Edwin Barton, educ., Kenya  
Irvin L. Northcutt, sem. adm., Peru  
Norma Patrick Powell (Mrs. Billy V.), church/home, Venezuela  
Marvin R. Reynolds, gen. evang., Botswana  
Johnene Hamby Ross (Mrs. P. Vaughn), church/home, Kenya  
Shirley Gibbs Smith (Mrs. Lewis R.), church/home, Hong Kong  
Wayne Wheeler, gen. evang., Honduras

20 Wednesday 1 Peter 2:11-17  
Sylvia Coffman Cunningham (Mrs. Claud T.), church ext., Kans.  
C. B. Lewis, Natl. Bapt. Miss  
Byron D. Lutz, church ext., N.Y.  
Loretta Rector (Mrs. Michael), social ministry, Ohio  
James Anderson, educ., Philippines  
Annette Hall, nurse, Gaza  
Jesse L. Kidd, gen. evang., South Brazil  
Robert T. McEachern, gen. evang., Korea  
Ira Dean Harris Newman (Mrs. Van G.), church/home, Chile  
Wendall C. Parker, gen. evang., Guatemala  
Ted O. Stanton, music, Argentina

21 Thursday Gal. 4:19-31  
Carolyn Sue Hefner (Mrs. Ronald), social ministry dir., N.Y.  
A. Milton Lane, church ext. dir., Ariz.  
Glen Howard Little, church ext., Alaska  
Lubow Okhyzko (Mrs. Michael), retired, N.Y.  
Fay Onley (Mrs. Edward, Jr.), social ministry, Okla.  
H. Edward Richardson, church ext., P.R.  
Bobby E. Allen, gen. evang., Indonesia  
Karen Brandon, women, Zambia  
Carolyn Thrasher Burris (Mrs. W. Mack), church/home, Singapore  
Anita Coleman Hunt (Mrs. Ronald W.), church/home, Liberia  
Vertie Pitts McClelland (Mrs. Charles W.), church/home, Rhodesia

22 Friday Acts 8:18-25  
Lois Cleveland Baker (Mrs. Fred Joe), metro dir., Ohio  
Howard D. Blalock, social ministry, Ga.  
Leon Clay, Spanish, Tex.  
Gladye Faye Peak Godwin (Mrs. Roy E.), metro dir., Md.  
Warren Jones, Natl. Bapt., La.  
J. Mark McAllister, church ext., Mass.  
Donald E. Brake, educ., Paraguay  
Edith Carden Crane (Mrs. James D.), church/home, Mexico  
Shirley Gunn, librarian, Nigeria  
Mary McClintock Park (Mrs. David M.), church/home, Philippines  
Linda Claville Watkins (Mrs. Kenneth H.), church/home, Paraguay

23 Saturday 2 Tim. 2:20-26  
J. T. Berdine, rural/urban, Ga.  
Frank M. Claiborne, metro dir., Kans.  
Lloyd B. Hales, social ministry dir., N.C.  
A. Jerry Taylor, church ext., Alaska  
Paul Whitaker, Indian, Okla.  
Michael H. Clendenen, students, Taiwan  
Richard C. Dickerman, rel. ed., Macao  
Betty Miller Hoglen (Mrs. Wilburn C.), church/home, Venezuela  
Julia Hough Jones (Mrs. Archie V.), church/home, Ecuador  
Rennie Reynolds, gen. evang., Argentina  
Claudia Lampkin Sarver (Mrs. Calvin Y.), church/home, Ghana

24 Sunday Psalm 119:89-96  
James Huse, Indian, N. Mex.  
Judith Douglas Ellis (Mrs. Donald L.), church/home, Kenya  
Mary Anne Maye Davis (Mrs. Donald L.), church/home, Uruguay  
John W. Monson, dentist, Rhodesia  
Janie Tyler Sellers (Mrs. Robert F.), church/home, Indonesia  
Lucy Smith, retired, Hong Kong  
Ellen Barlow Steele (Mrs. Craig A.), church/home, South Brazil  
Edith Vaughn, social, North Brazil  
Jerry B. White, educ., Korea

25 Monday Matt. 5:17-22  
Shari Farrow (Mrs. Ronald L.), US-2 social ministry, Ariz.  
Amanda Gilaard, Spanish, Fla.  
Martha Hunter (Mrs. John V.), Hungarian, Calif.  
Wilma Leach (Mrs. Milton S.), language missions, P.R.  
Rennie K. Bostick, gen. evang., Kenya  
Mary Ella Bowers Gibson (Mrs. Frederick M.), church/home, Singapore  
Lillie Mae Handley, retired, Lebanon  
Gail P. Jogle, rel. ed., Paraguay  
Edward L. Smith, gen. evang., Botswana

26 Tuesday 1 Peter 1:22-25  
Diane Anderson (Mrs. Bill), language, US-2, Oregon  
Mrs. D. D. Cooper, retired, Okla.  
Cora Letika (Mrs. Elliott), Indian, Fla.  
Ramona McKenzie (Mrs. David), Indian, N. Mex.  
Doris Rogers (Mrs. Ronald), social ministry dir., Md.  
Chrispin F. Smith, Natl. Bapt., La.  
Linda Thio (Mrs. Tjoen Aa), Indonesian, Calif.  
Kathleen McMeekin Autry (Mrs. Joe Gene), church/home, Korea  
Virginia Bizzell, journeyman educ., Nigeria  
Evelyn Robinson Bullington (Mrs. Billy L.), church/home, West Africa  
Billy L. Bullington, field rep., West Africa  
Daniel H. Burt, Jr., gen. evang., South Brazil  
Constance Connes, journeyman women, Venezuela  
William E. Goff, gen. evang., Venezuela  
Donna Compton Harper (Mrs. Harry J., Jr.), church/home, Colombia  
Hazel Moon, nurse, Nigeria  
Keith Parker, educ., Switzerland

Cont. on Inside Back Cover

# BEYOND THE OPEN DOORS

A quick look at Southern Baptists' newest mission fields in Southern and Eastern Africa by Helen Jean Parks

Beyond the Open Door: Rwanda

## Come Over . . . and Help Us

"An intertwining of influences" has led to Southern Baptists' entering Rwanda, according to Davis Sanders, area secretary for Eastern and Southern Africa. It was a true Madonian call, from Danish Baptist missionaries and national Rwandan Christians, that eventually opened the door.

Rwanda is Africa's most thickly populated country and our eighty-fourth field. Very similar to Maryland in size and population, Rwanda has about 1.5 million people in a little over 10,000 square miles. One of the world's least-developed countries, Rwanda's main industries are subsistence-level agriculture and mining (tin and wolfram).

Danish Baptist missionaries working in Rwanda first became acquainted with Southern Baptist missionaries as they traveled from their landlocked country to and through Kenya. Personal friendships developed during stopovers in Nairobi. During this same time, Rwandan Baptists living in Uganda observed Southern Baptist missionaries at work there and urged them to begin work in their home country.

Started in April 1977.

Out of these influences came the invitation from the Baptist Union (related to the Danish work) to Southern Baptists. Veteran missionaries Earl and Jane Martin, with over 20 years service in Tanzania and Kenya, responded in April, 1977.

Their initial assignment was to

establish congregations in the capital, Kigali, and also to assist in rural church development.

Though there have been Baptists living and working in this major city for years, no worship services or churches had been formed. Those who met for the first services con-



Veteran missionary Earl Martin was reassigned to Rwanda from Tanzania. FMS photo by Samuel DeBord.

ducted by Martin had come from churches developed by Danish Baptists or US Conservative Baptists in other parts of the country. Martin hopes that "Southern Baptists can act as catalysts in encouraging unity among all Rwandan Baptists."

Copastor with Martin is Pastor Zihembere, a young Rwandan and recent seminary graduate. Together they contacted Baptists already living in Kigali and began services in late 1977. They hope to

reach many of the city's 75,000 residents. About half the nation's population practice the traditional religion of their ancestors. The rest are mainly Roman Catholic with Protestant and Muslim minorities.

Because government regulations prevent groups meeting in homes, Baptists gather in a Presbyterian church meeting hall. A regular nucleus has already grown until plans are being made to provide their own building as they outgrow present

borrowed facilities.

The Baptist Union has asked for further missionary help in theological education and has approved, in principle, requests for veterinary and agricultural missionaries, hoping to have a team in each of the country's four quarters.

Requests to the Foreign Mission Board for more personnel are still unmet.

"The work clearly requires more missionaries!" declares Martin.

Beyond the Open Door: The Seychelle Islands

## The Forgotten Eden

"The Forgotten Eden," "Isles of Love," and "One of the Last Unspoiled Paradises" are some of the labels given to Southern Baptists' eighty-eighth mission field.\* The Seychelle [seh-SHEL] Islands.

A chain of 89 islands in the Indian Ocean, the Seychelles have tropical climates, breathtaking seashores and mountain peaks, unpolluted air and seas, rainfall that produces lush tropical growth without violent storms, freedom from tropical diseases that plague other areas, and no ferocious animals, poisonous snakes, or aggressive insects.

