

ROYAL SERVICE

DECEMBER 1970



THE
ARTIST

JOHN
SMITH

Royal Service

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The Kingdom of God is like a man who scatters seed in his field. He sleeps at night, is up and about during the day, and all the while the seeds are sprouting and growing. Yet he does not know how it happens. The soil itself makes the plant grow and bear fruit: first the tender stalk appears, then the head, and finally the head full of grain (Mark 4:26-28 TEV, Used by permission, American Bible Society).

The miracle that occurs when a seed sprouts and grows is duplicated day by day on foreign missions fields. The missionary goes about his assigned task. He communicates his message to one man and moves on to another. The man thinks about the message he has heard. One experience is added to another, and the message develops personal meaning. Personal meaning enlarges to the central reality of his life and he responds in commitment. The missionary initiated the idea, but the miracle came when the idea took shape and became a personal reality.

How many times will this miracle occur during 1971? The answer is dependent to some extent upon Southern Baptists. Louis Cobbs, Secretary, Department of Missionary Personnel, (p. 11) and Franklin Fowler, Medical Consultant, (p. 18) invite Southern Baptists to give their lives to the possibility of the miracle of the kingdom of God. Missionaries from Nigeria, Austria, Israel, Ghana, Paraguay, Guyana, and Uruguay (pages 4-17) invite Southern Baptists to give from the abundance of their financial security to the establishment of this kingdom.

The Week of Prayer for Foreign Missions invites Southern Baptists to participate in the miracle of prayer as the kingdom of God becomes reality.

Cover Story: When missionary Douglas Knapp (right) has finished preparing his seed bed, the miracle of growth begins to happen. When the pastor of the First Baptist Church, Adame, Ivory Coast, delivers a morning sermon, ideas begin to take shape in the lives of church members. When a young Zambian enrolls in a correspondence course, his life may change miraculously. When Southern Baptists joyfully go and boldly tell the message of Christ through the Lottie Moon Christmas Offering, yet another miracle takes place.

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More than 500 additional missionaries are urgently needed to fill requests in 71 countries.

SOUTHERN BAPTISTS MUST

LISTEN

THE CHALLENGE

Louis R. Cobbs

THE challenge to Christian missions perhaps has never been greater than it is in this decade. Look around at the world. It is a big place, and it has big problems—hunger and war and illiteracy and disease and a hundred other things. It is a world full of people who are being pulled apart by unrest and yearnings and disillusionments and despair. But it is still God's world!

God continues to work in the midst of crisis and change. God's mission in the world is a mission of reconciliation (2 Cor. 5:14-19). Man's basic problem is the problem of estrangement from God. Man's basic need is to be reconciled to God. This is the essence of the gospel as stated by Paul in 2 Corinthians 5:19.

What is God doing through the tension and conflict of this day to fulfill his mission? How can Christians share in his mission in the world?

Demands of the missionary task overseas are being reevaluated and reinterpreted by missionaries and



Missionary Jerry Hobbs ministers to patients waiting for treatment at a mobile clinic, Nong Sang, Vietnam.

national Christian leaders. The more difficult the task, the more unsettled the country, the more troubled the people, so much the greater must be the resourcefulness of the missionaries.

The nature of missionary work overseas requires the appointment of candidates who are faithful Christians, healthily motivated for their

ministries, spiritually sensitive, and flexible in attitude. They must possess gifts and talents useful for service in God's kingdom. They must understand their dependence upon God and their involvement in his mission of reconciliation. They must be knowledgeable of God's calling in life and ministry, having also had this calling affirmed by fellow Christians.

thesis. They must be prepared for their work through disciplined study enhanced by a record of practical experience in a church ministry.

In the nineteenth century a missionary went from a rather stable Western environment to a pioneer assignment. Today the picture has changed. There are pioneers, but they no longer preach in a stable world. Political, social, and religious areas are in radical transition.

Opportunities for ministry are different. Fifteen years ago there were only seven or eight categories of missionary service. Today the opportunities are spread over more than forty job classifications.

The composition of churches overseas has changed with passing years. Many congregations have become self-governing and self-supporting. Where missionary pastors once served there now may be well-trained national workers in positions of leadership. In many places missionaries may work under the direction of national Christian leaders.

Changes have also occurred so that the composition of the ministering team has been altered from what it was a generation ago. Opportunities for cooperation and teamwork in overseas areas now make it possible for the roles of missionaries to be redefined.

If Southern Baptists are to move into the new decade with a sufficient program for the enlistment of missionary candidates for the task of world missions, several changes are imperative:

1. Levels of communication must be established that will enable people to become more knowledgeable of world conditions, personal needs, and realistic challenges for Christian ministries.

2. Ways must be discovered to translate personal concern and Christian compassion into tangible expressions of reconciling love.

3. Prayer must be discovered as a great energy. In the history of the church it seems that every significant advance has been born out of the



Missionary J. Donald Mason talks with students of the University of Zambia in Lusaka.

prayerful concern of the people of God. Prayer is no substitute for labor. Christians are commanded to reap as well as to pray, but the work of the kingdom cannot be done without prayer. Intercessory prayer is a channel which God has chosen for enlisting laborers.

4. Giving must realize a new importance as a means for missions. God intends for his provisions to be used to help meet the needs of others. Christians are to be channels of God's service, stewards of blessings which he bestows, trustees of the possessions he provides.

5. Most of all, Southern Baptists must recommit efforts as a denomination to an emphasis on a "servant" ministry in church vocations and foreign missions.

What constitutes a realistic request for overseas missionary personnel? How do missionaries determine personnel needs and job priorities?

A group of missionaries in Southeast Asia recently determined that personnel are needed in areas where the population is mobile or growing, where the economy is developing, where evangelical work is limited or nonexistent, and where the people are responsive. These criteria should not be applied to missions work in all countries. There must be good reasons for the particular goals that are adopted.

A missionary preacher is urgently needed in the Philippines for evangelistic work in the port city of Manila. This provincial capital, with a population of approximately 10,000, is located in the midst of a growing population center which is presently estimated at 250,000. In addition to a mission hospital, there are twenty-eight churches and mission points in an association which is served by only five pastors.

Baptist missionaries in Italy are preparing to initiate a ministry to students in the strategically located University for Foreigners in Perugia as soon as additional missionary personnel is available. Perugia, located in the heart of the Italian peninsula, has a population of more than 100,000. The famous University of Perugia is also located there. Its students major in law, medicine, philosophy, economics, and other disciplines. In 1921 the Italian University for Foreigners was established next door to the parent university. During these forty-nine years of its existence, the younger school has enrolled students of 116 different nationalities. It is the language school for Southern Baptist missionaries in Italy. At the present time, the student body is composed of students from seventy countries. Many of these are professional people who have come to Perugia to study the Italian language in connection with their work as teachers, government officials, and leaders in industry. At the university some of them get their first taste of Western life and religion. Some are broke and lonely. Others are empty and searching. All are potential followers of Christ.

Through the witness of a student worker who would interpret the power of the gospel to thousands like, many of these students could become disciples of Jesus Christ and bearers of the good news when they leave Perugia. The job for a permanent student worker is unfilled. Presently there is no missionary at the university. The last missionary completed his language study last summer and has moved. He locked the door of the mission located across the piazza from the university because there was no one to take over.

Guatemala is presently wide open to a radio and television ministry. There are over 500,000 radios and 40,000 television sets presently in use. The number grows each year. Because of the high illiteracy rate, a radio ministry can be very effective in Guatemala. An Indian in his adobe house may not be able to read or write, but generally he will have a transistor radio. The television industry is also growing rapidly. At the present time, three channels are functioning with relay stations planned for the near future. The relay stations will allow the channels to reach the entire country.

The Guatemalan Baptist Convention has radio programs in several cities. These include about twenty-one fifteen-minute programs and nine thirty-minute programs aired weekly. Many of these programs are produced locally and lack professional quality. Much help is needed in the area of radio and television. A person with

special preparation in these areas could render a valuable service for the advancement of Christian work in Guatemala.

Togo is a relatively new mission field for Southern Baptists. French is the official language for the country. French work among Baptists is also rather new. At the present time there is no suitable Christian literature in French available for use in the newly-established Baptist churches and chapels. This lack of printed material is keenly felt in the development of pastors and churches. Baptist missions in Togo presently consist of nine young African preachers, three missionary couples, and a national population of approximately 1,772,000.

North Brazil is said to be the fastest growing population center in the world. The physical and spiritual needs of the people are enormous. A director for the state department of evangelism for the Paraíba Baptist State Board is one of the unfilled requests for missionary personnel. A person in this position has the responsibility of leading evangelistic campaigns and evangelism conferences and opening new work. There are seven cities in this state with populations between 10,000 and 30,000 which have no Baptist churches or chapels. In addition, there are 41 cities with populations of between 5,000 and 10,000 people without any Baptist witness. Paraíba has a total population of approximately 2,187,000. The door for Christian

work stands wide open.

Preachers are urgently needed for general evangelistic work in Taiwan. Only 3 percent of the Taiwanese people are Christian. In the central region of Taiwan there is an area of several hundred thousand Hakka-speaking Chinese. They are the least evangelized of any people on Taiwan. The work is difficult. At the present time no foreign mission personnel representing Southern Baptists are engaged in work among these people.

More than five hundred requests for missionary personnel for seventy-one countries are listed with the Foreign Mission Board. The most numerous requests are for preachers to serve in general evangelism and church development. Other requests are for physicians and nurses, student workers, publications workers, and specialists in Christian social ministries.

Candidates for missionary appointment must be US citizens between the ages of twenty-four and thirty-four (with occasional special appointment to age thirty-nine). When couples are appointed, both husband and wife must qualify, and their children must be under thirteen years of age. Candidates and their children must have good physical and emotional health.

A Bachelor's degree from an accredited college or university plus appropriate professional training in a specific field are required. Wives are encouraged to have a college degree, but must have sixty hours of college and/or seminary work to qualify. Candidates should gain two years of continuous experience in the type of work for which appointment is being sought.

An awakening to the call of God is only a beginning. Where does one go from there?

If response to God leads to serious thinking about overseas missions, write to Secretary for Missionary Personnel, Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230. The staff of the personnel department are eager to assist.

Missionary Lewis I. Meyers talks with a Vietnamese woman during an evangelistic meeting in Saigon.



Sue Thompson

"TRAINING FOR SERVICE," the motto of Niger Baptist College, is descriptive of the origin, purpose, and program of the college. Located in the village town of Minna, the college was born out of the great needs and challenges of northern Nigeria.

Northern Nigeria consists of around three-fourths of the land area of the entire nation and of approximately 36 million people, over one-half of the nation's people. Ninety-five percent of the people are illiterate and approximately 71.7 percent are Mus-

The student body has grown from the original 23 students to the present number of 306. The college became coeducational in 1968, and now has about 85 female students. Not only is the need for trained teachers being met, but also many other needs are being met as the students keep in step with their motto, "Training For Service."

Service to the Individual

Students at Niger Baptist College are offered many, varied avenues of personal development. Many receive spiritual enrichment through daily chapel services, prayer meetings, counseling sessions, revivals, and retreats. Others learn sportsmanship

their studies and are now members of the college staff.

Service to the Community

The Soul-winning Band is one of the most active organizations in the college. The members have an outreach into some 45 villages within a 25-mile radius of Minna. They bicycle to their preaching stations and spend the day preaching, teaching, visiting, and helping in any way possible. Membership is limited to 26 students because only 26 bicycles have been purchased due to limited finances. The limitation of bicycles does not affect some of the students' determination to witness. Training Union missionary leaders direct the



volves. As the educational program of the Nigerian government continues to expand, more and more Baptist teachers will be placed in government schools which are predominantly Muslim. This is a challenging opportunity which Baptist teachers must be trained to meet. As increased evidence of materialism, secularism, and moral laxity weakens the quality of the spiritual life of churches throughout Nigeria, plans are being implemented which can enable students to receive the kind of Christian education which will lead to unconditional commitment to and growth in Christ.

Plans include the use of various teaching methods in Sunday School classes which will lead to the kind of learning which brings about change and commitment. Students are being led to participate in meaningful learning activities, to apply the biblical truths to themselves, and to assimilate these truths into their daily lives. Instead of merely "giving the parts," students are being taught to present

Training Union programs through different forms such as panel discussions, symposiums, role playing, debates, and oratory contests. In an effort to revitalize the spiritual life of churches, students are being brought to a knowledge of the nature of the church as it is presented in the New Testament and of the power available to those who live in the fullness of the Holy Spirit. Efforts are being made to promote the creation of situations where students can participate in a church which functions as a redemptive fellowship—a fellowship in which they can give and receive forgiveness, care, concern, and love. This is being done through Sunday School classes, small study groups, and small prayer groups. Providing worship experiences which will lead to vital encounters with God is another phase of future plans. Only this kind of "training for service" is adequate for those who would participate in the mission and ministry of Christ in today's Nigeria and world.

TRAINING for SERVICE

at NIGER BAPTIST COLLEGE

lim. Yet, in this vast area of need, there was no organized work of the Baptist Mission until 1948, ninety-eight years after Baptist work was begun in western Nigeria.

Long before Niger Baptist College was officially opened, Baptists in the north felt the need for a school where their indigenous people could receive training to teach in the Baptist primary schools which had been established throughout the area. The school began in Kaduna in 1958, using a classroom and round-hut dormitories belonging to the Kano Baptist Pastors School. Eight months after the first classes met the new buildings in Minna were completed, and the school was moved to Minna

through participation in the sports program. All are proud of the fact that the college has won several state championships in track and soccer. Through organizations featuring fields of interest such as music, drama, journalism, farming, and scouting, students develop special skills. Two years ago, a member of the Journalism Club won second place in a national essay contest. Recently, members of the Dramatic Society presented an Easter drama on television.

Service to the Classroom

From the beginning, the primary aim of the college has been that of supplying well-qualified professional teachers for Baptist primary schools in the north. That the college is achieving its aim is partially evident by the fact that most parents—sometimes even Muslims—desire that their children go to Baptist primary schools because they feel that these schools maintain a high educational standard. Also, some of the graduates of the college have been able to go for fur-

groups of students in witnessing every Saturday afternoon. These students walk several miles to nearby villages.

John Aderinto, although a Yoruba, has taken a special interest in the Nupe people. In addition to his regular Sunday work in the Soul-winning Band, he bicycles five miles every Wednesday to teach a literacy class and to lead a brief devotional period. When he first began working in this small village, a few men were meeting in a great hut. The number of Christians gradually increased. Recently the people finished building their own mud-covered church. They even sent two delegates to the last associational meeting. For over two years now, John has spent all of his school holiday time working among Nupe people throughout the entire associational area. He has felt God's call to give his life to working with these people. Hopefully, the Nigerian Baptist Convention will employ him as a home missionary to the Nupes. At present there is no work among this group.

Service to the Convention

In addition to classes in Religious Knowledge which students take for five years, students receive Christian education through a variety of organizations such as Sunday School, Training Union, Royal Ambassadors, Lydias (Baptist Young Women), and the Fellowship of Christian Students. After a conventionwide Lydia house party last year, Eunice Iselowo gave a report of the meeting to her fellow Lydias. She told how she and a friend had been inspired to begin working on the Lydia Service Award. Of more importance, Eunice told how she had responded to a call from God to enter full-time WMU work. One of the urgent needs of the WMU is for Nigerians who will become convention WMU officers, field workers, and leaders. Although Eunice made these decisions almost a year ago, her enthusiasm for missions has not waned. Recently she initiated the organization of a Lydia group in the Government Girls' Secondary

School which is predominately non-Christian.

Service to the Nation and Church

All of the students participate in study courses and workshops which are offered biannually. Like people everywhere, the students can receive these courses and workshops as an effective learning experience or as a boring waste of time. John Abu chose to receive them as "training for service." After graduating in 1968, he began teaching in a Baptist primary school in Zaria. He spends three nights every week teaching a literacy class at the Baptist Center. He serves as Training Union director and as a Sunday School teacher in his local Baptist church. John Abu is a reminder that many students are faithful stewards of the "training for service" which they receive at Niger Baptist College.

Training for the Future

"Training for Service" will continue to be the center around which the life of Niger Baptist College re-



SALZBURG YOUTH CENTER A PLACE



BY
UT
JESUS CHRIST



EIGHT young people were sitting around a table in the home of the Southern Baptist missionary in Salzburg, Austria. Many times before they had met to pray and seek God's will in their lives. This time they were meeting because the opportunity of renting a building in the center of the city was no longer a dream, but a possibility. The building was available, the money for the furniture and redecorating had been made available through the Foreign Mission Board, but now the young people were faced with the greatest decision of all—Was it God's will that they start a Youth Center in Salzburg?

All the young people were asked to give their opinions, but it was not until the last moment, after a young man from Yugoslavia spoke, that the decision was certain. There would be a Youth Center. All felt that this was the Lord's leadership.

The young people gave many hours to preparations for the Center. They painted the building, made the curtains, cleaned the windows, and did everything else that was necessary for the opening. At last in April 1968, the Salzburg Youth Center was opened. At once young people began to come to see what was happening.

One young man came in while the young people were painting. In answer to his question, he was told: "We are fixing this place up for a Youth Center. We plan to have a place where young people can come in to play Ping-Pong, listen to stereo music, study, read books, play games, have a snack, and study about Jesus Christ." The young man was taken back by the statement about Jesus Christ, but after regaining his composure, he asked if he might be able to help. The next time the young people gathered to work, this young man met them at the door, dressed in his work clothes and carrying a

black case. He was an electrician and had his tools with him. Several days before there had been prayer that God would send an electrician since there was a lot of wiring to be done. God had answered this prayer.

But this was not the only prayer that he answered. Six months later this young man became a Christian, and is now one of the most effective workers in the Youth Center.

During the two and a half years that the Center has been in existence many other thrilling examples of God's power have been evident in this work that is operated and run by Southern Baptists in connection with the Baptist Church of Salzburg.

The Austrian Baptists are one of the smallest Baptist groups in the world since they number only about seven hundred. Austria has the reputation of being one of the most difficult countries in Europe for evangelical work, thus the spiritual breakthrough in the Youth Center was all the more important for the Baptist work in Austria.

In the time the Youth Center has been in operation, more than one thousand different young people have visited it. Some have only come in once, but many come often and of these many have made life changing decisions in the center. All together more than fifty have made public their decisions to give their lives to Jesus Christ.

These young people have been reached by using various means. Eleven accepted Christ at the first "Coffee-Bar" revival at the Center. The program was led by a group that sang and gave testimonies. The Center was decorated in a way to be appealing to the young people. Every night the group produced a program after which the young Christians attempted to begin discussions about Christ. All were amazed at how open the average Austrian young person was to the message of Christ. In this meeting it was also apparent that the Austrian Christian youth were out to do the work themselves since nine of the eleven were brought

to the Lord without the help of the pastor or the missionaries.

Since that time many other ways, such as street revivals, movies, old retreats, and personal evangelism, have been used. Every Sunday night the Center has an emphasis on evangelism, while on Saturday night the program is intended to help the Christian to grow in his knowledge of the Lord. Many times the complete program is led by the young people themselves. This includes the music and the preaching.

Not only are Austrians being won, but also people from many other countries are seeing the power of Christ at work. Young people from Yugoslavia, Czechoslovakia, France, England, Ireland, America, and Germany have also found Christ in the Center. Although German is the language that is used most often, other languages can be heard. Recently a Bible study was started in the Youth Center on Thursday nights in the Yugoslavian language, because of the large number of Yugoslavian young people who come to the Center.

When the Center was first opened, many were skeptical about such a project, but now three other Austrian churches have asked for help in starting such a center. Many are now praying for the financial help and the leadership that is necessary for this work. Plans are also being made for starting a Bible school in Austria to serve the many young people who are interested in doing the Lord's work. Many of the plans for the school came from the experiences of the Youth Center.

The future is still uncertain, since the Center is always run on the principle that the will of the Lord must be done. It is now felt that the young people of Salzburg must help other areas of Austria to discover the power of the Holy Spirit. Probably the greatest need of all is the need for prayer for Austria. This country, centered in the most beautiful part of Europe, is standing on the threshold of a great revival.

MULTIMINISTRIES at Petah Tiqva, Israel

THE Baptist Center project had at its inception several basic ideas. First, land was bought in the area of Petah Tiqva (Door of Hope) with the idea of establishing a Christian Moshav, a collective agricultural community. This did not materialize. During the war between the Jews and the Arabs in 1948, a Baptist orphanage was begun in Nazareth. After a few years the young people in the orphanage outgrew the large Arab house in which they were living, and the George W. Truett Children's Home was moved from Nazareth to the Baptist Village near Petah Tiqva. The children of the orphanage grew up and were educated there. In addition to their studies, they worked on the small farm and learned something of modern agriculture. As the original nineteen orphans began to graduate from the school and leave the village, the school was converted from an orphanage to a vocational high school. During the years of development, a part of the village was set apart as a camp area. A summer camp program has been a regular part of the Baptist Center activities for many years.

The farm project which has de-

veloped along with the other Baptist Center projects has been conceived as a demonstration of the identification of Baptists with the development of the land. It also serves as an on-the-job training laboratory for the students who study there. The Baptist Center owns seventy acres of land. Twenty more acres are rented, providing a ninety-acre operation. Cotton, sweet corn, and forage corn and hay are produced. Twelve acres of citrus, primarily grapefruit, exist. In addition to these field crops and groves, a small dairy herd is maintained and about fifty head of cattle for beef are produced each year. The farm furnishes all the milk and all the citrus that the school needs. It is largely a commercial farm. The most modern agricultural techniques are used, in order that students will learn the possibilities of modern agriculture.

The Baptist Center Vocational High School now serves a student body of thirty-five boys. They are mostly Arab boys. They come from both the Christian and the Muslim religious communities in the country. These boys study metal working along with academic subjects such as math, physics, history, English, Hebrew, Arabic, typing, and Bible. These boys live at the school during the school year. Each class works one day a week on the farm. They may pick citrus, cut grass for the cattle, make feed, or work in the ornamental gardens of the village. The boys have chapel services each

day, and they worship on the Sabbath with the Petah Tiqva Baptist Congregation which meets at the village. The boys enjoy sports, especially soccer, basketball, and volleyball. One of the favorite places in the spring and summer is the swimming pool near the school dormitories. Occasionally opportunities for interscholastic games of soccer or basketball are available to be enjoyed by the boys. It is interesting to see how the dean of students, who is a national, chooses the teams to give all the boys a chance to participate. Two of the students were baptized



last May. Having made professions of faith before the congregation, they completed a period of instruction before they were baptized. The response to the gospel is slow among these people because of the strong community pressure to maintain the status quo in religious affiliation. The school project, however, is probably one of the most effective means to open doors for witness in the Arab villages. Teams of workers visit the homes of the boys each year, and there are opportunities for follow-up witness in these areas.

Parallel with the development of the school program has been the development of a summer camping program and a conference program. This is one of the most significant programs of the Baptist Center. In these camps and conferences Jews and Arabs are brought together, and in the Christian atmosphere they come to understand each other as in no other way. The camping season starts with a leadership conference in which Baptist young people come to learn teaching methods and skills that will help them in their work in their home villages. This is followed by a children's camp and a young people's camp. These camps have a balanced program of handicraft, sports, and Bible study. For the past two years, BSU summer missionaries have come to serve on the camp staff. They have worked well with the national staff, and all involved have been richly blessed.

Along with the school, farm, and



Lee R. Bivens

camp, the Baptist Center serves as the home of the Petah Tiqva Baptist Congregation. This church ministers to a varied group. Members meet for worship on the Sabbath (Saturday), which is the day of rest in Israel. The congregation is made up of missionaries living in the area, American business families, Jewish and Arab believers, and the students from the school. Despite the variety of backgrounds, there is a sense of community among the congregation, which is both a blessing and a witness to the ability of Jesus to dissolve all man-made barriers between his people.

The Baptist Village serves as an attraction to many Israelis who like to visit and find out what Baptists believe. All the believers who live at the village have abundant opportunities to explain their faith, and the homes of the families living at the village are constantly open to visitors. Many of whom stay for hours to hear and discuss matters of faith. As yet, there seems to be few visible

results of this ministry. Yet in a country where Christians are portrayed as persecutors and killers, it is significant to be able to give a spiritual interpretation of the Christian faith.

The Baptist Village has given birth to yet another witness which has spread from the village throughout the country. This witness is the Protestant Community Choir. The choir developed from the work of Mrs. Milenn Murphy. She began working with choirs made up of the orphans and members of the local congregation. This work grew slowly until the choir now has about eighty voices drawn from many of the Protestant communities throughout the country. This choir has for the past three years presented Handel's *The Messiah* in a series of concerts during the Christmas season. Through this choir thousands of Israelis have had both the opportunity to hear and read the tremendous message of God's redemptive work through his people Israel, and in his Son Jesus.

\$98,000 of the Lottie Moon Christmas Offering has been allocated for the Baptist School, Baptist Farm, and Baptist Center at Petah Tiqva.



BAPTIST MEDICAL CENTER
Nalerigu, Ghana, West Africa

MODERN Medical Care

Replaces

Dr. William D. Richardson

LIFE is hard in northern Ghana. Almost everyone is a farmer, barely managing to eke out a living from the infertile savanna land. Their mud-walled, grass-roofed round huts need constant repairs and frequent rebuilding. Poverty and hunger abound. Pagan beliefs fill them with fear. In many of the villages the only available treatment for snake bite, tropical ulcers, complicated delivery, and other medical problems is native medicine. The medicine man may have the patient swallow compounds made of tree or plant roots, or apply an ointment made of various herbs. Frequently a goat or other animal will be sacrificed to insure success. Death is a common visitor to almost every compound. In this bleak setting, the Baptist Medical Center at Nalerigu provides hope,

where in the past there was no hope. It seeks to provide the best medical care possible and to witness through word and deed to all who come.

Baptist Medical Center was begun in 1957. Dr. George M. Faile, Jr., who was at that time a missionary in Nigeria, made a survey trip to determine where to begin medical work in Ghana. Nalerigu, the capital village of the Mamprusi tribe, seemed to be a choice location. There was no Baptist witness among the 150,000 people and no hospital nearby. Ninety percent of the population of this area was pagan, one-half of one percent was Christian, and those remaining were Muslim. Nayiri Abduliah Shenga, paramount chief of the Mamprusi people at that time, encouraged Dr. Faile to establish a Baptist Hospital in

Nalerigu. To show his appreciation and willingness to help, the chief gave eight hundred acres for the mission compound. Dr. Faile and his family transferred to Ghana to begin this new area of witness. Missionary homes, hospital buildings, a leprosy village, and tuberculosis center were built with money from Lottie Moon Christmas Offerings.

The work and outreach of the hospital has increased by leaps and bounds. Monday through Saturday, every week, outpatient clinics are held where an average of over three hundred outpatients are seen daily. Patients come for treatment of many different diseases, including malaria, intestinal parasites, diarrhea, filariasis, infections of all kinds, tropical ulcers, hepatitis, kidney diseases, typhoid

fever, sleeping sickness, leprosy, and tuberculosis. Anemia and malnutrition due to various causes are frequently seen, especially in small children. Patients now come from all over Ghana, Togo, and Upper Volta as well as the immediate Mamprusi area. The eighty beds are usually full and overflowing with those who require inpatient care. Included in the approximately 1,500 major surgical cases yearly are hernias of all kinds, Caesarian sections, various tumors, fractures, gun explosion wounds, and other accident cases. Most all are complicated as a result of patients seeking native treatment first, then arriving at the hospital in poor condition.

