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OCTOBER 1971

ROYAL SERVICE

ROYAL SERVICE

Vol. LXVI October 1971 No. 4

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Royal Service is published monthly by Women's Missionary Union, Auxiliary to Southern Baptist Convention, 600 North Twentieth Street, Birmingham, Alabama 35203. Price: \$2.00 per year, single copy 25 cents. Annual subscription only. Alabama subscribers add necessary sales tax. Allow five weeks for renewal, new subscription, change of address. Second-class postage paid at Birmingham, Alabama.

Missionaries know firsthand, from everyday experience, more about the world today than many of us ever can. They willingly live where they experience its agony. They accept its heat as theirs, recognizing the difficulties involved in this acceptance and knowing that sometimes the rest of us are still hoping to escape the realities behind morning headlines. In the midst of world crisis, they live intimately with the gospel. This means, for one thing, that they pray and study the Bible day by day with acute awareness of the fact that God acts in men's affairs. For another thing, it means that the long view of God's eternity tempers missionaries' reactions to immediate events.

The reasons why men and women undertake to live so disturbingly close to the world in relation to the gospel cannot easily be stated. With twenty-twenty hindsight, as one missionary said, most of them recognize certain influences compelling them toward such work. They often mention Christian parents and a godly home. They talk about finding their deepest satisfactions in church work. They talk about a growing awareness of involvement with all people and a maturing sense of motivation for all of life's endeavors, which is basically spiritual.

Like people here at home, missionaries are concerned with the affairs of daily life in community with others. They are concerned with family and friends. They want the best possible schooling for their children. They enjoy recreation, hobbies, and television—*if it is near enough to be seen*. Some are egg heads. Some are practical, down-to-earth people. Most of them live between the extremes, grateful to God for mental endeavor, manual skills, the gift of humor, and a growing faith.

Living so close to people and their needs in response to God's call, missionaries deliberately seek face-to-face encounter with people. In this encounter they must cross both cultural and linguistic barriers. They must adapt in new ways of living and learn another language in order to be an effective witness of Jesus Christ. They are not volunteers, really, for they know firsthand that you cannot merely decide on your own to be a missionary; rather, you can only commit yourself to this vocation in response to God's call and leadership.

—Johnni Johnson

Johnni Johnson, "What Do Missionaries Do?" (Nashville: Broadman Press, 1964), pp. 15, 16, 19. Used by permission.

Cover Story

The Baptist Women insignia features the cross and the globe on a background of three outlines of the WMU emblem. These symbols of world missions express women's response in *ambassadors*, praying, giving, ministering, and witnessing.

Editorial Staff: Rosanna Osborne, Editor, Baptist Women Monthly; Margaret Bruce, Director, Baptist Women; Adrienne Bonham, Director, Editorial Services; Mary Hines, Director, Field Services; June RA Biss, Director, Promotion Division; Consulting Editors: Mrs. R. L. Mathis, President, Women's Missionary Union; Anna Hunt, Executive Secretary, Ministry; Editorial Assistant: Florence Jeffares; Layout and Design:

THE Malay Peninsula is hot in the month of July all year long. Housekeeping is complicated by the fact that long handled brooms cannot be found. Despite these and other odds, the Sidney Schmidts find life very worthwhile when missionaries accept Christ.

Natural Christians must be determined to follow Christ no matter what the cost. Often the cost is terribly high.

"We cannot really understand the suffering of some young people who make Christ their Lord," Sidney Schmidt said. "We can only sympathize."

"The suffering is much like that experienced by Christians in the New Testament," he added.

Young people respond to the gospel readily. Their responses may cause them to be beaten and ejected

from homes. While the weather is warm enough for them to sleep outside, every person in Malaysia is required by law to have a living place.

Many young people who have paid the high price of Christianity are the friends of lovely Dawn Schmidt, the fifteen-year-old daughter of the Sidney Schmidts. She exhibits poise and radiates a spirit of maturity characteristic of a young woman several years her senior.

The entire Schmidt family seems to be quietly confident of being equal to the task of missionary service and just as quietly determined that the task shall be accomplished. Even the two boys, Timothy, six, and Todd, five, go about their play in a confident and determined manner.

The head of the Schmidt household is Sidney, who recently completed his

residency requirements toward a doctor of education degree at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Mr. Schmidt is from Minnesota. He became a Southern Baptist as a result of a Home Mission Board program in Portland, Oregon. He has a bachelor of divinity degree from a seminary there. On completion of that degree he went immediately to Southwestern and earned his master of religious education degree in 1957.

He returned to Portland to teach school and serve as a pastor for two years. Then he was called to be minister of education and music at the First Southern Baptist Church in Longview, Washington.

Sidney Schmidt responded to the call to full-time service when he was fifteen years of age, and from the beginning he felt he should become an educational missionary. His education degree and training have served him well, for before his last furlough he was president and teacher in the Baptist seminary in Penang, Malaysia. The Schmidts were appointed in 1961.



*Long-handled
Brooms Are
Not So
Important*

Donald T. McGregor

In addition to his teaching and administrative duties at the seminary, Schmidt was pastor of an English-language church and served as Malaysian trustee for the Baptist Press in Hong Kong, which publishes Chinese literature for the entire world.

Mrs. Schmidt is from Wyoming. They were both students at Northwestern College in Minneapolis, Minnesota, when evangelist Billy Graham was president there. This gracious lady that Diana, Tim, and Todd call Mother, Sidney calls Darleen.

The Schmidts first went to Singapore following their appointment ten years ago. They spent two years in language school before going to Penang to become affiliated with the seminary.

Penang, then, has been home for the Schmidt children. But the family did not return there when the furlough ended this past summer. Their new assignment was in Singapore. While Malaysia and Singapore are separate nations they are both parts of the same Mission (organization of Southern Baptist missionaries). Malaysia is a constitutional monarchy, a part of the British Commonwealth. Malaya, a state of Malaysia, is at the end of the same peninsula with part of Thailand and is just across the South China Sea from South Vietnam. The other Malaysian states, Sarawak and Sabah, are on the northern part of the island of Borneo, bordering Indonesia. Singapore is an island at the tip of the Malay Peninsula and is a republic and a part of the British Commonwealth.

Malaysia has a ten-year tenure limit for missionaries coming into the country. The Schmidts have spent eight years in their Penang assignment and feel that two years in one place and two in another before the next furlough would not be effective. Thus the assignment was changed. There are no such restrictions in Singapore.

Sidney Schmidt has used his two furloughs to complete the residence work on his doctor of education degree. Now he is putting his theories to work. He is working in Christian edu-

cation and music in Singapore, training lay leaders and pastors. He has begun work on correspondence courses that will be used to train leaders, also.

Southeast Asia is densely populated. One-half the population of the world lives within a 2,000-mile radius of Singapore. Two million inhabitants live in the city of Singapore. It is perhaps the fastest growing metropolis in the world with the exception of Tokyo.

About 75 percent of the population of Singapore is Chinese, about 15 percent is Malaysian, and the remainder is Indian and Eurasian. In Malaya, about 44 percent is Malaysian, about 36 percent is Chinese, about 10 percent is Indian and Pakistani, and the remaining 10 percent is mixed.

Work in Singapore will not be as restricted as it was in Malaya. All evangelical work on the peninsula is on the west side, which is separated from the remainder of the peninsula by a mountain range. In addition, evangelicals are not allowed by law to witness to the Malaysians, who are normally Muslim in faith.

This restriction does not apply on the island of Singapore, where twelve congregations of Baptists number about 2,500. Most of the evangelical work on the island is carried on by Baptists.

English is the predominant language in both Singapore and Malaya. The English have prepared well in this respect, Schmidt says. In Malaya, there are ten dialects. Since all of the people speak five or six dialects plus English, communication is no problem.

Frustrations of the American missionary in Malaysia are tied up in little things such as the absence of long-handled brooms. The Schmidts have finally found a source of this item, but the special connections required for a water hose still remain a problem. When the temperature is as hot on Christmas Day as it is on the Fourth of July, the Schmidts long for a change in climate.

Another frustration comes in the



realization that the missionaries are foreigners and some of their Christian principles cut across the cultural lines. For instance, the Chinese are raised in the "love of face" concept and feel that lying and cheating is acceptable if it keeps the individual from losing face. This is difficult to throw off when one becomes a Christian.

Educating children is sometimes a problem, for Penang schools go only through the fifth grade. After that, the parents have to teach their own children. In Singapore, however, there is an adequate school system through high school. American businessmen and missionary families began the school about fifteen years ago. Now it is the best school in Singapore. The American school has about 2,000 students, among which are numbered the children of those in the US diplomatic service.

Diana's frustrations usually center around furlough time. When she left Penang she had to rip up friendships of many years standing. It took almost six months for her to begin to feel at home in the United States, but she left only six months until she had to return to Southeast Asia. Return to Singapore means another change. Friends she had left a year earlier in



Penang would not be rejoined.

The Schmidts feel that the furlough part of church life in the US has been today for Diana, however. Experience on the mission field has left the good teenager with the ability to communicate with people on a world-wide basis. She regularly speaks to night groups at church meetings with amazing insight, Sidney relates.

One of the greatest joys on the Malaysian field is to watch national Christians after they have outgrown Christ and are their determination to follow him no matter what the cost. Schmidt said, "Their dedication puts us to shame. I have felt a great sense of victory with the national Christians."

The Schmidts have been so close to national friends that "many young people almost forget we're Americans. They feel we're Chinese."

The response of the young people in the gospel is fantastic, he said, even though the suffering many endure for the faith is much like that experienced by New Testament Christians. Many of these young people face difficult situations. They cannot go to college so they have to get a job on the labor market. There are not enough jobs to go around.

The young people of Chinese and

Indian parentage are more responsive to the gospel than those of Japanese and Thai parentage. Buddhist strength makes witnessing to Japanese and Thais difficult in Malaya.

Schmidt says another twenty English-speaking congregations could be started among the Chinese of Malaya, if the national or Mission personnel were available to do the job.

The Malaysian Singapore Mission needs more help desperately, Schmidt points out. The missionary president must be a preacher, a pastor, and a Mission representative as well. There is not much time left for his family. For five years more missionary professors have been urgently needed.

Living on the Malay Peninsula presents many problems. Adapters are necessary to make appliances work on the 220-volt electrical current. Television, however, cannot be used even with the adapters. Yet telephone service is good. Postal service is good. The peninsula has an adequate judiciary system. The Malaysian nation has never had an accident. A busy system, the airline identifies numerous areas as its best customers.

Singapore, which does have workable television, is described as the "poor man's paradise." Beautiful palm trees line the streets, and a person

could exist on the fruit growing wild all about him.

Drug addiction is no problem in Singapore. One of the dangers of cities, Singapore is becoming ultra-modern. Schmidt points out. It is pulling itself by its boot straps to raise workers of industry, beauty, and employment.

Witnessing by missionaries may take place anywhere. Many opportunities are found on the golf courses, while bowling, or while talking to employees.

There are almost 4,000 Baptists in Singapore and Malaya. The seminary in Penang has 23 students, or a ratio of one to 100 church members. In the United States the ratio is one to 1,000. Southern Baptist church members.

The grandparents of the Schmidt children have not had opportunities to watch the children grow up. The Schmidts, during the last ten years, have seen their parents for ten days as they began each of two furloughs and ten days again at Christmas during the furloughs.

Diana, Timothy, and Todd have been in Southeast Asia more than they have been in the United States. The boys adjust quickly, but Diana admitted being "really scared" when time came to return to the United States. Americans are so outgoing, she explains. Malaysians are shy.

Diana will be back to stay four years from now when she returns to cross college on the Schmidt's next furlough. In the meantime, a new location and new friends will add to her power and knowledge.

In Schmidt's opinion, the Foreign Mission Board is the best missionary agency in the world. "I have no grip whatsoever. I want to give a complete report where it is due."

The Foreign Mission Board policy will be especially meaningful during Diana's college days. Each year all the M.B.'s in college gather for fellowship. And once during the four-year period each one is allowed an expense-paid trip to the parent's mission field.



CHALLENGE

A Key Word
in the Lives
of
Missionaries

Larry Jerden

CHALLENGE, reward, and frustration are the main ingredients in the lives of the Robert Halls, missionaries to Nigeria.

Hall is a physics teacher in the small Nigerian village of Igbonima. This village had requested a missionary every year for twenty-two years before Hall came. Challenge is ever present for this isolated missionary family. The area is about one-third Christian, one-third Muslim, and one-third pagan.

Teaching young people of limited educational background is challenging to Hall. Yet he is frustrated at

times. In the British system used by Nigeria, subject matter is much more circumscribed than in the US. There is less freedom in the presentation of materials.

Hall attempts to inject a Christian witness in his subject matter. "In teaching physics, I point out that God is orderly, and in other subjects I use similar examples," he says.

His greatest joy comes when his students advance. He feels that in the mission situation this opportunity is greater than in state-wide teaching. "The students here that do get to attend high school are more eager to

learn than those in the US. Those who do not get to attend with their family."

One of the rewards the missionary teacher enjoys in Nigeria is the status of his profession. "High school teachers have more status in Nigeria than in the US," Hall says. "I am a member of the Nigerian Association of Teachers, but I am still Americanized. I do feel that there were some things I try to help them benefit from if the gods in their great-ancestor teaching program."

But the greatest rewards for Hall and his wife are the constant testimonies. "The bulk of us, with

our students take a glimpse of Christian leadership in Nigeria is a missionary experience. Some of our students are deep thinkers. Their entire way of life is determined during the years we teach them," Hall says. One of the hardest concepts the missionary has to teach is that of personal commitment to Christ. The idea of being born into a religion is strong. To depart from this heritage is difficult. Often Christian ideas must wither out right hostility. "When students from some of the Muslim homes in our area are converted they are disowned by their parents. Because of their

The life of a missionary wife is also quite challenging. With five children, Mrs. Hall's life is especially challenging. "Our oldest boy is in boarding school, so I teach the two next oldest in the morning," Mrs. Hall says. "Then in the afternoon I work with various organizations for girls, choir, and similar activities. I also counsel with girls ages twelve through twenty and teach piano lessons."

While these may sound like the activities of a very busy suburban homemaker, they are actually those of a missionary wife who lives two miles out in the bush and fifty miles from a

pedestrian last. I can't let myself worry about delays in travel. They are too much a part of my daily life."

The Halls point out that family life is very important to a missionary family, especially in an isolated situation. They place high value on family devotionals and fellowships. The entire family enjoys singing together. The family also enjoys bicycle rides in the school compound.

Hall, a California native, feeling called to teach, earned his master's degree from the University of Missouri. Mrs. Hall felt called to missions as a teenager during a QA Outreach Court. This feeling never left her. The couple learned of the need for a physics teacher in Nigeria through a Nigerian student at the University of Missouri. At that time they were unaware that the Foreign Mission Board appointed persons other than preachers or doctors to the field.