The Seychelles' first Southern Baptist missionaries, Bill and Susan Steeger, were not headed there when they left the US in January, 1977. Slightly over two months after they arrived in their appointed country, Ethiopia, political conditions caused their withdrawal to Kenya.

Following a survey trip to the Seychelles, the Steegers were reassigned. An invitation had been extended to Steeger to teach in a new

senior secondary school. (The versatile missionary is now teaching courses in history of civilization, environmental studies, music appreciation, biblical archaeology, and astronomy to 250 students.) Many of his classes are held under the breadfruit tree outside a World War II converted barracks classroom.

"School has proved to be a fantastic field, just waiting for the harvest," Steeger explains. "The subjects lend themselves so well to sharing my testimony and delving into the heart of the gospel. All this is aided by absolute freedom and encouragement given my by school leaders, officials, and students. I stand amazed each day in the classroom as I see the Spirit moving in the hearts of young people, causing them to ask the most appropriate questions. I pray the Lord will use me wisely as I seek to guide them in the quest for the true meaning of life."

The Steegers started an evening Bible study in their home that has grown from four to twenty or more students. Thirty-four others who did not have transportation brought

a petition asking for a Bible study at the other end of the island.

Uninhabited until a little over 20 years ago, the Republic of Seychelles was accessible only by sea until 1975, when an international airport finally put it on the world's travel routes. The islands plan to receive 75,000 tourists a year by 1980.



The Steegers are investigating needs and the possibility of opening a community center to offer instruction in simple crafts and skills to help dropouts and unskilled adults. They hope to be joined by a missionary couple in this past. Bill Steeger longs to get back

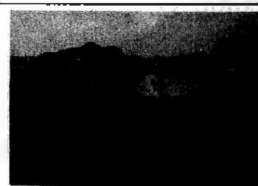
\*Entered in summer of 1977.

theological teaching he feels called to do.

"This week I have been asked if I want to take four or five men who want to do serious in-depth Bible study," he wrote recently. They are mature family men in their late 20s and early 30s who have been attending a local Bible study for years and are beyond that. If they can come to our home one or two evenings a week, I plan to take on the challenge. . . . Join us in prayer that hearts might be open and receptive

to our sharing Christ and that we might have the knowledge and imagination . . . as doors continually open."

Out of the Mouths of Babies . . . Five-year-old David accompanied his missionary father, Bill Steeger, as he went to discuss his work with the Permanent Secretary of Education for the Republic of Seychelle. As the meeting drew to a close, David chimed in, "Now, let's tell him about Jesus!"



Panoramic view of the harbor at Victoria, Seychelles. FMB photo by Zeb Moss.

Beyond the Open Door: Bophuthatswana

## Land Where the Tswana Sleep

If you look for Bophuthatswana [boh-poh-thah-'tswana] on a map of Africa, you probably will not find it. South Africa just granted its independence in December 1977, as the second of nine tribal homelands within its borders.

If you do find it on a very recent map, you will have to locate seven separate land masses within South Africa. Two of them lie along Bophuthatswana's southern border with the South African city, Mafeking, almost in the center. The other five are land "islands" within the mother country.

If you scan the United Nations roster, you will not see it listed. It is not recognized as sovereign by any nations other than South Africa and its first independent homeland, Tswana. Many nations view its existence as furthering South African apartheid policies of "separating the races."

But if you read letters from Dale and Ann Beighle (beet-lay), first Southern Baptist missionaries to enter Bophuthatswana, in December 1977, you will sense a pride in their young adopted homeland. Enclosing stamps, they write, "We are proud of our new nation, so please forgive us if we try to show her off just a bit!"

Bophuthatswana's literal translation, "land where the Tswana sleep," is the nineteenth country entered by Southern Baptist missionaries.

tion is "that which binds the Tswana," or "land where the Tswana sleep." Her over 2 million people are from 76 ethnic groups of the Tswana people. Over half work in white South Africa and do not live in their homeland.

Though only 10 percent of its land is suitable for farming, Bophuthatswana has good economic potential. It produces a large percentage of the world's platinum and is rich in chrome, asbestos, granite, manganese, and other metals. Presently it is financially dependent on South Africa.

The chain of events that led to missionaries entering Baptists nineteenth country/territory began in April 1977. A South African pastor touring Southern Baptist churches and agencies met Davis Saunders, the Foreign Mission Board's area secretary for Eastern and Southern Africa at the Home Mission Board headquarters.

Their conversation resulted soon afterwards in requests from the Bophuthatswana government for 30 specialists to fill staff vacancies. The Beighles and Ed and Mary Ann Moses are the first Southern Baptists to go.

The Beighles served less than a year as veterinary medical missionaries in Ethiopia when it became apparent missionaries would have to leave. Beighle and Jerry Bed-

sole, also a veterinarian from Ethiopia, made survey trips of Botswana, Zambia, Malawi, and Bophuthatswana.



The Beighles are living in Taung, after beginning preliminary study of the Tswana language in Johannesburg. Dale is teaching two days a week in the government veterinary school and doing field work three days a week. He has complete freedom to witness where he wants to.

The Moseses have transferred from Sanyati hospital in Rhodesia where he has served as pharmacist since 1969. He is working in Jubilee hospital at Hammanskraal.

Writes Beighle, "The Lord just seems to reaffirm each day that this is where he would have us at this time. Maybe that is because he knows how badly we need that reaffirming. We praise him for the doors he has opened. Our prayer to begin each new day is that he would just prepare the hearts of those he would have us witness to and then give us the right words to say."



## CURRENT MISSIONS GROUP



Missionary Larry Loo and staff member check patient charts at Mbeya, Baptist Hospital. FMB photo by Edna F. Dawkins.

# CARING LOVE IS CONTAGIOUS

MEETING NEEDS IN TANZANIA  
ELIJAH (MRS. ARTHUR) BENTLEY

A missionary is an evangelist. His task is to tell the good news, but he speaks with his deeds as well as his words. "God loves you" means little unless accompanied by benevolent actions. Social, agricultural, and health ministries meet needs that might otherwise hinder response to the gospel.

### Need is Great

Need is great in Tanzania [tan-zann-EE-ah]. Once a German and

then a British colony, it is now a proudly independent republic, whose more than 15 million people are determined to have a better quality of life. They need food, and they want to grow it themselves while, at the same time, they increase their cash crops. They need health care. They need education. People crowd into the capital, Dar es Salaam [dahr ess sah-LAHM], and cannot find work. There are jobs but jobs that require training.

### Meeting Needs

The Dar es Salaam Baptist Centre offers training: typing, bookkeeping, business English, and office procedure. Courses in welding, auto mechanics, and electrical work may be added by using money received in fees to purchase teaching equipment. Seven hundred Tanzanians attend each term. They learn skills and they learn of salvation through Jesus Christ. Teachers are Christian, and most are members of local Baptist churches. They have visual aids with which to present the gospel and spend time strengthening their faith with the students. During a calendar year seventy or more accepted Christ.

The Southern Baptist missionaries who opened the center in 1959 taught domestic science and literacy, courses that are still offered but are not so popular as they once were. Human needs change, missionaries respond accordingly. Similarly, as nationals gain skills, they become the teachers. Today the Baptist center has a national staff and one missionary advisor, Vestal Blakely.

Blakely believes that similar centers could meet real needs in

other Tanzanian cities and in communal village headquarters in Dar itself.

Southern Baptists could begin a witness to university students. The university opened in 1961 and is serving a growing metropolis.

### Bible and Bicycle Repair

Classes began in 1962 at the Baptist Theological Seminary at Arusha. National Christian leaders need theological education. In addition, because they go out to serve young, small churches which cannot financially support pastors, they need occupational skills. Paul Eaton, an agricultural missionary, formerly at Tukuyu

[too-KOO-yoo], now serves on the missionary staff and directs the occupational training.

Students choose the field they want to study. One class is learning to care for animals, and during the three-to-week class period students apply the lessons of the class with chickens or rabbits they have taken home to raise.

Another class, the dairy cow class, applies basic principles to bicycle repairs, a practical skill which is popular. Bicycles are the most frequently used vehicles. Those who choose to study learn how to plant for the best yield. The class plants a vegetable garden and a nursery bed, from which seedlings are later transplanted.

Students visit the pastorates to which they will go upon graduation. Eaton accompanies them, helping each one to decide how he will provide for his family. A July 1977 graduate, Samuel Kibaga, raises goats. John Mutury cultivates corn and potatoes at the foot of Mount Kilimanjaro. John Kupaza can supplement his salary as a pastor of a town church by selling vegetables he grows in a small plot.

These seminary graduates can take advantage of government help. Tanzania has excellent agricultural programs, but the average farmer is unaware of them or, if aware, he does not know how to apply. Eaton teaches pastors how to obtain assistance and expects them to instruct their church members. He believes that "one of the best things (an agricultural missionary) can do is put the 'little' man in touch with his own government programs."