Kalo, a young pagan girl, came to the hospital with a large tropical ulcer on her leg that was giving her much pain. She had decided to come when the ulcer continued to worsen in spite of treatment by the local medicine man. While waiting to see the doctor, she heard the song, "Follow, Follow Jesus" being sung at the daily outpatient service. "Who is Jesus?" she questioned. "Should I follow him?" Kalo was admitted to the hospital and remained there for a long time. Each day a missionary or other Christian worker would come by and tell Kalo about Jesus and what it meant to walk in his way. Kalo became a Christian, and after discharge was the first woman to be baptized into the Nalerigu Baptist Church.

Several years later Kalo developed a persistent cough, which was found to be caused by tuberculosis. Adequate treatment for this disease requires at least two years of drug therapy. When treated as outpatients, many people did not continue the treatment for the full two years. This was felt to be a serious problem by the doctors at Baptist Medical Center, so a village was built in which the patients could stay while receiving the full course of treatment. The village was named *Alofa Tingo*, which means Village of Health.

After the buildings were completed

in 1964, one problem still remained to be solved. The patients were hesitant to move away from their town and its social activities. They did not readily take to the idea of being isolated for two years. Kalo, who by now was a leader in the WMU at church, was the first to move into the village. Through her example others were willing to settle there, so that by 1970 eighty-five patients were living in the village. A strong witness to several tribal groups has been established at the village. This witness includes Bible study classes, sewing classes, instruction in agricultural techniques, and regular Sunday services. Many patients have become Christians and returned to their villages ready to enter into the work and fellowship of their churches.

The hospital is also active in the treatment of leprosy and maintains a village and witness for the leprosy patients. The village provides a place of refuge and treatment for those unfortunate persons who are crippled by this insidious disease. Fortunately with modern treatment, fewer disabled and crippled leprosy patients are being seen now than in former years.

The greatest blessing that a woman in this culture can receive is to have many children. The tragedy is that maternal and infant mortality rates are still high. Difficulty in delivery is a frequent occurrence. Through ignorance and superstition about childbirth practices, many of these women and their babies die or are maimed for life. Maternity clinics are held twice a week at the hospital where the women receive treatment and helpful advice that will enable most of them to have normal deliveries. Well-baby clinics are held periodically in Nalerigu and the surrounding villages, where young children are vaccinated against measles, diphtheria, whooping cough, and tetanus. As a result of the development of these clinics, measles, which has been a very common and devastating disease, is rarely seen now in the Nalerigu area.

Initiations to hold services come often from those who have been touched by the spiritual and physical ministry of the hospital. The missionaries at Baptist Medical Center have found it most rewarding and satisfying to go to these villages, but also find it most frustrating that it is not possible to go regularly to all of them. The most urgent need at this time is for a hospital extension evangelist to give full time to the spiritual ministry in the hospital and in the surrounding villages.

The greatest needs of the people of this area arise from physical and spiritual poverty. How can these needs be met? The goals of missionary personnel are to alleviate the physical suffering through medical evangelism and in so doing show the way to salvation and spiritual wealth. This cannot be realized without adequate staff. Pray that one more doctor will be added to the present staff. Southern Baptists have undergirded this work in a significant way by enthusiastically and generously giving to the Cooperative Program and Lottie Moon Christmas Offering. Without these funds, this entire work would collapse.

As Southern Baptists continue to give year by year, the hospital will continue to expand and deepen its witness until the day will come when every village in the area will have been reached with the gospel, every ear will have heard the message of salvation, many mouths will have confessed and hearts received him as Lord, and the church of Jesus Christ will have truly been established in northern Ghana.

The former Nayiri showed his appreciation for the projected hospital by donating land. The present Nayiri, who claims to be a pagan, has expressed his appreciation by remarking that perhaps he will rebuild the ancient wall surrounding Nalerigu, not to keep the enemies away as was its original purpose, but to prevent the missionary staff of Baptist Medical Center from leaving. Opportunities are almost unlimited.

Mrs. Wilbur C. Lewis

THE Baptist Book Store in Asunción, Paraguay has a varied ministry. It sells to individuals, churches, and other book outlets. It sells church literature, books that range from children's stories to Bible commentaries, school supplies, and other items such as wrapping paper and greeting cards. It has a consignment service whereby churches may take literature and materials for periods of time to be sold to people who perhaps may not be able to go to the Book Store for direct purchasing.

The Book Store has been in existence for over twenty years. It was begun as an endeavor to meet the need for Christian literature for churches and individuals. It has had various locations but is presently located in the Baptist Building in Asunción. During the early years it was under missionary management, but

since 1955 has been an integral part of the Baptist Convention of Paraguay. It is specifically under the control of the Education Board, one of the five boards of the Paraguayan Baptist Convention.

Dr. Jovino Cabrera, an ordained pastor and Chief of the Obstetrical Service at the Baptist Hospital in Asunción, is the Book Store Manager. He has served in this capacity for four years. His assistant is Mrs. Nilda Infrans, a graduate of the Baptist International Theological Seminary in Buenos Aires. Mrs. Infrans' sales assistant is Miss Pastora Bobadillo. Mr. Silvio Cabrera, brother to Dr. Cabrera and a certified public accountant, works part-time in the business management of the Book Store. Dr. Cabrera states that the capital investment of the Book Store is about one thousand dollars and the average monthly

total sales volume is about four hundred dollars.

The Book Store is located on the street which is the main thoroughfare for the largest market in Paraguay. Because of its location, hundreds of people pass the Book Store every day. Many of them enter the store out of curiosity and stay to browse. A number ask questions about the materials and books. Others ask about the name Baptist, its significance, and why it is different. Some people drop in for some school supply items or simply a pencil and stay to look around at the things available.

Mrs. Infrans relates many interesting experiences that have developed from a casual comment or conversation. One morning a man came in to buy a ball-point pen. Mrs. Infrans has outdated church literature on hand to give away from time to time. She had just given a magazine to another lady who had made a purchase. The man said with a twinkle in his eye, "Don't you have a gift for me, also?"

"Yes, of course," smiled Mrs. Infrans and handed him a magazine from the stack under the counter.

He looked at the cover and inside

for a few moments and then asked, "Baptists—are you the ones who have a hospital down the street?"

"No," answered Mrs. Infrans. "That is another group. But we do have a hospital—the Baptist Hospital which is located in the Villa Morra part of town."

"Oh, yes. I've seen that as I passed by on the bus. But what is the difference? What are your beliefs?"

"Well," began Mrs. Infrans, "we believe in the Bible as the only religious authority. We believe in the Trinity: God, the Father, the Son, and the Holy Spirit. We believe that a person has spiritual salvation by his faith in Jesus Christ as Saviour of the world. We believe that after a person has professed his faith in Christ he is to be baptized but not before that time. We believe that communion, as some churches call the Lord's Supper, is only for believers who are baptized members of the church." Mrs. Infrans paused and smiled.

"How can you support yourselves and a building like this? There must not be very many Baptists in Paraguay."

"At the present we Baptists in Paraguay number 1,471. Fifty years ago some Argentine Baptists came to our country to establish Baptist work. Today we are accepted as part of the religious life of our country but at that time there was much opposition and misunderstanding. Twenty-five years ago the Southern Baptists in the United States sent the first North American Baptist missionaries. From that time to now we have increased in numbers and we have a hospital with a nursing school, a theological institute, five primary schools, two secondary schools, twelve churches, and twenty-three missions."

"You must have a lot of money," he said eyeing the books and equipment in the store.

"It's true that the churches in the States send money to help us in our work, but our churches also contribute to the work we have by giving an amount monthly to the organization of the churches which we call the Convention."

"But where do you get the books?"

"They come from the Baptist Spanish Publishing House in El Paso, Texas. Spanish materials are published there for use in all Spanish-language areas. We have books here available on most of the things you and I have been discussing. If you are interested in more information on what Baptists believe or books on church history or even lives of outstanding people I'd be glad to show you our selections."

"Thank you I'd like to return when I have more time and look through your bookshelves," he said, glancing at his watch.

"Please do. Thank you for your interest. I hope you will look for the Baptist church in your neighborhood and attend the services."

Mrs. Infrans tells of a widow who is not an evangelical Christian but in her efforts to rear her children has

found that many helps are available to her at the Book Store. She periodically goes by the Book Store to get pertinent reading material for her family. Another man, a Baptist, has made a habit of taking the free outdated material to people who are having problems. He told her of an experience recently of a teen-age girl who was having problems in her family. Her own family had turned her out and she was living with a family of his acquaintance. He took the girl a Sunday School quarterly and she became so interested in the gospel that she is now attending church.

Dr. Cabrera states that it is his hope that in the near future more public relations work can be done to acquaint the churches with the many kinds of books and literature available. He hopes to increase sales to the point that less fraternal aid will be required from the national convention. His aim is also to encourage other evangelical groups to utilize the Book Store's services even more than they do at the present.

The Baptist Book Store, Asunción, Paraguay, indeed, has a varied ministry.

Asuncion, Paraguay

THE Varied Ministry of the BAPTIST BOOK STORE

LISTENING Guyanese

GUYANESE are listening and learning! The transistor radio has made available the most comprehensive approach to preaching the gospel to the masses that Guyana has ever known. The struggle to gain the minds of the masses is just as evident here in Guyana as in any other part of the world. The radio stands high in the choice of tools for those involved in the battle. (Guyana does not yet have television.) Significant emphasis is placed on this tool in presenting the "unsearchable riches of God in Christ Jesus" to Guyana.

Imagine what a thrill it is to hear a locally produced Guyanese Baptist radio program that is of top quality. Seeing the needs of the people scattered throughout the country, feeling the constraining urge to share the good news of God in Christ with them,

and experiencing frustration with the problems of so few missionaries and Guyanese leaders, missionaries thrill to the possibilities of this new medium.

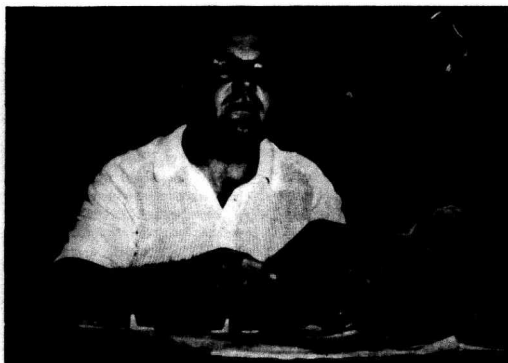
The pioneering spirit of this newly independent nation is fertile soil for Baptists. People with vision, determination, and courage are forging ahead to develop the resources of Guyana. There is enough tension with the past to generate bold discussions and enough vision and hope for the future to generate progress. There is a searching for meaning in the past.

There is a challenge to accepted cultural and economic ways. The educational system is shaking its sleepy head and focusing on a total approach to education. The health services are moving ahead with more than a system of treating the sick. The challenge

is wide open to the various religions of Guyana to contribute to the total life of man in Guyana. This is a thrilling and challenging time to put Christianity to the test.

In Guyana there are seven organized churches and thirty-two missions. But what of the masses who do not attend one of these places? Can missionaries afford to wait until opportunity is presented to open a preaching station in every area of Guyana? The answer of any burdened heart is, "Tell them now."

Early in the history of the work in Guyana (work started in August 1962), the Foreign Mission Board encouraged the use of radio and granted requested funds to explore the possibilities of this medium. Now there are two programs on the air in Guyana—one on each of the two stations.



Otis Brady

\$5,000 of the Little More Christmas Offering has been allocated for radio and television evangelism in Guyana.



The work in Guyana has developed at an increased rate of growth by the use of the radio.

Missionary Harvey Kneisel pioneered in this field with such contagious enthusiasm that he influenced many to think Christ. The cost of such a venture was not small, but the results made it fit properly into the total budget planning for Guyana. The philosophy of producing local programs with Guyanese opened the door for several invitations by the local stations to produce special public service programs for special events.

Missionaries Charles and Mary Love assumed responsibilities in mass media when health problems forced the Kneisels to return home. The Loves have, with daring vision, developed a growing participation by Guyanese Baptists in programming.

Our missionary strategy is to stand shoulder to shoulder with Guyanese Baptists in growing dynamic Baptist churches. The rushing tide of nationalism has brought into focus this philosophy and practice. Missionaries have had the opportunity to have a

meaningful part in the life of the developing nation.

Vision and planning by the Loves in mass media took advantage of the available resources provided by the Foreign Mission Board. The Radio and Television Commission has made available quality programs. But from the beginning missionaries knew that they would not be able to use these American tapes for any long period of time with success. Thus the Loves took special training while on furlough. Three nationals from Guyana took intensive training in TV and radio in Jamaica. They recognized that the amount of time spent in TV training, though fascinating and of future use, did not meet the needs that are now presented in Guyana.

The Loves invited missionary Alan Compton (Foreign Mission Board radio-TV representative for Latin America) to come to Guyana for a radio workshop. This workshop was a perfect climax to the Guyana Baptist Theological Institute's pastoral training session for 1970. Three groups were organized for writing

scripts and producing programs. The field of experience for the members of these groups varied between country and city enabling us to capture an even larger listening audience.

"The Man in the Guava Tree" is one of the imaginative programs produced by this workshop. Alive with Guyanese thought and talk, this program received overwhelming response. A whole series is being developed under this title.

In the additional cost of radio evangelism justified? Is this the best use of money dedicated by Southern Baptists for missions? Will radio bring the kind of results Southern Baptists are praying for? Missionaries in Guyana believe that the investment in mass communication will bring definite returns.

Missionaries move with ease into such programs because they realize that a growing denomination anywhere at any stage of development demands participation on an ever enlarging scale. Involved people become responsible people in the Christian way.

BAPTIST THEOLOGICAL INSTITUTE *In Uruguay*

IN the year 1955 the formation of the Baptist Theological Institute in Montevideo, Uruguay, was authorized by the Foreign Mission Board and the local Baptist Mission. After a slow beginning the work in Uruguay began to grow, and the urgency for more trained national leaders began to grow even more rapidly. Robert L. Carlisle, Jr. was named as director. As he began to organize this institute of training, he faced several needs.

The first urgent need was to find property and buildings to house the Institute. Under the existing conditions it would be necessary to board the students who would be attending. An excellent property was found but it contained only one three-story building. When the Institute officially opened May 2, 1956, this one building with only six bedrooms housed the Carlisle family of eight and the first class of eight. The house served also as kitchen, dining area, and library. The other necessary space was provided by renting a house across the street.

The second urgent need was to bring together and keep a faculty. Two other missionary families living in Montevideo, the James Bartleys

and the Matthew Sanderfords, were willing to share their time with the Institute. From the beginning until now James Bartley and his wife have been giving more and more time to this responsibility. In 1961 the Sanderfords transferred to the Spanish Publishing House in El Paso, Texas. After the transfer of Mr. Sanderford, Kenneth Evenson came to the Institute, teaching for six years before transferring also to El Paso. In 1962 Dr. Murray Smith came especially appointed to the Institute. In 1968 with the resignation of Mr. Evenson and the near retirement of Mr. Carlisle, Jimmie Spann joined the faculty. In the year 1970 with the addition of Mack Jones to the faculty the Institute obtained four missionary families designated primarily to its faculty. During these years the missionaries received help from, and were blessed by, national professors.

The third urgent need was to have and keep a student body. Would there be enough response to the announcement made in late 1955 to have a student body? In the first year there were eight students, six young men and two young girls, who began a three-year course of study. Because

of lack of space and the problem of adequate faculty no new students were accepted until March 1960. Since that year new students have been accepted each year for a four-year course, twenty-five students have been graduated, and the student body has grown to fifteen which includes three married couples.

The fourth urgent need was adequate buildings. In 1960 an administration and dormitory building was completed, financed with Lottie Moore Christmas Offering money. This building was designed to house twelve girls, housemother, director's office, workroom, one classroom, and dining room which served also for another classroom and chapel room. In 1967 another dormitory building was completed which provided space for fourteen young men and an apartment for a national professor.

The fifth urgent need was to channel back into the churches the energy and training of these students. To accomplish this the response of the churches and missions points was needed. While in the Institute the students were invited by the churches to serve on the weekends in the churches and in the mission points.

Dr. Murray C. Smith

The effectiveness of this ministry was recorded on the reports turned into the practical activities department and indicated by the number of invitations received by the students from the churches. The reports of the students as to the number of their visits, personal contacts, and assistance in professions of faith were of such number that they were an inspiration not only for the students but also for the professors. The invitations to the students to work were nearly always in excess of students available to respond.

Many of the same problems exist today: faculty, finances to secure national professors, buildings, an adequate building to house married couples and families who wish to prepare for pastorates; areas of service, a challenge before the Baptist constituency to begin new work utilizing the trained young people and others graduating from the Institute.

Is it worth the cost to face these problems? A young man from a broken home, a leftee in philosophy, converted and called by Christ, entered the Institute to prepare himself to minister to his own people. After graduating with honors, he became

pastor of one of the fastest growing Baptist churches, located in the third principal city of Uruguay. He is writing articles for the Spanish Publishing House in El Paso. A young couple with two children heard the call of their Lord for the ministry. Though only in their third year of the four-year course, the husband is pastor of

the most active of the churches. This church is responsible for two mission points. These are only two examples of a greater work that is being done and can be done as necessary help is provided. These two men are winning and serving their people because Southern Baptists love their Lord and are concerned about world missions.



The Medical Dental VOLUNTEER SERVICE

THE Medical/Dental Volunteer Service (MDVS) was born in the hearts of several physicians and dentists who, though not professional missionaries, felt their responsibility and need to become personally involved in the ministry of medical missions around the world.

Dr. Charles Black of Shreveport, Louisiana, was the first physician to pioneer this idea when he visited Nigeria at his own expense in the early part of 1950. At that time he wrote: "I first received the inspiration to make the trip after hearing a talk by a nurse stationed in Nigeria. She had spoken of the great needs for physicians among the vast population of this country."

After Black's return from Nigeria, Mr. L. A. Adeghure, president of the Oghomsho Baptist District Association, wrote: "Your visit, among other things, has brought immediate medical aid to our people. It has also preached Christ effectively, showing us that we are one in Christ despite differences of race, culture, and lan-



Dr. Robert Mann, Esley, South Carolina, served at Baptist Clinic, El Porvenir, Honduras.

guage. From the depths of our hearts, we express gratitude to you. In fact, we are at a loss of words to show our gratitude. We can only commend you to God who is the only one to reward you abundantly."

After this visit to Nigeria, he went to Barranquilla, Colombia, in 1954 to help in the newly opened Baptist hospital in that city.

Later, Dr. Castle Parker, a dentist in Murray, Kentucky, was invited by the Guatemala Mission to make a trip to Guatemala to initiate a ministry that has proven a great blessing to

many in the rural parts of that country and has opened up many areas to the gospel. This ministry of rural ambulatory dental missions has continued not only in Guatemala, but also in Honduras, Guyana, and other Central America countries.

Since that early beginning, there have been now close to seventy physicians, dentists, nurses, and pharmacists who have given of their time in personal involvement in overseas missions.

What is the purpose and opportunity of the MDVS?

Dr. and Mrs. Joe Pipkin, Orlando, Florida, served at Sanyati Baptist Hospital, Rhodesia.



1. To help meet overwhelming medical and dental needs around the world.

2. To provide opportunities for personal involvement of Baptist medical personnel in foreign missions in a language understood by the masses of the world, the language of love through the use of medical and dental skills.

3. To fulfill the responsibility given to all children of God to witness.

4. To serve as a catalyst for missionary interest in churches as they return home.

5. To strengthen morale among medical missionaries on the field by their visits, their sharing of recent developments in the professional field, and their fellowship with their professional colleagues.

These objectives have been fulfilled by the MDVS.

Meeting Overwhelming Needs

Long lines of waiting patients in the outpatient department of many missionary hospitals; infant mortality of 50 to 60 percent or higher, the complete absence of any dental professional help in many areas of the world, overworked medical missionary physicians and dentists in need of a few days vacation; diseases in the terminal stages that could have been cured in the early stages; long elective surgical procedures that cannot be met for weeks or months—these speak of the raw physical needs that must be met if Baptists are to witness

Franklin T. Fowler

to God's love to the world. By meeting such needs as these, Christ proved his genuineness to John (Matt. 11:5).

After one of the volunteer dentists worked in a hospital in Mbeys, Tanzania, Dr. Robert Lafoon wrote: "It is impossible to place a value on his contribution to our missions program during his brief stay here. He and his wife worked like Trojans. We did not have a dental clinic established previously, so it was necessary to take the first several days out to set up the chairs and dental units. Subsequently, he cared for the dental needs of all the missionary staff and multiplying of other patients. Thank you for directing them our way."

Another one of the physicians after

visiting in Ghana wrote, "We have reached about three hundred patients each day with the clinic plus about six surgical cases, so we were kept busy enough!"

Providing Opportunities for Personal Involvement

The gospel dictates personal involvement. If Christians are to be Christ's witnesses and he is to dwell in them, they must be where he would be, in the midst of those who have needs. The MDVS is a service of personal involvement with human needs. One dentist wrote: "I feel that I must find a way out of this entrapment of materialism as prevalent in the American Christian atmosphere today. I would be glad to use the talents and skills that God has allowed to be developed in me. Do you have need of a dentist at any time for a short-term mission of a few weeks?"

One physician wrote "My family and I would like to express our appreciation for the opportunity of serving at the Southern Baptist Hospital in Nalerigu, Ghana, during the past summer. The experience was a rich

Dr. Ernest Gregory (left), San Antonio, Texas, served at Sanyati Baptist Hospital, Rhodesia.





Dr. Don Gibb served in Quetzaltenango, Guatemala.

and meaningful one, and the events which we were privileged to experience and witness will continue to enrich our lives. I only wish that other physicians could have the experience of living with some of the physical and spiritual needs of countries such as Ghana, Jordan, and other emerging nations. There is no parallel at home, in my experience, to the eagerness for spiritual instruction and the need for physical help, and at the same time, such an overwhelming and obvious lack of people to supply either of these needs. The elderly Ghanaian who disrupted the Sunday School class in his eagerness to find out more about Christ is an example of this. My family and I thank God for the opportunity of observing and helping in such a small way with the Southern Baptist witness for Christ in Ghana. Since I have returned, I have had the opportunity to share some of our experiences and observations with other Christians and look forward to continuing to do this as a small part of our participation in our Christian witness for foreign missions."

Giving Personal Witness in God's Love

The place and method of witnessing may vary, but that Christians are to witness to the Lord and to his love cannot be debated. As a MDVS participant goes into the world and confronts some of the overwhelming needs, he has an unlimited opportunity to witness to God's love. One den-

tist wrote: "We continue to be haunted and challenged by the worldwide opportunity to witness to Jesus by way of the door of dentistry."

Another wrote: "We have experienced things that will keep us from ever having the same attitudes about our missions work in remote areas. My thoughts are still in Nigeria, even at times when they should be here with current problems. I am impressed that there is unlimited opportunity for witness for Jesus Christ through dentistry. I had no idea that the needs were so great and the opportunities so vast until I was allowed to go and be in the middle of our work. If there is any way that I can be of further service to Christ through the doors of my profession and through our denomination, I feel that I must offer my life for this cause."

Another physician wrote: "I think the highlight of my trip was going with one of the missionary physicians to the bush for a couple of revivals. This certainly helped clarify for me the role of the hospital witness in missions."

Another dentist wrote: "On the following days, we worked in the market town of Carha, Guatemala. The missionaries had not gotten a foothold there, so this dental work opened up a new way to get to the Indians. We actually ran out of supplies in this area and had to leave people waiting for dental work. The mayor of the

town was most happy to have us work with his people. The Stummas and Greenwoods are making plans for having a large tent service in the future where the people can get dental work, see a continuous film on the life of Christ, and hear God's Word. I think that this is a great idea and I hope to be a part of it. I could write pages on my experiences; and I believe that I have a better understanding of our missionary work and a greater appreciation of the Foreign Mission Board personnel."

Catalysts for Missions Interest

One of the great by-products of the MDVS is the support these men and women give missions as they come back and share with their churches and their communities what they have seen and done. Missions becomes a living reality to the whole church as one of their own shares his experiences. Many times laymen who are members of local civic groups and clubs have the opportunity of presenting to them the needs of the world and the place of the Christian church in world involvement.

A dentist tells his experience: "I am enjoying sharing my time in Nigeria with numerous churches and civic clubs. We are fortunate in having a rather good collection of slides to aid the presentation. We were graciously wardrobe by the boys of the clinic at a 'function' that they staged. They gave me a very beautiful Yoruba outfit that I wear when I am telling the story of the wonderful witness of Jesus Christ that our missionaries have planted in Nigeria."

A physician wrote: "I have been home only a few weeks, but have already shared my slides and told about my experiences close to twenty times."

Uplifting Morale Among Medical Missionaries

A missionary in Nigeria responded to the program. "The doctor and his wife arrived on Saturday, and are a delight to all of us. They just fell into the pattern immediately. Because they are here, I am on a short vaca-

tion. Bob (another medical missionary) will be able to go to the river and do some scuba diving when I get back."

Dr. John Roper of Jordan wrote: "The MDVS physician was a tremendous help to us during his month in Jordan."

One of the hospital administrators wrote in reference to the visit of a dentist: "We wish to express to you our deep satisfaction with the services rendered to our hospital this past summer by the visiting dentist and his wife. We want to register our request for them to come back next summer."

Many others have written about the great help that these men and women

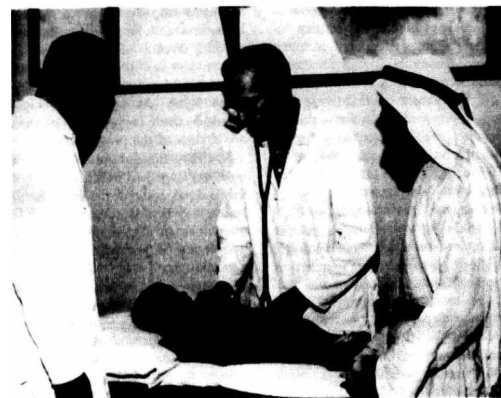
The welcome by the missionary is enthusiastic.

The necessity for stimulating missionary interest in the local churches back home is imperative.

Though the MDVS participant can never replace the career missionary, and he was never intended to do that, he can certainly be a great help in many areas. In some places, he can pioneer into areas where there has been a dearth of medical and dental attention and do it with assurance that his limited efforts of a few weeks will have permanent results.

What are the definite requests?

A surgeon for Ghana, Nigeria, or Indonesia.



Dr. J. Cooper Howard, Jr., Clinton, North Carolina, served at Ajloun, Jordan.

have been to them and the morale boost they have given.

Is there a need? Will I be used? These are frequent questions asked by physicians and dentists as they consider the MDVS program.

The physical needs are overwhelming.

The spiritual opportunities are unlimited.

An orthopedist for Gaza.

A general practitioner for Yemen.

A dentist for Rhodesia, Guyana, Honduras, or Guatemala.

A urologist for Gaza.

An ophthalmologist, who can teach the missionary physicians some ophthalmologic surgery, needed in many areas.

An anesthesiologist who would be willing to teach new methods of anesthesia.

The MDVS pamphlet states: "It is our general feeling that three to four weeks should be the minimum duration of medical/dental volunteer visits. Those participating in the program pay their own travel expenses to and from the field of service."

Those who work in mission hospitals and clinics have a purpose that is deeper than simply the practice of medicine and dentistry: to bring the total gospel to the total and eternal personality. Southern Baptists' medical work has a vital, integral relationship with the spiritual ministry of our missionaries. By it God's love is shown through the ministry of compassion, and men and women are pointed to the saving grace of our Lord Jesus Christ. With modern transportation and the worldwide language of love in action (the relief of pain), the MDVS has unique opportunities.

Copies of the pamphlet "Medical/Dental Volunteer Service" are free upon request from Literature Distribution, Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230.

Mrs. J. Cooper Howard served with her husband in Jordan.