In 1961, Hall accepted a teaching position at Arlington State College (now University of Texas at Arlington). The position was not a permanent one, and there was no guarantee of how long it would last, though the outlook was good for more than one year. While in Arlington, the Halls attended Pledger Road Church. During a foreign missions week of prayer, they listened at a speaker prayed, "Lord, call someone from our church to meet the needs overseas." The next day Bob brought home a letter he had written to the Foreign Mission Board asking if teachers could be appointed. He told Martha that he had written others, but had never mailed them.

In 1963, after completing seminary requirements and after having had appointment delayed by a medical problem, the Halls were appointed to Nigeria. Since then they have faced, and met, the challenges of mission service. While difficult, their life has been rewarding.

The Halls plan to continue their preparation, gaining skills for a lifetime of service in Nigeria. Bob had a firm call to missions and knew that he was in God's will.



Gathered around manger scene carved by Africans (left to right) Mark, 9; Bob; Beth, 4; John, 12; Paul, 7; Martha; Grace, 3.

both, they endure this situation," Hall asserts.

Even though Hall is a physics teacher first, not all of his missionary duties are confined to the classroom. "Most of my work is teaching, but I do find time for church leadership," Hall says. "I am an occasional advisor to pastors in a thirty-mile radius of the school. That is why during my free time I am taking counseling courses at Southwestern Baptist Theological Seminary. I am also executive secretary of the Kwana State Convention."

major shopping center. "When Bob is gone to committee meetings the motel is not as bad as I had feared. For a while that was one of my greatest fears. I turned it over to the Lord and he has taken care of my fears," Mrs. Hall testifies. "When Bob is gone and the morning is extended a day, there is no way he can let me know. Travel in Nigeria is frustrating. There is a major bridge in our part of the country that you must cross to get anywhere. The priority for crossing is runs, trucks first, cattle second, and



nsus

MARRIAGE?

There Is No Blueprint for Life

FRANCES GREENWAY, MD., is a realist. She is a single missionary physician—and an evangelist—working in the African bush country about 150 miles northwest of the Rhodesian city of Salisbury on the Sanyati African Reserve. In addition, she is a homemaker, mother, and friend.

Asked about Dr. Greenway, one friend responded with a question, "Isn't she just wonderful?"

Wonderful takes on a rather mild form when used to describe this Texan who makes miracles happen wherever she goes. Whether in the bush fighting ignorance and tobacco to treat natives, or sitting in a state-of-the-art explaining the challenge and adventure of her life as a single girl, Frances Greenway has that indomitable spirit that always rises to the occasion.

Recently home in Texas on fur-

ough after her second five-year tour, she weighed the advantages and disadvantages of remaining single.

"I miss something by being single. But I also know that the people who are married are missing something. It works both ways," she said. "There are blessings that come from being single that the married person does not have and vice versa. It's all a matter of what you want out of life."

Continuing, she explained, "Happenings don't come on being married or single. It doesn't come on being outside or being in Africa. It comes on our relationship to God. It is dependent upon whether or not one is in God's will."

Dr. Greenway is quick to point out that "God doesn't give a blueprint for life, but he leads step by step. Disciples have to follow step by step."

"I feel very definitely that I am in God's will as far as my marital status is concerned," she noted. "There was a time when I was content to be single, but now I rejoice in it."

"I was considering matrimony and I realized that there was a part of me that would like to be married and yet as I prayed about it, I realized that it was not God's will that I be married that I am the way God wants me," she said.

She encourages everyone, especially young people, to do God's will. She quickly discards old terms of "special service" or "church-related" saving. "It's all special if it is God's will. And you can be happy in it if it is God's will. Every Christian should be in full-time Christian service."

Evidence points to the fact that Dr. Greenway is an excellent "mother"

Aiston A. Morgan

and homemaker.

She wages war on ignorance and illness by teaching nutrition to a host of undernourished millions suffering from protein deficiency. For example, native mothers refuse their children the goat's milk which would keep them healthy.

She has adopted her own "family" and is "mother" to several children who live in her home while receiving high protein diets. Only a lack of knowledge and understanding prevents the area from having a rich protein-producing economy.

Some children, kept up to two years, are returned to their parents who receive information on proper care. It has been found that example is the only key to breaking custom.

Giving away food is not the answer, Dr. Greenway, noting that the children in the tribes sometimes did not receive it. Rather, it has become important that the nationals be taught what to grow and how to prepare it.

The reality points out that being single has added to the added chore, which is in addition to her medical duties in an eighty-bed hospital. Much time is required for both responsibilities.

Her success, however, is more than that in dealing with malnutrition. She recently contributed a filmstrip with testimony Gerald S. Harvey on the effect of her work with the children.

Her children's work resulted in a feature display last year at the July sale of the Foreign Mission Board. The Commission Too, she was invited to mention the work which she is and to promote its goals.

Dr. Greenway considers herself to be in much a preaching missionary as a medical one.



"Actually, we call ourselves medical evangelists," she stressed.

Sometimes, people, realizing that I am a medical doctor, will say to me, 'Oh, then you're not a missionary.' But I am a missionary. We are all there to reach the people about Christ," she reminded.

Africa is a long way from Ladonia, Texas, where Dr. Greenway, as a junior high school girl, found Christ and soon after that, accepted the call

to the ministry.

"I knew that I wasn't supposed to get up and preach from the pulpit," she quipped. Later she turned to medicine and eventually became a missionary physician.

After two terms, she has faced many challenges, frustrations, and rewards. She has come through them all with flying colors.

But then, she knows that she is in God's will!

MISSIONARY ASSOCIATE—



Opportunity Unlimited

MANGET HERRIN

"Are you still interested in foreign missions?" questioned Mel Torstrick, personnel representative of the Foreign Mission Board, reopening for us the possibility of foreign mission service. I had for many years been "interested" in missions. Especially if things were not going too well or if my debts piled up. I was of the opinion that surely with such a noble commitment God would rescue me and send me forth.

But when the question came this time, I was pastor of Bethel Baptist Church in Dothan, Alabama. God's blessing was upon the church and our lives. I did not want to leave the church or the wonderful people.

Elaine was not in favor of going, but she was willing to let me pursue the matter. We agreed that if at any time the process was stopped we would count it as God's will for us, and our consideration of foreign mission service would end once and for all.

Step by step we proceeded—half hoping to be stopped and yet half

hoping to make it through. The church began to pray with us that God would show us his perfect will. Step by step, one at a time, God opened doors that had been closed. His promises were suddenly becoming "alive" in our lives!

The time came when we had to decide whether to be employed as associates or as career missionaries. There were several determining factors. One was my age. I was right on the borderline. Our oldest son Timothy was nearing his twelfth birthday. My seminary degree was in religious education. Career appointment would mean another year of seminary training.

Since I had fought the battle of French at college, I knew that language study was not a strength of mine. Associates are usually employed for English-language work.

Elaine had never been very enthusiastic about the idea of world missions, but she was willing to enter into service on a short-term (four years) assignment. Considering these factors,

we felt that the best way we could fit into God's plan of world evangelism was through the missionary associate program. We sought the mind of God and refused to act unless we knew his perfect peace. It was not our desire to glorify missions for ourselves, but to be as honest as we possibly could in every count.

We were approved by the Foreign Mission Board for employment as missionary associates to serve in Guyana. We were told that the work there was new and afforded unlimited opportunity. Our friends and family had pressed us for some reason for going. "There is so much to be done here at home," they had said. It did not take us long to find out how much there was to be done abroad!

Arriving on the field, I learned that there is no more difference between the work of the career and associate missionary. Responsibilities are shared by all. Opportunities begin to unfold.

My "flock" was no longer just a few hundred church members. It

was one of responsibility for some 50 miles along the east coast of Guyana, and included some 200,000 people. Doors of opportunity opened as I worked with the pastors and lay leaders as missionary adviser. It was thrilling to establish new work in areas where the gospel had not been preached by anyone for more than twelve years. Traveling two and a half hours by launch twenty miles up the Mabeika River was far cry from the bus-pond life I was accustomed to back home. It was also thrilling to see a national pastor conduct the first baptismal service ever witnessed by the San Indian community. Now can words express the work the Holy Spirit has performed before my very eyes!

Serving as missionary adviser is not a task—it is living. Teaching, training, praying, counseling, sharing—these give me great joy. I have

learned that national pastors are often more effective in reaching their people than I am. Thus, I find it important to walk with them, share with them, and then step aside and let them share with their people.

A correspondence Bible course was needed. Elaine and I accepted the responsibility of preparing it. The first course, "This Is Jesus," has been out in five months upon request to more than 1,200 students, ranging in age from twelve to seventy-six. Some forty new students are added each week.

In addition to this, I have been writing the Bible background for the Sunday School materials published for our churches and missions. Now it is possible for even the smallest missions to have literature.

In spite of these opportunities, I find myself dreaming occasionally of that "ideal church" in the States, with its "ideal program" and "ideal

people." Churches here are so very different. Meeting places more often than not are in houses with cow-dung floors. Members are new Christians out of either Hindu, Muslim, or old-line denominational backgrounds. With cithars, guitars or no music, singing is usually flavored with the Indian monotonous, and when I sing the melody I am the one off-key. The services are informal, filled with choruses and spontaneous testimonies. Preaching is the center of the service. Yet the "ideal" for me is changing. Seeing God at work in the service, seeing people respond who are hearing the gospel for the first time, these experiences are altering my "ideal."

Will I serve another term? I think so if I know that it is God's will for me. To be in his will is the only thing that matters. I do not know of any place on earth more exciting than where I am.

MISSIONARY ASSOCIATE—



Opportunity Unlimited

ELAINE HERRIN

Perhaps we would have been in the mission field long ago if I had not been the unwilling wife. Not any one thing kept me from making a full commitment to foreign missions. Rather it was a combination of things. I was happy in the role of a pastor's

wife. We had a comfortable home. I wanted my children to "lead normal lives." And I reasoned, there was so much to be done at home. These are legitimate reasons until God says, "Go ye." Then they become simply excuses. The associate program ap-

pealed to me because it did not seem to commit me to anything for life. I felt that perhaps I did owe it to myself to go personally and see if and how God could use me in his program of world missions.

My fears were not justified. The

Foreign Mission Board sees that missionaries are adequately provided with comfortable housing. Our children are happier than we have ever known them to be. And I have found such joy in this service that I would never want to lead any other kind of life.

During orientation I was preoccupied with my inadequacy. Hearing my friends express "great love" for the people they were going abroad to serve, I would acknowledge deep in my heart the blatant truth: I did not love the untold thousands of people in Guyana. It was as simple as that. I told myself that I would feel differently when I got "on the field."

Well, the first day in Guyana was no different. I think I expected great overwhelming love and compassion to hit me like a bolt of lightning. Rather, after venturing into a thronging crowd of East Indians and Africans who lined the streets for a Republic Day parade, I quickly retreated to the refuge of our hotel room.

As days went by, I began to meet and know Guyanese; friendships developed. In a matter of months I found my heart filled with love. I could openly and honestly reach out to the precious people of my new country, saying, "I love you."

I could not, in truth, love a people I did not know. However, through day by day experience, I came to know, in part at least, a people, a culture, a country. And to know is to love.

We had not been in Guyana long before we began to learn, through experience, that the list of "whatever can we do" things grew—and grew—and grew!

I was enlisted to help write and prepare Baptist Women literature to be used in the churches and missions throughout Guyana. I write all of the mission action materials. I have to keep alert to the needs of people in villages and communities, seeking ways for our Baptist women to meet these needs.

Another opportunity of service which I have here is in art. In the past few months I have prepared take-home papers and color sheets for pre-



school children. I never thought about people not having such things at their fingertips. "The children identify much more readily with the pictures of palm trees, kokers, and houses on colls than with US skyscrapers," one pastor reacted.

I suppose that in an indirect way my oil painting has served as a testimony for Christ and world missions. One visitor took back to the States a painting which I had done of a cane cutter in the local canefields of this little-known South American country. I do believe that it will serve as a reminder to him and his family to continue to pray for the "harvest" of souls here. In this underdeveloped land, Christians seem quite surprised—and very pleased—when they see me putting on canvas some of the people or landmarks of their cooperative republic. It seems to say, louder than words, "I love you and your country."

Coming to Guyana with us were the Clifford Grahams, also associates and specialists in religious education. Under his direction we wrote,

adapted, and prepared our own Vision Bible School materials last summer. Then we went into area churches and held clinics, training national leaders to conduct schools. Results of this effort included a larger local teaching staff, and an increase of twice that of the preceding year. As I prepare the preschool materials for thousands of Guyanese children, I look back with gratitude for the time I spent working in the children's building at New Orleans Baptist Theological Seminary. Little did I know then that the very principles I was using, I would someday use in Guyana.

So I reply to those who would question, What can you do there that you cannot do here? I answer enthusiastically. So very much! a *little* writing; a *little* art; a *little* music; in fact, a *little* of just about everything. But in a land where needs are great, suddenly LITTLE becomes MUCH.

I am thankful for the door of opportunity which the associate program has opened for us. It has provided us with the rare and precious opportunity of not just seeing and hearing, but of experiencing the joy of singing the Lord's song in a strange land.

In our first Mission meeting in Guyana, Otis Brady, the pioneer missionary for this Caribbean country, said to us: "... one thing you will find is that your greatest ministry here will be one of prayer." At first so much was happening so fast that this bit of wisdom slipped aside. But day by day as we saw so many needs, and began to feel the burden for much that our limited personnel could not meet, we realized the truth. Our greatest ministry here is one of prayer...

Prayer of thanksgiving—for what God is doing through us.

Prayer of praise—for what he does in spite of us.

Prayer of petition—for what he must do without us.

Prayer of commitment—that our eyes will remain open and our arms outstretched to touch Guyana with the wonder of his redeeming love!

CUTTING CHANNELS of COMMITMENT

More than 2,200 home missionaries are busy cutting channels of commitment

through the needs of America's millions. ROYAL SERVICE invited four

home missionaries to talk of the tasks to which they are committed.



Jerry Kibbons is in-service guidance director at Campbellsville College, Campbellsville, Kentucky. He serves with the Home Mission Board Department of Special Mission Ministries.

The work of an in-service guidance director primarily centers around those students who have indicated an interest in church-related vocations.

For many years denominational schools have sought to strengthen churches through the development of church leaders. In-service guidance directors enable schools to assist churches at this point. In 1959 the Home Mission Board began to en-

courage schools to assist in-service guidance directors and to develop in-service guidance programs. Encouragement has often taken the form of financial support through state conventions on a phase-out basis in order to get the work initiated. Annual conferences are held for directors to engage in group-sharing experiences for instruction and evaluation. An in-service guidance manual has been printed to assist the director in carrying out his work.

The program is designed to help students gain greater appreciation for and knowledge of the Lord's work through practical experience as well as

through classroom theory. These opportunities are made possible in local churches and associations under supervision and guidance.

The director becomes acquainted with each student through an orientation period and through the securing of information about the student's background, interests, academic preparation, and experience in Christian service. This information then becomes part of the student's personal file to be used when opportunities for practical experience are being sought.

Many ministerial students are interested in serving at student pastors. The director assists the churches in making contact with students. In an average year, 50 percent of the ministerial students at Campbellville College pastor churches. In most instances, contact was made through the office of in-service guidance. The director assists the student while he is considering the church's call and periodically visits the church field during the student's ministry. The director is available for guidance and counseling at all times while the student is pastor.