The government wants agricultural missionaries. It exempts them, along with educational and medical missionaries, from income tax. Increasingly, African governments are demanding that missionaries justify their witnessing by contributing to the social well-being. They are eager to have those

who bring improved methods of producing food.

### Improving Earthly Life

In 1975 the government initiated the offer that increased the Baptist Demonstration Farm to its present 100 acres. The original 10 acres were given in 1965 by the Makwale [mah-QUAH-leh] Baptist Church for the use of Douglas Kempp, the first Southern Baptist in Africa assigned to agricultural evangelism. Makwale is in the Kyele [KAY-leh] District of the Southern Highlands, an area of rich soil and many farmers. Makwale Baptists sought help in improving their earthly lives. Too, they saw that agriculture can be a means of witness. When farmers seek advice, they can be told about Jesus Christ.

The Knappa serve now at Makwale. The demonstration farm supplies California breeding rabbits plus hatching eggs for Rhode Island Red, White Sussex, and Astrolux chickens. It has turkeys, geese, and a bull station with two prime breed stock bulls. The farm grows and supplies the new IR8 rice, hybrid corn, and pineapples. Tons of top quality pineapple are shipped to other parts of Tanzania.

The farm employs 20 men permanently and many more on a temporary basis. A national manages the farm, leaving Doug Knapp time for his additional responsibility as church development adviser to 50 churches. He needs help, but he realizes that missionaries are in short supply. Requests for both evangelists and agriculturalists remain unfulfilled.

A new agricultural missionary, Rollie Ennis, arrived in Kigoma [key-GO-mah] in December 1975. His specialty is animal husbandry, but since arriving, he has worked less with cattle than with church development. Other missionaries have been on furlough, and their work must be done. Visiting churches takes time.

Chester Todd, medical missionary, describes a not untypical day:

"Rollie and I left Kigoma about 8 A.M. for our Sunday safari to several small churches about 100 miles away. The gravel road was very rough because of recent rains. By 10:30 we had changed one flat, and after having traveled 85 miles, we stopped for a nice private picnic. We had turned off onto a small dirt track which brought us to Ruhita, where I remained for a clinic.

"Rollie proceeded with the car but was delayed at a small stream, where it was necessary to repair a crude bridge. At Nyengi [Nyah-GAY-knee] 12 choir members squeezed into his car (to go to) a singing festival at the Buholo [boo-HOH-loh] Baptist Church. Back at the bridge Rollie hit a weak spot, and his left rear tire fell through. The remaining portion of the trip to Buholo was uneventful, and the Nyengi choir members were warmly received.

"Rollie returned to Ruhita and helped me as I was completing a medical clinic. Our next stop was at Kanazi [Kah-NAH-zee], to visit the pastor of the local church who is also the chairman of the Kasulu Baptist Association. Finally, we again reached Buholo, packed the choir members back in the car and set off for Nyengi. Upon reaching the broken bridge we decided to not risk crossing again. The church members walked [home], and Rollie and I drove back to our families in Kigoma. We unlocked the gate at 11:00 P.M."

On these trips Rollie encourages farmers to try new methods. He sells quality seeds and hoes. Tanzania has a shortage of hoes, this most basic farming implement. Rollie has started rabbit-raising projects for several pastors, and for two who have cattle, he has improved pastures. Two town pastors planted gardens after they saw what his produced. If he could establish an experimental

farm, he could demonstrate that new methods produce more food. Suggestions alone convince few farmers. They must see the results.

**Boat Doctor and Bible Salesman**  
Kigoma, a town only five miles from the spot where Stanley met Livingstone, overlooks Lake Tanganyika, the world's longest and second deepest lake. "Besides being interesting the lake is also beautiful," writes Chester Todd, "especially at sunset when the sun sinks behind the mountains of the Congo like a blazing ball of fire."

Dr. Todd began mobile medical clinics in already-established churches in the Kigoma area in 1973. To reach 14 churches he travels by motor boat and to another 14 by four-wheel drive vehicle. At each church site, the pastor and church members welcome him, hold a brief worship service, then help him examine patients. On clinic days as many as 100 patients paddle their boats or walk to the church in order to see the doctor. They are eager, too, to purchase the medicines he carries. A conventional drugstore is 50 to 75 miles away and charges higher prices.

Dr. Todd's traveling drugstore also visits unchurched villages. In addition to medicines, he sells Bibles in Swahili at 20 percent of cost. In one three-year period he sold 2,400 Bibles and New Testaments and 4,000 Gospel portions.

Of one clinic Dr. Todd wrote: "By American standards we were limited in what we could do, but the people's health was improved. We may even have saved a life or two. I wish you could have been with us. While the rain was falling heavily outside and we were using the front of the church building to treat patients, a large crowd was gathered in the back of the church singing church songs in a very hearty spirit."

Before coming to Kigoma, Ches-

ter Todd was on the staff of the Baptist Hospital at Mbeya and operated a clinic in Kyela. Today that clinic is run by an African medical assistant. Church members help him. They admit the patients and keep the books as well as plan a morning devotional. A physician from Mbeya visits once a month.

**Hospitals in a Changing Role**  
The Baptist Hospital itself is understaffed. Its plan calls for five



Pineapples may prove to be a cash crop for the people of Tanzania. Agricultural missionary Doug Knapp and his staff have grown and harvested tons of the succulent fruit at the Baptist agricultural project in Tukuyu. Photo by Evelyn Knapp.

doctors, but it has never had that many. Career missionaries Wayne and Carroll Brown perform multiple duties. Wayne is the hospital administrator, pharmacist, and chaplain. Carroll is a physical therapist, one of two in all Tanzania. In July, 1977, they were joined by two new missionary couples, the Loos and Mitchells. Larry Loo is a physician; Harold Mitchell is a dentist. In August, veteran missionaries Dr. and Mrs. Eugene Moore returned from furlough.

The hospital opened in 1959,

designed to serve patients with tuberculosis. It now has five wards: two tuberculosis, two general, and one pediatric. In one year 2,000 inpatients and 38,000 outpatients are seen. All hear the gospel. In 1975, 615 were served, 120 in the hospital, the rest in a lawn campaign. There are three national chaplains, but Wayne Brown hopes to expand the chaplaincy program. Converts returning to their villages need help in finding or establishing a church. The hospital's role may change

as the government pays \$1.20, but his wage is only \$1.80—if he has a job.

Governments of developing nations wish to improve their people's health. The governments want free medical care for all. Until they can afford to provide it themselves, they will use church-related medical facilities as part of



It's off to one of the neighboring church stations on Sunday for Evelyn and Doug Knapp and son Edwin, 11. Below, an orchard provides the backdrop for Evelyn's Sunday School class at Makwale.

their national health programs. They are especially interested in big hospitals. In Tanzania, Mbeya Hospital is the only hospital not subsidized by the government.

Future directions are still uncertain. Mbeya Baptist might conceivably become a government institution. In which case, missionaries might be able to remain as staff members and find their witness better received by Tanzanians, many of whom resent the "big white boss." On the other hand, if Mbeya Baptist were to expand its health teaching and preventive medicine programs, missionaries might be able to reach more people. In one experiment, hospital nurses used posters and puppets in an inoculation program to teach health care to outpatients.

#### Making Good Health a Way of Life

Far from Mbeya, near Mount Kilimanjaro, Nurse Myrtice (Mrs. Carlos) Owens practices preventive medicine with the approval of the government's regional medical officer. She operates clinics in 5 areas 25 to 75 miles distant from Moshi, where there is a government hospital. She refers patients with tuberculosis, leprosy, pneumonia, bilharzia, and severe eye diseases. Sometimes a government ophthalmologist or dentist accompanies her on clinics.

To prepare for a clinic takes three days. Equipment is sterilized. Containers are filled. Pills are placed in envelopes—unused offering envelopes from US churches. Everything is organized, for at a clinic she will examine from 175 to 350 patients. Still, as many as 100 may go unseen. She goes early and stays late and takes one ten-minute break all day. She has helpers: two who go with her regularly have studied nursing.

Myrtice Owens cares for everyday needs: coughs, colds, injuries, simple infections, malaria, worms, and malnutrition. She protects children from cerebral malaria by giving those under five one tablet a month. She feeds the malnourished corn-soya bean powder,

skim milk, and vegetable oil, and sees their hair and skin return to normal, their legs are no longer swollen, their bellies flatten. She gives prenatal care. She also hands out soap, pieces she has collected from motels when on furlough.

She teaches cleanliness, nutrition, first aid, and child care. Children have worms, because they live on dirt floors. Babies have ear infections, because their mothers bathe them by cupping handfuls of dirty river water over their heads. Small cuts or sores turn into major infections because of filth. The nurse treats and covers the slightest injury, knowing that tender care demonstrates the love of Christ. Nurse Owens visits each area once a month and would go more often if she had more gasoline.