IN OUR STATE

Making the Week of Prayer Rewarding

Ruth Provence
WMU Executive Secretary
North Carolina

THE first day of the Week of Prayer for Foreign Missions . . . concerned women in a church in Rhodesia met under a tree because there was no church building. On Tuesday, at the time for the prayer service, rain was pouring. As South Carolina missionary Jackie Neely left her home, she remarked to her husband Herbert that she and the pastor's wife would be the only ones praying that day. To her surprise, thirteen women had come and had been invited into a member's home. They had walked in the rain to meet, study, and pray. One member who was to share in the program could not read, but had been taught her part by her husband the night before. Mrs. Neely wrote, "I can't express how marvelous that meeting was that day."

For Baptist Women prayer services during the Week of Prayer for Foreign Missions to be meaningful, members must be concerned to the point of giving themselves, no matter what the cost. Too often Southern Baptist women are content to give only the leftovers of time, thought, and energy. Too often personal convenience is the determining factor in preparations for the week of prayer.

How effective has been the Week of Prayer for Foreign Missions in the past? Consider some guidelines to use in making the week of prayer rewarding for members and far-reaching for the cause of world missions.

Build spirit through each leader of the officers council. While the mis-

sion support chairman carries a major responsibility in planning for the Baptist Women observance of the week of prayer and in selecting those to lead the different services, the entire council must give support in prayer, enthusiasm, and effort. Group leaders are key persons in arousing interest on the part of each member. Personal example and individual contacts are essential. Beyond telephone calls, they should see that transportation is provided for all non-driving members. Without question, the entire officers council must believe in the Week of Prayer for Foreign Missions as a direct means of personal involvement in world missions.

Use variety in publicity. A mail out to Baptist Women members is helpful. Original posters inviting women to Baptist Women services may be displayed in Adult department rooms and elsewhere. First Church, West Columbia, has Baptist Women members responsible for a related interest center in each Adult department room on the opening Sunday. Oakland Church, Rock Hill, has found it effective on the first Sunday to have women in costumes to visit the departments and to be seen in the hallways of the educational building.

Schedule prayer services at times when women can attend. Services in the morning, the afternoon, and the evening of each day will reach more women. Even when there is only one Baptist Women organization, opportunities for corporate prayer may be provided at varying times. Morning

meetings enable mothers of young schoolchildren to participate. Evening meetings meet the needs of those employed outside the home. Euhaw Church, Savannah River Association, has experienced an effective prayer breakfast. Edgewood Church, Waterboro, finds that employed women are reached directly after work through prayer services at 5:30 P.M. while other members attend in the morning or at night. As needed, provisions should be made for preschool children at the time of the prayer services.

Small organizations often bring their members together in homes. When this is done, some of the ideas shared below may be adapted and used. At times a small organization may take its meeting for prayer to the home of a shut-in.

Create an atmosphere of worship. Placards at the doorway on easels or held by women may bear a picture of "Praying Hands" or a worded reminder, "Be Silent . . . The Master is Here." Soft lights and instrumental or recorded music are aids to quietness. A spotlighted interest center is in itself a call to meditation. The interest center should be appropriate to the theme and to world missions. Something may be added for each service to emphasize the topic of the day.

Women in Corinth Church, a rural church in Scriven Association, find helpful the file of pictures, maps, and objects in the church library as they use initiative in preparing the interest center. "Praying Hands" of different sizes and materials owned by a mem-

ber are a further resource. First Baptist Church, Greenwood, has displayed a collage with pictures from missions magazines and elsewhere. Art time was used to advantage to emphasize certain parts of the collage.

Do not overlook lighting effects. A spotlight, a lighted globe, a shadow of the cross on a world map, and subdued lights are possibilities.

Dolls and flags of the nations made by Girls in Action and Acteens are often a resource. Many times a woman's interest is drawn toward the prayer services by sharing interesting articles and costume owned personally.

Special music may be used for continuity from day to day; or it may be varied in selection and in manner rendered. Mrs. Bob Prater of Oakland Church, Rock Hill, has used a cappella solos with opening or closing prayer times. The soloist sits on the front pew or last pew. Voices from the back of the room or from an adjoining side room are used for Scripture passages or to ask questions which are answered by other participants.

Visualize the missions information. Suggestions in ROYAL SERVICE may be adapted, creative ideas brought into play.

Mrs. R. C. Johnson of Edgewood Church has found it effective to adapt the missions information in ROYAL SERVICE material for first person conversational sharing. Also, she has found that members feel an involvement when questions are distributed

and asked of a "missionary," or when members answer questions in spontaneous fashion through brief comments beginning, "I have read."

Costumes, tableaux or pantomimes, hidden voices, and simple drama may be used effectively. Mrs. McCann Thompson of Chestnut Ridge Church, Laurens Association, recalls using a tableau of a medical missions scene with a missionary doctor and nurse portrayed, as other members behind a screen tell of medical work in a given location. A tape recorder is useful in varying presentation of material. Mrs. Bob Prater reports success with an original drama on Wednesday night to give focus on missions work and appeal for dedicated giving. Similar creativity and effort for a prayer meeting of a Baptist Women organization will quicken interest and secure response from members.

Charts and build-up or strip posters add meaning to statistics and other facts. Maps of areas and countries accent missions information and requests that are shared. Audiovisuals from the Foreign Mission Board or slides shown by some members who has visited missions points will personalize missions.

Give priority to prayer. All planning should reflect dependence upon the Holy Spirit. The opportunity for missionary intercession must be magnified.

Advance contact with some who will lead in audible prayer enables these to be prepared in mind and spirit. However, others should be en-

couraged to voice the prayers of their hearts.

When directed prayer or silent prayer is used, ample time should be allowed for sincere definite intercession. The value of such a plan is often defeated by inadequate time.

Praying becomes very real and missions causes are directly strengthened when opportunity is given for women to spend part of the time in small prayer groups. Lucas Avenue Church, Laurens, has experienced this. Mrs. Alvin Boone comments enthusiastically that the plan called for extra work in advance but proved to be a most rewarding experience. A leader had been chosen for each group in advance. After time together in the total organization, members separated into small classrooms where they engaged in an extended period of genuine prayer. The appointed leaders presented further missions information and related prayer requests and all participated in praying before returning to the larger room for the closing moments of the meeting. Mrs. Albert Smith, mission support chairman of Catawba Church, Rock Hill, comments: "We have each chosen a prayer partner and gone aside to a quiet place to pray for missions requests. This is very effective."

Prayer requests need to be definite. One member in Chestnut Ridge Church summarized the prayer requests on a flip chart, illustrating these with pictures. She quickly went through the chart mentioning the needs; then went back and, for each

need, called on a member to pray.

Some organizations set aside one day for the women to come to the church for individual prayer focusing on the emphasis of the day. Information and prayer requests drawn from ROYAL SERVICE are mimeographed for use by the women or members are asked to bring personal copies of ROYAL SERVICE and use the material in their own way when they pray. A related plan of prayer "around the clock" from 5:00 A.M. to 12 midnight has been used by Catawba Church, Rock Hill, with members signing up in advance on a "clock" poster.

Mrs. R. C. Johnson testifies of the spiritual impact of the Week of Prayer for Foreign Missions in Edgewood Church. In the services, prayer periods interspersed the presentation of factual material. A sense of urgency was felt as women knelt and prayed in direct intercession. The week resulted in several rededications on the part of members as women felt themselves genuinely participating. Two have accepted responsibility in the church and are continuing to serve as never before.

Focus upon receiving the Lottie Moon Christmas Offering. This act should be meaningful and worshipful.

One year Augusta Heights Church, Greenville, prepared a floral arrangement of pink poinsettias with a white angel and pink candle on a table covered with a white cloth. Members brought gifts to an offering plate placed on the table.

Doctors Creek Church, a rural church near Walterboro, found it effective and impressive to have two women to hold offering plates, one dressed as Lottie Moon, one representing a missionary of today.

The interest center may point to the Lottie Moon Christmas Offering if desired. Churches in Charleston have

arranged a setting with offering envelopes leading into the open door of a "church" with ribbons extending from the rear of the simulated church to missions points indicated on a map or globe.

Many churches use effective, original ways to depict the progress of the total offerings given by the church Baptist Women members who share from hearts of compassion and love watch this record of progress with unusual interest.

Stress personal involvement. The dedication of the mission support chairman cannot be overemphasized. Mrs. Edwin E. Patterson of Augusta Heights Church, Greenville, writes: "This person must believe in missions with her whole heart... her influence is one of the most important things in making this week a success. Her enthusiasm will make a great difference in how others think and feel about missions." The mission support chairman or persons chosen to lead individual services should involve as many women as possible in preparations for the week, in vital presentation of missions, in prayer experience, in giving. All missions groups must feel responsibility toward the week. Talents of members need to be captured for Christ. Mrs. Patterson adds, "Involvement is a necessity to achieve any goal."

Expect spiritual results. Beyond the results on missions fields, many Baptist women find a greater prayer commitment in the days that follow. Some, convicted of unfaithfulness in Christian stewardship, renew their dedication. At times, lives are touched in a direct way for the service of Christ.

This was true in the case of Martha and Harold Lewis of South Carolina, who have completed one term of service as missionaries to Trinidad.

"It was through the Week of Prayer

for Foreign Missions in 1962 that I came to know God's will for my life," Martha declares. "As the women of a small church where my husband was pastor met each day to pray for the needs of the missionaries and the cause of Christ around the world, God answered my prayer for more workers as he spoke to me. I knew that he wanted me in a special service. A peace such as I have never known before filled my heart."

Harold, who in earlier years had felt some impression toward overseas service, shares this testimony: "During the Week of Prayer for Foreign Missions in December 1962 while I was leading a special service, God spoke to me with tremendous clarity. The words seemed to leap from the pages of ROYAL SERVICE as they told of the work in the West Indies Federation. My mouth kept saying the words, but I kept hearing a voice, 'Now you are ready. Here is the place you are to go.' With great jubilation I made my way home and found my wife, who had been kept from the service by illness of a child, quietly seated in our family room watching TV. I could contain my feelings no longer. 'We are going to the mission field,' I blurted out.

"I know," remarked Martha. Unknown to me she had felt God's call earlier that week and had been praying for God to call me."

Three years later Martha and Harold Lewis were appointed to Trinidad.

The Week of Prayer for Foreign Missions is an experience—something to be felt—something that has meaning for Baptist Women, for over 2,500 missionaries, for missions work in 75 countries. God's Spirit yearns to have free course. The acceptance of this opportunity will advance the cause of Christ in the world of the 70's.



Jean Holland

She Keeps Her Promise

BECAUSE a Valdosta housewife believes in keeping promises, Cuban refugee housewives in Miami are soon to receive a handy Spanish-English shopper's guide.

One hundred copies of "Guia Para Compradores" by Carole A. Davidson of Valdosta are on their way to the Baptist Refugee Center in Miami.

"When I was majoring in Spanish at the Woman's College of the University of North Carolina, I had a scholarship to study for a year at the National University of Mexico," said Mrs. Davidson. "I accepted it with the understanding I would use the knowledge I gained in Mexico to help better relations with Latin American people."

When she arrived in Mexico she found it hard at first to shop for groceries "in Spanish," she said.

"And I saw the problem in reverse when we lived in Milledgeville while my husband was interning as a clinical psychologist at the Central State Hospital."

"There are so many Cuban refugee doctors on the staff there, you know I would hear their wives talking to each other in Spanish in the grocery store, and they seemed to be having trouble finding what they wanted."

Settled in Valdosta where her husband, Dr. Elwin R. Davidson, teaches psychology at Valdosta State College, she became active in the mission action group at Northside Baptist Church.

"We meet once a month and discuss missions needs and have a prayer service for our missionaries," she said.

What better way to aid the missionaries working with Cuban refugees in Miami and to keep the promise she made when she accepted her scholarship than to prepare a shopper's guide for bewildered Cuban housewives, she decided.

When the members of the mission action group warmed to the idea, Mrs. Davidson began assembling a list of most needed grocery items.

"I went through the index of a cookbook and took down all the food headings I could find," she said. "And after adding a list of my own most often used food items, I also took Latin American cookery into consideration."

The result is a handy little 36-page mimeographed booklet with pages that measure one-fourth the size of a sheet of typing paper.

"Mrs. Earl Hunter, our church secretary, mimeographed them for us, and the members of our group met at the home of Mrs. N. D. Lee to assemble and staple them," Mrs. Davidson said.

Some members of the missions group have studied a little Spanish, she said, "and everyone was interested."

It was necessary to know the difference in Mexican and Cuban usage. "Sweet potato is *camote* in Mexico,

but *batata* in Cuba," Mrs. Davidson explained. "And peanuts are called *cacahuates* in Mexico, but the Cubans refer to them as *mani*."

In a foreword that begins "Estimados Compradores" (Dear Shoppers), Mrs. Davidson tells the recipient of the little guide: "If you have found yourself searching for the English names of the articles that you would need during the days that you go to the grocery store, this little book probably will be useful to you. It would be much easier to search for the English words in a small booklet than in a larger book such as the dictionary. And also what foreigner has not felt himself too obvious upon carrying a dictionary with him. I hope this little shopper's guide will make life a little more comfortable for you."

"I have had the help of my kind husband and Mrs. Martinez, wife of Dr. A. C. Martinez of Milledgeville, and of Professor James Thornton of Valdosta; Mrs. Pilar Fernandez, a Spanish teacher in Valdosta, corrected the final copy of the book. To these people I offer my sincere thanks. The errors that remain are mine."

If there are any errors, ten to one the grateful Cuban housewives into whose hands the guide falls will be charitable. For the compiling of the little book is obviously the gesture of a compassionate housewife.

Reprinted from The Valdosta Daily Times, February 9, 1970.

WOMAN AWARE

Congress Urged to Consider More Liberal Laws for Conscientious Objectors

Beth Hayworth

A SENATE subcommittee has released a report urging Congress to consider expanding the law on conscientious objection to include registrants who object to a particular war on ethical or moral grounds. It also strongly urges that the present law governing conscientious objectors be enforced uniformly by all draft boards.

The 93-page report, prepared by the Senate Subcommittee on Administrative Practice and Procedure, contains several other recommendations for reforming the draft.

The argument in favor of selective conscientious objectors, the report stated, "is simply that young men who have ethical or moral beliefs against a particular war should not be treated differently than young men who have sincere religious beliefs against all wars."

A case now pending before the Supreme Court, *United States v. Sisom*, raises the issue of whether such special treatment is constitutionally required. If the Court finds that it is, the report pointed out, Congress will have to implement the decision with appropriate legislation. But, the report continued, "Congress should consider the question" even if the Court finds that there is no constitutional necessity for selective conscientious objector status.

The argument against permitting young men to select which wars they will oppose on ground of conscience, the report said, "is that it is administratively impracticable." Such a law "may also create new inequities in the draft system," it continued. The administrative problem, according to the report, is "how to determine who is a sincere selective conscientious objector and who is merely trying to avoid military service."

The Judiciary subcommittee suggested that Congress consider a proposal made by President Kingman Brewster of Yale University. His proposal is that anyone who requests a selective objector status should be granted it, but should then be required to undergo noncombatant service of comparable risk to that undergone by draftees.

Presumably this does not mean that every conscientious objector must go to the battlefield, the report continued. All that would be required is that the same percentage of selective conscientious objectors as draftees be subjected to battle risks and that in all other respects—pay, length of service, separation from families—selective conscientious objectors and draftees be treated equally.

If, the report stated, "it proves impossible to subject selective conscientious objectors to equal risks, then they could be required to serve for a longer time."

In listing the pros and cons of such a proposal, the subcommittee pointed out that the Brewster plan "would

not please those who do not believe they should be subjected to any risks or should play any role in a war they deem immoral." The report also pointed out that selective conscientious objector exemptions "would inevitably favor the more educated and articulate registrants," who are more likely to present an informed basis for their objections to a particular war. The Brewster proposal, "by eliminating the need for a young man to demonstrate his sincerity, removes this potential inequity," the Senate report stated.

The subcommittee was especially critical of the lack of uniform application of the law regarding conscientious objection, declaring that under the present system, it is "particularly arbitrary." Testimony heard by the subcommittee reveals, according to the report, that "some state systems simply do not agree with the Congress position on conscientious objectors and refuse to confer such status on any registrant."

"This is lawlessness, plain and simple, and must be remedied by strong action from national headquarters," the subcommittee declared.

The draft reform recommendations ask that "simple, uniform national standards" be established concerning deferments. "Repeatedly," the subcommittee said, they heard testimony that one state would treat conscientious objectors, teachers, scientists, and Peace Corps volunteers entirely differently from another state. Often, within each state, the local boards would differ with each other, according to the testimony.

Frances Bollen

The action of the Senate subcommittee recognizes a moral dilemma facing young men today. The issue of war reaches deep into our society and into the church.

This is as it should be. The conscience of Christian youth is tender. Perhaps we have taught them too well that all men are the handiwork of a divine Creator. They may have been listening too intently when we have shown how the Bible teaches love for our enemies and that those who live by the sword shall perish by it. They believe deeply in the priesthood of the believer, one of our most cherished doctrines, applying it to their own study and lives.

And, as they have done so, we have too often left them alone in their struggle. We have often rejected their conclusions when they run counter to our own. This situation is equally as troubling to the young man whose conscience leads him to object to war as it is to the young man entering the military whose family feels that he should not fight in an "unjust" war.

Let us recognize that there are some very specific helps we can give our young people. Most importantly we must face the issues. We sometimes tend to barrage our youth with endless activities to deflect their concerns into more comfortable areas. At best this tactic will buy time; at worst it will arouse bitterness and cynicism.

We face the problem: young people are disturbed about war and the draft. Obviously, this is only a beginning. We could face the issues forever, like the woman who spends the day in front of her mirror recognizing that she has a bad complexion. Awareness must lead to planning and action.

Here I wish to make a definite recommendation, suggesting ways in which it can be effected. We need to sit down with young people and define the problem in language that all can understand. One of the best ways I know that this could be done is through the medium of a study discussion. I deeply believe that this approach is far superior to turning the problem over to the young people and saying, "OK, you guys talk about it." They are already talking

about it, finding words can be meaningless and frustrating.

If we are to come to grips with the generation gap, we, as the church, must act to bring age groups together. There are several avenues through which such a group might be established combined groups during the church training hour or special sessions sponsored by the missions organizations of the church are two. [Continued on p. 64]

Ophelia Humphrey

My sons, their friends, and the young people with whom I work and counsel in my home church and across Texas, keep me heartbreakingly aware that bitterness and rebellion are their daily companions. They live with the crushing reality that a careless nation would dare to preempt their precious time, future opportunities, and even life itself without commitment to victory or even full support of them.

As a mother of sons, as a Christian, as a citizen, I do not agree that the law should be broadened to provide shelter for traitors and cowards. However, I do sincerely believe that there should be some immediate changes in the laws. Admittedly, this is somewhat like locking the stable door after the horse is stolen.

First, the peacetime draft should be outlawed. If there is no emergency sufficient to require equal sacrifice from the whole of the nation, it is obviously not important enough to force young men into involuntary servitude—slavery.

Second, there should be no such thing as a "police action" non-war. Any situation which endangers America is urgent enough to require a declaration of war with the resultant mobilization of the total resources of the land. It is murder to send young men to die under a "no win" policy; it is even more immoral to send them to die without total support of the nation they serve.

The Senators' call for both "selective conscientious objectors" and "uniform national standards" summarizes the total inconsistency of their thinking. Standards are either uniform or selective; they cannot be both. If situation ethics becomes the law, entitling citizens to decide when or if they will support their nation, there cannot be uniform application of any law.

Norma Jean Baker

How can a young man honestly evaluate his attitudes toward military service. In the Christian home and the church, he has been taught:

"Thou shalt not kill"
"Love your enemy"
"Overcome evil with good"

He has also been taught that he has responsibilities to his community. And since the world is largely unredempted, these responsibilities may involve fighting an aggressor. The vagueness of objectives in the Vietnam war have brought these seemingly conflicting teachings into sharp focus.

Can the church and the home provide an atmosphere in which young men can examine the alternatives to war without fear of condemnation by the very people who have taught them to love?

In recent discussions with young men in college, and in current considerations of draft reform, I have felt keenly that our churches need to give attention to means for helping young men grapple honestly with their attitudes. Let me share impressions from conversations with two young men recently. Both are members of a Baptist church and are students in a Baptist college.

The first young man sat in my office discussing his vocational plans. It became obvious to me that his decisions about a major in college and a future vocation were being made on the basis of how he could avoid military service.

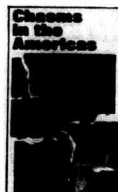
The second man candidly described his application for classification as a conscientious objector. He had thoughtfully arrived at the decision that fighting in Vietnam would violate his own religious beliefs. His draft number has not been called, but in the event it is, he is willing to undergo noncombatant service of comparable time and pay of the draftee.

Without judgment of their motives, we can infer quite different processes by which each young man arrived at his present attitudes.

Which of these two men is functioning at a higher level of moral development?

Should churches take a position with regard to compulsory military duty?

Is there an openness in our churches which will allow for widely differing opinions on such an issue as war?



Chasms in the Americas, edited by Dana S. Green (Friendship Press, \$1.95 paper*)

"I'm about to explode with frustration!" The young man who spoke looked as if he meant it. "People don't really listen to us. And when they do, they're threatened and they go defensive. What chance have we got, when people turn us off?"

Those who heard him, like the speaker himself, had been back in the United States only a few weeks after extended visits to various parts of Latin America. They were sharing the problems they had encountered in trying to communicate their experiences across cultural lines.

Chasms begin to open between those who speak the language of freedom and those who don't, between those whose lives are committed and those who are complacent and unaware. In this book are portrayed some of the chasms in the Americas. Every day these chasms, like the relative standards of living, grow wider. But many sensitive people are working to nar-

row the chasms. Most of them agree that the first thing we must do is identify the chasms and try to understand what causes them. This book is dedicated to that end.



Where Tomorrow Struggles to Be Born, Thomas J. Liggett (Friendship Press, \$1.75 paper*)

Christian mission is fulfilled through the achievement of two cardinal virtues: fidelity and relevance. The fidelity of mission is achieved by the faithful conservation of the essential elements of God's revelation in Jesus Christ. Relevance is achieved when the mission is fulfilled in direct and concrete relationship to a particular people and within a particular context. This book tries to help the reader reach a deeper understanding of the implications of both fidelity and rele-

vance in contemporary Latin American reality as a context for Christian mission today.

Latin America is one of the most challenging contexts of Christian mission in the twentieth century. Its vast territory embraces the contemporary paradox of basic cultural unity with wide diversity of natural resources, peoples, social conditions, and degrees of modernization.

An understanding of Latin America as a context of mission requires some insights into its history and some appreciation of the complexity of its contemporary realities.

The mission of the church must inevitably confront specific issues. This volume tries to identify some of these issues as clearly as possible and to suggest some basis for understanding them and the dilemmas they pose.

God is calling his church today to a new understanding of what its fidelity to the gospel and relevance to the modern world should mean. This book will contribute to its readers some greater understanding of what these issues may mean in the context of modern Latin America. This understanding should properly call for a new sense of mission as Christians strive to rise to the challenge that modern Latin America poses for the Christian church in the latter half of the twentieth century.

*Available from Paperback Book Store

PRAYER GROUPS

ROYAL SERVICE invited Baker James Caithen, executive secretary, Foreign Mission Board, to share ten urgent prayer requests for foreign missions. Use these as a basis for prayer group experiences this month.

First, there should be prayer for peace. Southeast Asia has long been distressed by war, and the Middle East continues to be deeply disturbed.

Prayer for peace should include not only relationships between nations, but also the domestic scene. Hostilities need to be ended; confidence needs to be reasserted; reconciliation should be the note of the day rather than strife and hatred. Prayer that there may come a resurgence of values that make for peace and a solution of the problems that divide people into hostile groups.

Second, prayer is needed for missionary volunteers. In 1969 an all-time high of 261 missionary appointments was reached by the Foreign Mission Board. A smaller number has been appointed in 1970. The needs for more appointments are urgent. The missions fields call for more than 700 new missionaries annually, but the largest number ever appointed in one year was 261.

Ministers and their wives are urgently needed. All other types of missionaries are needed as well. There are forty-two different classifications of missionary service, and undoubt-

edly the list will grow longer as time goes on. Doctors and nurses are always needed. The critical shortage of doctors in Nigeria has necessitated closing some of the medical work.

Third, there should be prayer for spiritual power. God's servants feel so inadequate in the face of the overwhelming needs that surround them and their own limited strength. Pray that God may give to his servants insight so that they can know how best to meet the needs they face. Pray that the power of the Holy Spirit may sustain them amid all their labors, disappointments, trials, and joys. Pray that they may have such power that the Word they proclaim will go forth convincingly and persuasively.

Fourth, pray that God may call forth many workers on missions fields from among national Christians and anoint them with the power of his Holy Spirit for effective service. In every land, pastors arising from the people who receive Christ as Saviour are the ones who can best minister to their own people. The nurturing of these Christian workers for major service is a matter of great importance.

Fifth, pray for the protection of God's servants in disturbed areas. This prayer for protection needs to include both missionaries and national Christians. Pray for those who live in areas where conditions are so tense that the strain of trying to work under those circumstances becomes very great. Remember national Christians who dare to follow Christ even though they are surrounded by family and neighbors who are unsympathetic.

Sixth, pray for God's guidance in entering the remarkable doors that are now open for evangelism.

The door is open to witness on the campus of universities having large student bodies. In many lands more than half the population is made up of people under twenty-one years of age.

The largest use of mass media, including newspapers, radio, and television should be made. At the same time, great emphasis must be placed upon personal evangelism, visitation

in homes, and gathering small groups to talk about Jesus Christ.

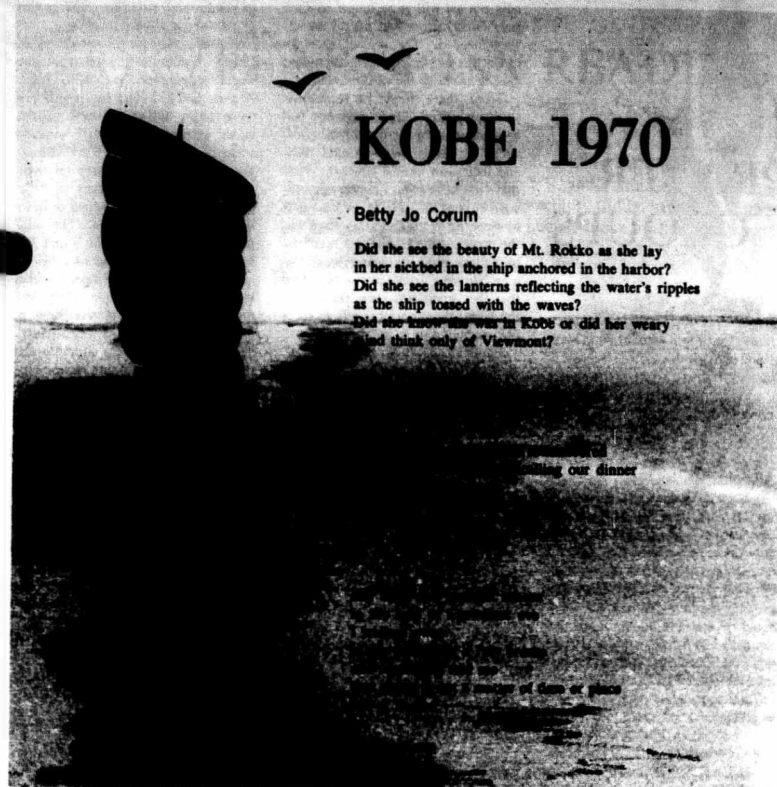
Seventh, pray for the reopening of China. Twenty-five percent of the world's population lives in that land. A great body of Christian people are there today trying to serve Christ under extremely difficult circumstances. Their churches are closed; they are not able to carry on their work with freedom. Many of their leaders have been imprisoned or have suffered great difficulties. The attitude of their government is not favorable toward any kind of religion.