Students are provided another opportunity for involvement through field work activities. Several approaches are taken to field work. The basic approach at Campbellville is to combine field work with the church administration, pastoral ministry, and religious education courses. The students, depending on their interests, become interns serving with experienced pastors, ministers of education, or music directors. These experienced persons assist the students in understanding the ministries of the church and their roles in these ministries. The students report weekly on their field work activities. The director of in-service guidance visits the fields and talks with the supervisors at various times during the semester.

Young single students have difficulty finding churches to pastor, since many churches desire older, experienced, married students. The program of in-service guidance gives young, inexperienced students chances

to preach in churches in nearby associations. Ministerial Education Day is a program by which the association encourages a church on a given Sunday to invite a student to speak during the morning or evening service. The director of in-service guidance contacts the churches, assigns the students, and arranges transportation. Last year, students at Campbellville College participated in four Ministerial Education Days. Eight days are planned for this year. An effort will be made to double the number of participating churches.

Student sermons are taped so that students can evaluate themselves and receive suggestions from the director. For the most part, the students are their own best critics. Listening to the sermons they have preached becomes a valuable educational experience for them.

Students are encouraged to take field trips to nearby seminaries, state denominational offices, and annual conventions. The state and national workers are invited to the campus to share methods and materials which relate to the work of the churches.

Seeing young students grow and develop in their Christian concern and effectiveness makes the work of an in-service guidance director a rewarding experience.



Cecile Badd is a children's worker in Jackson, Mississippi. She serves with the Home Mission Board Department of Work with National Baptists.

I am director of Hart Baptist Center, a kindergarten and day care center in Jackson, Mississippi. The center is open five days a week from

6:30 a.m. to 5:30 p.m. for children ages two to six.

In this community a day care center plays an important role. It provides a place for working parents to leave their children. Open all year, the center provides constructive training for the children.

Through the children, women are opened to adults. I have experience to talk with parents when they come for their children. I am many of them at PTA meetings and special programs. Sometimes I visit them in their homes.

At the center, a weekly Bible class is conducted for children ages six to eleven from 9:30 a.m. to 11:00 a.m. Confidence and respect are gained when love and concern are shown for the children and youth.

I encourage dropouts to rejoin in school, attend church activities, attend Vacation Bible School, and attend camp. They are urged to keep their bodies healthy and strong by eating wholesome food, participating in general practices for good health, and exercising.

Two Vacation Bible Schools are conducted each year. One during the Christmas holidays and one in June. In these sessions, we try to reach the unreached.

A class to promote Christian education and Christian leadership is conducted on Sunday afternoons.

Before I was appointed as a missionary, I saw the need for a kindergarten and day care center in my neighborhood. I closed my beauty shop and converted it into a place of care for children. I enrolled as many as my place could hold.

More centers are needed for children to be trained and cared for while their parents are working to support them.

Many children are still wandering in the streets. I am often in grocery stores, and shopping centers. Long patiently, I hear them calling from broken, poverty-stricken and non-Christian homes saying, "Help me! I need love and guidance." They want to know that God is love.



Russell V. Eastman directs migrant missions in Florida. He serves with the Home Mission Board Department of Christian Social Ministries.

As a home missionary, I had a variety of ministries that try to improve in a spiritual, material, and physical way that Baptists care. Our agencies are designed to help migrants help themselves.

Associations and churches are encouraged to provide ministries in as many ways as possible. Each year, through associational leadership, we conduct camp sessions at migrant camps to gather current information as to the time when most migrants will arrive and what the expected time of peak occupancy in the camp will be. We also determine the race and ethnic background that is expected in each camp. In addition, we get tentative approval to hold services and provide assistance. If a meeting place is available, we note this. Dwelling areas where there is a predominance of migrants are checked and the feasibility of services and assistance is determined.

After the survey information is tallied and brought up-to-date, packets are prepared. Packets contain survey information and other pertinent information concerning ministry to migrants. A meeting is held for the purpose of distributing materials and challenging churches to consider ministry to migrants in the areas that they showed up on the survey.

As churches and associations ask for assistance in planning or beginning a work, I am available to help. Numerous churches and associations have me in come and share what we

are doing for the migrants in Florida. Many of these groups then find ways to help the migrants in their areas.

Confidence can be taken in answering mail and distributing health kits, first-aid kits, Scripture portions, and tracts. Ministering to migrants is a thrilling and rewarding work.



R. E. Pitt is superintendent of missions in Portland, Oregon. He serves with the Home Mission Board Division of Associational Services.

I spend some time each day planning, promoting, and implementing some phase of new work. The thirty-two churches in my area currently sponsor nine church-type missions, eleven fellowship Bible classes, five weekday ministries, one language Sunday school class, and twelve mission-type ministries, for a total of forty-eight ministries. An additional thirty-one places have been pinpointed as possible sites for church-type missions.

In addition to the day to day work of the mission office—correspondence, phone calls, conferences, committee meetings, newsletter preparation—I am with pastoral officers, committees, and departments in planning and promoting work.

When a church becomes pastorless, I help them select a pulpit committee and find an interim pastor.

I help plan, promote, and attend associational workers' conferences. Each month, with the exception of June and August, the association has a potluck supper followed by a board meeting and a workers' conference.

In the eastern part of our association, there are eight churches and

missions that have a monthly Sunday afternoon rally. Each church and mission is expected to give a brief report, lead in a congregational hymn, and bring special music.

Meeting with pastors in monthly fellowship meetings is also an important part of my work. The Vancouver Pastors' Conference meets on the third Saturday of each month for an 8:00 a.m. breakfast at a local cafe. The Associational Pastors' Conference meets on the fourth Monday each month for a noon lunch at one of the churches.

I visit the churches as often as possible to get to know the pastors and people better. On these occasions I am often given an opportunity to tell about the work of the association. During the summer months, around Christmas time, and when a church becomes pastorless, I receive more invitations to supply than at other times. I try to assist mission pastors with prospect visitation as many Thursday afternoons and evenings each month as possible.

The Home Mission Board is helping us in "in-depth planning" for our association. Two years were spent by the Department of Survey and Special Studies in a survey of our history and needs. Twenty Home Mission Board, state convention, and associational leaders met in a two-day task force retreat last year to evaluate the report and make suggestions in terms of meeting the needs surfaced by the report. Seven crucial needs were pinpointed and recommendations were made for meeting these crucial needs. The association is in the process of implementing these recommendations.

Several days are given to preparing for the summer missions program. Following the state Vacation Bible School clinic, an associational Vacation Bible School clinic is held. The missions committee pinpoints places where new work should be started and enlists sponsors for missions. Vacation Bible Schools. Ordinarily we have four summer missionaries to assist for ten weeks during the summer. In addition, we have two summer camps.

They Do the Jobs

THAT CAN'T BE DONE

US-2 missionaries fill gaps. They do work that career home missionaries do not have time to do. Sometimes they carry on crash programs in areas of urgent need. Sometimes they work in areas where qualified missionary candidates are not available for appointment. Sometimes their undisciplined ages enable them to do work that missionaries could never do—they fill the generation gap, ministering to youth in every imaginable circumstance. "Their outstanding virtue has been that they haven't known a job couldn't be done, so they have gone ahead and done it," comments Wendell Belew, director of the Missions Division of the Home Mission Board.

US-2 is not just for anybody. Only those college graduates who are outstanding are chosen. US-2 missionaries must be twenty-seven years of age or younger, with good physical and mental health. They must be active members of Baptist churches and experienced in church organizations. Persons of unquestionable character, they must have strong qualifications in areas of maturity, dedication, personality, and mission interest.

US-2 missionaries serve for two years. They are provided transportation, housing, and board in addition to \$50 (couples receive \$75) a month for incidental expenses. Those who serve the entire twenty-four months receive severance pay of \$50 (\$75 for couples) a month or \$1,200. Those who go on to seminary or graduate study receive a 25 percent increase in severance pay.

ROYAL SERVICE invited three US-2 missionaries to share their assignments with readers.



Glenn and Peggy Turner serve in Ocean City, Maryland.

During the summer months Ocean City becomes one of the largest resort areas on the East Coast. Large numbers of high school and college students come to Ocean City each summer to work. The Home Mission Board saw in these students an opportunity for ministry. A coffeehouse was set up in the basement of the Baptist church, only one block from the beach. Each year four student summer missionaries come and live with us for ten weeks to help us staff the coffeehouse. The coffeehouse is open each night of the week from 9:00 P.M. to 2:00 A.M. The program includes folk music, poetry reading, folk worship services, films, and touch dialogue. The coffeehouse is named "Ichthus" which is the Greek word for fish and was used as a Christian symbol in the first centuries of Christianity. Approximately two hundred students come to the Ichthus each night. The staff moves among those who come, attempting to give positive Christian witness to those with whom they talk.

In addition to the coffeehouse ministry, we hold Sunday School and morning and evening worship services on Sundays. We also travel to Annapolis Island State Park, a few miles from Ocean City, and hold worship services on Sundays for those coming. Our church also serves as a center of help for many young people who are having problems with drugs. We often refer these students to physicians and hospitals nearby. As a result of the publicity received, the community equates the Baptist church with helping young people.

During the winter months I serve as director of campus ministry at Salisbury State College where there is a coffeehouse on the campus which is open on Saturday nights from 8:00 to 12:00 P.M. Also, on Wednesday evenings we have a folk worship service in the coffeehouse with about fifteen to twenty students attending. This has proven to be a great evening of ministry and witness. Most of the students remain after the service to discuss problems which they may be experiencing.

The third church in which I have responsibility is Frankford Avenue Baptist Church, located in a low income, predominantly urban area. Here my ministerial duties in the coffeehouse located in the basement of the church have been supplemented on Friday nights and a worship service on Sunday nights. The coffeehouse provides our greatest contact with the young people of the area, most of whom are Catholic and many of whom use drugs. My duties range from computer to performance to housework. There have been trying times as the street people moved in. Once the coffeehouse was nearly closed after a few broken chairs, several broken bottles, and a tear gas canister. As we got to



Michael Eyer serves in Philadelphia, Pennsylvania.

As an apprentice to a city, I have duties in several churches. Assigned to the city of Philadelphia I work

under Dave Pomer, the director of city missions, wherever situations of need develop. As new needs develop, I undertake new responsibilities.

At this time, I am primarily involved in three churches. At Academy Garden Baptist Church, I have the title of executive pastor. Since we are gone without a pastor, I am responsible for much of the work of a pastor, including planning, securing supply pastors, printing bulletins, visiting prospects and sick members, and representing the church in the community. Academy Garden is attempting to buy a building, so I have been engaged in dealing with a real estate company as the church's representative. On Sundays I serve as associate minister and lead the service, and on occasions when speakers are unavailable, I have preached.

The second preaching point in which I am involved is the chapel of the center city YMCA. Southern Baptists furnish a program for Sunday morning and Sunday night. I lead the night service which may involve anything from a sermon to a Bible study to a folk mass service. The largest attendance since I have been there was the night when I played guitar and sang Christmas folk songs. On several occasions, visitors have desired to talk to someone, so I have been privileged to have served as a minister.

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know the gang members, they began to trust us. The atmosphere has become much more enjoyable. We now have started a Bible study through the coffeehouse. Soon we hope to divide into two age groups.

At times I have had the opportunity to visit other churches and perform or speak to young people. I enjoy these opportunities.

Not all US-2 assignments are directly related to spreading the gospel, however. It seems that anytime something needs to be fixed, I am elected. At times there are odd jobs to be done. I have constructed and wired an office and done several other projects, such as building tables in the coffeehouse and patching broken stained glass windows.

Although my job is often frustrating and tiresome, I would not trade my opportunity and the experiences I am having for the world.



Mary Risinger serves in Billings, Montana.

I am involved in establishing the presence of Southern Baptists and Baptist Student Union on the campus of Eastern Montana College. Starting from scratch means I have found that most of my time has been spent laying basic groundwork on the three main fronts involved in work with students: the campus where I am assigned, the local churches who must eventually support the work, and the students themselves.

When I came to Eastern Montana College in November 1968, I found that work by any religious group of any kind was only one and one-half years old. It has taken time and patience and the cooperation of two

other campus ministers to develop positive relationships with an administration that was formerly openly antagonistic toward religious groups on campus. With the other student workers, I have been involved in a project of visiting different faculty members every week to exchange views. The project has immeasurably facilitated my becoming known on campus. That makes a great deal of difference. Much time was spent during my first year solving problems concerning official campus recognition and use of school facilities for meetings. The emergence of additional religious groups on campus enabled us to convince the administration of the validity of our request for religious information cards as a part of registration.

Since Baptist Student Union is normally supported at the local level by the association, it is important that local churches (i.e., individuals) be as knowledgeable and involved as possible in student work. Much of my time is spent giving basic information to the churches about my own role as a US-2 student worker and about their potential role in ministry to college-age young people. I have found a need in the churches for leadership in developing programs aimed at meeting needs of students. A major task of mine is reducing the communication gap between the churches and the students.

Trying to lay some sort of stable groundwork for future growth of a program of student work is often frustrating. There simply are not many Southern Baptist students here to begin a program. Nor are there sufficient Southern Baptist families to provide a constant flow of students to the campus. Therefore, my work consists of beginning from scratch with students who have no religious background at all or who have only a minimal Southern Baptist background. My role is that of catalyst—bringing the students together for the first time and hopefully fostering an element of growth in their perception of their responsibilities as Christians.

COMMISSIONED

to Participate

Missionary journeymen differ in skill, personality, background, and experience. Yet they share common motivations. They acknowledge responsibility for providing solutions to the problems facing the world. Between the ages of twenty-one and twenty-seven, they are determined that spending two years under assignment by the Foreign Mission Board is right at this point in their lives. They are certain that the time spent assisting career missionaries will contribute to their own understanding and growth. They have been commissioned for participation in world responsibility, assisting missionaries, and experiences designed for personal growth.

Royal Service invited four journeymen to comment on their experiences.

Maribel Davidson is a journeyman assigned to Italy.



I have been in Italy for six months now. Every day I encounter something new. It is difficult to categorize my experiences or to say that a certain experience influenced me to react in a certain fashion. I am in a situation that is unique for me. The old labels no longer fit. I am becoming aware of the real concepts of Italian life, rather than the superficial differences that first struck me. As I become aware of the pattern of life around me and as I begin to fit myself into this pattern, I am beginning to reevaluate my own concept of life, my American patterns. Some of the ideas I brought here were false for me when I was a young Southern Baptist in Oklahoma, but here in Italy they have no validity for me. Others are as meaningful here as they were on my college campus. Such adjustment is at times difficult, yet it is always challenging. Christ's message to people and the way of life that he taught has

as much validity here in Italy as it does in America. Yet the concept of missions that I had when I arrived in Italy did not always fit with the needs of the Italian people. This concept has had to change to fit the circumstances in which I am working.