Other wives also have missions responsibility: Kay Eaton is the seminary bookkeeper. Eva Ennis teaches nutrition and sewing, but she is also sole schoolteacher of her twin daughters. She has to bake her own bread in an oven in which the power goes on and off. Wives with children at home are not always free to do a full-time ministry. Myrtice Owens's children are grown.

Her husband, Carlos, travels as a member of the executive committee of the Tanzanian Baptist Convention and as church development adviser in Moshi. The Owenses came to Moshi in October 1970 at the request of national Christians. Carlos helped them develop churches, preaching in villages where they had contacts. Myrtice took clinics to needy, remote villages, and Carlos accompanied her. He would preach, lead singing, and then help with the clinic. As preaching points became churches, his responsibilities grew. Now, unless a national pastor is present, Nurse Owens directs the worship that precedes each clinic.

One clinic is in Kiny, a Masai

settlement of about 100 mud-wall, grass-roof houses. The Masai wear much jewelry, with many rows of beads around their necks. The women wear three or four sets of earrings; their ears are pierced on the tops and sides. Men's earlobes are stretched to touch their shoulders. Their arms are covered with metal bands. Their fancy hairstyles are kept in place with cow manure, a great hair spray, reports Myrtice: "for it holds for months and is the scented variety." Women's heads are shaved. The Masai are aggressive and self-assertive. Although they appreciated the clinic, they were cold to Baptist witness. One day a beautiful 18-year-old girl, who had come to the clinic many times, professed Christ. Within two months her mother, father, brother, and two sisters were saved and baptized. They influenced others. A church was born and has now built a house of worship.

The Kifaru ("rhinoceros") Baptist Church hosts another clinic. In this village there are no Masai, but there are people from five other tribal groups. They are poor, mostly farmers, some of whom work on a nearby sisal plantation. The church members are proud to have the clinic as part of their ministry in this strongly Muslim area.

#### PLANNING THE MEETING

**AIM:** For group members: (1) to recognize that people have non-spiritual needs; (2) to appreciate missionaries who witness through social, agricultural, and health ministries; (3) to understand that missions must be flexible, adapting ministries to changing circumstances.

#### PLAN P

Before hand, make speaker assignments; and secure a display map, other materials, and East African pictures and curios. Bring paper and pencils.

**Speaker 1:** Briefly describe Tanzania, the country and its people, and present social and economic conditions. (Use an up-to-date encyclopedia.)

**Leader:** Brainstorm for needs of the Tanzanians. Write needs on chalkboard. Distribute paper and pencils. Divide members into two listening teams, asking each to list ways our missionaries meet needs as they listen to the speakers who will tell about our missionaries' work. Introduce (2) Blakely, (3) Eaton and Knapp, (4) Ennis and Todd, (5) Brown and Owens. Give teams five minutes for discussion, then compare the two lists with each other and with the needs. Ask: Are there needs our missionaries are not meeting? What can we do?

#### PLAN 2

Review the significant Christian heritage of East Africa by showing the filmstrip *David Livingstone—Missionary Explorer*.\*

Ask one person (who has been given plenty of notice) to report on Tanzania Present, using introductory material from ROYAL SERVICE and information about population and social and economic conditions from an up-to-date encyclopedia.

The study chairman should then introduce the second speaker by pointing out that just as David Livingstone saw that his Christian mission was to help improve the earthly life of his African brothers as well as his spiritual life, so today our Southern Baptist missionaries are combining improvement of the quality of life with the good news of the gospel.

The speaker could present the ROYAL SERVICE material, by pulling out of a straw basket objects that represent the various needs that Southern Baptists are meeting. For example: a typing book or account ledger (for the

\*Available for \$16.50 from Direction Films, Inc., P.O. Box 76175, Birmingham, AL 35223.

training center); a pair of pliers and some seed packages attached to a Bible (for the seminary program); a pineapple and an egg (for the demonstration farm); some pill bottles attached to a Bible (for the clinic and hospital ministries); and some miniature bars of soap (for Nurse Owens's clinic).

Conclude with *Because You Studied and Call to Prayer*.

#### PLAN 3

Every member should have a copy of ROYAL SERVICE. Allow ten minutes for members to read this article. Ask these questions, in order, encouraging discussion after each one: How do missionaries in Tanzania see their task? What do their experiences suggest about missions methods for evangelism? church planting and development? social, agricultural and health ministries? What other methods are used? What appear to be strong advantages, or disadvantages of methods discussed? If you were a missionary in Tanzania, what would have to be considered with regard to enlarging preventive medicine approaches? engaging in agricultural work? developing community training centers?

#### BECAUSE YOU STUDIED

Explain to other church members that our missionaries witness through ministering to non-spiritual needs and that these ministries must adapt to changing circumstances.

Encourage persons with training in agriculture or health care to volunteer for missions assignment. Look for needs in your community that you might witness through meeting these needs.

Write a missionary.

#### CALL TO PRAYER

Read 1 John 3:17-18. Let us, like our missionaries, love in deed.

#### ROUND TABLE GROUP

## Living and Growing in Christ

May Foster (Mrs. James W., Jr.)

*A Freedom Dream* by Cal Thomas (Word Books \$5.95)

Two men with opposite life styles discover friendship through an unusual situation.

One man knows the meaning and value of the Christian life, the other learns through progressive steps just what it means to trust.

Raymond Hayes, a black prisoner, was serving a life sentence when he met Cal Thomas—a white Christian television news reporter. Raymond had been convicted of rape at age seventeen and had lived ten years in a Texas prison, forgotten by society. Intermingled with his life under prison guards and guns were feelings of hate, suspicion, loneliness, and despair.

A model prisoner, Raymond earned two junior college degrees plus an industrial trade as a welder. Still, he had been denied parole twice and communicated his feeling of resignation even through his handshake. Raymond was soft-spoken, but willing to talk about his crime and conviction as well as his remote dream of freedom.

Author Cal Thomas describes himself not only as a television news reporter, but also as a follower of Jesus Christ, a minister he speaks to the reader:

"That's why I want you to read this book with one thought in mind: I am not a unique person who is able to reach someone for Christ inside prison walls simply because of my position as a television news reporter. I, like you, as

a Child of God, am a minister. My opportunities are neither greater nor less than yours."

The reader anxiously awaits Raymond's letters to Cal that indicate his progress toward faith and commitment. The reader also shares the excitement of Raymond's new freedom, both physical and spiritual, and becomes sensitive once again to the challenge of Matthew 25:31-40.

*A Freedom Dream* is a story of friendship based on mutual trust. It reveals the way God's love is given and received through real people in a relationship that says, "I care."

*What It Means to Be Born Again* by Johnnie C. Godwin (Broadman Press \$2.50)

Famous and influential people from various professions claim that they have been born again. Yet, many others ask today as Nicodemus long ago asked Jesus: "How can these things be?"

What is the second birth? What does it mean to be "born again"?

Johnnie Godwin describes the new birth in everyday language for those who seek a sincere answer. He writes from the perspective of his personal experiences; he urges the reader toward total commitment to Christ.

To the Christian who can state: "I know I've been born again," the book is an aid in reaffirming that faith. It can serve as a guideline in forming a personal testimony to be used in witnessing. It encourages the Christian to recall his or her own redemption experience and the progress toward maturity in Christ.

Reborn? How can you know? Johnnie Godwin writes:

"If ever there was a time when you truly committed your life to Christ and turned from your sin to his will, the Bible would say that you have become a Christian. If that's never happened, you need to be born again. Doubt about your experience is unnecessary."

sary."

"Ask, and ye shall receive, that your joy may be full" (John 16:24.)

#### PLANNING THE MEETING

Secure note paper and pencils. Ask each member to read both books. Lead in a group discussion of *A Freedom Dream* using the following questions:

What were the two kinds of freedom Raymond Hayes needed? How did God use Cal Thomas in bringing these freedoms to Raymond?

How was God's love given and received?

Why did Cal Thomas write this book? (Preface, pp. 13-14) Who is a minister?

List on paper the names of persons with whom you have an opportunity to share God's love.

What is the difference between witnessing and direct evangelism?

If every Christian has a personal testimony, why are some unprepared to share it?

How is the book *What It Means to Be Born Again* an aid to the Christian who wants to share Christ?

How does author Johnnie Godwin describe the five key concepts of being born again?

What changes take place after conversion?

How can a person know if she's been saved? (share the Scripture)

Tell the story of Johnnie Godwin's friend Charles, a man born once but not twice.

After his conversion, what does the book note that Charles did?

How important is a Christian's personal testimony?

Read Acts 26: 1-20. Explain Paul's testimony in three steps:

1. Paul's life before the new birth. (v. 9-11)
2. Paul's conversion experience. (v. 13-18)
3. Paul's life after the new birth. (v. 19-20)

State that God has done something wonderful in the life of

every Christian. Therefore, every Christian has a testimony to share.

Lead your members to write their testimony, using Paul's witness to King Agrippa as a guide:

1. What was your life like before you became a Christian?
2. How did you realize you needed to be saved?
3. Describe your commitment to Christ.
4. How does Jesus help today in your daily life?