Eighth, pray for God's people who live in Communist lands. The attitude of Communist governments is not favorable toward Christianity. There are places where churches are open and people are able to worship, but their freedoms are extremely limited. In many places Bibles are few and in some places there are restrictions upon the types of work that can be done. Many influences are brought to bear upon young people to deflect them from giving any attention to the Christian message.

Ninth, pray for a wider witness in the Muslim world. Many barriers to Christian faith confront Muslim people. They find it difficult to break with long-standing patterns and attitudes of people around them. They have at the same time a deep heart need and many of them are hungering to find answers to questions that trouble them in their souls.

Tenth, raise fervent prayers to God for further financial resources to carry on this ministry throughout the world. Keep in mind that at least \$2,000,000 of new money is needed by the Foreign Mission Board year by year in order to sustain advance. Last year the requests from the missions fields that were officially presented to the Foreign Mission Board amounted to \$7,700,000 more than resources could supply.

Resources urgently need to be increased because the advance of missions work creates new needs, and the development in work in existing fields produces new demands.



KOBE 1970

Betty Jo Corum

Did she see the beauty of Mt. Rokko as she lay in her sickbed in the ship anchored in the harbor? Did she see the lanterns reflecting the water's ripples as the ship tossed with the waves? Did she know she was in KOBE or did her weary mind think only of Viewmont?

1. A woman was reading an open Bible with globe nearby.
2. A voice reads each Scripture passage.
3. In turn, the seated woman responds verbally (*italicized material*) as though meditating to herself about what she has read.
4. Use the same people each day for continuity.

Call to Prayer

Ask someone to pray. Suggestions for that prayer:

1. Pray that the Holy Spirit will prepare minds and hearts to hear and to respond to God's inner promptings this hour.
2. Pray for your pastor and staff. Pray for those in your church family who are experiencing illness or personal crisis. Pray for the ministry of your church.
3. Pray for your mayor by name, your governor, the President. Pray that they might have wisdom to discern the course of action through problems confronting them today. Pray for a conscious awareness on their part of God's presence and help.
4. Pray for the missionaries on the calendar of prayer. Pray for them within the context of the daily newspaper. For example, "We saw, Father, that Mrs. Jones is witnessing today within the political upheaval in her country. We pray that the crisis might be resolved peacefully. We pray also for an

extra measure of thy guidance for all our missionaries in that area who are encountering these same circumstances today."

5. Pray for God's guidance in other specific world crises gleaned from newspapers, newscasts, news magazines.

Musical

A different song has been suggested for each day.

The Far Edge

1. Presentation of background material for intelligent intercessory praying.
2. Present simply and directly—perhaps as a newscast.
3. If there is too much material included in "The Far Edge" for the amount of time available in your meeting period, select only that which you can best use. Encourage each member to read the material at home and pray for some of the prayer requests each day that she cannot attend the meeting.

Period of Intercessory Prayer

Divide into small groups of between six and ten, allowing about ten or twelve minutes.

What you should do beforehand:

1. Prepare a set of prayer request cards for each group.
2. Copy three prayer requests on each card, using prayer request suggestions listed each day and supplemented by others from articles in *The Commission* or *ROYAL SERVICE*. (Use 3"x5" index cards or slips of paper.)
3. Choose a leader for each group.
4. See that each leader has a Bible and a set of prayer request cards to use.
5. Decide how you will divide into groups: (1) count off aloud: 1, 2, 3; (2) sections of the room; (3) numbered slips at the door.
6. Decide where the groups will meet: (1) arrange to meet, if possible, where there are smaller rooms adjacent to the larger meeting room; (2) if no rooms are available, tell each leader which area of the room her group will occupy.
7. Arrange chairs, if possible, for

sitting in a circle or around a table.

8. Decide how you will signal that it is time to reconvene: (1) have pianist play prayer hymn; (2) knock on each door.

Procedure within the individual group:

1. Leader gives each person a prayer request card.
2. Leader explains procedure.
- (1) Each person is responsible for praying either silently or aloud for the prayer requests, one request at a time, on her card.
- (2) Holding a Bible in her hands, the group leader will begin the prayer period by reading Matthew 18:19-20 and then pray briefly and specifically for the first prayer request on her card.
- (3) Leaving her prayer "open-ended" without saying Amen, she passes the Bible to the person on her right.
- (4) That person prays for the first prayer request on her card. If she does not wish to pray aloud, she simply passes the Bible on to the next person and prays silently.
- (5) Continue around the circle, passing the Bible and praying brief "open-ended" prayers.
- (6) The leader prays for her second request and on around the circle.
- (7) If there is time, pray for the third prayer request.
- (8) At the given signal, the leader brings the prayer period to a close.

Prayer Hymn

"Speak to My Heart" (*Baptist Hymnal*, No. 331)—one verse each day sung as solo, duet, ensemble, or instrumental music.

The Next Edge

One verse of "Joy to the World" sung by the entire group.

On Departing

Pianist continues to play "Joy to the World" as the women file past the basket for the offering.

Writer for the Week: Carolyn Rhea

Author of *Healing in His Wings*, *Such Is My Confidence*, and *My Heart Kneels Too*. Carolyn Rhea is well known to Baptist Women. She is the wife of Dr. Claude Rhea, Dean of School of Music, Samford University, Birmingham, Alabama.

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PLANNING the PRAYER EXPERIENCE

Before the Meeting

1. Encourage each person to bring her Bible.
2. Encourage use of personal prayer lists.
- (1) Provide slips of paper and pencils at the door, or,
- (2) Prepare mimeographed prayer lists.

3. Encourage each person to open her Bible to the Scripture passage for that day and be reading prayerfully.

- (1) Write Scripture passages on the individual prayer lists, or,
- (2) Write them on the chalkboard or poster.

God's Word for My World

1. A woman was reading an open Bible with globe nearby.
2. A voice reads each Scripture passage.
3. In turn, the seated woman responds verbally (*italicized material*) as though meditating to herself about what she has read.
4. Use the same people each day for continuity.

Call to Prayer

Ask someone to pray. Suggestions for that prayer:

1. Pray that the Holy Spirit will prepare minds and hearts to hear and to respond to God's inner promptings this hour.
2. Pray for your pastor and staff. Pray for those in your church family who are experiencing illness or personal crisis. Pray for the ministry of your church.
3. Pray for your mayor by name, your governor, the President. Pray that they might have wisdom to discern the course of action through problems confronting them today. Pray for a conscious awareness on their part of God's presence and help.
4. Pray for the missionaries on the calendar of prayer. Pray for them within the context of the daily newspaper. For example, "We saw, Father, that Mrs. Jones is witnessing today within the political upheaval in her country. We pray that the crisis might be resolved peacefully. We pray also for an

extra measure of thy guidance for all our missionaries in that area who are encountering these same circumstances today."

5. Pray for God's guidance in other specific world crises gleaned from newspapers, newscasts, news magazines.

Musical

A different song has been suggested for each day.

The Far Edge

1. Presentation of background material for intelligent intercessory praying.
2. Present simply and directly—perhaps as a newscast.
3. If there is too much material included in "The Far Edge" for the amount of time available in your meeting period, select only that which you can best use. Encourage each member to read the material at home and pray for some of the prayer requests each day that she cannot attend the meeting.

Period of Intercessory Prayer

Divide into small groups of between six and ten, allowing about ten or twelve minutes.

What you should do beforehand:

1. Prepare a set of prayer request cards for each group.
2. Copy three prayer requests on each card, using prayer request suggestions listed each day and supplemented by others from articles in *The Commission* or *ROYAL SERVICE*. (Use 3"x5" index cards or slips of paper.)
3. Choose a leader for each group.
4. See that each leader has a Bible and a set of prayer request cards to use.
5. Decide how you will divide into groups: (1) count off aloud: 1, 2, 3; (2) sections of the room; (3) numbered slips at the door.
6. Decide where the groups will meet: (1) arrange to meet, if possible, where there are smaller rooms adjacent to the larger meeting room; (2) if no rooms are available, tell each leader which area of the room her group will occupy.
7. Arrange chairs, if possible, for

sitting in a circle or around a table.

8. Decide how you will signal that it is time to reconvene: (1) have pianist play prayer hymn; (2) knock on each door.

Procedure within the individual group:

1. Leader gives each person a prayer request card.
2. Leader explains procedure.
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- (5) Continue around the circle, passing the Bible and praying brief "open-ended" prayers.
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WEEK of PRAYER for FOREIGN MISSION

November 29—December 6, 1970

Lottie Moon Christmas Offering Goal: \$16,000,000

MONDAY

JOYFULLY GO...BOLDLY TELL

That people can become persons responding to Christ!

GOD'S WORD FOR MY WORLD
(Luke 4:16-19, 21; Luke 8:42-46; Acts 4:31)

"O earth, earth, earth, hear the word of the Lord" (Jer. 22:29).

"Then Jesus went to Nazareth, where he had been brought up, and on the Sabbath day he went as usual to the meeting house. He stood up to read the Scriptures, and was handed the book of the prophet Isaiah. He unrolled the scroll and found the place where it is written:

"The Spirit of the Lord is upon me. He has anointed me to preach the Good News to the poor.

He has sent me to proclaim liberty to the captives,

And recovery of sight to the blind, To set free the oppressed,

To announce the year when the Lord will save his people!"

He began speaking to them: "This passage of scripture has come true today, as you heard it being read." (Luke 4:16-19, 21 TEV).

You opened up the Scriptures to them, Lord! Today you speak to our world through the Bible! We must open up the Scriptures to the world's multitudes, Lord!

"As Jesus went along, the people were crowding him from every side. A certain woman was there who had suffered from severe bleeding for twelve years; she had spent all she had on doctors, but no one had been able to cure her. She came up in the crowd behind Jesus and touched the edge of his cloak, and her bleeding stopped at once. Jesus asked, 'Who touched me?' Everyone denied it, and

Peter said, 'Master, the people are all around you and crowding in on you.' But Jesus said, 'Someone touched me, for I knew it when power went out of me.'" (Luke 8:42-46 TEV).

Lord, you felt the surge of crowds as you walked among them. Yet even then you were aware of them as individuals—as persons in need of your healing power. As I too make my way through life's thronging multitudes, help me to be aware of individual people and their needs.

But the world is multiplying itself so rapidly. Lord! How can I possibly reach increasing masses of humanity? Where and how do I begin?

"When they finished praying, the place where they were meeting was shaken. They were all filled with the Holy Spirit and began to speak God's message with boldness" (Acts 4:31 TEV).

Yes, Lord, I shall pray! Then I shall joyfully launch out into the swirling sea of humanity and boldly tell, "People can become persons responding to Christ!"

CALL TO PRAYER

HYMN: "Where Crosses the Crowded Ways of Life" (Baptist Hymnal, No. 464)

THE FAR EDGE

The world's population is double that of fifty years ago and three times that of a century ago.

By the year 2000 the world's population will be about six billion. This means an increase of more people than existed on this earth only twenty years ago.

Most of this huge population growth will occur in those parts of the world that already are overcrowded. At present 70 percent of the world's population lives in underdeveloped regions of Asia, Africa, and Latin America.

By the year 2000 approximately 77 percent of the world's population will live in these underdeveloped regions.

How does this global problem of population explosion affect foreign missions? Certainly there is the worldwide urgency of helping curb the rate of population increase. Medical missionaries include in their schedules work in the areas of family planning and population control through clinics. The paramount implication of population explosion, however, stresses the immediate task of reaching earth's increasing masses of people with the message of Christ's redeeming love.

Colin Morris speaking of the increasing masses of men in his book, *Include Me Out!*, states "The most... the average Christian can hope to do is to take hold of the near edge of a great problem and act at some cost to himself."

Let us examine a few of the many ways foreign missionaries, together with national Christians, are taking hold of their own near edge of this problem of witnessing to masses of people.

Witnessing Through Crusades

Evangelistic campaigns among Baptist churches were scheduled in a number of countries during 1970, according to Joseph B. Underwood,

Foreign Mission Board consultant for evangelism and church development. Among the campaigns were two area efforts—one in Asia and the other in East and Central Africa.

"Intensive plans were developed by local Baptists in each country," said Underwood. "More than four hundred participants from many nations and races were involved."

The only campaign now scheduled for 1971 is Portugal, May 16-31. "It is anticipated that there will be stewardship and religious education campaigns or emphases and also an emphasis on music and other aspects of follow-up during 1971," added Underwood. "We need prayer for these as desperately as for the 1970 campaigns."

"The nationwide evangelistic crusade in the Philippines was in the planning stages for some three years," says missionary Charles L. Miller. "For four full weeks the gospel was presented in hundreds of places in most of the provinces of this island nation."

"Only eternity can evaluate the full impact. More than 6,100 persons professed faith in Christ. Part of the crusade's richest harvest is in the 120 young people who pledged their lives to full-time Christian service. They will help meet the perennial need for qualified Christian leadership."

Witnessing Through

Trained National Leadership

About one hundred students are enrolled in the Korea Baptist Theological Seminary. "This year our seminary quartet visited ten churches," writes missionary Al Gammage. "In addition to presenting a sacred music concert, a student gave his testimony concerning his call to the ministry, slides were shown of seminary life, and our dean of students brought a brief message on the nature of a divine call to the ministry. As a result, forty young people made decisions to enter vocational Christian service. Give thanks for this astounding response and pray for these young people as they seek to follow through on their

decisions."

"Teachers are urgently needed in theological seminaries and Bible schools for training national Baptist leaders," says Dr. R. Keith Parks, Foreign Mission Board area secretary for Southeast Asia. "In Indonesia, for example, missionaries are needed to staff a new 'mobile' Bible school. Utilizing church buildings, its plan is to train lay pastors in an area and then after two years to move to a new location."

This year missionary Ted Lindwall of Guatemala has given much time to the preparation of guidebooks for simplified study courses which can be given by pastor, missionaries, and theological students. The courses can also be taken on a correspondence basis. There are indications that they will be used in other countries as well.

Witnessing Through Radio and Television

"Response to Spanish Baptist radio programs, especially in isolated areas, has been good," says Mrs. Charles W. Whitten, missionary to Spain. "One listener in the province of Soria wrote, 'A group of us get together to listen to the program. We want some of you to come and baptize us.' A half-hour weekly program and five-minute daily programs are broadcast by Trans-World Radio in Monte Carlo."

Missionaries engaged in mass media evangelism in Asia met together last year for a conference and urged that the production of Asian films and programs be given priority in the 1970's. One quoted the president of a new television station in Taiwan: "Western programs entertain, but only Chinese films help the Chinese people identify with the characters and situation. It is a matter of entertainment of involvement."

English programs are not wanted by Vietnam stations, reported missionary Peyton M. Moore, but he added that opportunities are growing for Baptists to get time on both radio and television in the Vietnamese language.

The walled-in world of gigantic apartment complexes in large cities of Latin America are direct targets for mass media approach, according to Alan Compton, radio-TV representative for Latin America. Christian programs via radio and television gain entry wherever there is a major obstacle to personal witnessing in the ratio of population to limited missionary personnel. The main thrust is in establishing witnessing fellowships.

Southern Baptist missionaries are working in radio recording studios in six African countries. In each of these facilities missionaries and nationals trained in the field of radio and television are working continually trying to devise programs that speak to the needs of the masses outside the reach of the church.

According to Milton Cunningham, radio-TV representative in Zambia, one of the greatest problems encountered involves language. In all of Africa there are more than eight hundred different languages. In Zambia alone there are more than seventy. As a result of this linguistic division it is impossible to prepare materials that can speak to wide sections of the listening audience. Material prepared in one language must be translated and re-recorded for others. Even though most of the countries of Africa have a national language, most of the people continue to use their tribal language.

Trained missionaries and adequate studio facilities are bringing radio and television work up to professional standards in such cities as Manila, Saigon, Bangkok, and Semarang. Fifty million Indonesians will probably listen to Baptist broadcasts next year.

Witnessing Through Publications

"Several years ago a seed of an idea sprang forth in the mind of Douglas E. Kendall, publishing house director in Zambia," writes Charles E. Warren, missionary journeyman in Zambia. "The seed was watered and nourished by his wife, Katherine, until it blossomed into the Bible Way Correspondence School. This became the

Baptist 'bread' to help fill the hunger for education and for spiritual food. Today more than eleven thousand Zambians have taken advantage of this Bible study through the mail."

Eight thousand people of Arab countries are enrolled in a correspondence course on the life of Christ. The course is sponsored by the publication committee of the Arab Baptist General Mission in Lebanon. Several governments have apparently begun to intercept materials to prevent their delivery. This possibility is cause for concern.

"Although I live in a city of over a million people, I consider myself a pioneer," says Roberta E. Hampton, missionary journalist in Brazil. "One doesn't have to serve in a remote station in order to be a pioneer missionary. I am the first trained journalist in Brazil to teach journalism and public relations on the seminary level and to serve a Mission as public relations counselor."

"We have been amazed," she continues, "at the openness with which our material is accepted by secular newspapers in Brazil. The problem is not in getting access to the Brazilian press, but in finding time to take advantage of the openings we have."

As a missionary journalist, Miss Hampton gives impetus to the gospel message, speaking with authority through the world press.

Witnessing Through Culture

About six thousand people attended the sacred music concerts presented in six cities of Taiwan by Richard R. Lin and James W. Good, professors at Southern Baptist Theological Seminary.

These concerts, which were in preparation for the 1970 Asia Baptist Crusade, received fantastic radio, television, and news media coverage.

Members of each audience who attended Lin's concerts were given a packet of materials containing the Gospel of John, a doctrinal tract, a salvation tract with the names and addresses of Baptist churches printed on the back, a correspondence course

registration card, and a letter of invitation to attend the local churches.

At the close of a concert presented to over one thousand people in Taean, Korea, over one hundred people indicated some decision on a card supplied to them as they entered. Of the number, about sixty said they had accepted Christ during the invitation.

Some eight months later a young Korean GA came to a missionary, seeking advice about her future. She told how she had first heard of Christ and accepted him as Saviour while attending the concert. When she shared her newfound joy with her family, she was beaten and forbidden to read her Bible or pray at home. Nevertheless, she learned to talk with the Lord "with her eyes and heart open" and felt that God was calling her to become a missionary nurse.

Today, just a few feet away from the busiest street in Tel Aviv, Israel, the Baptist-owned Dugith Art Gallery is attempting, in ways many find unworthodox, to witness to the Lord Jesus Christ.

Daily, persons who do not know the Lord come to look at the canvases exhibited there. Some ask, "Who are the Baptists?" When told, some ask further, "And who is this Jesus?"

Witnessing Through Other Creative Approaches

"One of the most promising plans for seeking to reach masses of people with the Christian message," says Dr. Winston Crawley, director of the Overseas Division, "would be the multiplying of lay leaders and home Bible study and fellowship groups in a 'chain reaction.' Pray that this plan can be developed."

Perhaps the most exciting aspect of the work in Italy is the "BibliTek," the mobile evangelical witness which has covered a lot of territory in the country. The BibliTek is a truck complete with an amplifying system for use in preaching, and has books, pamphlets, films, tapes, records, and numerous kinds of audiovisual equip-

ment.

In Africa, national and regional fairs are being effectively used to confront the unreached masses with the message of Christ. Through films and tracts the truth of God's Word is presented to the people who regularly attend these agricultural and industrial exhibits.

Several countries in Africa are experimenting with the use of small inexpensive cassette tape recorders on which a brief Christian message can be recorded and sent to villages where a missionary never goes.

On Avenida San Juan de Letran in Mexico City for a year now an attractive billboard with "Cristo la Unica Esperanza" (Christ, the Only Hope) has been seen by literally hundreds of thousands.

Conclusions

Less than 30 percent of the world's population is identified with any phase of Christendom. Less than 7 percent of the global population are Protestants. Far more people are alive today who have never heard the gospel than the total world population when Jesus gave the Great Commission to win all people.

There is an urgency to reach masses of people with the personal message of God's love for each one of them through Jesus Christ.

THE NEAR EDGE

"The most the average Christian can hope to do is to take hold of the near edge of a great problem and act as some coast to himself" (Colin Morris).

The far edge of the population explosion problem and its implication for reaching increasing masses of people with the message of Christ has been noted. There is a near edge, too, where the issue touches each Baptist woman. The near edge is inevitably joined to the far edge missionaries and national Christians are experiencing.

1. You have reached out and touched the far edge through intercessory prayer.

2. Your attitudes and actions are joined with the ministry of missionaries on foreign fields.

You are caught up in crowds of people. Individuals and their need for Christ become your responsibility.

Consider your own family. Are you as aware of each person's spiritual needs as you are of his physical needs? Pray for those needs.

Consider your neighborhood. Is there at least one person there about whose spiritual needs you are concerned? Pray for that person.

Consider your church. Pray that during this week you will make an effort to reach out to at least one person whom you do not know well or to someone who has become a "church dropout."

Consider your public contacts. Is there any difference in the way you respond as a Christian to crowds in the supermarket or other places?

Consider the cities. Are you concerned about witnessing within urban areas? Is there some tangible way in which you can be a part of it?

Consider the world. Do you believe that every person is entitled to hear the message of salvation? Do you honestly feel that foreign missions witness is absolutely essential or merely incidental?

3. The near edge and the far edge meet in the Lottie Moon Christmas Offering. Every penny of the offering goes directly to the missions field, reaching out in love and in deed to individual people among the crowded throngs. A part of it will be used to supplement the radio-television ministry around the world. Some of it will help train national Christian leaders in mission seminaries. Are you giving that which costs little or nothing, or are you giving with at least some degree of personal sacrifice?

Suggestion for closing prayer: dedicating offering.

Lord, we are concerned that the world's increasing multitudes hear and respond to your redeeming love. Use our offering to help bring it about.

Personal Prayer Requests for Monday

CRUSADES

Pray for the people of India who signed decision cards this spring during preaching campaigns.

Pray for spiritual growth of the new Christians who made decisions for Christ during the recent evangelistic crusades in Africa.

Pray for the 120 young people in the Philippines who pledged their lives to full-time Christian service during the nationwide evangelistic crusade.

Pray for those who are developing the plan of multiplying lay leaders and home Bible study and fellowship groups in a "chain reaction."

Pray for the evangelistic campaign scheduled for May 16-31 in Portugal during 1971.

Pray that lay Christian men and women now working overseas will be ambassadors for Christ there and reinforce the witness of missionaries among nationals.

RADIO AND TELEVISION

Pray for the effectiveness of radio-TV workshops being conducted throughout the world.

Pray for Missionary William R. O'Brien of Indonesia as he produces a record with Asian music on one side and national Christian music on the other.

Pray for the group of believers who responded to the Spanish Baptist radio program as it reached out to the province of Seville.

Pray for a dynamic witnessing power of radio-TV within apartment complexes throughout Latin America.

Pray for a spiritual impact upon the lives of Korean train commuters as they hear the Baptist radio program "Journey of Life."

Pray for witnessing power for the strategic fifteen-minute weekly short-wave radio program, "Good News from Warsaw," recorded entirely in Poland by Polish Baptists and transmitted through Trans-World Radio from Monaco.

PUBLICATIONS

Pray for Irene Gray in her new role of International Writer and Editor and for Missionary Brit E. Towery, Jr. of Hong Kong as he directs the Asian Baptist Press Service.

Pray that the eight thousand people of Arab countries enrolled in the correspondence course about the life of Christ will receive their material without interference from the government.

Pray that the Holy Spirit will be free to touch lives in Korea through the correspondence course, "The Bible Says."

Pray for a continued blessing upon the Bible Way Correspondence School in Zambia.

SEMINARIES AND TRAINING SCHOOLS

Thank God for the forty young people in Korea who made decisions to enter vocational Christian service and pray that the Holy Spirit will continue to lead them toward that goal.

Thank God for the seminary scholarship endowment funds already received from individual Korean Baptists and Baptist churches and pray that the \$6,000 goal will be reached.

Pray for the faculty of the Korea Baptist Theological Seminary as they try to solve the difficult financial problem of an inadequate budget because of Korea's fast growing economy. Pray that they will find sources of income in Korea to supplement it.

Pray for more faculty members for the Korea Baptist Seminary, especially for an urgently needed music professor.

Pray for the five student wives who are attending the Baptist Seminary in Korea. Pray that funds may become available to construct apartments for married students.

Pray for the undergirding of plans for staffing the new "mobile" Bible school which will train lay pastors in an area in Indonesia and then after two years move to a new location.

Pray for the students attending the Baptist International Seminary in Ruschlikon-Zurich, Switzerland.

Pray for the students attending the international seminaries in Buenos Aires, Argentina, in Cali, Colombia, and in Beirut, Lebanon.

CULTURE

Pray that concerts may continue to be used to influence the lives of those who respond to music.

Pray for an effective Christian witness through the Dugith Art Gallery in Tel Aviv, Israel.

Pray that the handbell choir in Thailand will continue to open doors of opportunity for Christian witness in that country.

JoyFULLY GO... BOLDLY TELL

That mere existence can become fulness of life through Christ!

God's Word for My World
(John 6:35; Matt. 14:15-19; Matt. 25:15-40; Acts 4:31)

"O earth, earth, hear the word of the Lord" (Jer. 22:29).

"I am the bread of life," Jesus told them. "He who comes to me will never be hungry; he who believes in me will never be thirsty" (John 6:35 TEV).

You said that you are the bread of life, Lord—not just a delicacy to be savored by a few. Forgive my glut-tony for the world's material blessings. Come into your rightful place as the bread of my life.

"That evening his disciples came to him and said, . . . 'Send the people away and let them go to the villages and buy food for themselves.' They don't have to leave," answered Jesus. "You yourselves give them something to eat." "All we have here are five loaves and two fish," they replied. "Bring them here to me," Jesus said. . . . He broke the loaves and gave them to the disciples, and the disciples gave them to the people" (Matt. 14:15-19 TEV).

Lord, you must have known I was ready to complain that I can't possibly feed the world's hungry millions! Now I understand, though, that if I bring to you that which I do have, you can multiply its ministry. It seems strange that even then you gave the food back to the disciples and gave them the responsibility of giving it to the people.

"I was hungry and you fed me, thirsty and you gave me drink; . . . naked and you clothed me; I was sick and you took care of me. . . . Whenever you did this for one of these

poorest brothers of mine, you did it for me!" (Matt. 25:35-40 TEV).

But Lord, the world is so large and the needs are so great. Millions are diseased, starving, dying. Where and how do I begin?

"When they finished praying, the place where they were meeting was shaken. They were all filled with the Holy Spirit and began to speak God's message with boldness" (Acts 4:31 TEV).

Even so, Lord, I shall pray. Then shall I joyfully go, bearing my cup of water in thy name, and boldly tell, "Mere existence can become fullness of life through Christ our Saviour."

CALL TO PRAYER

HYMN: "Break Thou the Bread of Life" (Baptist Hymnal, No. 178)

THE FAR EDGE

"If present trends continue, it seems likely that famine will reach serious proportions in India, Pakistan, and China in the early 1970's, followed by Indonesia, Iran, Turkey, Egypt, and several other countries within a few years, and then followed by most of the other countries of Asia, Africa, and Latin America by 1980."

What does this prediction by Raymond Ewell, editor of *Population Bulletin* say to the missionary church? How does the missionary go about the primary concern of making Christian disciples within the context of the world's great problem of hunger, poverty, and disease.

"I have had as many as one hun-

dred people ask me for help in a single day," writes one missionary.

OVERVIEW

Is there a uniform Foreign Mission Board policy dealing with the issue of hunger and poverty? Dr. Winston Crawley, director of the Overseas Division, replies: "In a sense the Foreign Mission Board has a uniform policy, though it does not have a uniform program for dealing with the issue of hunger and poverty. The policy is that a specific program be worked out in a specific field in terms of the current situation. Our entire approach to missions work is decentralized. Circumstances differ so greatly from field to field and even from time to time in the same field that we rely on the Baptist churches and our missionaries to study their situation and make recommendations to us."