My work itself has had to change to fit the needs of my environment. I am at present teaching English and American literature to high school seniors and conducting classes in English conversation for freshmen, sophomores, and juniors. It is easy to become so involved with lesson plans, lectures, exams, and learning to speak Italian that the world outside my classroom is almost forgotten. A few days ago in the middle of a lecture on Walt Whitman I suddenly thought, "What am I doing here talking about Walt Whitman when there are people out in the streets of this city in all kinds of distress?" I turned to one of my students who is preparing to be

WE BELIEVE IN...



Fred and Karin Young were in their second year in Nairobi, Kenya, when they appeared there as journeymen.

We have finished one year as journeymen. This year was a potpourri of drama, discovery, growth, joy, and new growth, victory—and, oh yes, flexibility! Flexibility was used so often in the journeyman training program that it lost its meaning and became just another cliché—until we started work. The cliché took meaning as we became involved in the varied activities of our work.

Perhaps the greatest lesson which we have learned is not to be overly concerned about ourselves. Yes, it is important to witness to those who have not heard and to struggle for growth with those who are young as followers of Jesus. We have too often asked on, or rather anxiously looked for, results. And results, of course, have tangible evidence of something we have done. We are learning to do the work of sharing and caring and to let God take care of the results.

We have been constantly amazed at how much the people with whom we work teach us about faith and love

with God's purpose for them in a culture and society completely different from our own, and gives us a sense of kinship with missions that we could never have obtained had we not been journeymen. We do not feel that God would have us do foreign missions work as a lifetime vocation, but we are enthusiastic about sharing with churches at home what God is doing here. We are extremely grateful for the Ministry Journeyman Program and the opportunity of short-term mission service overseas which it offers.

—Fred Young

As a journeyman I have felt changes around me and in me. The biggest discovery for me has been finding out how very many of the things I thought were beyond my abilities I could actually do.

I am not a whiz at playing the piano. Really. But now I am playing for both Sunday services. I play both the piano and the harmonium and actually teach piano.

My cooking skills have been sharpened because a lot of our activities call for refreshments and snacks. To have a successful Bible study, we have learned to serve both spiritual and physical food.

There may seem like small things, but they are important to me in that they have been ways to serve God.

—Karin Young



Wade Ahles has finished a two-year term in Vietnam.

Reflecting on my two years as a journeyman, trying to evaluate the contribution my experiences made to my understanding and growth, I would have to say that both positive and negative factors are involved. While there are many contributions that I could cite, I want only to point out one.

My understanding of who Jesus Christ really is came into clearer focus. The realization that Christ is the answer to the problems of mankind was clearly demonstrated. I was challenged at various levels of theological argument. But to see Christ reach into the depths of an individual who knows nothing but pain and suffering and give him a new life goes far beyond theological discussion. This is Christ applied.

The question often came to me, "Could I love people who were different from me?" I had always answered with a hearty yes. But I found myself challenged even at this point and my conclusion was no, I could not.

For example, how do you love a friend who forges your name, a friend who steals from you, an individual who is strongly anti-American, a person who makes a false accusation, a person who constantly overcharges you, a person who views life from a totally different perspective and with a different philosophy, culture, and language? How do you love a person whose desire for you is, "Go home, Yankee?"

Through my experiences as a journeyman and after serious inward struggle, I concluded that in my own ability I could not love. But I learned in reality that the outstretched hands of Christ on the cross reached out for the sins of all people everywhere regardless of evil actions or deeds.

COMMISSIONED

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Author's Note:
The Bible
Women's Rights
Men's Rights
Marriage and Divorce
The Church
The State
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home missions

P.S. The price squeeze is catching us, but here's a last chance to subscribe at the price if you subscribe already. Just this card along to someone who should subscribe, too.

Muriel Denford is a journeyman assigned to Italy.

I have been in Italy for six months now. Every day I encounter something new. It is difficult to categorize my experiences or to say that a certain experience influenced me to react in a certain fashion. I am in a situation that is unique for me. The old labels no longer fit. I am becoming aware of the real concept of Italian life, rather than the superficial differences that first struck me. As I become aware of the pattern of life around me and as I begin to fit myself into this pattern, I am beginning to reevaluate my own concept of life, my American patterns. Some of the ideas I brought here were fine for me when I was a young Southern Baptist in Oklahoma, but here in Italy they have no validity for me. Others are as meaningful here as they were on my college campus. Such adjustment is at times difficult, yet it is always challenging. Christ's message to people and the way of life that he taught has

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come a language teacher and return to a very poor slum of Italy. I asked him how he expected to help these people in teaching languages. He said simply, "A teacher does not teach only a language. He also teaches a way of life." Without realizing it, he had stated the basic concepts of educational missions. Beginning to understand the full significance of this concept is the biggest contribution the last six months has made to my life. I am certain that this concept will continue to have significance after my two-year term is over and I return to America to teach.



Fred and Karin Young were in their second year in Nairobi, Kenya, when they appraised their experiences.

We have finished one year as journeyman. This year was a progression of old and new, joy, sadness, growth, victory—and, oh yes, freedom. The year was used to often in the journeyman training program that I am in. It was a year of growth and learning, and it was a year of challenge. The right took meaning as we became involved in the varied activities of our work.

Perhaps the greatest lesson which we have learned is not to be overly concerned about numbers. Yes, it is important to witness to those who have not heard and to struggle for growth with those who are young as followers of Jesus. We have too often relied on, or rather abused, the "results." And results of course mean tangible evidence of something we have done. We are learning to do the work of sharing and caring and to let God take care of the results.

We have been constantly amazed at how much the people with whom we work teach us about faith and love

and service to God. They have given us much more than we could ever give them. Many are people from another religious background who have had to be exceptionally brave to step out openly and follow Jesus. Most have a background of Hinduism. Hinduism is not only a religion, but a community—a way of life teaching all social activity. Those who leave and become Jesus' followers have undergone vicious group, social ostracism, and other forms of parental and community pressure. They have endured it all with a strengthened faith and courage.

Being journeyman has broadened our perspective, helped us learn what Christians are doing and how they seek God's purpose for them in a culture and society completely different from our own, and given us a sense of kinship with missions that we could never have obtained had we not been journeyman. We do not feel that God would have us do foreign missions work as a lifetime vocation, but we are enthusiastic about sharing with churches at home what God is doing here. We are extremely grateful for the Missionary Journeyman Program and the opportunity of short-term mission service overseas which it offers.

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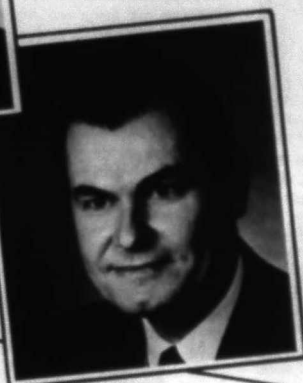
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Department of Missionary
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2. You have the financial resources necessary to send Southern Baptist manpower to the scenes of world need.

HOME MISSIONARY

The home missionary summed up his work in these words: "It isn't fun. It isn't glamorous. It isn't a hero's ministry. It is exciting. It is frustrating. It is an honest effort to meet the needs of people. It is the ministry of Jesus Christ." Perhaps here is the right experience in home missions. Ultimate success must be measured against the standard of one person who finds a new direction for a frustrated life, a young person who begins to see meaning in his existence, or a child who sees the answer to some of the ambiguities which have been a part of his life. Home missionaries are in places where each day brings its own quota of people with needs. The missionary responds because God is already there in the midst of every type of human need.

—Warren Woolf

Requests and financial resources are needed to answer requests for home mission personnel in these areas of service:

ADDITIONAL SERVICES

Superintendents of missions

CHRISTIAN SOCIAL MINISTRIES

Baptist centers

Nurses

Social workers

Director, Christian social ministries

Migrant

Youth and family services

CHURCH EXTENSION

Mission pastors

Pastoral supervisors

LANGUAGE MISSIONS

Polish

Spanish

Chinese

Japanese

Portuguese

Swedish

Italian

Dutch

Filipino

Ukrainian

French

International

Italian

Romanian

Yugoslavian

For home missionaries, adequate training and experience, good physical and emotional health are required

Educational requirements generally call for a seminary degree in addition to four years of college. Variations will apply in requirements for missionary nurses and doctors, social ministries, and language missionaries. Generally, two years of experience in the area of work covered by the appointment is required of missionaries. Age requirements are usually twenty-four to thirty-five, but upward limits vary with type of work. Both physical and psychiatric exams are required, at Board expense.

If you feel that God is calling you into missions in your native land, write the Department of Missionary Personnel, Home Mission Board, 1330 Spring Street, NW, Atlanta, Georgia 30309 for further information.

FOREIGN MISSIONARY

Demands of the missionary task overseas are being reevaluated and reinterpreted by missionaries and national Christian leaders. The more difficult the task, the more needed the country, the more troubled the people, so much the greater must be the resourcefulness of the missionary. The nature of missionary work overseas requires the appointment of candidates who are faithful Christians, healthily motivated for their mission, spiritually sensitive, and flexible in attitude.

—Louis Cobbs

Manpower and financial resources are needed to answer requests for foreign mission personnel in these areas of ministry.

EVANGELISM AND CHURCH DEVELOPMENT

Preaching ministries

Religious education ministries

Music ministries

English-language church ministries

Youth and student ministries

Women's work

EDUCATIONAL MISSIONS

Secondary schools

Colleges

Theological schools

Schools for missionaries' children

MISSIONARY MINISTRIES

Physicians

Nurses

Dentists

Hospital administrators

Distillers

Pharmacists

Public health work

SPECIAL MINISTRIES

Agriculturalists

Book store/library workers

Business managers

Homeworkers

Librarians

Maintenance workers

Secretaries/office workers

Publications workers

Radio and television specialists

Social workers

Hospital extension evangelists

Mechanics

Architects

Hospital chaplains

Commercial artists

Candidates for missionary appointment must be US citizens between the ages of twenty-four and 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.

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 23290.



Continuations

For more than 125 years Southern Baptists have sought to encompass the world with the message of hope in Christ. Representatives of the churches sending them, missionaries effect continuations of the work or the dreams of others. A new monthly feature, *Continuations*, will illustrate the kaleidoscopic patterns of world missions advance.

Indiana

Twenty years ago this month the first association in Indiana was formed with 6 churches. Seven years later the State Convention of Baptists in Indiana was organized with 11 churches. C. E. Wiley, pastor of the first Southern Baptist church in Indiana, has seen work in Indiana grow from one church to 227 churches, from one association to 14 associations. Wiley currently serves under Home Mission Board appointment as superintendent of missions in Central Indiana Baptist Association. This association has thirty-seven churches in nine counties with a total membership of 7,800. These churches sponsor five mission chapels. Each church serves an average population of 31,000.

Ecuador

Less than 20,000 persons compose the entire evangelical family in Ecuador. Approximately 900,000 persons

are practicing Roman Catholics. Nearly five million Ecuadorians have no vital Christian experience in their lives. More than forty Baptist churches, missions, and preaching points provide basic witness to these persons. Many of these churches and missions are pastored by Ecuadorians trained at the Theological Institute in Quito. Students may enroll in the institute in a four-year program for a diploma or a three-year program for a certificate.

Kenya

One of the biggest problems in Kenya is kwashiorkor or protein deficiency. Mrs. John Adams teaches village women ways to prevent protein deficiency in their children. Mothers are urged to give each child a handful of peanuts each day and to sprinkle chopped or ground peanuts on the corn meal the children normally eat. While this will not give the child all the protein he needs, it will protect him from kwashiorkor.

Women are also urged to prepare eggs for their families. The tribal superstitions that exist concerning eggs cause the women to be fearful

about eating them, that eating eggs prevents women from having children. Others believe that children's hair will turn red when eggs are eaten.

Mrs. Adams urges Kenyans to raise rabbits. Since the preservation of food is impossible in Kenya, meats must be held when larger animals are killed. The rabbits, small enough for one meal, provide essential protein for the entire family. Since rabbits eat grass, cabbage, and bean leaves, they can be raised easily.

In a Kenyan home, custom dictates that men be served first. A chicken will be placed on a platter of rice or corn meal in the center of the table. After the men have eaten, the women will eat from the tray. The children are called to eat the rice in which the remains. Some women are beginning to see the wisdom of saving some of the meat for the children.

Oklahoma

Johnnie Pearl Coffey does a unique job in Oklahoma. Commissioned by the Home Mission Board and jointly supported by the Baptist General Convention of Oklahoma, she leads the work of women in approximately three hundred National Baptist churches in Oklahoma.

Mrs. Coffey promotes women's organizations in the churches. She conducts leader training conferences and workshops and publishes a year book for National Baptist women. In addition, she acts as liaison between Southern Baptist and National Baptist women.

Brazil

The Jerry Goldman are the first missionaries to live in Sobral. The suburbs in the state of Ceará for which they are responsible has a population of more than 200,000 in 22 cities and numerous villages. This territory has one Baptist church and two missions. As a field evangelist, Goldman's primary task is to begin new work.

Missionary pilot Jerry Robinson will participate with Goldman in a plan for an evangelist in Ceará. Laymen called evangelists have been asked to participate on a weekend circuit. The evangelists will be flown to a possible preaching point one day and picked up on the following day. The evangelist congregation will be visited on a rotating basis by missionaries and pastors.

Israel

A rush for registration in next year's ninth grade class at the Baptist school in Nazareth has forced headmaster Emil Nasser to close registration, turning away prospective students for lack of classroom space. The surge in registration followed an announcement that the percentage of this year's students who passed national examinations was the largest in the school's history and larger than that of any other school in Nazareth. Nasser said that, because of a strong emphasis on scholarship at the Baptist school, parents prefer to pay fees to send their children there rather than to the free municipal schools in the city. National examinations are administered to students in grades eight and twelve in both private and public schools in Israel. In the Baptist school in Nazareth they are given in Arabic, with sections in Hebrew and English. All academic subjects are included. (Foreign Mission News)

Borjassana

The little African girl ducked her head brought her hands to her face, and began to cry. The missionary

journeysman who had thrown a ball to her was embarrassed that he had hurt her.

As the girl's mother comforted her, she explained that Regina could not follow the movement of the ball coming toward her because of her badly crossed eyes. Regina had come home from school crying many times after the other children had laughed at her and called her names.

Before the incident with the ball, arrangements were being made by Southern Baptist missionary associate Jane Bellenger to have the eye defect corrected. A few weeks later Regina and her mother boarded a train headed for the Dutch Reformed mission hospital about three hundred miles away.

Because of a Baptist missionary's concern and a Dutch Reformed missionary's skill, little Regina now looks like other normal ten-year-old girls. The other children take no special notice of her now because she is not out of the ordinary.

Recently in Regina stood at home plate holding a softball but she waited bravely for the pitcher to throw the ball. She was all smiles as the swing and the bat made contact. (Beth Reynolds)

West Virginia

Last winter we learned that the Home Mission Board and the Church Library Department would provide us with a mobile library for one area of West Virginia. A Baptist bookmobile could take religious books to communities where such books were not available. It could also open doors for new work and provide opportunities for personal witness. Volunteers from our churches could be used, but more help was needed.

We had long felt the need for a weekday ministry at Wheeling. A Methodist church had practically given the Wheeling church a large old church building in a declining area filled with children and young people. What an opportunity to show Christian concern! But like most young

churches, Wheeling did not have the necessary resources.