Forming a written testimony will help some of your members to erase doubts as to their salvation; others will find it easier to participate in direct evangelism; still others may discover their need to be born again.



**We're staying awake nights so you won't have to.**

Ask your members to pray silently as they dedicate their testimony to be used as God gives opportunity.

#### CALL TO PRAYER

Recall the testimony of Paul in Acts 26, and his enthusiasm to preach the gospel. Each missionary today serves in a strategic place and witnesses to people nearby who need to be free from sin. Read the names and pray for those having birthdays today.

#### BOOK FORECAST

##### OCTOBER

*Punching Holes in the Darkness* by Ida Nelle Holloway (Broadman, \$2.25)\*

*The Wind Is Howling* by Ayako Miura (InterVarsity Press, \$3.95)\*\*

*Shinkari Pass* by Ayako Miura (Revel, \$5.95)\*\*

##### NOVEMBER

*Emergency* by Virginia Greer (Christian Herald, \$5.95)\*

*Special Skills #3: Helping Persons Who Grieve* (Woman's Missionary Union, \$1.50)\*\*

*God's City in the Jungle* by Sanna Barlow Rossi (Tyndale House, \$2.95)\*\*

##### DECEMBER

*Baker James Cauthen: A Man for All Nations* by Jesse C. Fletcher (Broadman, \$5.95)\*

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

\*\*Available through Baptist Book Store. See WMU order form, page 26.

It's not easy to figure out all the magazine renewal notices you get in the mail. Or to tell a renewal notice from an ad for a magazine.

We've been working on renewal notices for WMU magazines, to make them as simple as possible. So your next renewal notice will look different.

Here are a few painless pointers for easy renewal.

- You can now have your subscription charged to your VISA or Master Charge account. There's a place on the renewal notice to enter your account number.
- You can subscribe for two years at once, if you really don't like to get renewal notices (and if you want to guarantee another year at the present low price). Cost for two years of ROYAL SERVICE is \$8.00; for one year, \$4.00.
- You will get only one renewal notice. (How's that for saving you money?) Don't put off tending to it, regardless of what you think if you figure out the expiration date. We stayed up very late the night we decided that it's time for you to renew in order not to miss an issue of ROYAL SERVICE.
- You can indicate a change or correction of address at the time you renew. It costs money and time if your address is wrong or if the post office has to tell us you have moved.
- You must send back your renewal notice (with label attached) if you are renewing an individual subscription.
- If someone at your church does all of the renewing, you must give your renewal notice to that person. (If your church is on the Customized Church Services plan—with all renewals coming at the same time—that person sends in a new list of names and addresses and does not return the renewal notices.)
- When you renew your ROYAL SERVICE subscription, you have the chance to subscribe to another WMU magazine (for yourself or as a gift).

Now won't you sleep better for knowing that we have solved all your renewal problems?

#### Bible Study Group

## The Goal of Christian Growth

Velma Darbo Brown

With this Bible study we come to the end of our studies in spiritual growth. And yet, the end is also the beginning! For the goal of Christian growth is what God intended for human beings from the beginning of creation.

In the first Bible study, we said that the chief aim of a Christian is "to glorify God and enjoy him forever." Glory means the outer manifestation of an inner quality or nature. An artist's painting is his glory. It shows the genius hidden within him. A woman's deeds of kindness are her glory. They show the spirit of love in her heart. So God's "glory" is seen through his children. Those who are made in his image should show his likenesses in their lives.

Unfortunately, this does not happen automatically in the lives of human beings. The very characteristic that makes us most like God—free will—is used to rebel against God. So it is necessary for God to redeem his own creation—to bring us back into relationship with him. He did this through the life and death of Jesus Christ.

As we follow Jesus Christ in faith, we become related to him so that he "might be the firstborn among many brethren" (Rom. 8:29 RSV). I see the aim of our growth as threefold: (1) to become increasingly Christlike in this life; (2) to attain a resurrected body

like Christ's; (3) to participate in the redemption of the whole created order. Our Scripture passages relate to this threefold aim. There are many Bible verses that deal with these matters. You might like to spend some time searching the New Testament to find references to the glory of the children of God. The passages for study, however, are some of the most detailed expositions.

**T**he Goal of Christlikeness (Eph. 3:21; 4:13-16; 5:29-30; Col. 1:18)

The passage from Ephesians 4 is the main one for study. However, the other three verses shed light on the main one.

It is important to recognize that the goal of mature manhood (Eph. 4:13) belongs to the church, not to any individual Christian. Notice that all the pronouns referring to Christians in this passage are plural (*we*). Also, *the whole body* (v. 16) always means the church. Read Colossians 1:18.

What is the purpose of the church? It is the same as that of Christ: to bring glory to God (Eph. 3:21).

If Christ is the head, and the church is the body, there is one organism. It is this total organism that is to bring glory to God. But just as the head receives more attention and honor than the body, so Christ has the more honor. On the other hand, the head needs a body through which to function. And in this world, Christ needs the church through which to bring honor to his Father.

A similar thought is found in Ephesians 5:29-30. Paul had been comparing the church to the wife in a marital relationship. He said explicitly that Christ loves "the church, because we are members of his body." This is the *one flesh* concept in the spiritual sense. Christ loves the church because it is his own body manifesting his

likeness in this world.

How is his glory shown through the church? What is the church's aim in showing Christ to the world? This is the theme of Ephesians 4:13-16.

Paul called for "the unity of the faith and of the knowledge of the Son of God" (v. 13 RSV). The word *unity* here does not refer to any organizational or organic union in the church. Rather, it refers back to verses 4-7: the beliefs that bind us to Christ and therefore to one another. The more our knowledge of Christ is increased, the closer we come to him and to one another. This oneness is essential if we are to show the glory of God. No body whose members bicker among themselves is able to function to its maximum.

Paul then stated the ideal: that "we all attain . . . to mature manhood, to the measure of the stature of the fullness of Christ" (RSV). This verse says a mouthful!

It means that the whole church—all the Christians of the world considered collectively—shall mirror forth the glory of God as if Jesus Christ himself were here to do that.

What a tremendous ideal! Certainly no one person, no one group, could do such a thing adequately. Within ourselves, within our own small church groups, we can see too many of our faults and failures. It takes all Christians, witnessing, serving, loving, suffering, to exemplify the life of Jesus in the world. And still it is an ideal not yet attained. Paul set it up as a standard toward which to reach.

In the next three verses Paul gave some ideas as to how such maturity of life could be attained. He began with the negative, in verse 14. This verse is filled with word pictures and vivid similes. A paraphrase will make it clearer, perhaps. Dr. W. O. Carver, in his book on Ephesians, *The Glory of God in the Christian Calling*, interpreted the verse this way. In



order to get a clear understanding, read this straight through, not pausing at the parentheses:

In order that we may be no longer babes, (no longer) carried about on tossing waves and blown hither and yon by every wind of doctrine (that may come along, teaching no more stable and reliable than you may see) in the dice throw of the (mere gambling) men, or, (as subject to what event may show up) in the sleight of hand (performance) that promotes the cunning of deceit (on the part of exploiters.)

The parentheses were inserted to show where Dr. Carver interpreted the meaning of words, rather than simply translating them. But the message is clear: Instability, gullibility, and trickery are all traits of immature personality.

Paul then turned to the positive side with verses 15-16. He pointed out the importance of "speaking the truth in love." Dr. Carver said that Paul put this point in because all are members of the same body. How tragic it would be for members of the same body to put on masks of piety, flattery, or pretense toward one another. So, Dr. Carver said, it is important to put aside falsehood and accept the principle of oneness in the body.

Having established this principle, the members of the body then may "grow up in every way into him who is the head, into Christ" (RSV). This statement does not mean that all members become the head. They grow up in the way that the head desires.

Verse 16 is a delightful reflection of medical knowledge in Paul's day. The main point is that the healthy body is in tune with its head and with itself. As members determine to follow their head, they grow in his leadership and in harmony with one another. And the energy that empowers such growth is love—agape love.

44

Will this ideal be fulfilled in this world? Probably not. For even the entire church to mirror perfectly the character of Christ seems well-nigh impossible. But the clearest picture of our Lord will be seen in his church. And this picture is only a foretaste of what is to come.

**The Goal of the Resurrected Body** (1 John 3:2; Phil. 3:21; 1 Cor. 15:40-45)

The second goal of Christian growth is to have a resurrected body like that of Christ. You may ask how these two things relate. Will not the resurrection body be something given us by God at the end of time? What will our spiritual growth have to do with that?

Recall our study of 1 John 3:1-3 under "Self-worth and Integrity." (See November 1977 ROYAL SERVICE.) Verse 2 promises that when we shall see him, we shall be like him. That is the promise of the resurrection body. But the next verse says that those with such a hope continue to purify themselves. They grow more and more to be like the one whose likeness they hope to bear.