Specifically, what can a missionary do when he sees someone hungry or poverty stricken? Dr. Crawley replies: "Depending upon circumstances, the missionary (1) may be involved in a large-scale organized relief effort being conducted by the mission and/or Baptists of the area; (2) may have access to a relief fund of the mission or of his church, even if there is no organized program; (3) can refer a person to various public or private relief and social service agencies; or (4) can give personal help."

Witnessing Through Emergency Relief Funds

Emergency relief funds were made available following the civil war in

Nigeria. Baptists played a vital role in the massive relief and reconstruction program in devastated areas. Relief money was channeled through the Nigerian Baptist Mission.

Witnessing Through Medical Missions

Dr. Frances Greenway, missionary physician at Sanyati Baptist Hospital in Rhodesia, with the help of missionary photographer Gerald Harvey, has prepared a filmstrip as an educational tool to use in the battle against malnutrition in Africa.

Beauty, Petros, and Patty, the 2½-year-old film "stars," were suffering from acute protein deficiency. For over eighteen months Dr. Greenway gave them intensive care that they in turn might help other Africans learn to recognize protein deficiency in their children and how to combat it.

The filmstrip vividly portrays the initial stage of marked deficiency, progress toward a mild stage of protein deficiency (which the people must learn to recognize in order to prevent severe deficiency), and the final stage—a picture of what complete and radiant health could be. Dr. Greenway says, "Many Africans don't know what a healthy child looks like."

Dr. Greenway ordered a shipment of rabbits and is introducing "rabbits" for families as a source of protein.

"With our maternity patients we have opportunity for direct witnessing," writes Katherine Weldon, missionary nurse in Mexico. "A friend of mine gave me a Polaroid camera that I'm using to take pictures of the newborns. Then the chaplain presents the pictures in attractive folders of the hospital together with New Testament to the new mothers. Then they talk to them about the 'new birth' from the third chapter of John."

The Foreign Mission Board is considering an approach to medical ministries which focuses upon overall community health. The community health plan, as a team ministry, does not neglect the curative center but rather emphasizes health education

and preventive medicine. A community's team would probably include doctors, dentists, hygienists, social workers, home economists, teachers, and others.

A community health approach has been instituted on a limited scale at the Baptist Medical Center, Ogbomoso, Nigeria.

The report of the community health plan outlined several advantages to this new approach.

A community health project would involve fewer Foreign Mission Board personnel and would cost less than maintaining strictly curative centers.

Such a project is by nature a teaching device, useful for training health workers, social workers, hygienists, nutritionists, agriculturalists, and others.

Evangelistic opportunities would be endless. Many villages could probably be reached through the health project.

The team plan is adaptable and is flexible to local situations, expanding or shrinking according to availability of personnel.

Witnessing Through Social Work

"Friendship House in Recife, Brazil, is an oasis to three thousand or more poor, hungry, sick people each year," says missionary Edith Vaughn. "They come and wait to express their needs to the missionaries, American and Brazilian. The multitudes are so great it is sometimes hard to know who should be helped first."

"There are so many basic problems that cause our people to be poor—sin, lack of schooling, lack of religious education, sickness, lack of vision of a better life, weak bodies, and so few working opportunities. They suffer so much."

"Mints of money, bakeries or oven-brown bread, pipelines of water, bottles and syringes of antibiotics and vitamins, wardrobes of clothes—these would be a mathematical solution in the problems, cold without the pulsation of life. Therefore, with just material help there is no solution, no life."

Witness Through Agriculture and Vocational Training

"An agricultural missionary has many ways in which to help people help themselves," says missionary Douglas Knapp in Tanzania. "Because of his training he can see that a new hybrid rice seed from the Philippines would increase their harvest eightfold; that the pineapple crop would be helped by replacing their existing plants with the glass sized variety; that their fruit season could be extended by months and increased by the introduction of other varieties of mangoes, oranges, limes; that the ever-present protein deficiency could be alleviated if soybeans could become a popular crop. The list is endless and could include upgrading of poultry stock, and the introduction of dairy and beef cattle, an almost unknown thing in most undeveloped areas of the world."

"People are eager to learn how to improve their small farms. It is a long-term project—six years to bring a small mango tree into fruit—but very rewarding."

"Agricultural missions not only shows tangibly that we do care about their physical needs, but it is also a genuine context in which we can witness about God's far greater love and care through Jesus Christ."

In addition to his hospital ministry, Dr. Ralph Betha, medical missionary in India, has a continuous relief project of poultry raising and egg supply. He conducts poultry classes and then distributes laying hens to poor people who complete the course. They can (1) pay for them if they can or (2) take them free of charge if they will give the same number to another poor person after they have hatched chicks and given them started.

Conclusion

The problem of hunger, poverty, and disease is a staggering one; but Dr. Winston Crawley cautions that two central factors need to be added to the picture. "One is the impact of the gospel message itself in terms of

motivation and personal change in the life of the individual and his concern as a Christian for other people. The second is the planting of the church which becomes a nucleus of continuing change and continuing help."

If there is no message of hope, there is no message. If there is no concern for pain and suffering, there is no love. If there is no involvement with man, there is no witness.

THE NEAR EDGE

"The most . . . the average Christian can hope to do is to take hold of the near edge of a great problem and act at some cost to himself" (Colin Morris).

The far edge of the global problem of hunger, poverty, and disease is overwhelming. The ways in which missionaries, together with national Christians, attempt to meet human need while ministering to spiritual need are many. Where is your near edge? Your near edge is inevitably linked to the far edge of missions.

1. You have reached out and touched the far edge through intercessory prayer. Continue to pray for those needs of which you are now aware.

2. Your attitudes and actions here are linked together with the ministry of missionaries there.

Do you care that nearly two thousand people starve to death every hour?

Do you care that thousands of people die every day without experiencing the saving love of Christ?

Are you fully aware of the urgent need for more career missionaries who will plant their lives among lost people?

Are you caught in the web of buying more and more material luxuries?

Are you indifferent to poverty in areas of your community? Have you made an attempt personally to help meet human needs at any time other than Thanksgiving or Christmas?

Could you perhaps help emphasize "vocational stewardship" in your church, encouraging people to explore ways of sharing their vocational skills

and talents at home or abroad for short periods of time to help meet special needs?

3. The near edge and the far edge of this great problem of hunger, poverty, and disease meet in the Lottie Moon Christmas Offering. Every penny of it goes directly to foreign missions fields. Some of it will be used in ministering to human and spiritual needs through medical work, social work, agriculture, vocational schools, and other ways.

Christians who have more than enough food and material possessions cannot be a living testimony unless they share generously and gladly with a needy world. How does your own gift to the Lottie Moon Christmas Offering compare with the amount of money you are spending this Christmas on presents and decorations? Does your gift represent personal sacrifice as you attempt to take hold of the near edge of this great problem of physical and spiritual hunger and act upon it?

Suggestion for closing prayer, dedicating offering:

Lord, we are acutely aware that millions of people in our world are physically and spiritually hungry. We want to help. Please use our offering even as you did the loaves and fishes. May we go joyfully, hearing gifts of love, hope, and help and boldly tell that mere existence can become fullness of life through you.

Suggested Prayer Requests for Tuesday

EMERGENCY RELIEF FUNDS

Pray for an effective Christian witness through the use of emergency relief funds in Nigeria, Vietnam, and other crisis areas.

MEDICAL MISSIONS

Pray that medical missionaries will be found to staff the two Baptist hospitals in Nigeria which are crippled because of lack of enough medical missionaries.

Pray for Dr. Frances Greenway and her battle against malnutrition in Rhodesia through use of the filmstrip and rabbits.

Pray for the staff of Korean doctors, together with the eleven Baptist mis-

sionaries at the Wallace Memorial Baptist Hospital in Pusan, Korea. Pray for the interns and residents who are training there.

Pray for additional nurses to help meet urgent needs in Thailand.

Pray for the community health plan with its team ministry approach instituted at the Baptist Medical Center, Ogbomoso, Nigeria.

SOCIAL WORK MISSIONS

Pray for an effective pilot project in day care and in kindergarten to be set up in cooperation with a local church in Vietnam.

Pray for workshops to be held to train leaders of local churches in social ministries in Vietnam.

Pray that a career missionary social worker might be found for Vietnam.

Pray that an interim social ministries specialist will be found to give immediate assistance in Vietnam.

Pray for Mr. and Mrs. Ade Akande, nationals who are directing the work and administration of the Baptist Welfare Center in Ife, Nigeria.

Pray for physical and spiritual strength for Edith Vaughn and the national social workers at Friendship House in Brazil.

Pray for witnessing power for the Baptist welfare and health centers in Tongi and Miridpur, East Pakistan.

Pray that more Christians will volunteer to use social work skills on the missions field.

Pray that the Christians in Guyana who have received training in social work techniques through the Baptist training program will be effective witnesses.

AGRICULTURAL AND VOCATIONAL MISSIONS

Pray for the Christian witness of the community development program in the Meru-Gibe District of Ethiopia.

Pray for these requests from agricultural missionary Douglas Knapp in Tanzania, that more land will become available for demonstration and experimental work, that a journeyman agriculturist will be found to replace Mr. Knapp when he goes on furlough in the summer of 1971 and that funds will become available for an irrigation ditch to bring water from a mountain spring to the Makwale Demonstration Farm and other farms in the surrounding area.

WEDNESDAY

JOYFULLY GO... BOLDLY TELL

That youthful rebellion can become Christian maturity!

GOD'S WORD FOR MY WORLD (Luke 15:11-13, 17-18; Rom. 14:13, 19; 1 Tim. 4:12; Acts 4:31)

"O earth, earth, earth, hear the word of the Lord" (Jer. 22:29).

"Jesus went on to say: 'There was a man who had two sons. The younger one said to his father, "Father, give me now my share of the property." So the father divided the property between his two sons. After a few days the younger son sold his part of the property and left home with the money. He went to a country far away, where he wasted his money in reckless living. . . . As last he came to his senses and said, "I will get up and go to my Father and say, "Father, I have sinned against God and against you"'" (Luke 15:11-13, 17-18 TEV).

Lord, I tremble to think of all the restless, rebellious young people of today!

"So then, let us stop judging one another. Instead, this is what you should decide: not to do anything that would make your brother stumble, or fall into sin. So then, we must always aim at those things that bring peace, and that help strengthen one another" (Rom. 14:13, 19 TEV).

Can it be, Lord, that my own hypocrisy—my greed, my selfishness, my lack of loving and compassionate concern—stand in some young person's way? Help me shed these shoes of sophistication, humbly kneel, and rededicate myself to the task of reaching out in love to the younger generation.

"Do not let anyone look down on

you because you are young, but be an example for the believers, in your speech, your conduct, your love, faith, and purity" (1 Tim. 4:12 TEV).

Yes, Lord, I know that there are many fine young people in our world today and that those who are flourishing can find purpose and direction in thee. But Lord, there seem to be so many rebellious ones and so few stable, maturing ones. Where and how do I begin to reach them?

"When they finished praying, the place where they were meeting was shaken. They were all filled with the Holy Spirit and began to speak God's message with boldness" (Acts 4:31 TEV).

Yes, Lord, I must pray. Then, in the power of thy Spirit I shall reach out to young people, not condescendingly, not dutifully, but with encouragement and love—boldly declaring: Youthful rebellion can become Christian maturity.

CALL TO PRAYER

SUGGESTED MUSIC: "Here Is My Life," page 40.

"Here Is My Life" was the theme song of Mission 70, a meeting in Atlanta, Georgia, December 1969 in which young adults of the Southern Baptist Convention explored the possibilities of the missions vocation. (Play the plastic recording of this song. Ask members to listen to the commitment of young voices.)

THE FAR EDGE

"Today's young people will either

help us save the world or provide over its destruction," stated evangelist Billy Graham.

"I have come to the conclusion that students are very much the same the world over. The student unrest here seems similar to that in other countries," writes a missionary in South America.

"A leading Baptist church in Tokyo had to cancel its fall evangelistic campaign when a radical element of its youth threatened to barricade the church. This group had demanded that the church take its stand on some of the political issues of the day. When the church refused, violence was threatened."

Other Baptist churches in Japan have encountered serious problems of a similar nature. Mission schools have been the scene of bitter struggle and boycott by the extremist elements in their student body—usually a small minority.

It is imperative that missions witness be extended to young people throughout the world. Student work, Baptist schools and colleges, and the journeyman program involve Southern Baptists with the dynamics of both the struggles and assets of youth.

Witnessing Through Student Work

"The majority of students who come to the new student center here in Manila are not Christians and need to be brought to Christ," writes missionary Bill Wakefield. "Most of them are open to the presentation of the gospel."

"Any student can obtain a 'privilege card' to use the center facilities

Here Is My Life

1. Lord, You placed me in this world of time and
 2. Lord, You asked for all my life in heal-ing
 3. Lord, I give my life to You, my time, my

space and mis-siles hurled, With eyes I've seen the
 hurts and end-ing strife, With mind to al-ways
 tel - ants, each day new, With faith to wit-ness

ghet - to gloom, With ears I've heard the son - ic
 seek the truth, With voice to al-ways speak the
 to Your plan, With hope to glad-ly take my

boom, And men cry out for breath-ing room,
 truth, And live to man - i - fast Christ's worth,
 stand, And love to min - is - ter to man.

I can - not wait, I can - not wait

life... Here is my life. ... Here is my life. ...

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by just filling out an information card. Those who want to become members, however, must be interviewed by one of the staff members. This interview gives the missionary an opportunity to tell the student about Jesus Christ. During the first two months after the opening in October 1969, forty-eight students made professions of faith through these interviews.

"In order to teach these and bring them to baptism, there are six Bible classes which meet once a week. We need your prayers in this difficult task of bringing the new Christians to ask for baptism and church membership, for their Catholic culture makes it ex-

remely hard for them to make this decision.

"The University Baptist Chapel meets in the center on Sundays and is sponsored by the local association and by the center."

"In 1962 Baptists bought a choice piece of property at the entrance to the new Federal University campus in Recife, Brazil," states missionary Matie Lou Bible. "During the intervening years we have consistently requested money for a student center to be built on that strategic piece of property, but the overall needs of the Brazilian Mission have been so great that there has not been enough money

available for it. Meanwhile, we lose opportunities every day that passes to witness to thousands of students of the University who could be contacted through such a center."

"In the past year about thirty-five young people have made decisions of commitment to Christ, and we have had opportunities to speak with hundreds of others," wrote missionary journeyman Perry Hassett who assisted missionary Bill Wagner with youth work in Austria.

"My major responsibility was in our youth center. We attempted to meet youth on an informal and casual level—in the context of table tennis,

miniature football, music. Initially, we did not confront them with the Baptist church as such but rather with the person of Christ, trying to lead them into thinking for themselves in this matter. After a decision for Christ had been made, we led the young person further—into the Baptist church where possible. The greatest portion of our work was with teenagers of the sixteen- through nineteen-year-old variety."

Witnessing Through Journeyman
 Sixty-two young men and women who were commissioned in August 1969 as missionary journeyman are now in twenty-nine countries working alongside career missionaries for two years in thirteen vocations.

Clark Scanlon, Caribbean field representative tells of one of these journeyman

"Yvonne Mellon is a twenty-two-year-old missionary journeyman to the Dominican Republic. An attractive blonde, her work is to minister to University students.

"Since the civil war in 1965 and the landing of US Marines, there has been a great deal of anti-Americanism.

"Yvonne is probably the only American taking classes in the University of Santo Domingo. Students on campus have variously asked her if she works for the government or the Central Intelligence Agency. They are greatly surprised when she says that she is a Baptist journeyman missionary who has as her purpose 'to share Christ with young people and to bring them to know the joy of belonging to Christ.'

"She has made a great many friends. One day her class was seeing a film produced by the United States Information Agency. A group of leftist students rushed into the class shouting Communist slogans. Then they spotted Yvonne and began to shout 'Yankee no.' But friends among her classmates gathered around her to protect her and shouted, 'Yankee no, Yvonne si.'

"She had made a place of friend-

ship among those who had come to know her. Journeyman throughout the area are building bridges of friendship in Christ's name that would be difficult for a mature adult to make."

Bettie Bailey is a missionary journeyman at the Baptist hospital in Mbeya, Tanzania. She gives the following account of some of her experiences.

"About forty miles from Mbeya is the Rungwe District, one of the most flourishing evangelistic areas I know. Would you believe 140 churches have opened there in the last 10 years? These people are so hungry, so receptive to the gospel message. A fellow journeyman once baptized 63 in one service.

"Christmas was a reminder of the reason for my presence in this mob of black faces. It is strange how quickly one becomes color-blind and sees only the 'peoplehood' of other folks.

"I'll never fully understand why the Lord chose to allow me such an opportunity, such an adventure, and at times such a heartache. I'll never be the same person my old friends knew. How could I, after seeing how the other side of the world lives?"

Witnessing Through Schools and Colleges

Several Baptist churches and conventions sponsor general educational institutions in East Asia. In recent years the Foreign Mission Board has not initiated such institutions through its Missions but has offered encouragement and help to national Baptist efforts. Baptist secondary schools in East Asia have nearly 8,000 students and Baptist colleges more than 10,000 students. As Baptists experience growth in East Asia during the years ahead, the schools will be looked to increasingly as the sources for trained Christian leadership.

"Government is rapidly controlling and taking over the task of education in all West African countries," writes John E. Mills, missionary serving in the Ivory Coast, "but instead of Baptist schools we now have wide opportunity to teach the Bible in

government schools. Necessary adjustments in changing from denominational schools to work in other ways with students and youth ought to be an object of prayer. This may well be some of the most influential work done in the future."

Southern Baptists cooperated in maintaining in South America 472 schools which enrolled over 44,600 students. They include kindergartens, elementary schools, secondary schools, colleges, women's training schools, and theological schools.

Witnessing Through

Our Concern for the MK's

"The missionary child lives in a 'third culture', one that is neither American nor national but unto himself," says Dr. Franklin T. Fowler, medical consultant for the Foreign Mission Board.

There is continuing need for prayerful concern for the children of missionaries. Perhaps MKs represent the most vulnerable spot for foreign missionaries. Physical and emotional needs of their children often make it impossible for dedicated career missionaries to remain on the missions field.

Several recommendations were made at a recent interdenominational conference concerning missionary children and are being studied by the Foreign Mission Board. The suggestions included: appointing a staff person on each board who would be directly responsible for family health, counseling, and evaluating missionaries and their children; providing better information for older children on how to intelligently defend American culture; offering retreats for missionary children entering college to help them overcome difficulties related to their initial period of adjustment to the American culture; arranging for the child to stay with his family even through his teens by accepting the schools of the host country as a primary source of education.

Fowler said that already Southern Baptists are doing a certain amount

of evaluating of missionary children, working with them at orientation, and inviting them to conferences at Glorieta and Ridgecrest.

Intelligent awareness of the problems children of missionaries encounter should lead to prayer for their spiritual, physical, and emotional well-being.

THE NEAR EDGE

"The most . . . the average Christian can hope to do is to take hold of the near edge of a great problem and act at some cost to himself" (Colin Morris).

You have viewed the far edge of the problem of student unrest and revolt. You are now better informed about intensive ways of witnessing to young people around the world. There is a near edge, too, where this problem touches you. Your own personal near edge is inevitably joined to the far edge which missionaries and national Christians are experiencing.

1. You have reached out and touched the far edge through intercessory prayer. You can continue to pray for those needs of which you have become aware.

2. Your own attitudes and actions here are linked together with the ministry of missionaries there.

Consider your general attitude toward young people today. Do you condemn them as a group or try to see them as individuals? Do you avoid contact with them or attempt to understand them and to communicate with them?

Consider the young people of your church. Are there enough competent, enthusiastic leaders for them in all areas? Pray for those leaders. Does your church minister effectively to college students? Do you know at least one high school or college student by name in your church for whom you could pray even occasionally? Are there mission volunteers in your church for whom you should be praying? Do you know a college student who might possibly be interested in learning about the journeyman program?

Consider your neighborhood. Are there young people nearby who are not active Christians? Pray that you will make an effort to reach out to them with encouragement and Christian love.

Consider your family relationships involving young people. Are you encouraging your children, grandchildren, nephews, nieces to seek God's calling in their lives.

Consider the larger community. Are there international students in your area? Have you invited any of them into your home for a meal and Christian fellowship? Has your church explored the possible ministry of teaching English to wives of foreign students?

3. The near edge and the far edge of this great problem of student unrest and revolt meet in the Lottie Moon Christmas Offering. A part of that which you give through it is channeled directly into witnessing to high school and college students around the world. Are you giving that which costs you little or nothing, or are you giving with at least some degree of personal sacrifice?

Suggested closing prayer for dedicating offering:

Father, we want to reach out in Christian love to young people around the world, realizing that our investment in them is vital. Please use our offering to help them hear of Christ's love and to respond with growing Christian maturity.

Suggested Prayer Requests for Wednesday

Pray for the journeyman who will assist Marie Lou Bible in student work in Brazil.

Pray that money will become available to build a student center on the strategic piece of property at the entrance to the new Federal University campus in Brazil.

Pray for the youth who attend the Monday night youth programs in Togo, West Africa.

Pray for President Lam Chi Fung, the faculty and staff of Hong Kong Baptist College, that the school's Chris-

tian witness might be even more effective.

Pray for Mrs. Earl Williams and the young people in her literacy class at Camp Four village in Liberia.

Pray for the MKs (missionary children) at the Baptist dormitory in Tokyo, Japan, and for Mr. and Mrs. Floyd Mayberry, dormitory parents.

Pray for Mary Moore, director, and the staff and children at the G. I. Taylor Orphanage in Rome.

Pray for the Christian witness of Yvonne Helton, journeyman in the Dominican Republic.

Pray that more students will hear and respond to Christian witnessing through student centers around the world.

Pray that the Holy Spirit will be free to move students to complete commitment and baptism after accepting Christ.

Pray that more funds will become available to help operate the expanding work of the new student center in Manila.

Pray for the students and faculty of the Baptist high schools at Jos and Enugu, Nigeria.

Pray for the students and faculty of the two Baptist high schools in Kenya located at Nyeri and Mombasa.

Pray for the students and faculty of the Sanyati Baptist Secondary School in Rhodesia.

Pray for a continued impact of Mission 70 in the lives of Baptist young people who attended last Christmas.

Pray for the elementary and secondary students attending Ricks Institute near Monrovia, Liberia.

Pray for the outreach of the student program in Mexico City as it tries to reach more students this year in Bible study, camps, and special programs.

Pray for the Christian witness of the Baptist sponsored servicemen's center at Nonsan, Korea.

Pray for Japanese students attending Baptist schools and colleges in Japan.

Pray for missionary Bill Wagner in his witness through the Baptist Youth Center in Salzburg, Austria.

Pray for Mr. and Mrs. Fred Young, missionary journeyman in Nairobi, Kenya, as they witness through African youth work.

Pray by name for missions volunteers and ministerial students from your home church.

JOYFULLY GO... BOLDLY TELL

That hostility can become acceptance and Christian love!

GOD'S WORD FOR MY WORLD
(John 17:20-21, 4:5-7, 9, 13-14; Matt. 5:44, 46-47; Eph. 5:2; Acts 4:31)

"O earth, earth, earth, hear the word of the Lord" (Jer. 22:29).

"I do not pray only for them, but also for those who believe in me because of their message. I pray that they may all be one. O Father! May they be one in us, just as you are in me and I am in you. May they be one, so that the world will believe that you sent me" (John 17:20-21 TEV).

You are the common denominator, Lord, for all the world's unlike fractions! Only as we are changed into Christians through personal faith in thee, can we be added together to become a whole!

"He came to a town in Samaria named Sychar . . . and Jesus, tired out by the trip, sat down by the well.

A Samaritan woman came to draw some water, and Jesus said to her, 'Give me a drink of water.' . . . The Samaritan woman answered, 'You are a Jew and I am a Samaritan—how can you ask me for a drink?' (For Jews will not use the same dishes that Samaritans use.) Jesus answered: 'Whoever drinks this water will get thirsty again; but whoever drinks the water that I will give him will never be thirsty again. For the water that I will give him will become in him a spring which will provide him with living water, and give him eternal life' (John 4:5-7, 9, 13-14 TEV).

You showed us the way through Samaria, Lord. Guide me, please, in

my own Samaritan encounters with Jewish people, Negroes, Indians, Mexicans, the poor, and the socially undesirable. Save me from pretending they are not there. Let me neither detour around them nor run from them.

"Love your enemies, and pray for those who mistreat you. . . . Why should you expect God to reward you, if you love only the people who love you? Even the tax collectors do that! And if you speak only to your friends, have you done anything out of the ordinary? Even the pagans do that!" (Matt. 5:44, 46-47 TEV). "Your life must be controlled by love, just as Christ loved us and gave his life for us" (Eph. 5:2 TEV).

But, Lord, you know that it is not easy to let my life be controlled by Christian love toward all people. How can I possibly do it?

"When they finished praying, the place where they were meeting was shaken. They were all filled with the Holy Spirit and began to speak God's message with boldness" (Acts 4:31 TEV).

Yes, Lord, I must pray, and in the crucible of thy love, you can help me deal with my own hostilities. Then as I walk humbly with thee through earth's Samaritans, I can truly say, "Hostility can become acceptance and Christian love."

CALL TO PRAYER

HYMN: "In Christ There Is No East or West" (Baptist Hymnal, No. 443)

THE FAR EDGE

"Mao's relations with his fellow-

man cannot today be considered a sectional problem—or even a national one. It involves mankind all over the world, and in our time looms as the great frontier in the forward advance of the human race" (Frank Stanton, "The Roots of Prejudice," *Senior Scholastic*, January 11, 1964, p. 6).

"Sometimes," writes a missionary in the Middle East, "I get the impression that people at home think we work in some special world untouched by the moral issues, the political struggles, the fears and hatreds of this tumultuous century. I assure you that we do not."

The fact that hostile, angry feelings exist throughout the world between certain ethnic groups, races, and social classes must be dealt with honestly within the Christian context. Hostility can become acceptance and Christian love through Christ.

Examination of the far edge of missions will show how Christ's healing love can resolve differences between groups of people.

Europe and the Middle East

Marcelle Nazrallah, the pretty and vivacious secretary in the Baptist publications office in Lebanon, was opposed to the late Virginia Cobb's decision to move the department office into the Muslim community and open a reading room and book store. "I was scared," she said. "I thought the people would be ugly to us because we are Christian and they are Muslim."

Virginia Cobb replied: "I'm tired of being on the border of their com-

THURSDAY

ment. I want to go inside. We're not going in to preach; we're going in to love them."

So they opened the new center. Gradually children began to come in and read. Mothers followed, then the young people, and then the university students. Some of the young men said, "This is culturally the best thing that anyone has done in our community."

Then persecution began to come, not because the Baptists were inside, but because they were successful. Troublemakers threw gasoline against the door and it ignited. The people of the community rallied to help put out the fire. A rock was thrown through a window with a note threatening the lives of those who worked in the reading room. The young men of the community took turns sitting with the employees in their offices and walking them home in the afternoon. A delegation went to a government ministry and appealed for protection, saying, "We have received nothing but love from these people." The young secretary realized then that their love had not only been received but also was being returned.

It was a period of extreme political unrest, however, and the government official told Miss Cobb, "The smallest incident could trigger an explosion and cause bloodshed throughout the country."

With great pain Miss Cobb took down the sign and locked the door with the people of the community begging them to stay.

Later under the leadership of missionary Emmett Barnes, the center was moved to a Christian community within walking distance of the old library. Former patrons began to use it and to bring other friends.

When Virginia Cobb died January 25 of this year, the news spread through the streets of Beirut. "What a loss!" the people said. Several men came to the center and wept. Wide-eyed children said, "I will go tell my mother that she went to be with Jesus."