Missionary birthdays are exciting. One never knows what the Lord will provide or what strength he will give because of prayers of Baptist women. About a week after my February birthday, God's gifts came all in one day. A phone call informed us that a US-2 couple would come to us in September. They could operate the bookmobile and live and work in Wheeling. We rejoiced. At the same time we wondered where they would get materials for any kind of weekday program. Mail call brought a letter from Royal Service asking if we would like to receive Christmas in August gifts.

Floyd and I walked up the steep hill behind our house. We paused on a level spot to give thanks for the answered prayers. We also gave thanks for those who pray, using the missionary prayer calendar. After our prayer, Floyd said, "I think all the Lord sends to do his work here is my name and address." (Mrs. Floyd Tideworth, Jr.)

Mississippi

Approximately 4,000 Choctaw Indians live in seven communities in four Mississippi counties. Choctaw Baptists have thirteen churches and two missions. All of the churches are pastored by Choctaws. In the thirteen churches and one of the missions, the Choctaw language is used in the teaching, preaching, and part of the singing. The other mission is composed mostly of Indians with other tribal backgrounds. These churches form the Association of Choctaw Indian Churches, affiliated with the Mississippi Baptist Convention.

Orlison Hagges, home missionary in Philadelphia, Mississippi, is involved in all the programs of the churches and associations. Most of his time is spent in programs designed to train the people in doing their own work. A Baptist Indian Center is provided in Philadelphia with a program of varied ministries.

THE MISSIONS GROUP

A group is formed when persons with common interests come together as a unit to accomplish certain ends. Certain fundamental statements may be made about group work. The following chart lists five of these statements and applies them to Baptist Women groups.

STATEMENTS	STUDY	PRAYER
1. A group is able to recognize, define, and solve problems.	A Round Table group chose the following study aim from the <i>Round Table Group Guide 1970-72</i> : "What can I as a Christian do to encourage respect for differences in people?" Their choice signified that they had recognized a problem. As they explored the meaning of the aim, they defined the problem they had chosen to solve. As members reviewed suggested books, they posed possible solutions. In group discussion, they translated theories into workable community solutions.	A prayer group, using the dated material in <i>ROYAL SERVICE</i> , recognized the fact that missionaries have many ordinary human needs for which they should pray. They struggled together with possible ways to understand these needs and express adequate prayers. Thus, as they prayed, they effected a solution to the problem they had recognized and defined.
2. Activities planned by the group are more successful than activities planned by only one member of the group.	The Round Table group experienced a successful unit of study because each member had expressed interest in the subject and had signified that interest when the group planned together. If the group leader had failed to plan with the group, her choice of a unit of study might not have been received with the same excitement and enthusiasm.	The prayer group members entered wholeheartedly into the prayer experience because they had struggled as a group to determine the best way to express adequate prayers.
3. Since the collective opinion of the group should determine group action, all members of the group are responsible for the quality of that action.	As each member of the Round Table group reviewed one of the suggested books, she was responsible for sharing her growing respect for the minority group she had studied. In group discussion following the review, each member was responsible for speaking her own mind.	Each member of the prayer group was responsible for contributing her personality and experience to the discussion of ordinary human needs that missionaries have. When the group prayed, the effectiveness of their prayer was dependent upon the unity derived in their common purpose. Woolgathering by one member would have lessened that effectiveness.
4. Groups can improve the quality of the work they do.	When the Round Table group completed its unit of study, members evaluated their process. They were able to make suggestions to each other that improved their second unit of study.	Because the prayer group members had studied the <i>Personal Preparation Section of the Prayer Group Guide</i> following their first meeting, they brought off understanding to their second meeting.
5. As groups become experienced in the tasks they undertake, they mature.	After six months, the Round Table group found that their members' insights had become keener and that they were able to exchange opinions freely.	After nine months, the prayer group members found a vital unity as they prayed together that had not existed in their early months of participation in prayer.

MISSION ACTION: AGING

MISSION ACTION

A new mission action group with the economically disadvantaged was formed. Group members recognized that the forces of poverty in a certain area of town were very real barriers between the persons and the church. The group listed the causes of poverty in this area. They listed the needs of the people. They determined what resources they had within their group either to eliminate the causes of poverty or to meet the immediate needs of the people.

The mission action group members eagerly planned cooking classes. Each contributed from her own experience as a homemaker. The tutoring program that the group leader envisioned would have to wait until a later time. She willingly recognized that the group decision was superior to her preconceived idea.

At first one member of the mission action group was reluctant to speak. Gradually she realized that she had one idea that no one else had expressed. Haltingly, she suggested that each group member cook for her family on a subsistence budget for two weeks.

Once a month the mission action group met for in-service training. They majored on learning caring skills and on understanding the problems of poverty.

At the end of their first year, the mission action group members were conscious that they not only had a deeper understanding of ministry, but they also had come to a deeper appreciation of each other. Together they began to plan ways of serving the ghetto.

Approximately nineteen million people in the US have passed their sixty-fifth birthdays. They share with the rest of the population certain basic human needs: security, love, recognition, sense of achievement, and sense of usefulness. Each person reaching his sixty-fifth birthday will experience during the next thirty years a decrease in his ability to meet his own basic needs. As the years pass, his opportunities for self-fulfillment will be lessened. If he is outside the church, he may not have the inner resources necessary to cope with his remaining years.

Mission action groups have the potential necessary to help the unchurched aging meet their basic needs and find new life in Christ. What are some of the ways that a mission action group might meet these basic needs in the lives of the unchurched aging in the community?

Security

Aging persons who still maintain their own homes often experience insecurity with regard to their financial resources, maintenance of their homes, and possible future. Non-profit referral services, home-care services, and meal services are among the various action activities designed to answer these needs. In addition to activities by mission action groups (among the) church to adopt an elderly couple.

Love

Senior citizens need contact with persons in social situations. Regular visiting not only establishes relation-

ships, but also provides opportunity for the development of meaningful friendships. Fellowships, parties, and clubs provide senior citizens meaningful contacts with other senior citizens.

Recognition

Groups may introduce senior citizens with whom they work to the church through snapshots and brief biographies placed on bulletin boards in church halls. When the senior citizen is taken to the church to see the display in which he is introduced, a natural opportunity will exist to tour the church and explain personal faith.

Sense of Achievement

The opportunity to learn new crafts or hobbies may be provided. Following this emphasis, a hobby-craft fair will enable senior citizens to display their work.

Sense of Usefulness

A mission action group might organize younger senior citizens into community task forces. Simple toys and clothes may be made for underprivileged children. Quilts and reconditioned furniture may also be a useful commodity which young senior citizens could supply.

The *Mission Action Group Guide* (available from WMU at Baptist Book Store, see WMU order form, page 44) provides instructions for these and other activities through which a mission action group might present a Christian witness to the unchurched. The guide also provides materials that prepare members for ministry.

MEMBERSHIP in a Baptist Women organization is a two-way street. Members have a right to expect some things of the organization to which they belong and the organization has a right to expect certain things of members.

What can members expect from their Baptist Women organization? Members of Baptist Women may expect their organizations to provide them Christian fellowship, mission study opportunities, a channel for sharing the gospel, and informed and trained leaders.

• Christian Fellowship

Women cannot live the abundant life in isolation. They need significant relationships which give them the feeling of acceptance, understanding, and belonging. This fellowship among Baptist women is enjoyable and meaningful when a spirit of love and helpfulness abounds. Members have a right to expect this kind of fellowship which results when women are bound together by a common cause.

• Mission study opportunities

When members join Baptist Women, they may expect to learn about missions. They have a right to expect their missions organization to keep them aware of the world, in need for the gospel, and the current mission situation.

In 1913 Miss Fannie E. S. Heck wrote, "We cannot hold women long even by a cup of tea, in this day of education, if the program offered awakens intellectual contempt."

• Channel for sharing the gospel

Dr. Billy Graham once said, "The most strategic mission field in the world today for the individual is his own community."

Members have a right to expect Baptist Women to provide through mission action a channel by which they can minister and witness to needs of persons in their community. They may also expect through prayer and stewardship plans a channel through



Margaret Bruce

which they may support worldwide missions.

• Informed and trained leaders

The tasks of Baptist Women are so important and so far-reaching that they require prepared persons to carry on the work of the organization. Members have a right to expect leaders to be informed and to be trained to lead the organization in achieving its purposes and goals.

What can a Baptist Women organization expect from its members? Baptist Women organizations have a right to expect members to attend meetings, participate in mission activities, and train for membership.

• Attendance at meetings

Regardless of how much thought, time, and effort have gone into preparation for the meetings, members cannot profit from the mission study sessions unless they attend. Attendance means more than sitting, taking up space. Attendance includes bringing to the meeting an interested, inquiring mind, disciplined thought, and an eagerness to participate actively.

• Participation in activities

The late Dag Hammarskjöld, former United Nations secretary general, once said, "In our era the road to holiness necessarily passes through the world of action." Members of Baptist Women have responsibility for participating in organization activities. This means volunteering time and

talents for work to be done.

Baptist Women work includes creative, enthusiastic efforts to enlist prospective women in the organization.

Members of Baptist Women have the responsibility of praying for missions and missionaries. Daily use of Call to Prayer helps members develop spiritually and extends Christ's kingdom around the world. Participation in the weeks of prayer for home and foreign missions and the missions offerings enables members to give supportive help to the missionaries and the work they do.

Participation in mission action provides a channel for sharing the gospel in the community. This is the "inasmuch" of which Jesus spoke. Ministry and witness to persons of special need or circumstance may lead members alongside hospital beds; to the aging and to youth who need care, love, and patience; up the stairs of tenement houses; or into day care centers.

• In-service training

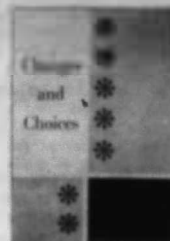
As members participate in the organization activities, they discover that they are involved in a program of in-service training. Shared leadership is encouraged in Baptist Women and in missions groups. Shared leadership gives strength to the organization and enables members to develop leadership skills.

Members of Baptist Women have responsibility for in-service training and for accepting leadership in the organization when the opportunity is given.

When members join Baptist Women, they become components of the whole. Members who make up Baptist Women determine its strength by their willingness to accept member responsibilities.

Changes and Choices (Baptist Women member handbook) helps members walk up and down the two-way street of membership. *Changes and Choices* helps members know what they can expect from their organization and what their organization expects from them.

Our Day calls for a new quality of commitment among Southern Baptist women



■ A revolutionary age demands a woman who can examine changes and make responsible choices.



■ She needs discernment in weighing novelty and progress.



■ Contemporary Christian women must learn to stand on shifting sands and reach out to steady others.



■ She needs spiritual purpose and practical direction to be gained through participation in Baptist Women.

Member materials shown on this page may be ordered from WMU or Baptist Book Store. See WMU order form, page 48.

MISSION ACTION GROUPS



The Role of the Missioning Person

Pet Thompson

"How do members of a mission action group 'do' mission action?" They don't. God does the "doing." The role of each member of a mission action group is to strive toward developing the skills and attitudes which will make her life a usable instrument with which God can work. To determine what these skills and attitudes are, it is necessary to understand the person of Christ. He must be seen as the complete revelation of God's concern for men. His life on earth constituted the pattern for man's relationship to man in ministry.

We tend to look at Jesus with eyes half lowered, darting from side to side. We are distracted by tradition, society's expectations, personal needs, and the opinions of others. The woman who wants to live in relation to others as Jesus did will have to stop glancing aside. She must open her eyes wide and look straight into the face of Jesus. Through honest study of his life, she can begin to see more clearly what kind of person he was and consequently what kind of people his followers must be.

Let your mind wander back over what you have learned about Jesus since you became a Christian: "For God did not send his Son into the world to be its Judge, but to be its Servant" (John 3:17 TEV). "People who are well do not need a doctor, but only those who are sick. I have not come to call the respectable people to repent, but the outcasts" (Luke 5:31-32 TEV). "Do not judge others" (Matt. 7:1 TEV). "If you are about to offer your gift to God at the altar and there you remember that your brother has something against you, leave your gift . . . and go . . . make peace"

(Matt. 5:23-24 TEV). "When you give something to a needy person, do not make a big show of it" (Matt. 6:2 TEV). "I am among you as one who serves" (Luke 22:27 TEV).*

Remember his attitude. He helped. He saw need and responded. Only later did he make known who he was, offering the opportunity for the one helped to accept, or reject, the truth about himself.

If one knew nothing about Jesus except the last two paragraphs, what are some conclusions that might be drawn? His purpose was not to track down and condemn it, but to offer a substitute. His work would often be with those considered by society as "not so nice." Self-righteous judgment would have no place in his ministry. Human relationships are so valuable that peace between human beings would take precedence over worship. Helping people is not for the purpose of recognition. His role was one of service. Tradition took second place to human need. Help was unconditional.

The role of the missioning person is not—

to do good in order to manipulate people into coming to church.

to judge the worthiness of an individual. (We want to help a deserving lady.)

to carry out a part of the Baptist Women program in order to meet a requirement of the organization.

to be the person who goes around condemning to help the poor, weak person who cannot help himself.

What, then, is the role of the missioning person?

*All TEV quotations used by permission of the American Bible Society.

The missioning person—recognizes the unconditional acceptance of God extended toward us, extends that same unconditional acceptance toward others.

recognizes the inherent dignity and worth of every human being, sharpens awareness and sensitivity to the needs of others.

seeks practical ways of meeting human needs, whether physical, emotional, or spiritual.

In carrying out the role of a missioning person, it is necessary from time to time to stand back and reexamine the work being done. This self-examination involves questions that only the missioning person can answer. Do I want to get involved and help people, or do I only feel sorry for people? Do I care about people, or do I only want to help to people will care about me? Why do I want to participate in mission action? Do I want to help enough to go to the trouble to develop specific skills necessary for effective helping? Answers to these questions will help the mission action participant find the place to start in getting in shape for carrying out the missioning role in the most effective manner possible.

The role of the missioning person begins with the deep honest prayer, "Love the world through me, Lord." It continues, based on the conviction that Christians make up the present-day disciples, the New people of God, through whom God expresses himself as he expressed himself many years ago in the person of Christ. Catch the vision! The missioning person is the Christ representative in the world today.

The model for a missioning person is to be found in the person of Christ. Group members need to see themselves as "missioning" persons. They need to see that they must become the kind of people through whom God can "do" mission action.

This material is designed to help group members determine or rethink their individual roles as members of a mission action group. For a group organizing for the first time, it may be used to set the tone and focus for practical activities which will follow. This material may be used as background for discussion in an in-service training session. For a group already functioning it may be an opportunity for reexamination, evaluation, and renewal of purpose.

An atmosphere of openness and honesty can be established if the group leader is willing to share her own feelings, fears, and convictions concerning her past experiences in mission action or her anticipation of becoming involved in mission action.

Help the members recall specific sayings of Jesus as well as examples of the way he dealt with people. Avoid getting into a discussion which involves airing of personal opinions. Help the group focus on what the Bible teaches. This can be done by encouraging members to back up opinions with specific examples from the life of Jesus.