In a way that we do not comprehend, our spiritual growth is related to the body we shall have in the resurrection. God will certainly make up our deficiencies of character when he bestows upon us our new bodies. But he expects us to work toward the persons we shall be throughout eternity. Eternal life begins with our profession of faith. What we do with our lives now has eternal significance. The more we grow toward Christlikeness, the more we are preparing ourselves for the lives we shall be living when we shall "see him face to face."

Remember that when Jesus appeared to his disciples, he was not a stranger to them. They did not always recognize him immediately. But when he "revealed" himself to them, he was the familiar Master they had known before his death.

Paul explained some of the mystery about the resurrection body in 1 Corinthians 15:40-45. But our best understanding really

comes from knowing that we shall (1) still be who we are and (2) have a body fitted for a new life, just as Jesus has.

With these ideas in mind, look at 1 Corinthians 15:40-45. Paul in this passage was pointing out all the various forms of life with which he and his readers were familiar.

Glory in these verses again means "the manifestation of the inner nature." So each form of life has the body that expresses its functions and nature in the created order.

Then Paul compared the physical body with the spiritual body. As the physical body is fitted to live in this kind of world, the spiritual body will be fitted to live in the eternal world.

Paul made several comparisons to show the difference between the body of earth and the body of eternity. What is sown (buried after death) is perishable. Our bodies are not constructed to last forever. Throughout our lives there is a movement toward death.

What is sown is also in dishonor. The fact is that mankind was not intended to live in a state of corruption and sinfulness. God said of his creation, including humanity, that it was "very good." Certainly humankind has not turned out that way! Rather than living in glory, showing forth the image of the Creator, human beings have been far less than God intended. So humanity has lived in dishonor.

But God's children will be raised in glory! Finally they will manifest the image of God as they were created to do.

Also, the sowing is in weakness in spite of humanity's superior brainpower, his body is essentially a weak one. Scientists are constantly fighting the threats of disease and death. It takes so little to kill a human being! But the spiritual body will be characterized by "power." The children of God will move at will throughout the universe. They will have in their bodies the power that Jesus demonstrated when he rose from the dead and when he ascended

into heaven.

Thus, our redeemed bodies will be "a new kind of self that is perfectly adapted to life under the leadership of the Holy Spirit."

**The Goal: Redeemed Creation** (Rom. 8:18-21)

This goal completes the whole cycle of redemption. A redeemed personality demands a spiritual body through which to function. And a spiritual body requires a redeemed environment in which to live. Furthermore, God never intended his creation, which he pronounced very good, to be totally lost. God does not create for futility!

Not much is said on this topic in the Bible. These verses from Romans 8 are perhaps one of the most elaborate statements about the redeemed creation.

Verse 18 links the redemption of the created order with the glory of the children of God. Verses 19-21 speak from the viewpoint of creation, which longs "for the revealing of the sons of God" (RSV). At the end of time all creation shall be redeemed from its bondage to decay. This bondage is the never-ending cycle of birth and death, growth and decline, meeting and destroying that is integral to nature as we now know it. But this will not always be so. God's plans for his creation are good, as they always have been. Everything will come in its season. Now is the time for the cycle of life and death. In the eternal future will come the time for the redeemed creation to blossom—and never fade away.

As a result of this study,

## PLANNING THE MEETING

### PREPARE TO STUDY

This month, use the current missions curriculum, "Caring Love is Contagious," p. 36, as a companion piece for study. Have some member of your group read the article beforehand and be prepared to comment on how the church in Tanzania is moving toward the goals of Christian maturity which are discussed in the Bible material.

### STUDY AIM

As a result of this study,

women may rejoice in the prospects of their future and resolve to engage in definite areas of spiritual growth.

### PLAN 1

As members arrive, give each one pencil and paper. Ask her to answer two questions already written on the chalkboard or on poster paper:

1. What do you believe is the goal of Christian growth?
2. What is your idea of heaven?

Begin the session by giving some of the introduction to this Bible study. State the threefold goal of Christian growth. Then ask members to share their own goals. Discuss how these are like or different from the goals in the Bible study.

Suggest that members divide themselves into three groups to study the three goals. Each person may choose the goal that interests her most. Be sure that each group has at least one copy of ROYAL SERVICE. Ask members to study the material related to their goal. They should compare their own statements with the biblical truths.

After about ten minutes of study, call the groups together. Ask each group to report in turn.

Call for the special report on the Christian church in Tanzania. (See "Prepare to Study.")

Challenge members to find new areas of spiritual growth into which they will move during the coming year. Remind them that these may be individual or corporate goals. If they choose a corporate goal, they will be pledging to do their part to attain it.

Ask members to volunteer areas. Write these on the chalkboard or the poster paper. Below are listed some areas which should be included. Wait to see whether they are given by members; if not, suggest them yourself:

- Grow in the stewardship of giving—each person giving at least a tenth.

- Increase the percentage the church gives through the Cooperative Program. Find out what percentage your church is currently giving.

- Take an active part in service for Christ: in the educational programs of the church, in mission action, in a volunteer position as a Christian citizen or Christian neighbor. Volunteer Involvement in Missions, the Bold Mission Thrust project sponsored cooperatively by the four mission agencies of the SBC, can give you help. Write for an application to Volunteer Involvement in Missions, 1350 Spring Street, NW, Atlanta, GA 30309.

Many missions areas can use your skills, for a week or a lifetime.

- Determine to eliminate a bad habit by developing a good habit.
- Grow in Bible study, prayer, and witness.

After suggestions have been made, ask each member to write down one goal toward which she will strive during the coming year, and place it in her Bible. CALL TO PRAYER

Read Philippians 3:14-16. Then ask members to think of the missionaries on the prayer calendar who are following this ideal. Read the names. Lead in a prayer of intercession for them and of dedication for members who are looking for new spiritual growth.

### PLAN 2

After the opening suggested in Plan 1, briefly scan the Bible passages with the group. Invite the pastor or some Bible study leader to discuss these goals of Christian growth. Call for a special report on the church in Tanzania. (See "Prepare to Study" for explanation.) Lead a reaction period where members may ask the discussion leader questions about their ideas regarding the goals of spiritual growth. Conclude with the challenge explained in Plan 1.

### PLAN 3

Members may wish to do more detailed study of the three goals, especially the resurrection body. Use a concordance and Bible encyclopedia to locate passages. Allow members to do small-group study on these passages and report back. Ask for the member report on the church in Tanzania. (See "Prepare to Study.") Begin and conclude as in Plan 1.

MISSION ACTION GROUP

# SUCCESS: Yellow Paint Splashed on a Splintered Wall

Stuart Calvert



Becki's body sagged under the weight of her low self-esteem. Her eyes lacked expression. She never smiled.

On my first visit to Becki's house, I was shocked by the bareness of her bedroom. The walls were rough, splintered, unpainted boards. The window was a hole hacked out with a dull saw. Her closet was a narrow opening between the walls. No door separated her room from the hallway. I thought about my daughter, her friends and their bright, cheery rooms that become their private havens. Some teenagers live in technicolor worlds. Others live in black and white.

Months passed. Communication between Becki and me overcame many barriers, and a friendship blossomed. During one of our conversations, Becki requested, "Mrs. Calvert, I want you to come see my room."

I had never intended to see that room again; but since I could not think of a valid excuse, I went. I'm glad I did!

The splintered walls were splashed with yellow paint and green gauzy material draped the window and the closet opening. Becki beamed! "How do you like my room?"

Truthfully, I replied, "You

made a good selection of colors. Your room is very attractive."

Becki saw color and curtains. I saw evidence of a slightly improved self-image.

This is success!

**Involved with Self**  
What is a successful ministry? An "everything bigger and better" definition of success saturates our society. *Unless we are watchful, the world's definition of success will creep into our churches.* We tend to measure the success of a church by the redecorated sanctuary, adequate educational space, a fully equipped Christian life center, comprehensive programs, and array of personnel.

If we erect bigger buildings or promote better programs to attract the Lord's attention or to boost egos, our ministry fails.

In Luke 10, the Lord warned about this type of success. When the seventy disciples returned from their witnessing tour, they were rejoicing in their success. Christ said, "Do not rejoice in this . . . but rejoice that your names are written in heaven" (v. 20 RSV).

On the other hand, if these outward signs indicate the increased involvement of people—reaching out, ministering, and witnessing—

our ministry succeeds.

*Unless we are watchful, the world's definition of success creeps into our personal lives.* If accumulation of bigger and better material possessions means that we are "keeping up with the Joneses," we have failed. On the other hand, when our priorities are in order, millions, the comfortably rich, the average income, and the financially poor families recognize the stewardship of God's blessings. This is success.

*Unless we are watchful, the world's definition of success creeps into our ministry.*

The world says that a successful ministry can be counted: numbers fed or clothed or witnessed to; increased professions of faith; instant change in a person's life direction. Of course, ministering is a preface to witnessing; and we would like for every ministering experience to have a storybook ending: "They lived happily ever after." But we will not know the ending to every helping situation. If we seek only tangible results, we will be disappointed.