Most amazingly, though, some of

them overcame their own deep prejudice to come inside a Christian church for the first time in their lives in order to attend a memorial service for the lady who came "inside" to help them.

South America

"In Brazil the social and economic differences are greater than the racial differences," comments Mattie Lou Bible. "I am a member of the largest and most influential Baptist church in Recife, a large city of over a million. In it we have people of all social classes, economic levels, and races. A non-Christian in attendance at the church was amazed by this fact and commented that this could happen only in an evangelical church. Within the church there are no distinctions—they are truly all one in Christ."

East Asia

"You will recall," writes missionary Sam Choy, "that Korea was under Japanese domination for some thirty-five years. During this time the people suffered much, and a number of Christian leaders who were outspoken about freedom and liberty were imprisoned and persecuted."

"Some time ago, a Japanese Baptist leader spoke in one of our churches. In his opening remarks he spoke on behalf of the Japanese people and apologized for the way in which the Koreans were treated. It was just a simple statement, and yet it meant so very much to all who were listening and from that moment on there was warm empathy between them."

Southeast Asia

"In the pioneer missions area where we work there is a church of some 150 members of 14 different ethnic groups," reports Mrs. C. H. Morris. "Many of these are indigenous tribespeople of Malaysia, Indonesia, and Burma who are employed in the local timber industries."

"You are probably aware of the racial problems in Malaysia between Chinese and Malays. The tensions that exist between these two groups

continue to be felt in our daily lives. However, among our Christians there are many evidences that oneness in Christ can indeed break down the divisions. One example is the concern of the local church members for the Murut work in the Kalabakan jungle. Chinese, Indians, Filipinos, Indonesians, and Burmese members of the local congregation provided the material and labor for the church building erected by the Muruts."

Aware that the mulattoes, those of mixed race, were not socially accepted by either white or black groups in Rhodesia, the Marvin L. Garrets reached out to them with compassion.

In an effort to make contact with the many young people whose primary interest was hot-rod cars and who would not come near a church as such, Mr. Garret bought an old car which he called the "Hoodlum Wagon." Seeing him at work on it in his yard, the young people gradually stopped by to use his tools to work on their own cars. Against the backdrop of loud soul music played on the record player and gobs of grease, the missionaries won the friendship and confidence of the young people and witnessed to them about Christ. Mrs. Garret taught the girls piano lessons.

At last a little Baptist church was built for them. Some forty young people, ages seventeen to twenty-five, comprise the group.

"The greatest hostility here is tribal," writes missionary John E. Mills, field representative in West Africa. "The African's loyalty to his tribe still far outweighs that to his nation. The most recent proof of the difference Christ makes was in a meeting of clergymen (Iboos) who left the self-proclaimed Biafra, even before the end of the war, to meet clergymen from Nigeria (mostly Yorubas). The war ended just as they met. There was a very moving scene of reconciliation between two Baptists who had been strong in their support of the opposing sides in the war."

THE NEAR EDGE

"The most . . . the average Christian can hope to do is to take hold of the near edge of a great problem and act as some coast to himself" (Colin Morris).

You have viewed the far edge of the problem of hostile feelings among groups of people in other countries. There is a near edge too where the issue touches. Your own personal near edge is inevitably joined to the far edge which missionaries and national Christians are experiencing.

1. You have reached out and touched the far edge through intercessory prayer. You must continue to pray for those needs of which you are now aware.

2. Your own attitudes and actions here are linked together with the ministry of missionaries there.

Do you have feelings of distrust and hostility toward some ethnic group or race of people? Do you condemn them as a group, or are you seeking to understand them as persons? Do you truly feel that they need to know Christ as their Saviour as much as you do? What are you doing personally to relate to them?

Do you find yourself associating only with people of your own social and economic status? In the last week, have you tried to make Christian contact with anyone of a different social status? Did you do so with a condescending attitude, or did you reach out in Christian love?

Is your own attitude toward some ethnic group or race of people here at home a help or a hindrance to those missionaries who are trying to witness to that particular group in another country? A Baptist missionary was eating lunch in a hotel in Barbados with a cultured, educated West Indian man. He said, "Unless Christians in the United States can resolve their racial problems, soon no one will hear them in the West Indies."

3. The near edge and the far edge of this global problem of prejudice also meet in the Lottie Moon Christmas Offering. Every penny of it

goes directly to the foreign missions fields, sharing the love of Christ with many races of people and with many ethnic, social, and economic groups. Are you giving that which costs you little or nothing, or are you giving with at least some degree of personal sacrifice?

Suggested closing prayer for dedicating offering:

Heavenly Father, we pray that you will transform our offering into bridges of Christian love which can span distance and difference. Help us to joyfully go and boldly tell that hostility can become acceptance and Christian love.

Suggested Prayer Requests for Tomorrow

Pray for the continued Christian witness of BA and GA work in Liberia. Pray that Christian witness will help resolve hostile feelings between the Indian minority and the Africans in Tanzania.

Pray that Christian witness in Nigeria can help in resolving hostile feelings between the Iboos, Hausas, and Yorubas.

Pray for a warm Christian relationship between missionaries and nationals. Pray for a feeling of Christian unity and love among all the missionaries in each local Mission.

Pray for better Christian relationships between whites and blacks here in America.

Pray for a healing Christian relationship with the Indians here in America. Pray for a spirit of Christian love toward Jewish people in your community and city.

Pray for a warm Christian relationship with Mexican-Americans.

Pray for a healing relationship between Muslims and Hindus in Pakistan and India.

Pray that Christian witness and love will heal differences among ethnic groups in Indonesia.

Pray for Christian healing of angry, hostile feelings between Arabs and Jews in the Middle East.

Pray for the Christian witness of mis-

sionaries and journeymen in the midst of sometimes hostile feelings of anti-Americanism in the Dominican Republic.

Thank God for the Christian fellowship experienced in Korea through Mrs. Hino's visit from Japan. Pray for continued healing of relationships between Koreans and Japanese.

Pray for the continued Christian witness of Baptists in Sabah, Malaysia, that they might help resolve tensions that exist between Chinese and Malays.

Thank God for the encouraging spirit of unity and fellowship which is developing in the Korean Baptist Convention.

Pray that the conflict in Guyana between those of African, East Indian, and Oriental backgrounds will be healed. Pray especially for the Baptist young people as they witness within this context.

Pray that Baptist churches in Brazil will continue to reach people of all economic and social levels.

Pray that Christian witness in India can help in resolving differences within the caste system which, though outlawed, continues there to some extent.

Pray for a healing relationship between those who were at war in Nigeria.

Pray for the Baptist churches in Spain as they deal with the problem of having to register with the government.

Pray for a continued climate of liberty and status for Baptists in Latin America.

Thank God that there has been no case of unprovoked persecution of evangelists in Colombia in the past four years.

Pray for Baptists in Ghana during the mass exodus of Nigerians due to the enforcement of the residence law. Since most of the Baptists in Ghana were Yorubas from Nigeria, church life has been affected. Pray for a reviving of general ill feelings of native Ghanaians toward the Nigerians.

Pray for the ministry of the newly organized Hafe (Israel) Baptist Church as it conducts services in Hebrew, Arabic, and English under the leadership of Missionary Dwight L. Baker.

Pray for our Baptist missionaries and Christian nationals throughout Israel.

Pray for Baptist missionaries and Christian nationals in Lebanon in the midst of the Arab-Israeli crisis.

FRIDAY

JOYFULLY GO... BOLDLY TELL

That prayers for world reconciliation may be translated into reality!

GOD'S WORD FOR MY WORLD

(Mark 16:14-15; Acts 13:47; Acts 4:31; Matt. 21:22)

"O earth, earth, earth, hear the word of the Lord" (Jer. 22:29).

"Last of all, Jesus appeared to the eleven disciples as they were eating. He said to them: 'Go to the whole world and preach the gospel to all mankind'" (Mark 16:14-15 TEV).

"For this is the commandment that the Lord has given us: 'I have set you to be a light for the Gentiles, to be the way of salvation for the whole world'" (Acts 13:47 TEV).

The whole world, Father? I feel so helpless faced with such a tremendous task. Where and how do I begin?

"When they finished praying the place where they were meeting was shaken. They were all filled with the Holy Spirit and began to speak God's message with boldness" (Acts 4:31 TEV).

Yes, Lord, I see that I must pray. You have given us the provision of intercessory prayer!

"For this reason I tell you: When you pray and ask for something, believe that you have received it, and everything will be given you" (Mark 11:24 TEV). "If you believe, you will receive whatever you ask for in prayer" (Matt. 21:22 TEV).

CALL TO PRAYER

HYMN: "O God, We Pray for All Mankind" (Baptist Hymnal, No. 456)

THE FAR EDGE

(Use the plastic record containing interviews with area secretaries R. Keith Parks, Frank K. Means, James D. Belote, Charles W. Bryan, J. D. Hughey, and H. C. Goerner to focus attention on the world missions scene. Invite women to visit an imaginary prayer meeting conducted by the wives of these men. Explain that a form of conversational prayer will be used. Introduce the women who will be seated in a semicircle around a table at the front. Cards with name and area should be used to identify each woman.)

The prayer meeting is structured around these divisions:

1. Claiming God's promise in Matthew 18:19-20
2. Thanksgiving for God's leadership in the past
3. Praying for current crisis situations such as Arab-Israeli tensions, Vietnam war, Nigerian peace
4. Praying for urgent needs from the missions fields
5. Praying for continuing needs from the missions fields
6. Praying for needs related to world issues of nationalism, inflation, materialism, ignorance, paganism, and other issues
7. Praying about closed doors to missions
8. Praying about new doors that could open in the near future
9. Praying for the leadership of the Holy Spirit and deepened spiritual lives for all involved in missions

Introduction:

Mrs. Baker J. Cautben, wife of execu-

tive secretary of the Foreign Mission Board

Mrs. James D. Belote, wife of the secretary for East Asia

Mrs. Charles W. Bryan, wife of the secretary for Middle America and the Caribbean

Mrs. H. Cornell Goerner, wife of the secretary for Africa

Mrs. John D. Hughey, wife of the secretary for Europe and the Middle East

Mrs. Frank K. Means, wife of the secretary for South America

Mrs. R. Keith Parks, wife of the secretary for Southeast Asia

Mrs. CAUTHEN (read aloud Matt. 18:19-20): Our Heavenly Father, we're aware of your presence, for we claim your promise now. Help us pray in one accord for the spiritual needs of our world. We want first, though, to say thank you for the many evidences of your blessings and help.

Mrs. GOERNER: Yes, Lord, thank you that Mr. and Mrs. Harrison Pike have begun work in Luanda, Angola, as fraternal representatives.

Mrs. HUGHEY: Thank you for the publication, Father, of Mark's Gospel in modern Hebrew by Dr. Robert Lindsey in Israel.

Mrs. MEANS: Thank you for the successful television workshops for training missionaries and nationals. Thank you for the leadership of Alan Compton, radio-TV representative for Latin America.

Mrs. PARKS: Lord Jesus, thank you that permission has been granted to enter Sarawak, Malaysia. We pray that you will guide the Holy Evangelists

as they seek effective ways to work there.

Mrs. BRYAN: Thank you that the mission in Jalapa, Guatemala is growing in numbers and in spiritual depth under the leadership of lay pastor Roberto Martinez. Thank you for his Christian witness as a pastor in his home workshop. Thank you for the thirteen people baptized there last year.

Mrs. BELOTE: Thank you, Lord, for your guidance and help in the Asian crusades earlier this year.

Mrs. CAUTHEN: We're filled with gratitude, Father, for this anniversary year—125 years of ministry in Christ's name, beginning in China and Africa and now in more than 70 countries. Thank you for the leading of the Holy Spirit during those years.

Mrs. MEANS: We thank you, God, for lives and homes made new through the Crusade of the Americas, for young lives committed to your will through it, for deepened fellowship within churches because of it. We thank you that Baptists are now more appreciated in South America because they are better known.

Mrs. HUGHEY: Thank you, Lord, that there is now a hospital thriving and serving in Yemen after over 1,300 years when no Christian missionary has been permitted to reside there.

Mrs. BELOTE: Thank you for the strategic role of Japanese Baptists in the Baptist World Alliance meeting in Tokyo.

Mrs. GOERNER: Thank you for the good news, Father, of the first four Baptist converts in Francistown, Botswana, through the witness of Mr. and Mrs. Marvin Reynolds.

Mrs. BRYAN: We praise you, Lord Jesus, for the joy of seeing the engineer make a profession of faith after the radio broadcast in Guyana.

Mrs. PARKS: We're grateful for your leadership, Father, through years of red tape in finally securing permission for the building of a hospital in Bukitinggi on the island of Sumatra in Indonesia.

Mrs. CAUTHEN: We're aware, Father, of the leading of thy Spirit in

providing a continuing flow of volunteers to serve abroad—both as career missionaries and associates and journey-men. For them we are grateful.

Mrs. BELOTE: Thank you for the many visitation teams from missions and churches who faithfully continue to witness person-to-person in East Asia.

Mrs. BRYAN: Thank you for the team of Baptist dentists who gave their vacation time, paid their own way, and bought their own drugs to carry on the dental care project in Guyana. Thank you for the awareness of thy love manifested through their work of compassion and through members of the churches and missions who assisted in carrying out this work.

Mrs. GOERNER: Lord, thank you for Mr. and Mrs. Charles Whitson who felt led to volunteer for service in Windhoek, South West Africa. We recall those three years of waiting for someone to volunteer after the Board voted to answer the request from the congregation in Windhoek for a pastor. Thank you that the church has doubled in size since their arrival.

Mrs. PARKS: Thank you, God, for the mass responsiveness of several countries in Southeast Asia, especially Indonesia which is probably more responsive to the gospel now than any other Muslim country.

Mrs. MEANS: As we think of the world's hungry people, we are especially grateful for the generous gifts of thoroughbred animals and equipment for agricultural projects in Choise, Ecuador.

Mrs. CAUTHEN: Your Word teaches us, Father, that we are to pray for all men, for kings and all that are in authority. At this time we bring our world to you with its crisis situations.

Mrs. GOERNER: We're grateful, Lord, that the Nigerian civil war has ended. Please heal the hurt that has been experienced. We pray that the national leaders will work within your will to restore unity and peace.

Mrs. HUGHEY: We're deeply concerned, Father, about the Arab-Israeli crisis. We earnestly pray that these

tensions and provocations might be resolved. We pray for the leaders of both sides. Grant them wisdom, self-control, and a consciousness of thee.

Mrs. PARKS: Vietnam is on our hearts, Lord. Now we pray for thy leadership in bringing about peace. Guide those in authority to work co-operatively with thee in ways that are within your will.

Mrs. BELOTE: We pray for the Okinawans, Heavenly Father, as they make a political transition with the reversion of the Ryukyu Islands to Japan. As American funds are withdrawn from the islands, we pray thy continued leadership in helping them develop a new economy. Help them resolve the problems involved in this transition and grant special wisdom and opportunity to the national Christians there.

Mrs. GOERNER: We pray for the Ghana Baptist Convention that they will be able to meet the crisis caused by the departure of hundreds of Yorubas going back to Nigeria because of the alien laws. We remember that many of the churches in Ghana were started by and among Yoruba traders.

Mrs. CAUTHEN: We're acutely conscious, Lord, of many urgent needs on missions fields around the world. We lift them up to you now for your guidance and help in meeting them.

Mrs. MEANS: Yes, Father, we want to pray that funds will be found to buy new equipment to replace and update machinery of the Baptist Publishing House in Rio de Janeiro, Brazil.

Mrs. PARKS: We pray that a qualified social worker will be led to volunteer to help in Vietnam.

Mrs. MEANS: We pray that you will lead medical personnel to volunteer for Colombia and nurses to volunteer for Colombia and Paraguay to staff existing programs.

Mrs. GOERNER: Too, Lord, we pray for more doctors and nurses for hospitals in Nigeria.

Mrs. HUGHEY: Please help provide missionary and Indian personnel for the clinic in India and other doctors and nurses for medical projects

throughout the Middle East.

Mrs. BELOTE: I pray earnestly, Father, for those students in Japan whose unrest and agitation are detrimental to kingdom's work. I pray that the Holy Spirit might reach out to them and reorient their purpose and direction spiritually.

Mrs. CAUTHEN: There are continuing needs, too, Father, on every missions field. We pray for mass communications development—that national Christian talent be raised up to produce TV and radio programs that will be appealing, Christian, and relevant.

Mrs. BRYAN: Father, you're already aware that we desperately need field missionary volunteers who will literally know how to start churches from scratch—who will believe in the nationals and will give them places of responsibility from the beginning. Stir the hearts of pastors here in the States to volunteer for overseas missions appointment.

Mrs. HUGHEY: We pray for a continuing spirit of evangelistic crusade in Spain. We pray for Spanish Baptist churches, especially in relation to the new laws of church registration with the government.

Mrs. MEANS: We pray for progress toward self-support in existing missions programs in South America, thus making new programs possible. Please stir an awareness of stewardship obligations both in the South American churches and in the United States.

Mrs. PARKS: I lift up to you personally, Father, the children of missionaries in Southeast Asia. I pray especially for their adjustment in dormitories for high school students and for those in college. During these periods of separation, strengthen their spiritual convictions; reinforce their Christian character; grant them deep awareness of thy love and care.

Mrs. BELOTE: There is an ever present need, Father, of harmony and oneness among the missionaries in each field of service. At this time I pray especially for those in Hong Kong and other East Asian countries

Help them be of one accord with each other and with the local Christians as they reach out in love to the nationals.

Mrs. GOERNER: We ask for guidance, Father, to proceed apace in the new developing Mission in Ethiopia. Be with the missionaries in the community development program in the Mezu-Gishe District as they witness through the handicraft school, agricultural projects, literacy and educational projects. Above all, may all these efforts to help their material and economic life create a responsive attitude toward the gospel.

Mrs. CAUTHEN: We pray for the Muslim world, Lord, knowing full well the difficulties encountered in Christian witness. We pray somehow that you will intervene in removing legal barriers to witness. We pray for converts there who are experiencing great difficulty with family in order to be baptized.

Mrs. HUGHEY: I thank you, Lord, for the unselfish missionary service of Virginia Cobb in the area of publications for the Arab world. I pray that you will lead in finding someone to take her place. Her life was at its peak of service, Father, at the time of her death. Please use her testimony to cause others to respond to the great needs of our world.

Mrs. MEANS: Father, I lift up to thee for spiritual undergirding the presidents of the Baptist conventions in South America, the executive secretaries of the conventions, and the seminary presidents.

Mrs. BRYAN: I pray for Mr. and Mrs. Joel Estrada and Mr. and Mrs. Raphael Guzman, four graduates of the seminary in Mexico, as they now lead churches in the peninsula area of Mexico.

Mrs. MEANS: I ask your blessing, Father, on the theological institute soon to open in Venezuela. Guide those who are in charge and those students who will be trained.

Mrs. BELOTE: I pray, Lord, for intensive, individual, personal follow-up after these 1970 Asia-wide crusades. Grant an extra measure of wisdom and energy to missionary and

national leaders that they might not lose contact with those persons who responded during the crusades.

Mrs. GOERNER: I pray for the agricultural program among rural Africans as a means of showing that we care and as a Christian context for witnessing.

Mrs. PARKS: We pray for a strengthening of mission structure to utilize people and dollars to the maximum.

Mrs. CAUTHEN: You taught us in Luke 24:47 that repentance and forgiveness should be preached to all nations, our Father. There are still some countries on earth where no Christian missionary is permitted. Afghanistan and Tibet are two of those. We pray for them at this time and for stirring of spiritual awareness there.

Mrs. BELOTE: We pray, too, Father, for mainland China whose doors are still closed. Please bless and guide faithful Christians there and if possible give Christians another opportunity to share the love of Christ with them.

Mrs. HUGHEY: We seek your will, Lord, in the problem facing Rev. and Mrs. Bill Hern and family, now on furlough. As you know, permission to reside in Egypt has been denied them. Please work through this situation.

Mrs. CAUTHEN: There are closed doors, Father; nevertheless, new doors keep opening. Help us declare glory among those nations.

Mrs. PARKS: We rejoice, Lord Jesus, that Laos is officially a new missions field. How we pray for thy leading in every step that is taken to establish Baptist witness there.

Mrs. GOERNER: We pray, Lord, for the new efforts in French-language West Africa: Senegal, Ivory Coast, Upper Volta, Dahomey, and Togo. We pray also for new efforts in Botswana, Angola, and South West Africa.

Mrs. HUGHEY: Father, we pray that our first missionary couple in Iran will find opportunity opening and freedom to witness.

Mrs. MEANS: We thank you, God,

for the new mission stations recently opened in Colombia. We seek thy guidance for those missionaries responsible for opening new areas of other continents of South America where there is already Baptist work.

Mrs. GOERNER: We pray, Father, for a relaxation of policies with reference to visas for new missionaries, especially in Nigeria.

Mrs. BRYAN: We pray, Lord Jesus, for Christian witness through Baptist missions work in Barbados. Guide Mr. and Mrs. Weldon E. Virel in their efforts there.

Mrs. BELOTE: Though Red China is temporarily closed, Father, we thank you for making it possible to enter all other countries in the area. So we pray, rather than for new geographical entities, for higher "levels" of missions endeavor—increased emphasis on TV and radio ministries, increased emphasis on training leaders, increased emphasis upon growing the indigenous church.

Mrs. MEANS: Likewise, Father, there are still many frontiers to cross in South America—religious indifference, economic barriers, social restraints, political divisions, and secularism.

Mrs. PARKS: We pray about the possibility of Christian missions in Cambodia. We earnestly seek thy leadership in preparing a political climate that is receptive to Christian overtures.

Mrs. GOERNER: We pray that doors may open in Guinea, Chad, and Mozambique in Africa, making it possible to send missionaries there.

Mrs. CAUTHEN: We're conscious, Father, of the great spiritual needs of the world and the reality of the fact that there are not enough missionaries to go. So we pray earnestly for national leaders to be called forth from among their own people and that we might assist them through prayer support.

Mrs. GOERNER: We pray that missionaries will be flexible and wise as to how best to serve in the rapid change of modern Africa.

Mrs. PARKS: We pray earnestly for

more sacrificial giving by all Baptists to make possible continued expansion of missions. We're so aware of the problem of inflation—of the handicap of lack of funds to meet the many needs.

Mrs. MEANS: We pray, Lord, for the Holy Spirit's power in Pentecostal proportions!

Mrs. BELOTE: And we pray, Father, for imaginative daring leadership in the discovery of new ways for new days!

Mrs. BRYAN: We pray also, Father, for deepening of the spiritual lives of missionaries, nationals, and all our staff personnel with the Foreign Mission Board.

Mrs. CAUTHEN: Yes, Lord, we lift ourselves and our world up to thee under the magnifying glass of prayer. We pray for healing, strengthening, courage to be and to do what you envision for us. We pray in the name of Christ Jesus, our Saviour. Amen.

THE NEAR EDGE

(To be presented by someone representing Mrs. Winston Crawley, wife of the director of the Overseas Division, Foreign Mission Board.)

I feel that we as Christians have several basic needs in regard to intercessory prayer for missions:

1. We need reinforced convictions about the purpose of God and need of man so that we don't feel missions is something incidental but absolutely essential. Do we truly believe that everyone should have a chance to hear the gospel?

2. We need to be informed about missions work and missions needs. My husband and I both feel that one of the main things Southern Baptists need to know in order to pray intelligently is that missions is not something we do for people of other lands but something we and Christians of other lands do together to evangelize those lands.

We need to understand our decentralized and indigenous plan of missions work—the approach of letting Baptists of each country become

uniquely themselves.

We need to understand the continuing need for long range depth involvement through career missionaries and the urgent need for more preachers missionaries.

3. We need to do more actual praying. How often we stop at the point of getting informed. Often our prayer meetings are just another meeting. I shall never forget an experience in a prayer meeting in Prince Edward Road Baptist Church, Hong Kong. There was a fair amount of discussion of needs, but afterwards the people prayed. My knees wore out, and my back ached; but the prayers were offered.

We feel also that Southern Baptists should consider day to day burden needs; for example, getting along with each other; getting along with local Christians; overcoming frustration, discouragement, and preoccupation with petty personal concerns; solving vexing problems such as proper schools for missionary children; properly identifying with the nation's environment.

4. We need to underwrite our prayers with sacrificial giving in order to help God answer them. As for sending the gospel out beyond our borders where most have never heard the gospel message even once, our giving per member is less than the cost of mailing a letter—less than six cents per member per week. We need to give generously to the Lottie Moon Christmas Offering and help lead our church to more generous giving continuously through the Cooperative Program.

Each Christian meets the near edge of foreign missions through deepening of personal convictions about the absolute necessity of foreign missions; broader understanding about basic missions philosophy and current missions needs; actually praying for those needs; and giving unselfishly to help answer those needs.

"The most . . . the average Christian can hope to do is to take hold of the near edge of a great problem and act at some cost to himself" (Colin Mortis)



Middle East Tensions

A Study of the Impact of History on Christian Missions

Louise Berge Winningham

NOT A DAY PASSES that the troubled Middle East is not discussed in the daily newspapers. Since missionaries do not operate in a political, cultural, or spiritual vacuum, conditions in the Middle East heighten difficulties in reaching a Muslim or Jew for Christ.

The Middle East is populated mainly by some 100 million Arabs, who are almost all Muslims, and almost three million Israelis, who are mostly Jewish. Less than eight million are even nominally Christian, and evangelicals number only a few thousand. The people are primarily Arab in culture, language, customs, and religion.

At best the area is characterized as an uneasy truce. Hostility and suspicion abound. The enmity has existed for many, many years between Arabs and Jews. Neither is satisfied with present national boundaries.

Missionary Dilemma

The missionary who seeks to present Christ both to Muslim and Jew finds himself in a dilemma. He wants to be friendly with both without "taking sides" in a controversy which has baffled the best minds of the twentieth century. But the very act of neutrality is taken by many to be reason for rejecting both missionary and message.

The modern nation of Israel is only twenty-two years old. Arabs do not

recognize that such a nation exists. They have been in the area for fourteen centuries and consider it their homeland. The Jews lost it with the fall of Jerusalem in A.D. 70. But as Sherwood Wirt in March 1970 *Decision* points out: "Who got there first, Jew or Arab? ... God got there first. ... Who owns the land? The Philistine charioteers thought they knew the answer to that one, and so did the Roman legionnaires, and the Turkish janissaries, and the British tomnies and a few others. But the answer ... is that God owns the land. It is His Land."

Whatever the political implications, Christians can agree that the ultimate issue is not who owns the land, but who owns the people of all lands. The essential goal is that all men—Jewish, Arab, or of whatever persuasion—find Christ as Saviour and Lord. George Fry in *Christianity Today* wrote, "Christ, up to now the barrier between Christian, Jew, and Muslim, can become, by the grace of God, the bridge to oneness in the Gospel."

Barriers to Winning Muslims

Muslim areas of the world are among the least responsive to Christian missions. There are many reasons for this. First, there is the cultural barrier. In a sense that is difficult for Westerners to understand, the Middle Easterner's religion is also his nationality. Attempts to convert him are

seen not only as an attack against his religion, but against his nationality as well. One who becomes a Christian appears traitorous to his countrymen. The idea of a personal faith is largely insignificant. Though he may rarely participate in religious activities, he is fiercely loyal to the faith in which he was born. Though Christ was born in the midst of this area, Muslims consider Christianity Western since missionaries are primarily Westerners.

Cities of the Middle East are often divided into different areas for Jews, Christians, and Muslims. And the psychological walls are very high between areas. Family ties are strong and provide a community of meaning. Conformity is instilled from birth. A Muslim who becomes a Christian is cut off from family, friends, and often his job.