Help the group feel comfortable in expressing negative feelings or feelings which they have but which may not at this time be consistent with attitudes demonstrated by Jesus. This can be done by pointing out that all persons have such feelings and attitudes. These are already known to God, but recognition of their presence is necessary before persons can do anything about changing them. The willingness to admit these feelings aloud both to God and to another person is an important step toward change.

Remember that a mission action group should hold regular meetings to check its work and carry out its action of planning, sharing, and in-service training.

PLANNING

Introduce the Work of the Group

1. Briefly introduce the target persons to whom your group has chosen to minister. (Material may be found in the Orientation Action section of your guide.) If your mission action group is continuing activities begun last year, review these activities.

2. Preview the mission action guide for new members. Introduce the new churchwide feature in *ROYAL SERVICE*, "The Missioning Group," page 22, as you explain the way a mission action group functions.

Personal Preparation Action

Prior to the meeting, distribute group guides to members asking them to read the study material in the Personal Preparation section, pages 6-10. Ask them also to read "The Role of the Missioning Person" on the preceding page of that magazine. (Each mission action participant needs her own copy of *ROYAL SERVICE*.)

At the meeting, use the following questions for informal discussion. (Aim: At the end of the session, each member should have formulated a personal concept of his role as a missioning person.)

1. What is mission action? (When group members have responded, summarize the comments by Alma Hunt and Marie Mathis found in the booklet *Mission Action: WDU Ministers and Women 1971-72*, available from Woman's Missionary Union or Baptist Book Store. See WDU order form, page 48. You may wish to distribute copies of these to participants.)

2. How does one do mission action?

Meetings should be held at a time convenient to group members. These meetings may follow or precede an activity the group is assembling to conduct.

3. List all the possible motives persons might have for engaging in mission action. After a list is made on a chalkboard, determine whether each motive is positive or negative.

4. What qualities would form a profile of an ideal missioning person?

5. What examples from the life of Christ give validity to the qualities enumerated?

6. What are the responsibilities of the missioning person?

Ask each member to make a personal inventory. This inventory should be retained by each person for frequent referral.

Preview Baptist Women Meeting

Mrs. Robert Lindsey smiles now to recall her surprise one day when she asked her husband to hang some curtains. He did—with a really prideful snarl (ouch). Only then did he tell her that he had been saving his spare time at a local business learning to hang curtains.

"I thought maybe this would be a job Mr. Bowen could do, and that I could help him better if I learned how to do it first," explained missionary to Israel Robert Lindsey.

Bowen was an Israeli neighbor whose war injuries made it next to impossible for him to find employment. Lindsey's action demonstrates the spirit of mission action. This same spirit may be seen in the mission innovations for which Lindsey and other missionaries to Israel are responsible. Mission action group members will respond to this common spirit when they attend the Baptist Women meeting next month.

Prayertime

Using Call to Prayer, ask members to list the qualities that missionaries need in order to do their jobs well. Members will see that the qualities listed are the same ones they need as missioning persons. Assign each member a name from the prayer calendar. Ask each to pray for that person and for themselves during a period of silent prayer.

PRAYER GROUPS

The Missionary Vocation

Carol Tomlins

The wise grocery shopper would rarely choose to buy a cart full of unlabeled cans to take home and serve at random for lunches and dinners. Such action just would not seem like wise planning. She might end up with three bowls of peas at the same meal. Or perhaps she would find herself ready to serve a dish that she knew her family or guests disliked. Women do not like to plan meals that way. Such planning has a bit of uneducated mystery about it that makes the planner feel unsure and uncomfortable. The careful homemaker likes to feel that she has done things the intelligent way. She likes to feel that she moves with her eyes in clear focus.

Yet the woman who carefully selects groceries for her family may have prayed the prayer, "Lord, bless the missionaries on the home and foreign fields. Amen." That prayer is like an unlabeled can. The contents are a mystery; and like the unlabeled can, the prayer fails to be as effective as a more specific prayer might be. Too often all sorts of unlabeled prayers are sent to God for him to sort out and deal with. Many mothers are convinced that there is only one brand of peanut butter for their families. How much more important is the choice for thoughtful prayer.

Members of a Baptist Women prayer group have the opportunity of learning the way to become intelligent pray-ers. It should be a goal of your prayer group to end each session of prayer with at least one new insight—one new understanding about prayer and about the areas for which you have prayed that day.

Prayer and the people and situations about which we pray should be exciting to us. They can be if we work

to grow in understanding of prayer. We pursue the things that excite us. We are much more likely to continue prayers begun with the prayer group if we understand what prayer is and if we can actually feel what we are praying for. Prayers need adequate labels and contents much more than does a can of beans. How much more exciting our prayers can be if they are thoughtfully formed and expressed.

Exploring Prayer Needs

Work this month to grow in an understanding of the home missionary and foreign missionary as people with needs much like your own. Your prayer group can pray more intelligently for both home and foreign missionaries by seeing them as people with needs common to all people. By thinking of special needs which they themselves might have if they were placed in the spot where the missionary lives and works will also improve prayer skills. We all know the feeling of hearing someone describe an experience or a sensation and wanting to interrupt to shout, "Hey, I know just what you mean. I've had that happen to me, too." We know the comfort during an illness of talking with someone else who has experienced the illness and can understand our pain or fear.

We are all people, and we share so much in common, that we should know better than we do how to pray meaningfully for each other. Think first of the home and foreign missionaries as people like yourselves. If you have ever known loneliness, so do they. If you have ever been afraid, so are they. If you know the weight of weariness and the pressure of having more to do than hours to do it, so

do they. If you have doubted or questioned, so do they. If you have paced anxiously in concern for a child or a friend or a stranger, so does the missionary. Before you pray for the needs of missionaries, spend some time recalling your own special concerns of the past few weeks. If someone had been praying for you during this period, what could they have meaningfully asked the Lord on your behalf? Think about specifics. List them in your mind or on paper. How many of these do you suppose match the need of a missionary somewhere right now? Very often, what we ourselves understand through experience is what we can pray about most intelligently, most fervently, and with most conviction. First, then, stop and review the human needs which you experience and realize that there is not a missionary who does not know those same needs and desires.

In addition to the needs which the missionary shares in common with each of us, the missionary has some specialized needs and concerns which come with the nature of his calling. Perhaps we have not all experienced these specialized needs exactly as he does, but perhaps we can gain a fuller insight into some of these special needs by trying to put ourselves in the place of the missionary. This does not guarantee perfect understanding; but it is easier to get some understanding of blindness by going through an entire day blindfolded.

The missionary often must learn to be "at peace" with surroundings when people, customs, language, food, and almost everything else is different from what he has always known or friendly. Put yourself in his spot mentally. Consider the patience, skill,

determination, and flexibility that would be demanded of you. Then pray that these things might come to others who need them. A missionary is often unpopular or ignored on the field by the natives of that place. It is like chipping away at granite sometimes to find acceptance before the missionary or his faith will be heard. Put yourself in that situation, and then pray as you feel you would need prayers. The missionary frequently works in the frustrating awareness that better equipment could be had if that job will go undone unless other hands join his. Consider working with that knowledge, and as you pray, remember that God intends us to put legs on our prayers. He has given us the awesome privilege of being his co-workers, and often we must be answers to prayers. The missionary knows the separation of being literally on the other side of the world from a child or parent or sister or brother. Try to sense the solitude that implies, and pray for the binding presence of God. And, of course, the missionary is very aware that his service is his keeping the greatest gift in the world. He craves the wisdom to sense the correct moment for the giving of that gift. Pray for sensitivity and timing for him or for her; and, if necessary, pray that some of the missionary burden to carry the gift will might come to you.

PLANNING

Preparation Period

1. Prepare the Prayer Group Guide. Each member should have her own copy of this guide (Available from Women's Missionary Union or Baptist Book Store, see WMLU order form, p. 48.)

2. Explain that the purpose of a missions prayer group is to engage in intercessory prayer for missions.
3. Ask members to use the Personal Preparation Section, pages 7-11, of the Prayer Group Guide before the next meeting.

The Prayer Experience

Explain to your group the folly of uneducated prayer. Use the example of the unlabeled cans or devise one of your own. Tell them that, in considering the needs of home missionaries and foreign missionaries, you want them to think carefully about the needs that we all share in common as people. Explain that we pray most intelligently about needs which we can understand. Ask each member of your group to write on a piece of paper, which you have provided, two needs about which she would have appreciated prayer during the past few weeks. Lead the group in a prayer like the one below, and tell the group you will leave time at the close of your words for each of them to pray silently for any missionary anywhere who now shares concerns or needs like those which they once have felt. They may not have met a missionary in reality, but point out that you are asking them now to meet one in this prayer.

Lord, I met a missionary one day. That day, she had been mother, and though she had been more homemaker than homemaker, she had been both. She had washed and fed and tended and taught and ministered and practiced the art of getting much from little. She had hoped, and been afraid, and she was weary. And often, Lord, I know that she is a missionary one day, Lord. He poured just for a moment. He had this to do, then that and that, and there was little time to stand still. He was given with a dream. And I've known that energy too. I met a missionary one day, Lord. She was discouraged and lonely and a little afraid. I wanted to shout, "I understand. I've felt it too." I met a missionary one day, Lord. We laughed the same laugh, cried the same tears. And after that, we knew how to pray for each other. Amen.

Suggest to your group some of the special needs of missionaries. Using the feature articles in this magazine, list the specialized needs of the Sunday School, the Robert M. Hall, Frances Greenwood, and the Margaret Murray House (the whole group join another group and ask the women to discuss

together what it would mean to them to be a missionary faced with these specialized needs. Then ask each woman to choose one missionary with a specialized need. Using the second side of her slip of paper, ask each woman to write a prayer asking God to be especially close to the missionary chosen. Encourage the members of your prayer group to take home with them the determination to pray for missionaries. Ask them to continue to pray with understanding for all missionaries who daily experience concerns similar to their own.

Related Activities

Call to Prayer

On the basis of what prayer group members have just learned about praying for missionaries, ask them to list requests that they might make for the missionaries listed on the prayer calendar. Assign each member one missionary. Give time for members to write requests to the names and then enter into a hymn of prayer.

Prayer Requests

Ask each of the mission action groups in your Baptist Women to submit requests based on their plans for the year. As these requests are reviewed for the group, ask members to write them down for continuous prayer until the next meeting.

Preview Baptist Women Meeting

"In my effort to obey," states missionary Robert Lindsay, "God led me into the freedom experience of living in the country of Israel, of trying to preach the gospel in that land, of learning Hebrew and working with Jews and Christians, and sometimes with Muslims." To learn of this unusual man, Robert Lindsay, and this unusual land, Israel, attend the Baptist Women meeting next month. Ask members to complete, at the Baptist Women meeting, prayer requests for work in Israel to be reported at the next group meeting.

Group Planning

Enlistment of new members and publicity for the next group meeting are two vital planning needs. In addition, members may decide to visit mission action groups (one member in a group) to learn of prayer needs and to gain suggestions for projects that may be undertaken by the prayer group to assist ongoing mission action.



BOOKS for MISSIONS READING

The book reviewed in this column this month may be used as an alternate suggestion supplementing the Round Table Group Guide. Mission books groups using the Mission Books Teaching Guide may wish to use it as an alternate study. Baptist Women members may choose this book for leisure reading.

Lost Names, by Richard E. Kim (New York: Praeger Publishers, 1970, \$5.95)*

Lost Names is a well-written, unusually readable novel by a young Korean-American. The novel depicts the Korea that Richard E. Kim knew as a child during the Japanese occupation. Taking its title from the grim fact that the occupiers forced the Koreans to renounce their own names and adopt Japanese names instead, the book consists of seven vivid scenes drawn from the author's childhood and early adolescence. Each scene is a self-contained drama, exploring in some way the problem of oppression and what happens to a people when their language, their culture, and even their names are taken from them. The question of whether one merely tries to survive or risks one's life in fighting back is asked throughout the book.

Lost Names depicts the story of one Korean family in its endured a prolonged period of national crisis and as the young boy in the family watched this crisis and was shaped by these circumstances. The opening scene is effectively presented through the eyes of the mother, as she and her young husband make a hazardous crossing into Manchuria by foot across the frozen Yumen River, carrying their infant son. Later episodes take place near Pyongyang, Korea, where the boy experiences injustice and brutality in the Japanese-run school and develops the activist character demonstrated at the end of the book.

Approaches to Study

Lost Names enables the reader to

experience the anguish of the Korean people during World War II.

Round Table groups may use this book in study of the theme "East and Southeast Asia—Struggle in Transition." The book provides a strong base for the study of oppression. As one Asian nation becomes a military power, what happens to the smaller nations that become the objects of military aggression? The book also provides needed Western insight into Asian ways and forms of understanding of Korean culture and heritage.

Organize presentation of the book around the study question: What happens to a people when their language, their culture, and their names are taken from them? Select examples of each of the three kinds of oppression mentioned in the question. As you tell these incidents, ask group members to help you paraphrase them. Page 8 in the Round Table Group Guide explains the use of this technique.

Mission books groups choosing to study this book may wish to explore the nature of oppression. A basic question for study might be formulated: What happens to a nation when it is oppressed by another nation? Chapter seven may be drawn to answer this basic question.

Begin the study by defining oppression. Summarize brief examples of oppression selected from history. Present basic background history of the Korean-Japanese relationship during World War II. (You may wish to invite a local history teacher to present this information. A local librarian will be able to help you research.)

After members understand the facts of oppression and the Japanese-Korean situation, they will be ready to explore basic human reactions. The study should enable members to understand the effects of Japanese oppression on the father, the grandfather, the mother, and the son. What effect did this oppression have upon their suppression of religious faith? This study should end with a discussion of the problems of oppression in the 1970's. Members should be led to consider their roles in uplifting of men to live in the dignity of their humanity.

Parents with older children and even adults may wish to read this book as a special project. It may be read aloud or individually. Natural questions and discussions will emerge, enabling parents to guide children in understanding the common needs of all men.

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Shirley Forsen

Potential for Mission

While serving in the military, James Swedenburg, Jr., felt the Lord calling him to return to Korea because of the spiritual needs of the people. Joyce Swedenburg related that her husband "became impressed with the openness of the people for the gospel and the need of missionaries to tell of God's love. During his tour he helped in a new Baptist mission and participated in a ministry of distributing gospel tracts printed in the Korean language. Through these activities God began to impress upon him the need for service in that country."

One of the conductors of the 1970 evangelistic crusade said, "After traveling in a number of Asian countries, I am convinced that in terms of openness to the gospel and in evangelistic opportunities, Korea is second to none. We have an open door . . . our evangelistic challenge is tremendous."

Similar Stateside Vocations

Don and Nita Jones have returned to Seoul for the fourth term. When they got there, they were greeted by fellow missionaries and Korean Christians. Soon they would be hard at work, witnessing much in the same way they had done in the States. Here, too, they would be sharing the gospel through music, preaching, and publication work. Here, too, Nita would be working with the church choir and with the young adult women, doing visitation and counseling. Why have she and her husband repeatedly left their homeland to serve in Korea? Because God has continued to show them, as well as others, the tremendous

urgency of his word being shared with the millions there.