Let's become accustomed to looking for success in small doses: a transient who takes a tract before a swift departure; a smile from a sullen youth; a D grade on the report card of a mentally slow, chronic absentee you have tutored; a swept sidewalk leading to a shack; an invitation to the symphony by a neighbor you have witnessed to; hearing the formerly illiterate man read his first sentence from the Bible; a handshake or sparsely spoken thank-yous.

To me, success is yellow paint splashed on a splintered wall.

**Involved with the Group**  
To the group leader: Create coziness for this last meeting of the year.

**A DEVOTION.** Consider the individual members of your group. Then develop a devotion from one of the following outlines that

will meet the needs of your

1. The word success is not mentioned in the Bible, but the Scriptures describe something better than the world seeks. Read Romans 5 and underscore every mention of the words much more. Verse 17 gives the key to success: "Much more will those who receive the abundance of grace and of the free gift of righteousness in life through the one man Jesus Christ" (RSV).

Many passages teach that Christ will reign in the life to come (1 Th. 2:12, Rev. 20:4,6). But this verse explains that we can be in control of the present situation. Whatever tragedies, frustrations, or joys the "much more" person has the ability to reign over the situation. In 2 Corinthians 4:8-11, Paul describes the ability to reign in difficult circumstances. All through Jesus' life the Lord was in control: in the midst of a storm, facing evil spirits, cleansing the temple. In Gethsemane legions of angels were ready to help, but he did not need them.

United with the Lord, we reign in this life. The secret for success is "that the life also of Jesus might be made manifest in our mortal flesh" (2 Cor. 4:11).

Who will reign in this life? Romans 5 does not refer to race, sex, social status, but simply they which "receive abundance of grace and the gift of righteousness."

In ministering and witnessing, we say to another person, "Though I am different from you, we were born involved with one another, so that I can introduce you to two gifts from God: abundance of grace and the gift of righteousness."

A summary. Ask a member to share the following qualities which summarize all the ideas we have learned about a helpful person:

1. Respect for others. Respect means to value the person above

all else. For example, a helper can suggest possible solutions to a crisis, but he respects the helpee's right to choose which solution, or no solution. To respect another person means that we treat him as a human being who is capable of handling his problem. We will never try to manage him or make him dependent on the helper.

Unless we respect self, we will not respect others. Ask the women to reconsider the past year of being involved with self. Ask volunteers to share ways that they have come to know themselves better; ways in which their self-images have improved.

2. Courage. A desire to protect self sometimes keeps us from reaching out. It takes courage to walk beside someone in a crisis. It takes courage to ripple a smooth relationship by becoming involved. It takes courage to be the brunt of anger or rejection.

Ask the women to review the past year's ideas about techniques and methods of ministering. Ask them to share the suggestions that benefited them.

3. Humility. The ability to refrain from controlling others; knowing that one person cannot know all about another or what is best for him. It is not insisting on my own way or being the only person who helps; not being proud but trying to serve wherever needed. It is not being offended when advice is rejected.

In other words, humility allows one to meet a need, without trying to impress the other person with one's wisdom, kindness, or ability to help.

Ask the members to share some of the highlights of the year's ministering experiences. (Be sure not to divulge confidences).

**A PRAYER.** Pray that the missionaries on the prayer calendar will understand that tangible results are not always the mark of a successful ministry. And that they will grow in the qualities of re-

spect for others, humility, and courage.

Leader: *A year ago this circle of friends committed ourselves, our group, and our community to the Lord.*

Ask each member to thank the Lord for a specific blessing that has come to her personally or as a member of the group or in a particular ministry.

Leader: *Lord, we realize that we are just beginning to tap the resources you provide for us and that you place within us. We are just beginning to say, "Though I am different from you, we are born involved with one another."*

## A Bibliography

Here are some books that have guided my preparation for the mission action curriculum.

*How to Be a People Helper*, Gary Collins (Vision House Publishers \$2.95)\*\*

*How to Win in a Crisis*, Creath Davis (Zondervan \$6.95)\*\*

*How to Win Over Depression*, Tim LaHaye (Zondervan \$1.95)\*\*

*Getting to Know You: A Guide to Communicating*, Marjorie Umphrey (Harvest House \$2.95)\*\*

*The Art of Understanding Yourself*, Cecil Osborne (Zondervan \$1.95)\*\*

*Why Am I Afraid to Tell You Who I Am*, John Powell (Argus Communications \$2.25)\*\*

*Caring, Feeling, Touching*, Sidney Simon (Argus Communications \$1.95)\*\*

*If You Really Know Me Would You Still Like Me?* Eugene Kennedy (Argus Communications \$2.25)\*\*

*Love Yourself*, Walter Trobisch (InterVarsity Press \$1.50)\*\*

*The Adventure of Living*, Paul Tourner (Harper and Row \$1.95)\*\*

*The Meaning of Persons*, Paul Tourner (Harper and Row \$1.75)\*\*

*Where to Go for Help*, Wayne Oates and Kirk Neely (Westminster Press \$3.25)\*\*

\*\*Available through Baptist Book Stores.

## YOU ARE MY WITNESSES

(Sixth in a series of six features on training in direct evangelism)

### "Have a seat."

That's what Baptists tell their potential new members who come forward at invitation time and speak with the pastor. Then they are invited to "please sit here on the front row."

Sometimes they are still sitting there, spiritually speaking, several weeks or months later. Much depends on the church and their follow-through program.

Certainly no training in direct evangelism—not any witnessing encounter—should stop when a new Christian is born into the kingdom. Follow-through is not only a nice conclusion—it is a vital one.

### GETTING READY

Today you will use the material on pages 3 and 4 of the brochure, "You Will Be Witnesses for Me." Be sure that copies are available for everyone.

A simple choral reading will be used to conclude today's session. It can be done either by three persons who prepare in advance; or by the whole group. In either case, you will need to prepare copies. This reading is based on Acts 1:8.

**Voice 1:** But when the Holy Spirit comes upon you,

**All:** You will be filled with power.

**Voice 3:** And you will be witnesses for me

**Voice 1:** In Jerusalem,

**Voice 2:** In all of Judea . . .

**Voice 3:** and Samaria,

**All:** And to the ends of the earth.

**Voice 2:** Now that the Holy Spirit has come upon me,

**All:** I am filled with power,

**Voice 1:** And I will be a witness for you . . .

**Voice 2:** In \_\_\_\_\_ (fill in the name of your town)

**Voice 3:** In all of \_\_\_\_\_ (your state)

**Voice 1:** and \_\_\_\_\_ (a neighboring state or country)

**All:** And to the ends of the earth.

On a table and/or bulletin board display some of the visual aids used in the past five studies. (Books on witnessing, road maps, facts, mimeo-

graphed materials—these items will call to mind portions of the study, and help to tie it all together.)

Invite your pastor to be with you, especially if he was not able to come during the first session. Ask him to lead the question and answer period, and then to speak briefly on "Witnessing in Our Community."

You will probably want to give your class members witnessing assignments at the close of the session, and, working with your church staff, you may want to tie this in with a program already in operation.

### GO!

Begin the session by saying, It is good to see each of you today, and . . .

Stop in the middle of your sentence. Certainly this will get attention!

After a pause, continue. Whenever we stop before something is finished, confusion results. It is important to follow through with a person after he or she has made a profession of faith.

Briefly review what has been covered by referring to the objects around the room, and then focus on following through. Distribute pamphlets, "You Will Be Witnesses for Me," and refer to pages 3 and 4: How to Nurture a New Christian.

After going through the points, ask members to tell about experiences they have had in which one of the principles was (or was not) applied. Ask them to tell what results they saw.

At the close of the discussion, ask your pastor to lead in a question and answer period, and then lead into "Witnessing in Our Community." Distribute names of persons to be visited, and work out plans for reporting. Discuss follow-through ideas below.

1. Perhaps members of this group would like to sponsor the showing of the film, *A Disturbing Silence*,<sup>1</sup> to the whole church at a convenient time. This is a 28-minute documentary film about six Southern Baptists and their lifestyle witnessing.

2. Begin planning now to offer another direct evangelism study within the year. *Baptist Women Year in the Church* plans include a concentrated two-hour study during September 1979. The content will be condensed from this six-session study and is provided in the Baptist Women Year in the Church Resource Kit.<sup>2</sup>

Close with the choral reading and prayer.

<sup>1</sup>See order form, page 26.

<sup>2</sup>Church groups wishing to show *A Disturbing Silence* should request the film by title from the Personal Evangelism Department, Home Mission Board, 1330 Spring Street, N.W., Atlanta, Georgia, 30309. There is a \$15.00 service charge per showing.

### Other Clergy

27 Wednesday 11:00-11:45  
 Shirley E. Adams (Mrs. E. McKinnis), church ext., N.Y.  
 Mr. Paul C. Bell, retired, S.C.  
 Susan Carr (Mrs. David R.), Spanish, Colo.  
 David Claybrook, evang. dev., Ill.  
 Gregory Gomez, Spanish, P.R.  
 Adelle Moreno, retired, Tex.  
 James K. Underwood, Spanish, N.Mex.