Second, there are strong political barriers. Since the politics, law, and religion are fused in Muslim countries, it is unpatriotic to change from the Muslim religion. In several countries, proselytizing Muslims is forbidden. Furthermore, neutrality in political issues is considered as bad as opposition. Arabs feel that the West has been historically pitted against the Arab world and is today pro-Jewish. Because they fuse politics and religion, and think Americans and Christians synonymous, they feel any American or Christian is against them.

Third, Islam is Christianity's oldest (next to Judaism) and most successful theological competitor for the hearts of men. Christianity has less ground in Islam since the seventh century. Today it remains the major religious rival. Islam's very existence challenges Christianity since it is the only major world religion begun after Christianity. They think it superior, else it would not have been started.

Fourth, there is a peculiar spiritual barrier. Before missionaries can adequately witness, they have to know what the people consider the Christian message to be. In Islam, Christ is not rejected per se, but is so thoroughly misinterpreted that it amounts to a rejection. Some have believed that Islam began as a perversion of Christianity. The Muslim feels he already knows about Christ. He considers him a forerunner of Muhammad and not the supreme or final revelation. But the Bible teaches: "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts 4:12 ASV). Also, the Muslim feels that his religion is superior to Christianity because the idea of one God is cardinal to him. He feels that the Christian's concept of Jesus as the Son of God advocates multiple deity. Muslims have no concept of the new birth or of the individual's responsibility before God. Yet their practice of religion often extends that of many Christians. Having seen much superficial Christianity for centuries, they view it as meaningless. They see divisions, competitive seeking of status and power, lifeless traditions, caste consciousness, pride, lack of social concern, absence of Christian love as judgments of Christianity. These same things Muhammad saw in the sixth century and no doubt they were factors in the formation of Islamic religion.

Barriers to Winning Jews

Many of the same barriers which discourage Muslims from becoming Christians are also present with Jews.

They too have strong family ties and are extremely hesitant to part from the faith of their family.

Jews also have psychological barriers. They feel that history records many events of ill treatment at the hands of so-called Christian countries. The Crusades, the Spanish Inquisition, persecution from Russia and Germany all add up to Jews believing Christians are enemies. They feel modern Christians lack compassion for them.

Since the formation of Israel in 1948, over a million exiles have entered its borders from all over the world. Social justice rather than religion was the chief motive for Israel's founding. They were stirred by the expression, "national home for the Jewish people," and today there are over 2,500,000 Jews in Israel. When Southern Baptists began missions work in the 1920's, about 100,000 Jews were there.

War's Effect on Missionary Work

Already a most difficult area for Christian missions, the Middle East has had these difficulties compounded by war, sporadic fighting, tensions, and the uneasiness of unsettled conditions. The Six-Day War of 1967 served to accentuate tensions, not only between Arab and Jew but also between Christian missionaries and those to whom they witnessed. There was less trust of the missionaries, who were suspected as sympathizers with opposing forces. The separation of religious and political views is almost impossible for the people in the Middle East. Arabs felt that Christians were unpatriotic. Attempts to convert them were seen as attacks against their nationality. Thus it became harder for missionaries to make new friends. Mistrust of Westerners became stronger.

Second, there were effects within the Baptist churches. Some noted an attendance drop as the members faced ridicule from their countrymen. Meetings and visitation were sometimes cancelled or delayed due to air raids and curfews. Planning became almost

impossible. Schedule restrictions clouded church activities. In short, the conflict had a distracting effect on religious matters.

On the positive side, though, there were unusual opportunities for help and service during times of tension and conflict. Local church members and missionaries alike took advantage of these opportunities to present Christ as the ultimate answer to man's need. They showed genuine courage during the war itself. A surprising effect after the war of 1967 was a "rush" on Arabic Bibles. The people were searching the Old Testament for light on the Middle East situation.

Ways to Muslims

Christians in the Middle East face the realities of the situation in which they labor. Missionary work there is a lifelong struggle—with the Koran, Arabic, distrust, heat, sometimes sand, and always in the face of government uncertainties. Christian love has to be expressed in decidedly practical ways.

Christianity there is literally the "leaven in the lump" living in a hostile environment. It is a duplication of the first century environment when Christians were a small minority. Witnessing for Christ becomes primarily a person-to-person sharing of the good news with a friend. A patient living of the Christian life is seen as the crux of missions work. Making friends, serving, studying, using one's home as a point of contact are some of the practical ways of witnessing. Time must be taken to make contacts and develop the rapport that is necessary to lead persons to Christian decision.

Missionaries today can hope for no more than to be tolerated by governments much more interested in the service they can render than in the faith they want to share. Such services include education, medicine, and agriculture.

One type of ministry which holds promise for missionary work is the use of the newspaper for religious advertisements and for correspondence

Bible courses. This use of the printed word has given the greatest response of any type witness today. Over seven thousand are enrolled in correspondence courses.

What Can We Do?

Christians can apply themselves seriously to the task of bridging chasms of misunderstanding that have deepened in history. Where there are opportunities for personal contact with those from the Middle East, a deliberate cultivation of Christian friendship can begin. Americans fortunate enough to travel to the Holy Land can conscientiously seek to be Christian tourists reflecting Christ.

In contacts with those from the Middle East, Christians can develop the habit of listening as well as speaking. Mrs. Roberta Dorr, missionary first in Gaza and now in Yemen, eloquently points out this need in her poem:

In a Hurry
"Americans, cocky, sure you're
right,
Always in too big a hurry to sit
with us long enough
To become friends.
We tried to know you
But you were always trying to give
us something
A Bible
Or money
Or even food,
Anything you would part with
for our sakes
But your time."

There is a constant need for a larger missionary staff. Pray for dedicated, patient, new laborers to work for a harvest in the land of Jesus' birth.

Above all, prayer is needed for the missionaries struggling against almost overwhelming need and obstacles. Prayer is needed for peace in the area so Christ may be freely proclaimed.

MEETING PLAN
Announcement of Baptist Women projects and plans
Preview of Baptist Women meeting plans for January
(see Forecaster, p. 56)
Group planning for next month
Study session (see p. 50)
Call to Prayer

PLANNING for LEARNING

1. Understanding the Aim

At the end of this unit, members should be able to list historical, religious, political, and cultural circumstances that influence foreign missions. Members should be able to explain the influence on missions of each circumstance listed. The study in October demonstrated the influence of political situations on missions in Nigeria. Last month members examined the influence of a historical circumstance in Argentina. This month members will examine the difficult combination of problems affecting missions in the Middle East.

2. Choosing Methods (choose one)

(1) Listening teams
Divide members into three listening teams. While one person summarizes the study material, team one will listen for problems and conditions which are essentially unique to the Middle East, team two will listen for problems and conditions in the Middle East which are shared by other missions fields, team three will listen for significant factors affecting missions work in the Middle East. After teams have had a few minutes to organize their findings, each should report to the group.

(2) Research and report

Ask three members to be prepared to report on (a) Arab history and culture, (b) Israeli history and culture, (c) missions in the Middle East. Reports (a) and (b) can be researched from recent magazine articles and books available in the public library.

After these two reports are given, review the contrasts. Then introduce report (c) as the Southern Baptist answer to the problems of cultural contrast. Report (c) may be researched from pamphlets free from the Foreign Mission Board, Literature Distribution, P.O. Box 6597, Richmond, Virginia 23230: "Star-Gileads Over Israel," "Jordan: Land of Arches," "Lebanon: Unrealized Potential," "Yemen Looks Ahead."

(3) Work groups

Divide the group into subgroups. Distribute back copies of *The Commission* to each group. Ask the subgroups to find examples of historical, religious, political, and cultural circumstances that influence foreign missions. As work groups report, draw parallels between reports and the study material on the Middle East. Include reports on religious liberty laws, if members chose this possibility for follow-through last month.

3. Using Learning Aids

Clip articles about countries where Southern Baptists have work from recent news magazines. Plan to have a different clipping for each member present. At the conclusion of study these may be used to evaluate learning.

4. Evaluating the Study

Ask each woman to read the clipping given her. Then ask her to identify possible influence that the circumstance described has upon Southern Baptist missions.

5. Planning for Follow-through

Ask members to think of historical, religious, political, and cultural circumstances affecting the work of their church. Discuss ways that the church can increase effectiveness in response to these circumstances.



Sowing and Reaping

Purposeful Missions

Passage for Study: Mark 4:26-29

W. Bryant Hicks

JESUS taught many things through the use of parables. In the fourth chapter of Mark, three parables related to seed and harvest throw significant light on the meaning of missions for our day. In the introduction to these, Mark says that it was the custom of Jesus to teach in parables (v. 2). What this indicates is that Jesus adapted his method of communication to insure that his hearers would understand. He spoke not in abstractions, but in pictures that enhanced the understanding of those who had faith.

Sensitivity to Communication

Every missionary sooner or later must develop this same sensitivity for effective communication. Proclamation of itself is not a sufficient focus. Every resource must be employed to insure that the message gets through to the understanding of the hearer. This is one reason why missions boards today are placing such a premium on language and cultural studies. The missionary needs to spend the major part of his first term concentrating on getting a firm hold on the language of the people. He must also soak up as much of the life of the community as possible. He watches with all eyes and listens with all ears, opening himself to all that goes on around him. The best

missionaries are those who finally come to know and understand the local language, customs, and history better than the nationals.

Especially in his early years, the missionary must spend far more time listening than he does speaking. Too many people understand language study as merely the acquiring of a tool to enable the missionary to speak. This is only part of it. Of first importance is the ability to hear what is being said by the nationals—not just the words alone, but also the varied inflections of the voice. These inflections often communicate more accurately what needs to be understood than do the words themselves.

The effective witness, then, is first of all a good listener. He thus discovers the people's fears, problems, and felt needs. When he has found these, he knows the starting place. Dr. Jacob Loewen tells of a conference in which he was asking some islanders to evaluate the work of missionaries who had labored among them. They expressed appreciation for these who had worked in their area. Then they added, "But they were always scratching where it didn't itch. If they had just taken time to find out where we itch." If we start at the point of need which they them-

selves feel, it is much more likely that the Holy Spirit can work through us to open them up to the greatest need of all men—a personal relationship to Christ as Saviour and Lord.

Through Teaching

Mark not only said that Jesus taught his disciples, but also that he did this thoroughly (many things, v. 34). One secret of success to missions lies in how effective the missionary can prepare the local people for leadership by teaching them and training them—especially to be sowers (2 Tim. 2:2). He is doing his job best when he gradually moves into the background, letting the others take the public positions and pouring himself into them. But he must never cease being part of the group who sow. Or, to use another figure, he must be like the player-coach who trains and leads by participating in the action.

When the missionaries dominate the evangelistic outreach, its extent is dependent on them and their own personal resources; and, therefore, limited. The human base must be widened to include all of God's family, with the entire people of God reaching out with the gospel. But though the missionary must not dom-

means the evangelistic activity of the mission churches, he must never make the mistake of withdrawing from taking part in it. He is, first, last, and always, an evangelist—regardless of what his professional activity is. He must be a sower of the word even if he is placed in an administrative position. If the local people ever see him stop sowing and harvesting, they will begin to lose heart and conviction. They will follow what he does, rather than what he says. They know intuitively that if it is important to plant and reap at any time, it is important to do so at all times, regardless of the outward circumstances or one's own personal situation (2 Tim. 4:2, 5).

Sowing Widely

The parable of the soils suggests many lessons for missions. While not the main point of the parable, the importance of sowing widely in all types of soil is stressed. In fact, Christians often do not know what type of soil they are dealing with. The response cannot be predicted. For this reason, Christians must see to it that each tribe or nation has the opportunity to hear the gospel of Christ. They may accept the word with joy and respond wholeheartedly. But whether they do or not, they have the right to hear and know. Christians not only cannot predict the response, they also cannot produce the response. Nor are they accountable for the response. They are responsible for sowing.

Anticipating Harvest

It is obvious in these parables about sowing that the farmer was anticipating that there would be a harvest. He fulfilled all the functions that he knew would eventually lead to a good harvest. In missions work anywhere this same purposefulness must characterize those who sow the seed of the word. Ways must be sought to make the sowing more effective. Carelessness and lack of thoughtful planning cannot be excused in the name of the Holy Spirit.

He expects man to do the very best job he can—in the best in plan and method. Earnest prayer must undergird the entire process. This mystery is still just that—how faithful prayer is used by God to bring the harvest. No one understands this, but missionaries around the world have experienced it. That is why they constantly urge stateside Christians to pray for the people they work with. They know that the outcome depends in large measure on the faithfulness of God's people in prayer. If the time ever came when they had to choose between offerings and prayers, they would unhesitatingly ask for prayers.

Potential in the Soil

The parable of the growing seed (Mark 4:26ff.) makes it clear that man does not determine the harvest. First of all, the potential is in the soil itself. There are times when even the most faithful sowing and cultivation do not produce harvest. The people are just not ready to respond. Ultimately, it is God who "gives the increase." Man can plant and water, but it is God who causes the seed to take root (v. 6). This is why it is so important to learn to depend on God as Holy Spirit and sow in hope. There was a time when some of us in the Philippines were unmindful of this. We labored as though we thought we could bring in the kingdom. Even so, fruit came, for the people were wonderfully open to the gospel. Far too often, however, we had inklings of a much greater possible response. And often we saw the fruit rot on the vine. Through a series of events, the Lord was able to show us how self-dependent we had become. These experiences broke our hearts and threw us upon the Lord. We really began to pray then, calling on God to work in his own way. It is impossible to describe adequately the marvelous way in which God as Holy Spirit began to cause fruit to develop. We constantly rejoiced over what we saw the Lord doing.

Harvesting the Crop

One clear inference to be drawn from the parables about sowing is that reaping must be done when the harvest is ripe. This may seem too obvious to consider. Yet it is one of the most important principles of modern thought about missions. The parables make it plain that the response is going to be uneven. Since this is true, forces must be deployed in such fashion as to do the best job of harvesting the crop. This means that mobility must characterize missionaries today. They will constantly be broadening the range of the sowing, always probing to find openings, joyfully moving into an area when the harvest presents itself.

Plainly such a concept as this also demands concentration of missionary force in areas of magnificent response. It will not do to locate missionaries in equal proportion across the earth. Certain countries today offer a far greater response to the gospel than do others. This should be the signal to concentrate sending upon such responsive peoples. In all likelihood, this would cause even greater turning to Christ. The manifest power of God as Holy Spirit in such times of harvest tends to open up still others to the gospel. Occasionally in missions history, as great masses have begun a sweeping movement to Christ, concern for quality has caused some missionaries to want to slow things down in order to be sure that the people's response is genuine and their understanding adequate. This is an important concern, but it must never put the brakes on response. The Holy Spirit must be trusted to work out the perfecting of these new disciples. All kinds of nurturing of these converts must be planned; but this aspect of the work can be done through training nationals, just as can the sowing. Disciplining and perfecting must go on simultaneously.

Dedication to the Task

It is clear in these parables that the sower broadcast his seed upon all the land. This brings us to a

heartbreaking reality in our time—the continuing tragedy of untapped lands. Missionaries continually face this heartbreaking, even in parts of this country. In 1959, while the new missionary building was being constructed in Baguio, I had the joy of sharing in Bible study with more than two dozen construction workers. Many of them became followers of Christ. Shortly after the conversion of a man named Pedro Villena, he disappeared for three weeks. We worried about him, but one day he showed up with a big grin on his face. He explained that the day after his open commitment to Christ he had gotten to thinking of his family and home village. He knew that they had never heard this wonderful good news. So he filled his satchel with tracts and spent three weeks going from thatched house to house telling his friends about what had happened to him. They insisted that he get the missionary to come visit them, so he told them I would be there on May 19.

On the afternoon of May 19, Pedro and I drove to his village, way back in the boondocks up against the mountains. When we arrived, it was pitch black. As we threaded our way through the village and came to the open space at the center, my headlights swept over the whole area. There, seated on the ground, was assembled nearly the entire village. Pedro read the parable of the prodigal son and I used it to tell them of the Father's love for them. At the invitation, nearly a hundred people stepped out of the darkness into the light of the Coleman lantern to sign their names, indicating their desire to follow Christ. We returned a month later and did the same thing. Seventy more added their names to the list. When we got ready to leave, they asked when we would come again. I explained that my family and I had to go on furlough. They looked horrified when I explained that this meant a year. Then one of them brightened and said, "Sir, if you can't be here

Call to Prayer

Group planning led by leader
Preview of Baptist Women meeting plans for January (see Forecaster, p. 58)
Announcement of Baptist Women projects and plans
Study session (see p. 53)
Information and discussion of mission action projects
Prayer for mission action and other causes in the community

MEETING PLAN

PLANNING LEARNING

1. Understanding the Aim

At the end of the study, members should be able to relate the parable of the seed growing secretly to the progress of Christian missions.

2. Learning Method

Introduce the study of the parable by asking each member to jot down all the meanings the finds in verses 26-29.

Lead group members to compile a list of the concepts or meanings taught in the parable. List these on chalkboard or large sheets of white paper. Ask women to be prepared to summarize the concepts. Dr. Hicks emphasizes (each subhead in the study material represents a concept so that these might be added to the list).

Ask women to form two-member work groups. Assign each pair of members one of the short articles found on pages 6-19 of this issue of *ROYAL SERVICE*. Using their own copies of the magazine, ask them first to review the article. Ask them to find as many of the principles of growth enumerated by the group as possible in the article. Call for reports.

3. Using Learning Aids

Some simple device is needed to record responses of the group while enumerating the teachings of the

parable. Leaders of groups meeting in the educational space of the church may use the chalkboard. Leaders of groups meeting in homes may use a felt-tipped pen on poster board or a sheet of newsprint taped to a solid surface with masking tape.

4. Evaluating the Study

Read the following description of a mission situation to the group. Ask members to relate the parable under discussion to the mission situation.

A piece of land was given to the Mission of Zambia by an African chief in an area where several Baptist churches have been started recently. The Mission has requested the Foreign Mission Board to seek agricultural workers to help develop the land. In addition, a young woman who can develop a program of church welfare work, a music specialist who can stimulate the use of indigenous hymns, and a dentist to conduct mobile clinics in rural villages are also needed.

5. Planning for Follow-Through

The secret of life and growth expressed in this parable has strong implications for mission support. The potential for growth exists in the soil. The process of growth is the special providence of God. Lead the group to realize that the greatest participation they can have in world missions is at the point of prayer that God will work in his own way. Using a prepared list of prayer requests based on the feature articles in this magazine, close with a season of prayer.

then will you send us another missionary of our own?" As I think of several million Southern Baptist young people and young adults who are in

good health, I wish each of them would face that question for himself. For these people without the gospel, the urgency is overwhelming.

FORECASTER

PRESIDENT

Week of Prayer for Foreign Missions

The Week of Prayer for Foreign Missions, November 29-December 6, and the Lottie Moon Christmas Offering are the most important happenings in Baptist Women organizations this month. Here are some of your responsibilities in regard to the week of prayer.

1. Assist the mission support chairman in planning a five-day observance and in making plans for the promotion of the Lottie Moon Christmas Offering.

2. Lead the officers council in scheduling the week of prayer periods. Is there a need for early morning prayer breakfasts, morning, noon, afternoon, and evening meetings? Make the week of prayer observances available (time-wise) to every member.

3. See that all week of prayer materials are ready for use. The following are available according to state plan:

- (1) poster announcements
- (2) program covers (25 for 60¢, 100 for \$2.00)
- (3) prayer folder, for individual use, which can be used as an invitation
- (4) family prayer guide
- (5) plastic record of hymn, Scriptures, and supplementary materials
- (6) offering envelopes

4. Encourage Baptist Women members to participate in all congregational observances of the week of prayer and plans for reaching the church goal for the Lottie Moon Christmas Offering (the conventionwide goal is \$16,000,000).

5. See *Dimensions* for suggestions of how to correlate Baptist Women plans with churchwide plans.

Leader Training

The first quarter of the 1970-71 WMU year will have passed by January 1. Does each member of the officers council hold New Church Study Course credit for reading or studying the *Baptist Women Leader Manual* (75¢)?

The Baptist Women Officer Plan Book (\$1.25) has space for recording credits received for studying the Leader Manual, *Understanding Adults* (\$1.25), and

MARGARET BRUCE

Guiding Adults (\$1.25), also for reading the following sections of the current WMU Year Book (40¢): WMU in a Church and Baptist Women.

Encourage every Baptist Women officer to use the Baptist Women Officer Plan Book (\$1.25). It will be an incentive to do careful planning. The Plan Book contains these very helpful pages: Directory, Dates and Meetings, Member Roll and Information Sheet, Prospective Member List, Attendance Record, Officers Council Meetings, Plan Sheets for Officers Council Meetings, Plan Sheet for WMU Focus Week (February 14-20), Plan Sheet for Enlistment, Leader Training Information, Plan Sheets for General Meetings, Plan Sheets for Study Projects, Plan Sheets for Support (Praying and Giving) Projects, Plan Sheets for Mission Study Group, Plan Sheets for Mission Prayer Group, Plan Sheets for Mission Action Group.

WMU Council, Baptist Women Council

Duties of the WMU council and of the Baptist Women council are given in the *Baptist Women Leader Manual* (75¢), pages 115-117. If there is only one Baptist Women organization in your church, you are a member of the WMU council. If there is more than one Baptist Women organization, you are a member of the Baptist Women council instead of the WMU council.

You will want to study the duties of the council on which you serve. It is most important that you accept your responsibility for one or the other of these councils. The planning, coordinating, and evaluating done by these groups significantly influences the kind of Baptist Women work done in a church.

CHAIRMAN

Are you satisfied with the kind of involvement Baptist Women members are experiencing in the study and activity opportunities which your organization offers?

You may want to evaluate the effectiveness of your planning and promotion if there are still those who are not participating.

1. Are the activities publicized with come-on freshness?
2. Do you assume too much? Every member may not read her mail or see the church bulletin. A direct contact is often necessary to get the message out.
3. Do you plan carefully for each activity? Making it a meaningful study, mission action, praying or giving experience?
4. Are you time conscious? Women are busy and have just so much time to allow for each activity.
5. Do you keep purposes and objectives in proper perspective as you plan and conduct Baptist Women activities?
6. Is your work motivated by love for Christ, organizational loyalty, or self-seeking? Love for Christ causes the Christian woman to respond to worthwhile activities.

Baptist Women chairmen experience satisfaction when they make plans and coordinate them in ways which cause women to respond enthusiastically.

Study Chairman

Mission Study Project

The suggested book for study during January-February 1971 is *The Diakonic Task* by Walter Delamarter (75¢). Some of the plans to be made will include:

- Choosing the time and place
- Selecting a teacher
- Ordering the books (75¢ each)
- Ordering the Teaching Guide (35¢ each)
- Ordering the Home Mission Board resource booklet, *Concepts in Christian Social Ministries* (free)
- Publicizing the study
- Arranging the room.

Some resources which may be used with this study are: Mission Action Group Guides (\$1.00 each; see page 34, WMU Year Book 1970-71, 40¢, for list of these twelve group guides); *Mission Action Projects Guide for Baptist Women and Baptist Young Women* (\$1.00).

Mission Study Groups

As you confer with mission study group leaders, remind them of the necessity for having an aim for each meeting. Each mission study group meeting should also be evaluated and plans made for future improvement. When study group leaders recognize the potential which mission study has for mission support and mission action they will work and pray with greater commitment.

Sharing Resources

One of the advantages of a close relationship between mission study chairman and study group leaders is the opportunity provided for sharing study resources. The wise study chairman will search the local library for current magazines and books she can suggest to her study leaders.

Mission Action Chairman

The Near Edge

The Week of Prayer for Foreign Missions, November 29-December 6 points up each day the near edge of individual responsibility and opportunity in the world missions task. Read carefully the information on pages 31-49 and decide with the mission support chairman how you will implement the suggestions for ministry and witness in your community this month. What will you lead Baptist Women members to do about "church dropouts," your city, poverty in areas of your community, college students, international students, racial groups?

Here are some possibilities for mission action projects during the month of December:

1. Collect blankets, quilts, and spreads to distribute to families who do not have warm bedding.
2. Prepare a food basket. Include staple items such as meat, potatoes, rice, milk, margarine, flour, meal, cooking oil; include some extras such as marshmallows, hot chocolate mix, candy, and fruit.
3. Plan an evening's program for internationals in interpret and examine the meaning of Christmas.

Geography of Mission Action

Mission action projects are usually conducted in the area near the church, although some projects may extend well beyond the local community. There are no rigid geographical boundaries to mission action. Wherever there is a need of which members are aware and they have the resources for meeting the need, it becomes a challenge to them.

Christmas time is a sharing time. Sharing with the economically disadvantaged during this season offers an excellent opportunity for ministry and witness in Christ's name.

Mission Support Chairman

Week of Prayer for Foreign Missions

Was the week of November 29-December 6 an outstanding missions week in your church? Did your church meet its goal for the Lottie Moon Christmas Offering? There are many questions you will ask as you lead the officers council in evaluating the observance of the Week of Prayer for Foreign Missions and the promotion of the offering.

Was the material in *ROYAL SERVICE* adequate in helping Baptist Women members pray for overseas missions? Your evaluation of the resources provided for the observance would be helpful in planning materials for future weeks of prayer. Send evaluations to: Editor, Baptist Women Materials, Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203. Did you find the announcement posters helpful? the program covers? Were you able to use the suggestions given in November Forecaster for interest centers? How did you visually show progress toward the attainment of

the Lottie Moon Christmas Offering goal in your church? What suggestions do you have for improving the materials for the weeks of prayer?

Using Prayer Group Resources

As mission support chairman you have the responsibility of assisting prayer group leaders with their work. One way to help them is by encouraging them to use the *Prayer Group Guide* (\$1.00¹). The guide suggests ways of varying the prayer group meetings and provides resources for carrying on the work of the group. Take time to study the *Prayer Group Guide* (\$1.00¹) and discuss it with prayer group leaders.

No doubt you have reminded these leaders of their responsibility for using the calendar of prayer at group meetings and of helping members form the habit of using it in their homes each day.

The *Family Missions Guide* (\$1.00¹) is another helpful resource for all Baptist Women members. It suggests mission prayer, mission study, and mission action projects for the family.

GROUP LEADERS

Preview General Organization Plans for January

The study topic for January is Indian-Americans. Search for a Continuing Culture. This is a very timely subject and one in which all Baptist Women members should be greatly interested.

Ask someone to make an Indian headband with a feather in it, beat on a drum, and give the following information:

- Don't miss Indian study at
- Next Baptist Women meeting
- (Give date and place)
- You will be much wiser when
- you learn about five centers of Indian-
- American population in our country—
- You will also learn about Home Mission
- Board ministry in each of these
- places and how many people are learning
- about the Jesus way. . .

Related Activities of Mission Groups

One way to keep group meetings vital and interesting is to keep members involved in making group plans and carrying out the plans which they help make. Pages 110-112 in the *Baptist Women Leader Manual* (75e²) give planning charts which list the primary and related activities for which members are responsible. Be sure to lead members in planning for the use of the calendar of prayer, mission action projects, enlistment activities, and other phases of the work which require careful planning.

Study Group Leader

Current mission groups will be studying Middle East tensions this month. This study will include the impact which history has had on Christian missions. You will want to watch carefully the accounts of happenings in this area of the world. At the present time newspapers, TV, and current magazines are filled with the Arab-Israeli situation. What is the effect of this conflict on Baptist work in the Middle East?

This is a very appropriate subject for December. Plan carefully for this study session. You may want to consider using the article, "Baptist Center, Patah Tiya, Israel," page 8, as a supplement to the study material, pages 50-52.

Bible study groups will be considering the missionary implications or meanings of the parable in Mark 4:26-29 during the month of December.