Other missionaries who have gone to Korea have also continued to witness through the same vocations that they had in the States.

Opportunity for Teachers

Four missionary families, including the Bob Bergins, have gone to Taeyon where the husbands in the families will be serving at the Korea Christian Academy. Bob Bergin, formerly a mathematics teacher and a distributive education coordinator, will supervise and direct the work of this school for missionaries' children. Working with Bob will be Jimmy Hudson who previously taught civics and English in Louisiana. During his junior year of college, Jimmy was convinced that the Lord wanted him to be a teacher. Later that year he received a pamphlet published by the Foreign Mission Board listing opportunities overseas. He did not know who sent the pamphlet, but he read it carefully and for the first time began to realize the vast expanse of service offered by the Foreign Mission Board. He prayed that God would reveal his will to him, and as a result of God's answer, he is now a missionary teacher.

In January 1971 Jan and Mary Lou Wootton left for Korea. He will be teaching in the elementary school of the academy. After having taught for fourteen years and having received his Advanced Certificate in Education, he and his wife left God calling them into Christian service. They prayed with their pastor and went to Hagerman with a determina-

tion to find God's will for their lives. "Earl Pine, missionary to Nigeria," Wootton relates, "was assembly coordinator. He sent our names to the Foreign Mission Board and Mel Torstrik, an associate in the department of missionary personnel, began corresponding with us immediately." They were later employed to serve as missionary associates to Korea.

After a year of language study, Bill Sargent will serve as a teacher and coach for the high school of the Korea Christian Academy. During his first year of college he told the Lord that he would serve him wherever he led. After much prayer during his sophomore year he was led to select teaching as his life's profession and later to serve overseas. Both he and his wife LeVeta have taught in schools in Benton and Belle Plaine, Kansas.

Also established in Taeyon is the Korea Baptist Theological Seminary where students of various levels of educational background can secure preparation for pastoral leadership. Teaching here is Don McBride who as a college student attended a Brotherhood Convention and who, through the preaching of Dr. Robert J. Christian, felt God's call to foreign missionary service. He made this commitment public the next Sunday. After being ordained by his church, he attended Calvary Gate Baptist Theological Seminary where he received the master of theology degree. During his seminary days he served as a minister of music and education, a teacher of an adult men's class, an Intermediate Training Union leader, and an

RA counselor. After pastoring a mission church for three years, he and his family went to Korea.

Opportunity for Medical Personnel

Charles Sands, a pharmacist in St. Petersburg, Florida, heeded God's call to preparation for mission service. He and his family then went to Southeastern Baptist Theological Seminary for a year's study. After a couple of years of language study, he will be working and witnessing in Pusan, a city of one and one-half million people, as a pharmacist at the Wallace Memorial Baptist Hospital.

Opportunity for Evangelists

One of the greatest personnel needs is for more missionaries to work directly with the churches in each of the nineteen associations of the Korea Baptist Convention. Lee Nichols, who now is a field evangelist, works closely with pastors and churches as he preaches in special evangelistic meetings and Bible conferences. He also serves as an association-wide missionary adviser for several large associations. He previously had been a pastor in Ohio, but the Lord called him to foreign missions during a Student Week at Ridgecrest.

Another field evangelist, Billy Colston, previously was a pastor in Leighton, Alabama, but while there the Lord indicated to him and his wife that he wanted them in Korea. "During the Week of Prayer for Foreign Missions in 1963, I attended one of the meetings in our church and that night I confessed to my wife that we must do something about the burden that had been placed upon our hearts regarding foreign missions. We began correspondence with the Foreign Mission Board. In 1966, while we were at the Foreign Missions Week at Glorieta, God used Dr. Baker J. Canthen and missionary Parkes Marler to impress upon my heart the urgent need of the gospel in Korea. After much prayer and study of the country of Korea, I have concluded that this is where God would have me to give my life."

Opportunity for Music Ministers

After a couple of years of language study, Harold Hensack will become music promoter. He will develop music programs in large churches and in associations in Korea. About five years ago he accepted the call to First Baptist Church, Biloxi, Mississippi, as minister of music. He relates that "this church has one of the greatest music emphases of any church I know. We came in contact with people from around the world. This gave us a renewed interest in mission work. We had contact with Chinese and Korean officers. We also made a mission trip with our youth choir to New York City. This gave us a burning desire to be involved personally in missions. In December 1968, Dr. John Abernethy visited our church during the Week of Prayer for Foreign Missions. We felt God leading us once again to commit our lives in the arm of missions. I resigned shortly afterwards to enter New Orleans Baptist Theological Seminary once again to complete Foreign Mission Board requirements."

Opportunity for Church Workers

The Baptist Building in Seoul houses most of the convention and mission offices. The Publications and Church Administration Department produces and makes available literature for the churches and promotes the growth and development of the organizations. Don and Nina Jones are in charge of the publication work and Mrs. Bob Burgin who worked with GAs in Arlington, Texas, a promotional director for GA of Korea. Another member of the publications department is Betty Jane Hunt who is responsible for the Vacation Bible School materials.

Opportunity in Radio and Television

A more recent aspect of Baptist outreach is a "Baptist Hour" heard throughout the nation in the Korean language. The showing of Baptist films on television was begun in 1966 in Seoul, one of the several Korean cities with national television. For ten years J. O. Goodwin has directed the radio and television ministry.

Other Applicants Needed

Many others are needed to help the missionaries mentioned above and to help in other capacities, also. For instance, Seoul has some of the largest and most influential universities of the nation. Here student workers are needed to challenge the leaders of tomorrow. In addition, the Wallace Memorial Baptist Hospital needs physicians and nurses. In one year alone (1970), 14,000 patients were ministered to by the hospital staff which included eight missionaries and 166 nationals. Business managers/treasurers and secretary/office workers are also in demand.

Missionaries overseas make requests through the Mission (organization of Southern Baptist missionaries) on each field to the Foreign Mission Board for the additional help they need. Some of the requests have not been filled for a number of years. Even more significant than this is the fact that these missionary opportunities exist all over the world, not just in the USA.

PLANNING

Hymn: "All Hail the Power of Jesus' Name"

After explaining that this is the WMU hymn for 1971-72, relate the history of the hymn. (This information may be found in the "Information Section" of the WMU Year Book 1971-72.)

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After explaining that Philippians 2:11 is the WMU Watchword for 1971-72, comment on the significance of the passage for this year in Baptist Women. (Comment on this passage may be found in the "Information Section" of the WMU Year Book 1971-72.)

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Americans and others living abroad while the latter ministers to nationals. Ask selected members to prepare a sentence prayer for each person on the list that deals specifically with the missionary's vocation. Missionaries may be assigned to correspond to the vocations of the husbands of members. Such emphasis will help teach members the discipline of missions praying as it contrasts with other types of prayer.

Promotional Feature

Imagine that you are sitting on the veranda of a small bush hotel in East Africa. As you listen to the sounds of the night you become aware of the distant beating of drums. The sound moves through the night from one hilltop to another. A village chieftain has died and the drums announce his death. The drums beckon the tribesmen to the chief's village for the funeral.

Through time, the drums have been the major source of communication in villages of Africa. Now Southern Baptists have introduced new drums. Radio, television, cassette recordings, photography, and publications beat out the message of a chieftain who died and rose again to offer life to the tribesmen of Rhodesia, Zambia, Malawi, Kenya, Tanzania, and Uganda. *New Drums Over Africa*, the adult Foreign Mission Graded Series book, brings this message of miraculous mass communications to Southern Baptists. (Sound effects may be added to this feature by playing an excerpt of the cassette recording, *Tune In Africa*, available for \$4.00 from Baptist Book Store.)

Study Session

1. Understanding the Aim

At the conclusion of this study, each member should have learned that many ordinary stateside vocations may become foreign missions vocations. Through an examination of several stateside vocations that have been translated into missions vocations in Korea, members may see that their vocations, the

missions of their husbands, or the vocations of church members they know could be translated into missions vocations.

Choosing Learning Methods

The material for study may be presented effectively through monologues of members to take the parts of the missionaries mentioned in the study. For instance, one could be a missionary pharmacist, and so on. Assuming these roles, members would then relate the biographical information found in the study. Each person could have a story or article which would indicate the type of work. For example, the pharmacist could have a textbook; the musician, a baton. If feasible, each room could have a small

each room could have a small study for each type of vocation. Members would move from room to room according to a predetermined plan. A program listing names and locations may be provided each participant. Such a program should provide space for note-taking. (A program cover with Oriental design may be secured from WMU or Baptist Book Store, see WMU order form, page 48.) In the introduction to the study, members may be instructed to fill in facts about each stateside vocation converted to a missions vocation. Partially completed replicas of the maps of Korea and the US (Learning Aid 1) and the community survey chart (Learning Aid 2) may be included for members to complete. Space may also be given for members to match the missions opportunities from "Needed Now" (Learning Aid 3) to persons in their church.

Smaller organizations may wish to plan a less formal approach to study. If so, members may be divided into two listening teams. While one person summarizes the study material, team one will listen for the various stateside careers which were church-related. Team two will listen for those which were not church-related vocations.

3. Using Learning Aids

(1) Display a map of Korea which shows foreign missions work. (A map of Southern Baptist missions in Japan, Okinawa, and South Korea is free from Foreign Mission Board Literature, P. O. Box 6597, Richmond, Virginia 23230.) Adjacent to it, display a map of the

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Business Reply Mail

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Call to Prayer: Present the introduction in the prayer calendar by explaining the vocations through which each missionary expresses the lordship of Christ. Build the presentation around the major idea, missionaries are persons who have accepted outside vocations into missions vocations. The Affirmation Album (available for \$3.95 from the Baptist Book Store) provides information concerning the pre-appointment experience of each language missionary. Lead members to pray for the churches according to needs suggested by these vocations. Example: A person involved in English language church work serves a different group of people than does the missionary involved in the preaching ministry. The former ministers primarily to Americans and others living abroad, while the latter ministers to non-English. Ask selected members to prepare a sentence prayer for each person on the list that deals specifically with the missionary's vocation. Memorization may be assigned to correspond to the vocations of the husbands of members. Such emphasis will help teach members the discipline of mission prayer as it contrasts with other types of prayer.

Organization Plans

- Review the meeting times and places of the various mission groups available. Provide opportunity for members not currently involved in a group to sign up for group participation.
- Announce plans for the Foreign Mission Graded Series.
- Provide information concerning subscriptions to *Revival Stories*. If your church provides *Revival Stories* through the church budget, explain the plan and comment on the status of subscriptions. If your church does not provide *Revival Stories* through the church budget, tell members how they may secure subscriptions. (Subscription blanks are available free from state Women's Missionary Union offices. Addresses may be found in the WMU Year Book 1971-72.)
- Preview the next meeting in the heart of Tai Ave. Israel, a small art gallery attributed to

teen paintings in red and black by an American artist. Depicting (and experiences recorded in Vietnam, the paintings were intended the Israeli would listen in, testimony that Israeli would respond to, evidence of Israeli that would cause strange language in Israeli hearts.

Certainly art galleries are not traditional ways used by missionaries to proclaim the gospel. But at least the Dugith Art Gallery is one of several creative methods that Baptists are using to establish a Christ presence in a Jewish stronghold. Baptist Women will examine these methods of unconventional witness in Israel at the November Baptist Women meeting.

Practical Features

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vocations of their husbands, or the vocations of church members they know could be translated into missions vocations.

2. Choosing Learning Methods

The material for study may be presented effectively through dialogues. Ask members to take the parts of the missionaries mentioned in the study. For instance, one could be a missionary pharmacist, and so on. Assuming their roles, members would then relate the autobiographical information found in the study. Each person could have a sign or article which would indicate her type of work. For example, the minister of music, a baton; the teacher, a book; the minister of music, a baton. If feasible, members taking part could be in small classrooms around the meeting room. Each room could be arranged appropriately for each type of work; schoolroom, church. Members would then move from room to room according to a predetermined plan. A program listing names and locations may be provided each participant. Such a program should provide space for note-taking. (A program cover with Oriental design may be secured from WMU or Baptist Book Store, see WMU order form, page 48.) In the introduction to the study, members may be instructed to fill in facts about each outside vocation converted to a missions vocation. Partially completed replicas of the maps of Korea and the US (Learning Aid 1) and the community survey chart (Learning Aid 2) may be included for members to complete. Space may also be given for members to match the missions opportunities from "Needed Now" (Learning Aid 3) to persons in their church.

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3. Using Learning Aids

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United States. Stretch ribbons from the home states to the missionaries' places of service in Korea.

(2) Indicate on a chart the approximate number of Baptist doctors, teachers, and church staff members in your community in relationship to the population. On the same chart indicate the number of Baptist missionaries in Korea in relationship to the population of the cities in which they serve.

Kwangju 403,737—2 missionaries
Pusan 1,425,703—11 missionaries
Seoul 3,794,959—26 missionaries
Taegu 845,073—6 missionaries
Taejon 315,094—21 missionaries

(3) Send for a single copy of the free pamphlet, "Needed Now," from Foreign Mission Board Literature, P. O. Box 6597, Richmond, Virginia 22180. Enlarge pertinent information on a poster for members to see.

4. Evaluating the Study

Emphasizing the fact that stateside vocations may be converted into foreign missions vocations, review those which have been converted for service in Korea. Ask members to indicate those personnel needs currently requested by the Korean Mission (consult "Needed Now").

Ask members to comment upon the reasons that persons now serving in Korea made decisions for foreign missions. Note that four factors are nearly always present when such a decision is made: (1) A person learns of foreign missions needs. (2) He responds with concern to those needs. (3) He realizes that he has the training and qualifications to meet those needs. (4) He becomes impressed with the certainty that he should act upon his response to the needs.

Using the poster made with information from "Needed Now," list persons below the age of thirty-nine in your church who might fill the needs. (Qualifications for career mission service are listed on page 19.) This exercise is not intended as an effort to enlist these persons as missions candidates. Rather it should lead members to see that persons in their organization or church have the potential for foreign mission service. This question might be posed for discussion: Why have not more persons from our church volunteered for foreign mission service?

5. Planning for Follow-through

Meaningful life response to this study

Remember, an effective Baptist Women meeting requires detailed planning in the Baptist Women officers council.

Major responsibilities for implementing these plans:

President: presiding
hymn
Scripture
organization plans
promotional feature

Study Chairman: study session

Support Chairman: Call to Prayer and support plans for follow-through to study (#1 and #2)

Mission Action Chairman: mission action plans for follow-through to study (#4)

Group Leaders: enlisting the participation of group members

session may be expressed in various ways.

(1) Members may have recognized foreign missions needs that they could meet through the vocations they or their husbands currently hold. They will need to pray diligently for certain leadership. Those who do not feel this response or who do not qualify for career mission service share a responsibility to pray for qualified persons to fulfill existing needs. Special prayer attention should be given to the shortage of missionary physicians at Wallace Memorial Baptist Hospital in Pusan. The future of the hospital will depend upon persons responding to this need.