Mildred Dawson Cagle (Mrs. Mildred), secretary, Kenya  
 Mary Evelyn Hensley Diver (Mrs. John D.), social, Argentina  
 Gus Massey Hulson (Mrs. Barney R.), church/home, Argentina  
 Hugh T. McKinley, sem. adm., Rhodesia  
 William L. Morgan, gen. evang., South Brazil  
 Sam Horan Powell (Mrs. J. C.), retired, Nigeria  
 Elizabeth Belk Stamps (Mrs. D. F.), retired, Hawaii

28 Thursday 1 Peter 2:1-5  
 Willie A. Berry, center director, Va.  
 J. D. Holt, retired, Tex.  
 Julia Sanchez (Mrs. Agueda), Spanish, Fla.  
 Jack Roger Smith, rural/urban dir., Pa.  
 Mary Ellen James Warren (Mrs. David B.), Indian, Okla.  
 Pauline Watts Clark (Mrs. C. F., Jr.), nurse, Japan  
 Daniel R. Cobb, gen. evang., Thailand

Jo Anne Foreman, educ., Guadeloupe  
 Marion G. Fray, Jr., field rep., South Africa  
 Elizabeth Morris Lee (Mrs. Wyatt W.), nurse, Mexico  
 Wade H. Smith, rel. ed., North Brazil  
 Melvin A. Wells, retired, Zambia

29 Friday 2 Peter 1:15-21  
 Micaela Ybarra (Mrs. Domingo), Spanish, Tex.  
 Mary Ellen Klausmeyer Morgan (Mrs. David L.), rural/urban dir., Ariz.  
 Myra Sayer (Mrs. Avery L.), social ministry, N.Y.  
 George Wassily, Arabic, N.Y.  
 Arlie A. Watson, rural/urban dir., Md.  
 Jeanine Hart Boyd (Mrs. Glenn T.), church/home, Kenya  
 David G. Bradford, maintenance, Korea  
 Jean Farrell Byrd (Mrs. Harry E.), church/home, Guatemala  
 Joyce Merritt Davis (Mrs. W. Ralph), church/home, Ghana  
 Jean Dickman, doctor, Gaza  
 Robert A. Hampton, gen. evang., North Brazil  
 Mary Ellen Kemp Hill (Mrs. Reginald A.), church/home, Trinidad  
 Michael Reeder, recreation, Colombia  
 Jo Ann Ferguson Sturgeon (Mrs. H. Eldon), church/home, Mexico

30 Saturday Prov. 6:20-23  
 Richard K. Brackett, US-2, church ext. Ariz.  
 Alejandro Leal, Spanish, Tex.  
 Betty Jean Mathews Maxwell (Mrs. Larry L.), church ext., Idaho  
 Herman Ray, retired, Hawaii  
 Gloria Chavez Rivera (Mrs. Daniell), Spanish, Tex.  
 Michael Summers, rural/urban dir., N. Mex.  
 James Luther Walker, metro dir., Mich.  
 Billy Wells, social ministry, Wash.  
 Alice Whitetree (Mrs. Gregory), social ministry dir., Iowa  
 Emmett A. Barnes, educ./gen. evang., Lebanon  
 Jerry D. Burney, publication, Ghana  
 Elizabeth Rohr Burns (Mrs. Horace), church/home, Rhodesia  
 Glen G. Byrd, journeyman/student, Kenya  
 Dorothy Lawton Clark (Mrs. Gene A.), church/home, Japan  
 Eleanor White Davis (Mrs. Leslie W.), church/home, Bahamas  
 Arthur R. Haylock, gen. evang., Dominican Republic  
 Louise Lewis Hill (Mrs. John B.), church/home, Nigeria  
 Lois Henson Langley (Mrs. Earl E.), church/home, Taiwan  
 Elliott Manfred, bus. adm., Chile  
 Evelyn Krane Moss (Mrs. Zebedeo V.), church/home, Africa  
 Sarah Bradshaw Short (Mrs. James M., Jr.), church/home, Mexico  
 Jane Westbrook (Mrs. C. W.), church/home, Japan

## SUBSCRIBER ASSISTANCE

\$4 for 12 months    \$8 for 24 months    \_\_\_\_\_ extra copies at 45¢ each

Add \$1.50 per year if outside the U.S.

If you receive your mail at a post office box or at an apartment number please include this information:

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

I enclose \_\_\_\_\_ Charge \_\_\_\_\_

VISA # \_\_\_\_\_ Exp. Date \_\_\_\_\_

Master Charge # \_\_\_\_\_ Exp. Date \_\_\_\_\_

+digit bank # \_\_\_\_\_ (If Master Charge)

(Number in lower left corner of card MUST be supplied)

Your Signature \_\_\_\_\_

ROYAL SERVICE, 600 North 20th St., Birmingham, AL 35203.  
 Please allow six to eight weeks for shipment of first issue on new subscription.

### CHANGE OF ADDRESS

Please state month address changes (6 weeks advanced notice required). Attach current label and write in new address in blank.

### DUPLICATE COPIES

Should you receive duplicate copies of ROYAL SERVICE? PLEASE SEND BOTH LABELS. Subscriptions will be combined.

### RENEW MY SUBSCRIPTION

Attach current label and list any corrections in blank.

### NEW SUBSCRIPTION

Enclose payment. Add sales tax if you live in Alabama.

### EXTRA COPIES (MONTH)

Extra copies are 45¢ each, not available after the month on the cover. Enclose payment.

Please attach your current mailing label and mail to ROYAL SERVICE, Subscription Fulfillment, 600 North 20th St., Birmingham, AL 35203.



# VOLUNTEERS NEEDED

"Some of them can't sing or preach and some even have trouble sharing their testimony, but they all learned that even if they can't do anything else, they can sure paint a floor for the Lord. And that's a lesson we all need to learn."

John Moore, BSU director commenting on mission service by 56 Louisiana College students, during their spring break.

**Tempe, Arizona** Visitation and survey  
**Phoenix, Arizona** Church weekday  
**Mesa, Arizona** Trailer park ministry •  
**Des Moines, Iowa** Home Bible study; tutoring children  
**Ottawa, Kansas** Visitation; leadership training (suitable for a group)  
**Plentywood, Montana** (suitable for a group) Visitation, Home Bible study  
**Squaretop, Oklahoma** (suitable for a group) Construction  
**Elgin, Oregon** Vacation Bible School; visitation, church weekday  
**Watertown, South Dakota** Vacation Bible School; visitation; leadership training in youth and children's ministries  
**Everett, Washington** Leadership training in areas of youth work and Sunday School administration  
**Miami, Florida** Work with interfaith witness director  
**Miami, Florida** (November, December) Dentist to work with mobile clinic in ministry to migrants (one to two weeks)  
**Atlanta, Georgia** Baptist Center work  
**Lombard, Illinois** Visitation, Home Bible study, leader training (suitable for group)

**Richmond, Illinois** Train volunteer choir director  
**Arlington Heights, Illinois** Visitation; do evangelism training  
**Louisville, Kentucky** Baptist Center; handcrafts  
**Mt. Airy, Maryland** Train volunteer song leader and choir  
**Port Huron, Michigan** Vacation Bible School, visitation; "action" survey (suitable for group)  
**Elkton, Michigan** Construction-repairs needed, painting, furnace and duct work; visitation (suitable for group)  
**Marquette, Michigan** Help establish a deaf ministry  
**Bay City, Michigan** Visitation; "action" survey  
**Brighton, Michigan** Visitation; Home Bible study  
**Bradford, Rhode Island** Construction on church building (suitable for group)  
**Tolland, Connecticut** Youth leader; Baptist Student Union work  
**Rochester, New York** Church weekday; Vacation Bible School, street ministry  
**Warren, Pennsylvania** Develop deaf ministry  
**Nashua, New Hampshire** (four to six weeks) Apartment ministry; Christian social ministries; Bible study; leadership training; senior citizens; construction-remodeling, electrical, plumbing (suitable for group)  
**Springfield, Illinois** Need qualified person to write and assemble a history of the organization

For information on how to meet these and other needs please contact: Christian Service Corps, Special Mission Ministries, Home Mission Board, 1350 Spring St., N.W., Atlanta, GA 30309



**What can  
you buy  
today for  
\$4.00?**

	Yes	No	Hardly Ever
A shampoo and set			✓
A steak dinner			✓
A subscription to <i>Southern Living</i>		✓	
A ticket to the concert		✓	
A pair of gloves		✓	
A subscription to ROYAL SERVICE	✓		

It's a real KNOWBODY BARGAIN: 12 full issues a year of current missions news and in-depth study—all with a woman's touch. Plus the missionary Calendar of Prayer for daily devotions and features to nudge your missions involvement. So skip your steak dinner, and order ROYAL SERVICE today! (At today's low subscription price you can actually sign up for two years for the price of most steak dinners.)