Round Table groups may want to focus their study during this month on one of the books related to the Middle East ferment. These are:

- Time Bomb in the Middle East*, Yehoshafat Har'abi, Elizabeth Monroe, Fayez A. Sayegh, John Coventry Smith, paper \$1.35³
- Israel on the Seventh Day*, Ruth Gruber, \$6.50⁴
- A Beggar in Jerusalem*, Elie Wiesel, \$5.95⁴
- A Short History of the Middle East*, George E. Kirk, \$3.50⁴
- The Arab Awakening*, George Antonius, \$2.99⁴
- The Evative Peace*, John H. Davis, \$7.00⁴
- Israel, Miracle in the Desert*, Terence Prittie, \$1.45¹

Mission Action Group Leader

Evaluating Mission Action Group Meetings

You may want to use the following evaluation of your mission action group meeting. This one was used by Ruby Jones, Baptist Women director of Georgia.

	Yes	Partly	No
Adequate preparation made prior to the meeting	—	—	—
Good physical arrangements provided	—	—	—
Members became comfortable with each other through introduction and other means	—	—	—
A clear statement of the purpose and goal of the "action" was offered	—	—	—
Members were helped to express themselves during discussion and to making plans	—	—	—
Discussion was kept focused on the "action" under consideration	—	—	—
Summaries of group thinking were given as group had a feeling of progress being made	—	—	—

Discussion by the group was led to an adequate conclusion

Agenda included related activities

Planning for the next meeting was encouraged

Each group member (including leader) was of equal status

OFFICERS COUNCIL

Suggested Agenda for December

Plan

for study of the book, *The Diakonic Task* (75e⁵)

for mission action project

for enlistment of prospects

Coordinate

coordinate mission study and mission action projects

with regular work of Baptist Women

coordinate missions group work with work of Baptist

Women organization

Evaluate

bear officers reports

hear summary report of missions group work

evaluate Week of Prayer for Foreign Missions and

Lottie Moon Christmas Offering

evaluate October-December work of Baptist Women,

using achievement guide

PROMOTIONAL FEATURE

Promotional Feature

Plan an enlistment game. Down the side of pieces of paper write the word *Enlistment*, one letter on top of the other as shown below. Ask each member to write a word or words beginning with the letters in the word *enlistment* which describe ways which can be used to enlist prospects. The following gives an idea of how someone's paper may look:

- Enthusiastic members
- New church member efforts
- Look for prospects
- Interesting meetings
- Social occasions
- Trained leaders
- Meaningful activities
- Enlistment visitation
- Notes to prospects
- Transportation provided

Sources of Materials Listed in Forecaster

¹Available from Woman's Missionary Union, 600 North Twentieth

Street, Birmingham, Alabama 35203, or Baptist Book Store

²Available from Baptist Book Store only

³Available from Home Mission Board, 1150 Spring Street, N.W.,

Atlanta, Georgia 30306

⁴Approximate time allocations

⁵The group leader may choose to do this all the time because of information she has through participation in the Baptist Women officers council

⁶Scripture portions may be used. The selection does not have to be the one listed in call to prayer

ROYAL SERVICE • DECEMBER 1970

Vera Aguilera, retired, Louisiana
Mrs. P. C. Rowland, retired, Texas

13 SUNDAY Read Isaiah 41:1-7
The island of Taiwan, sometimes called Formosa, is about 100 miles off the south-east coast of China. It became the seat of operations of the Nationalist government of the Republic of China when the mainland was overrun by communists. Even in the midst of political and military crises, Taiwan has been very responsive to the gospel. Baptists in Taiwan are giving increasing emphasis to student work and radio-television evangelism. In 1969 they launched a series of weekly programs over a new Chinese television station in Taipei.

Kenneth Hoover, worker among Spanish, Taiwan
Harriet Gierke, radio-TV ministry, Taiwan
Mrs. J. B. Beesley, home and church work, Spanish South America
Bernice Mae Moore, religious education, Nigeria
Don Roberts, religious education, Gaza
William Warner, preaching ministry, Malawi
Anne Walther, preaching ministry, South Brazil
Mrs. B. W. Plakatos, furlough, Indonesia

14 MONDAY Read Isaiah 11:1-10
Southern Baptist missionaries who came to Rhodesia in 1950 have worked almost entirely with African people. They entered the newly formed Sonjati Reserve with a program of church development and schools. The Baptist Convention of Central Africa was organized in 1963. During 1969 program was made toward the construction of a new ward of the Sonjati hospital. Plans are under way for producing audio-visuals, using Africans as characters.

Mrs. Jorge Cardero, worker among Spanish, Texas
Mrs. Harold Cunningham, pioneer missions, West Virginia
Mrs. Adam Springer, worker among Spanish, Virginia
Mrs. S. L. Featherhew, Baptist center, Idaho
Joy A. Roe, home and church work, Guyana
Joel T. Land, military personnel, New Jersey
Mrs. J. P. Cole, educational work, Liberia
Mrs. W. H. Gray, home and church work, Mexico
Mrs. B. S. Leach, home and church work, Venezuela
Donald McNulty, educational work, Spain
Mrs. F. W. Patterson, publication work, Spanish America
Thomas Slaughter, preaching ministry, Indonesia
Randall Thetford, English-language work, Guam
Ray Bell, furlough, Rhodesia

15 THURSDAY Read Isaiah 61
The first Southern Baptist missionaries to Costa Rica were sent by the Home Mission Board. Work was transferred to the Foreign Mission Board in 1949. The Baptist Convention of Costa Rica was organized in 1947. San Jose is the home of a first-class language school for evangelical Christian workers. The Baptists of Costa Rica have been greatly blessed by the work of the Home Mission Board. A new spirit of unity should contribute toward advance in the 70's.

Read Genesis, worker among Spanish, Florida
LaVerna A. Jones, pioneer missions, Nevada
Mrs. J. B. Moore, missionary, Louisiana
Lyle Moore, worker among Spanish, Texas
Mrs. William O. Moore, religious education, Washington
Jeddie Cooper, preaching ministry, Costa Rica
Marshall Plummer, preaching ministry, South Brazil
Mrs. T. L. Lewis, home and church work, Ecuador, Brazil
Lana Mitchell, business administration, Indonesia
Gale Philpot, preaching ministry, Rhodesia
Mrs. J. B. Moore, home and church work, Uganda
Lyle Smith, furlough, Hong Kong

16 WEDNESDAY Read Micah 4:1-7
Southern Baptists opened work in Uganda in 1962 with a small mobile clinic. In the capital city of Kampala there has been an encouraging response to work in several evangelistic centers. The Bible school of Masic produced its first students in the fall of 1969. They completed a course of 24 weeks extending over a two-year period.

Daniel Elmas, Christian social ministries, Texas
A. C. Hensley, worker among Indians, New Mexico
Mrs. A. C. Hensley, dormitory parent, Ghana
Mrs. A. B. Hensley, home and church work, Dominican Republic
William Smith, preaching ministry, South Brazil
Mrs. G. W. Carroll, furlough, Uganda
Mrs. J. A. Tumbler, retired, Brazil

17 THURSDAY Read Micah 5:1-5
Southern Baptist missionaries began work in Guam in 1961. They are the English-language Baptist churches and their missions program. Recently one missionary couple began a ministry to American construction workers on the island. Though evangelistic opportunity among the permanent population is limited, missionary needs are few, there is an open door of witness here for teachers, under government contract, who are dedicated Christians.

Paul Elledge, superintendent of missions, Texas
Ruben V. Hernandez, worker among Spanish, Texas
Mrs. M. V. Davis, home and church work, Brazil
James Gibson, business administration, East Africa
Mrs. C. W. Oliver, home and church work, Italy
Mrs. S. L. Thetford, home and church work, Guam

18 FRIDAY Read Jeremiah 33:14-21
A self-supporting Baptist church was already in existence when Southern Baptists

first missionaries arrived in Venezuela. The Venezuelan Baptist Convention was organized in 1931. Baptist churches here and in Colombia formerly constituted a part of the Home Mission Board. The progress now being noted in Southern Baptist work in Venezuela would be accelerated if the missionaries were more numerous.

Mrs. Pedro Arambula, worker among Spanish, Texas
Thomas Jones, worker among Spanish, New Mexico
Mrs. Mae Orla, worker among Spanish, Texas
Mrs. J. L. Robinson, home and church work, Georgia
Catherine McChapell, social work, South Brazil
Luzanne Kinkler, preaching ministry, Venezuela
Lyle Moore, business administration, Ghana
Mrs. J. B. Moore, home and church work, Ecuador, Brazil
Machado Vazquez, retired, Florida
Mrs. F. A. Mangum, retired, Brazil

19 SATURDAY Read Malachi 3:1-5
A total of nearly seven hundred islands (about thirty inhabited) in the Caribbean Sea, south of Florida and north of Cuba, Southern Baptist missionaries, who arrived in 1951, are located on separate islands. The missionaries are working to cooperate with the existing Baptist organizations, churches, and communities to evangelize and to strengthen Baptist witness in the Bahamas.

James Beck, Baptist center, Georgia
Ed L. Brown, superintendent of missions, California
Mrs. E. B. Matthews, worker among Spanish, Texas
Wayward Adams, preaching ministry, Nigeria
Doris Behrman, religious education, Kenya
Bradley Brown, preaching ministry, Liberia
Mrs. B. B. Cedar, home and church work, North Brazil
Edward Gordon, preaching ministry, Philippines
Robert Hensley, preaching ministry, Bahamas
Dorothy Hensley, educational work, Dominican Republic
Charles Smith, medical work, Korea
Charles Shirley, preaching ministry, Argentina
Paul Smith, furlough, Dominican Republic
Mrs. P. C. Tumbler, retired, Brazil

20 SUNDAY Read John 1:1-14
Southern Baptists' first approach in the Philippines was made to the Chinese minority in 1948 by relocated Chinese missionaries. Events in 1969 included a significant conference on mass communications, held in Manila and sponsored by Baptist missionaries of seven Asian countries.

Julia Adams, worker among Spanish, Texas
Bernice Ayala, Baptist center, New Mexico
Gordon Carr, worker among Spanish, Texas
J. B. Cobb, worker among Spanish, Texas
Mrs. Daniel Gomez, worker among Spanish, California
Gloria Brander, doctor, Colombia
Mrs. Margaret Harris, home and church work, Guyana

workers, missionary ministry, Japan
Mrs. E. A. Mahoney, home and church work, Spain
Mrs. O'Leary, preaching ministry, Thailand
Donald Phleger, preaching ministry, Thailand
Gordon Thomas, preaching ministry, Thailand
A. V. Tumbler, preaching ministry, Lebanon
Mrs. J. B. Tumbler, retired, Brazil
Mrs. J. B. Tumbler, retired, Brazil

21 MONDAY Read Luke 1:24-38
Baptist work in what is now Israel was begun in 1911 by a Syrian. Southern Baptists accepted responsibility for Palestine in 1921, and during most of the time since 1923 missionaries have been there. Beginning in Nazareth, Baptist work spread to Jerusalem and other towns and villages. Israel has the largest number of Southern Baptist missionaries of any country in Europe and the Middle East. They are also working to evangelize and to strengthen Baptist witness in the future.

Mrs. Ruth A. Bader, worker among Spanish, Texas
Mrs. James L. Bader, worker among Spanish, Texas
Sam Wilson, weekday minister, Alabama
Mrs. J. B. Brown, home and church work, South Brazil
Mrs. J. L. Burroughs, home and church work, Israel
Charles Cadyman, educational work, Guatemala
Ann Cowles, educational work, Jordan
Lyle Hensley, nurse, Chile
Mrs. E. C. Hensley, home and church work, Nigeria
Frances Horton, religious education, Japan
Mrs. J. B. Moore, home and church work, Thailand
Lyle Mitchell, preaching ministry, Korea
Edward Nelson, preaching ministry, Nigeria
Mrs. J. C. Sanderson, home and church work, Trinidad
Mrs. J. B. Mahaffey, furlough, Thailand

22 TUESDAY Read Luke 1:46-55
The Baptist Spanish Publishing House is located in El Paso, Texas, on the very border of Latin America proper. It is the only Southern Baptist foreign mission institution permanently located in the United States, yet its influence is felt in more countries than any other mission institution in the world. Goods are shipped regularly and in quantity to more than forty countries where Spanish is spoken. There are exciting prospects for an accelerated program of literature distribution for the 1970's.

Mervin Berry, worker among Spanish, Illinois
Margaret Johnson, worker among National Baptists, Maryland
Lyle Peterson, pioneer missions, Pennsylvania
Mrs. J. B. Moore, worker among Spanish, Texas
Mrs. Daniel Thomas, worker among Spanish, Florida
Mervin Thomas, superintendent of missions, Guyana

Mrs. J. B. Moore, worker among Spanish, Texas
Mrs. J. B. Moore, worker among Spanish, Texas
Mrs. J. B. Moore, worker among Spanish, Texas
Mrs. J. B. Moore, worker among Spanish, Texas
Mrs. J. B. Moore, worker among Spanish, Texas
Mrs. J. B. Moore, worker among Spanish, Texas
Mrs. J. B. Moore, worker among Spanish, Texas
Mrs. J. B. Moore, worker among Spanish, Texas

23 WEDNESDAY Read Luke 1:56-79
The first of our missionary representatives arrived in France in 1960 to aid English-language churches among American military families. The turn of political events in 1966 led to the withdrawal of American forces and, consequently, the closing of all but one of the English-language churches. This church, in Paris, has about sixty members. At the request of the French Baptist Federation, Southern Baptist missionaries are continuing to serve in their country. They are helping French Baptists to acquire church property, to give radio broadcasts, and to extend their evangelistic outreach.

Mrs. Frank Adams, worker among Spanish, Texas
Walter I. Barnett, superintendent of missions, New Mexico
Mrs. Frank Adams, Baptist center, Kentucky
Harold F. Hise, language missions, Oregon
James David Hise, study leave, Georgia
Baron P. Harris, US-2, Florida
W. B. Sharp, pastoral missions, West Virginia
Mrs. J. B. Moore, worker among Spanish, Texas
Donald Langford, doctor, Hong Kong
Mal Lee, English-language work, France
William Mathews, preaching ministry, Peru
Mrs. E. N. Mathews, home and church work, Philippines
Mavis Pyle, nurse, Gaza
Donald Thomas, preaching ministry, North Brazil
Mrs. J. C. Williams, educational work, Lebanon
Mrs. M. L. Brown, furlough, Rhodesia
Mrs. D. W. McNeill, furlough, Ecuador, Brazil

24 THURSDAY Read Matthew 1:18-23
The Foreign Mission Board entered Gaza to take over a hospital which had been operated by the Church Missionary Society of England for about a hundred years, but which they could no longer maintain. There is no other evangelistic witness in this overwhelmingly Muslim area. Since the summer of 1967 the hospital has been busier than ever. In 1968 the missionaries opened a literature and study center, providing or added means of witness and service in Gaza.

Mrs. Jane Roberts, worker among Spanish, Texas
Margaret Ingram, worker among Spanish, Texas
Joe E. Jones, worker among Spanish, Texas
Mrs. J. B. Moore, worker among Chinese, California
Clasandra Marshall, worker among

Portuguese, California
Mrs. James Adams, worker among Spanish, Texas
Mrs. J. B. Moore, worker among Spanish, Texas
Mrs. J. B. Moore, worker among Spanish, Texas
Mrs. J. B. Moore, worker among Spanish, Texas
Mrs. J. B. Moore, worker among Spanish, Texas
Mrs. J. B. Moore, worker among Spanish, Texas
Mrs. J. B. Moore, worker among Spanish, Texas
Mrs. J. B. Moore, worker among Spanish, Texas

25 FRIDAY Read Luke 2:1-20
The Foreign Mission Board assists the Baptist Union through financial support and personnel. Recent reorganizations have resulted in greater responsibility of Baptist churches and institutions. New developments in Italy include a linguistic school in connection with the seminary, a course for kindergarten teachers in the training school, and weekly radio broadcasts.

Mrs. J. B. Moore, worker among Spanish, Texas
Mrs. J. B. Moore, worker among Spanish, Texas
Mrs. J. B. Moore, worker among Spanish, Texas
Mrs. J. B. Moore, worker among Spanish, Texas
Mrs. J. B. Moore, worker among Spanish, Texas
Mrs. J. B. Moore, worker among Spanish, Texas
Mrs. J. B. Moore, worker among Spanish, Texas
Mrs. J. B. Moore, worker among Spanish, Texas

26 SATURDAY Read Matthew 2:1-12
A Southern Baptist missionary couple went to Iran in 1968 to study Farsi, the main language of the country, and to try to arrange to stay there for missionary service. A good relationship has been established with the Presbyterian student center in Tehran and the amazing opportunity has come to reach English to Muslim theological students in the University of Tehran. The future of our mission program in Iran is yet to be decided.

John W. Hagopian, pastor-director, Massachusetts
Mrs. J. C. Allen, home and church work, Nigeria
Mrs. E. W. Brown, student work, Iran
Lester Cessford, educational work, Bahamas
Dale Carter, agricultural work, North Brazil
Mrs. J. B. Moore, worker among Spanish, Texas
Velda Long, nurse, Tanzania
James Walsh, religious education, Rhodesia
James Wootton, educational work, Korea
Zerk Best, furlough, Colombia
Lyle Gentry, furlough, Nigeria

27 SUNDAY Read Psalm 71:16-24
Organized Baptist life in Portugal started as early as 1888. A new Baptist group in 1908 when Brazilian Baptists began work there. The largest mission boards of the Brazilian Baptist Convention and the

Portuguese Baptist Convention requested Southern Baptists to help them in their efforts of wharves in Portugal, and in 1959 our Foreign Mission Board gave its first formal representatives to this nation. Recently, Portuguese Baptists have begun radio broadcasts and opened a seminary. Having acquired a consulate, they are developing a program of camps and conferences.

Edna S. Carlin, worker among National Baptists, Oklahoma
Harold W. Williams, Christian social ministries, Virginia
Mark Alexander, preaching ministry, Argentina
Carlo Adew, preaching ministry, Japan
Clark Ward, nurse, Indonesia
Samuel Guyana, preaching ministry, Senegal
Shirley Tatum, preaching ministry, Portugal
Paula West, educational work, Mexico
Mrs. E. N. Wall, home and church work, Mexico
Jeanne Massey, furlough, Nigeria.

28 MONDAY Read Psalm 43.
 Early in 1968, the Foreign Mission Board sent personnel to Botswana when a missionary couple began language study in Francistown. With the arrival of a missionary dentist and his wife in early 1970, a dental clinic was established in Francistown.

Richard Rogers, worker among National Baptists, Mississippi
Mrs. Marlene Ramirez, worker among Spanish, Texas
Mrs. Amy B. Jahn, worker among deaf, Mississippi
Vella Jean Berek, educational work, Hong Kong
Yvonne Mahoe, student work, Dominican Republic
Margaret Harris, religious education, Guyana
Jeanne Halla, preaching ministry, Hong Kong
Mrs. J. B. Smith, home and church work, Indonesia
Mrs. J. B. Wall, home and church work, Venezuela
Mrs. S. L. Goldsmith, furlough, Costa Rica
J. B. Silva, retired, Cuba

29 TUESDAY Read Romans 12:9-21.
 Leadership training, both for laymen and ministers, is of imperative concern to Brazilian Baptists. The churches are being encouraged to pay for properties and buildings by means of loans from church building loan funds provided in part by the Foreign Mission Board. The executive board of the Brazilian Baptist Convention now has a Brazilian as executive secretary.

Mrs. Marlene B. Luster, mountain missions, Colorado
Mrs. James R. Warren, rural-urban missions, California
Mrs. M. L. Newland, home and church work, Korea
Mrs. Clara Kimbrough, home and church work, South Brazil
Mrs. M. L. Newland, home and church work, Peru
Ann Swenson, publication work, Baptist Spanish Publishing House, El Paso, Texas
Mrs. M. B. Tiedler, home and church work, Venezuela
Earl Williams, preaching ministry, Liberia

[Continued from p. 37]

Small groups combining adult and youth members should be assigned to explore specific opinions, making sure that all groups are represented fairly. Later the small groups will report to all. (Some useful information can be obtained from the Central Committee for Conscientious Objection, 2016 Walnut Street, Philadelphia, Pennsylvania 19103.)

The Executive Committee of the SBC, 460 James Robertson Parkway, Nashville, Tennessee 37219, cooperates with conscientious objectors by registering them and by writing local draft boards upon request. It will be recalled that in 1940 the SBC passed a resolution

recognizing the divergence of opinion among its membership and a commitment to liberty of conscience. This was not affected by the 1969 resolution. (A registration card, containing the resolution, may be obtained upon request from the Executive Committee.)

Following the gathering of information, the group may wish to have a time of prayer and sharing in which young people and adults discuss their feelings. Then, perhaps, the group will want to give specific aid to its young men who feel compelled to register conscientious objection. It may also wish to pledge its love and support for young men entering and already in the military.

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Mrs. J. C. Pettele, furlough, Tanzania
Marlene Phillips, furlough, Nigeria

Joe Fox, publication work, Baptist Spanish Publishing House, El Paso, Texas
Erle Sandow, retired, Nigeria

30 WEDNESDAY Read Romans 15:1-13.
 The country of Malaysia came into being in 1963. Slightly larger than New Mexico in total land area, it includes the states of Malaya, Sarawak, and Sabah. Formerly North Borneo. This new federation is an independent nation within the British Commonwealth. In Malaysia the races and nationalities of Asia meet. The people speak Malay, also Chinese and Indian dialects. Religions include Buddhism, Islam, Hinduism, and animism. Southern Baptist work began here in 1950-51 when missionaries were closed out of China.

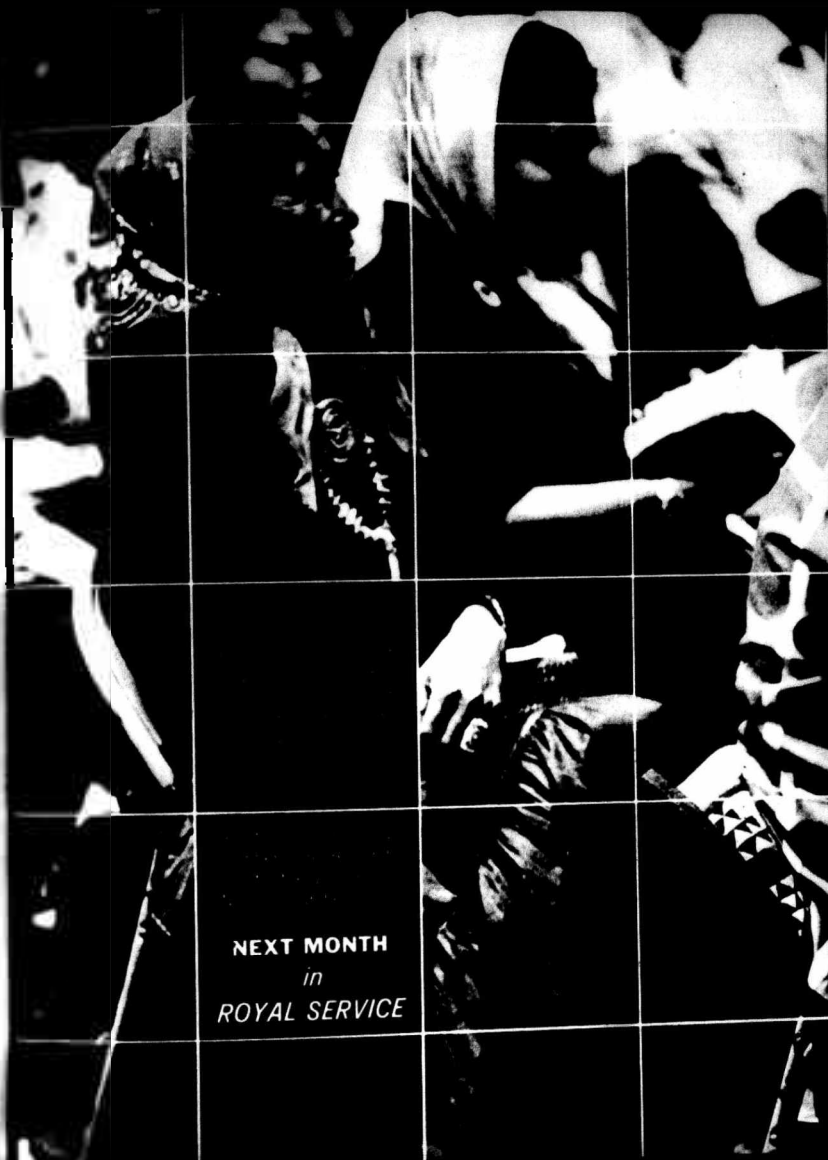
Mrs. Jack L. Duke, rural-urban missions, Colorado
George Hawk, worker among Indians, Arizona
Blaise Leghmann, director—work among non-evangelicals, Northeast area
Mrs. Herley B. Sheld, worker among Eskimos, Alaska
Mrs. J. L. Deal, home and church work, Malaysia
Mrs. C. L. Dixon, home and church work, South Brazil
Mary Ann Brazill, secretary, Indonesia

31 THURSDAY Hebrews 6:9-20

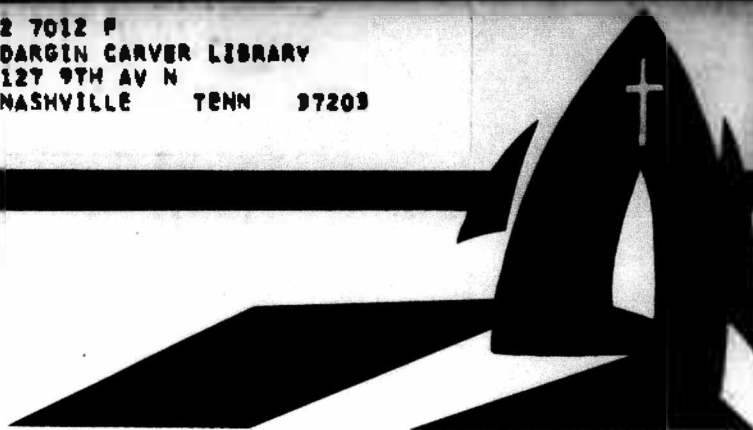
Full independence for Vietnam came in 1954. The land is divided into two separate entities, the Communist Peoples Republic of Vietnam to the north with a capital at Hanoi, and the non-Communist Republic of Vietnam, known as South Vietnam, with a capital at Saigon. In late 1969 a special observance marked the tenth anniversary of Baptist witness in South Vietnam. Vietnamese Baptists, assisted by the missionaries, are seeking to alleviate the suffering of the war refugees in their country.

John Carney, worker among Spanish, New Jersey
Cary Kardon, superintendent of missions, Ohio
Mrs. Marlene M. Needel, rural-urban missions, Arizona
John Allen, educational work, Liberia
Barbara Griffin, business administration, Nigeria
Walter Mubimbi, preaching ministry, South Brazil
V. C. Coulter, retired, Texas

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Dear Pastor,

December is a very significant month in Southern Baptist churches as attention is focused on foreign missions. During this time of concentration on foreign missions, a church's influence can be extended around the world. The elements of study, prayer, and giving are combined in a dynamic thrust which can elevate a church's level of missions concern for months to come.

Knowing that all church members are not enlisted in Woman's Missionary Union and Brotherhood organizations magnifies our responsibility to conduct churchwide missions activities. In so doing we depend heavily upon you as pastor to provide opportunities when the entire church can study about missions, pray for missions, and give to missions.

In our new administration magazine *Dimension*, we give numerous suggestions for churches to use during the Week of Prayer for Foreign Missions. There are far more activities than one church can utilize, but with your help, the WMU council will choose only those activities which will be meaningful to the people in your church.

We want to thank you for your interest in missions. We pray that you will be able to lead members of your church to be concerned for the whole world and that their commitment to the Great Commission can find expression as we celebrate the birth of our Lord Jesus Christ.

Sincerely,

WMU Staff