(2) With each person who responds to a call to foreign missions, a call to fellow Baptists is issued. Money must be pledged with life. Lead members to determine how much support they are giving through the Cooperative Program. Lead women through the following exercises. (Provide scratch paper and pencils.)

A. How much did your family give last year through the regular offering?

B. What percentage of your church budget is allocated to the Cooperative Program?

C. By multiplying your total offering by this percentage, determine what part of your offering went from your church to the state.

D. What percentage of your state budget is allocated for Southern Baptist Convention causes? (If you do not know, use 35 percent, the 1969 average.)

E. By multiplying your total offering by this percentage, determine what part of your offering went from your state to the Convention.

F. Multiply the total going to the Convention by 51 percent (the Southern Baptist Convention allocation to the Foreign Mission Board).

Southern Baptists have four ways that they can increase the amount given through the Cooperative Program to foreign missions: (a) They can increase their weekly offerings through their churches. (b) By entering into active debate when the budget is presented in their churches, they may influence the church to enlarge the percentage sent to the state office for the Cooperative Program. (c) As messengers from the local churches to the state convention they have opportunity to debate and influence the state to send a larger percentage of Cooperative Program funds to the Southern Baptist Convention. (d) At the Southern Baptist Convention, messengers of local churches have opportunity to debate and influence a larger percentage allocation of Cooperative Program funds to missions.

(3) Women with families may wish to lead family members to begin compiling a foreign missions vocations scrapbook. Sections may be set aside for each of the following vocations: agriculture work, business administration, construction work, dormitory parent, education work, English-language church, field representative, general administration, home and church work, maintenance work, medical work, work with men or boys, music work, plus-mechanic work, preaching ministry, press relations, publication work, radio-television, religious education, secretarial work, social work, student work, veterinarian, and work with women. Clippings and pictures from the age-level WMU and Brotherhood magazine and The Commission may be shared as each family member contributes.

(4) In the same way that stateside vocations have potential for foreign missions vocations, member interests, abilities, and skills have potential for mission action participation. Conduct a short survey of members to determine the human resources available for mission action projects. A form listing all the possible skills that may be utilized in your community may be distributed for members to indicate their potential.



Minette Drumwright

Preparation for Service

Miss Betty Lynn Cadle, Mr. and Mrs. Orlynn Evans, Mr. and Mrs. Jim Maroney, Mr. and Mrs. Jerry Simon, and Mr. and Mrs. Gerald Workman and their children are new missionaries beginning missions assignments in Africa. While they traveled to their assignments by varying routes (usually by plane), for the purposes of this study imagine that they are all on the way to Africa by ship. As the scene opens, the women are having mid-morning coffee together in the ship's lounge. Mrs. Wilson, whom they have not met, approaches the group.

Mrs. Wilson: Good morning. May I join you? (All five women graciously welcome her to the group and introduce themselves.) I have noticed that you seem well acquainted and that your families know each other. Are you touring together?

Mrs. Evans: Not exactly. We are traveling together to Africa, but then we are going to different assignments. As Southern Baptist missionaries, we have just completed several weeks of orientation together.

Mrs. Wilson: Missionaries? How interesting. How did you decide to spend your lives this way?

Mrs. Maroney: The decision was made only after we came to understand that our basic call as Christians was to discipleship, to do the will of God, whatever and wherever that might be. It was in responding to this call that we all confronted the question: How can I do the will of God? For some, the answer came in a major

moment-type experience. But for most of us, there was a growing sense of eagerness that the direction of our lives was toward missions. When we had committed ourselves to discipleship and had become confident that a missionary career was what God purposed for us, then we were ready and anxious to spend our lives this way.

Mrs. Wilson: Surely there are some requirements you must meet before you are sent to work in a foreign land.

Mrs. Simon: Yes, there are physical, educational, and spiritual qualifications. All Southern Baptist missionaries must be United States citizens between the ages of twenty-four and thirty-nine. Candidates and their children must have good physical and emotional health.

Candidates are required to have a bachelor's degree from an accredited college or university, plus appropriate professional training in a specific field. Candidates must spend at least two years in continuous service during the type of work for which appointment is sought.

The Foreign Mission Board states the spiritual requirements clearly and concisely: "Missionary candidates must give evidence of a personal relationship with Jesus as Lord and Savior, a commitment to share this love with others, a sense of God's leadership in considering missionary service, and meaningful membership and participation in a Southern Baptist church."

Mrs. Wilson: When you came to the

decision that your future involved service in a foreign land, what did you do next?

Mrs. Workman: When my husband and I became interested in missionary service, we notified the Foreign Mission Board. A representative of the personnel department began to correspond with us.

The personnel secretaries make visits each year to campuses, conventions, and strategically located cities in order to schedule interviews with those interested in a missionary career.

After we submitted our application forms, we were requested to write life histories. Additional information, references, and doctrinal forms had to be filled out at the appointment process continued. Physical and psychiatric examinations followed.

Then final evaluation of our application for overseas service was made by the Committee on Missionary Personnel of the Foreign Mission Board. When our applications were approved, we were invited to appear before the Board to share our testimony and receive appointment.

Mrs. Wilson: You mentioned an orientation period. Tell me about it.

Mrs. Cadle: Before going to an overseas assignment, all new appointees attend a twelve-week orientation at Callaway Gardens, Pine Mountain, Georgia. The purpose of the training is to prepare the new missionary for living and serving abroad.

Experts in various fields lead in the intensive training. Films, tapes,

books, visits by international students and conferences with forthcoming missionaries from our assigned areas were informative and helpful in preparing us for our new careers.

Each of us was required to do in-depth research and study on the country to which he was assigned. Each put together either a comprehensive notebook or a file as he concentrated on getting historical perspective of the new country and insight into its present social, economic, and religious conditions. We have been encouraged to continue this study as we live and serve on our fields.

One of the most valuable parts of the training was the linguistics study. This prepared us to begin lifelong language study. Also very important was the group-living experience. It taught us the importance of openness in terms of understanding and acceptance, necessities for effectiveness in relationships abroad. Orientation gave us unique opportunities for spiritual renewal and growth, too.

Mrs. Wilson: I am interested to know about you as individuals.

Mrs. Workman: My husband and I have been assigned to Malawi, where Gerald will be developing a program of national music in the churches. He will be training nationals for music leadership, compiling a hymnal in the Chichewa language, and working toward the development of a radio ministry.

My preparation for missions began during my college days, as I worked with Latin American children through a student missions program. A summer spent as a missionary in Maryland brought me into close relationships with people who had urgent and obvious needs.

Gerald felt God's call to a missionary vocation that same summer during Student Week at Glorieta. Although we were engaged, he did not know at the time that I had come to this same decision in Maryland!

Later, he served as music and education minister, as school head and choral director, and as connector for

Good Will Center camps for Negro and Mexican children.

Mrs. Simon: We Simons will be serving in Uganda in a place where Southern Baptist missions work will be new. Therefore, our task will be primarily evangelistic. We will be using some of the basic methods of reaching people, such as Bible classes and classes in cooking, sewing, and charm.

I became interested in missions during college days in Mississippi and served as a summer missionary in Georgia, New Mexico, and East Africa. While attending New Orleans Baptist Theological Seminary, I served as student intern at Friendship House, living in the house for eight months.

My husband Jerry received his college degree in social work. While attending the seminary in New Orleans, he was a student intern at Carver Good Will Center and assisted in work at St. Rose Mission. During a Missionary Day service at the seminary, he responded in God's call to foreign missions. He has served five years as a pastor, which will be good background experience for his work in new church development.

Miss Cadle: I was participating in BSI and YWA activities as a freshman in college when I first became aware of the imperative of sharing God's plan of redemption with all people. At the same time, I began to understand that his plan involved every Christian life, including my own.

The opportunities I had to learn of missions made me aware of the importance of missionary education. Serving in college YWA president and later as Georgia YWA president, I experienced the joy of leading young women to involvement in missions through a vital missionary education program. In a service in my home church, I made a public commitment to special service. In my heart I knew that God would use me to serve him through WMU.

I served twice as a summer missionary, five years as Georgia YWA

discerner, and two years as Columbia WMU executive secretary. Through the experience of those years, the missionary imperative has continued to grow in my life. Until recently, I had clearly felt that my place of service was in missionary education at home. Now I feel just as clearly that it is a time to give myself to the work of God as a WMU worker in Rhodesia.

Mrs. Maroney: Our destination is Kumasi, Ghana, where my husband, Jim Maroney, will be chaplain and Bible teacher for the Kumasi Academy.

We served as missionary journey-men in 1967-69 in this very place. Kumasi Academy has a student body of 650 young Africans living in the school compound. We will be friends and counselors to the students.

Both of us prepared in college to be teachers. I did Vacation Bible School work in Texas one summer, served another summer as a BSI missionary in Africa, and another in the Carver Good Will Center in New Orleans. Jim also did summer missionary work in New Mexico and Oklahoma.

Shortly after we married, we attended a Missions Conference at Southwestern Baptist Theological Seminary in Fort Worth. It was there that we decided to prepare for a missions career abroad.

Our two years in Ghana as journey-men convinced us that God was indeed directing us toward the teaching vocation in missions.

Mrs. Evans: Our assignment is Monrovia, Liberia, where my husband, Orlynn Evans, will teach mathematics and physics at Ricks Institute, a primary and secondary school operated by Liberian Baptists.

Camps and assemblies have been determinative experiences in our lives. I began to sense the call of God to Christian service at an association camp where I was a GA. Orlynn responded to a missions appeal at Ridgecrest, expressing his willingness to follow Christ wherever he might lead.

After our marriage and graduation from college, I taught home economics and Orlynn began seminary. After graduation, he pastored a mission church for two years. The impression that God was moving him toward the ministry of teaching eventually led us to the mission field. He taught school for four years, then began graduate work in education. He has now completed the course work for a PhD degree.

Miss Wilson: Thank you for sharing these things with me. I promise you that getting to know you personally has heightened my interest in missions and deepened my sense of responsibility to pray for you and your work.

PLANNING

Study Session

1. Understanding the Aim

This is the first session of a year dealing with the requirements, preparation, and vocational opportunities of missionary service and short-term service projects.

At the end of this session, members should be able to list requirements and procedures for appointment as foreign missionaries and be able to explain the purpose and process of missionary education. Using recent appointments to Africa, this study shows the relation of the missionary's preparation to his service abroad.

2. Choosing Learning Methods

The presentation of the study material is designed to be informal and conversational. Have chairs arranged in casual manner. Women should have coffee cups in their hands. The part of Mrs. Wilson may be used to add additional dialogue.

Divide group members into three listening teams. Team one will listen for the requirements and steps toward

missionary appointment. Team two will listen for the description of the missionary orientation program, and team three will listen for the experience in the lives of the missionaries that have prepared them for their missionary careers. At the conclusion, each team reports to the group.

3. Using Learning Aids

Order "For Life's Potential," a free booklet explaining requirements and procedure for missionary appointment, from Foreign Mission Board Literature, P. O. Box 6597, Richmond, Virginia 23230. Using the information in this booklet, make two posters: the qualifications for appointment and the steps toward appointment.

If listening teams are used, have a chalkboard or poster board available and have a group member write briefly the information that the teams report.

Display the map, "Southern Baptist Missions Around the World," (available free from Foreign Mission Board Literature, P. O. Box 6597, Richmond, Virginia 23230). Locate the assigned country of each of the missionaries with an arrow on which the missionary's name has been written.

4. Planning for Follow-Through

Suggest that the group select one of the five missionary women in this study to "adopt" as a prayer partner for this year. These missionaries are in language study now. Language study is a difficult time for many, where adjustments are being made to an unfamiliar land. Ask a group member to volunteer to write a note from the group, assuring the missionary that she will be prayed for each day. Assure the missionary that you do not expect a reply. Emphasize the importance of keeping this prayer pledge. Addresses: Miss Cadle, Box W 92, Waterfalls, Salisbury, Rhodesia; Mrs. Evans, Box 1778, Monrovia, Liberia; Mrs. Maroney, Ghana Baptist Seminary, Box 1, Abakwa, Ghana; Mrs. Simon, Box 358, Fort Portal, Uganda.

Mrs. Workman, Box 249, Lilongwe, Malawi.

5. Evaluating the Study

- Can you describe
 - requirements for missionaries
 - steps toward appointment
 - purpose of orientation
 - methods used in orientation
 - how a missionary's experiences relate to his assignment abroad?

Autumn Baptist Women Plans

1. Baptist Women Meeting

As a two-ager, Robert Lindsey bought a secondhand book for three dollars. An old copy of *Young's Analytical Concordance to the Bible*, this book sent the boy on a fascinating study of words used in the Bible. Without his knowing it, Lindsey was being prepared for a missionary task. More than thirty-five years later, Lindsey's interest in words would produce the Gospel of Mark in Modern Hebrew. The Israeli with whom he worked would have the gospel in their language. For this and other fascinating stories of missions in Israel, attend the Baptist Women meeting next month.

2. Foreign Mission Graded Series

Rhodesia, Uganda, Malawi—names of countries where three of the missionaries studied this month are going. Maybe you would like to know more about missions in these countries. The adult book in the Foreign Mission Graded Series, *New Drums Over Africa*, will be especially interesting to you.

Call to Prayer

Using the *Missionary Album* (\$3.95, available from Baptist Book Store), relate the preparation that each foreign missionary on the prayer calendar has made for the work he is currently doing in his area of service. Explain the qualifications for home missionaries, page 19, as you present the home missionaries on the calendar. Express thanksgiving for the preparation that each has made and for those persons who assisted each one in his preparation.



BIBLE
STUDY GROUP

The Church: Made for Mission

Passage for Study: Matthew 16:13-20

James E. Carter

William Barclay has passed on an account of a man in India who came to an Indian pastor pleading to be allowed to become a member of the church. The pastor knew that this man had no previous connection with the church, and that he had not received any previous instruction in the faith from the church. So naturally he wanted to be certain that the man knew what he was doing.

"Tell me," he said, "why you are so anxious to become a member of the church."

The man answered: "By chance there came into my hands a copy of Luke's Gospel. I read it and I thought that I had never heard of anyone so wise and wonderful as Jesus, and I wished to take him as my Master and my Lord. But at that stage I thought that it was simply a matter between him and me and no one else. Then by chance I got a copy of the book of The Acts. Here was a difference. Luke was all about what Jesus said and did. But at the end of Luke, Jesus ascends to his Father, and The Acts begins with the same story. In The Acts, Jesus is no more on earth in the flesh. Acts is not so much about what Jesus said and did as it is about what Peter and Paul said and did, and, above all, about what the church said and did. So," said the man, "I felt I must become a member of that church which carries on the life of Christ."

¹Adapted from *The All-Suffering Christ*, by William Barclay. The Westminster Press, copyright © MCMLXXII, W. L. Jenkins. Used by permission.

Simply put, this is the mission of the church to carry on the life of Jesus Christ in this world.

Jesus came into this world for a redemptive purpose. He was to reveal God to men and to redede men from sin. The responsibility of the church is to show God to men and to present the redemptive message of Jesus Christ.

The church was made for mission. When Jesus gathered a group of people who were committed to him, he committed to them a mission.

A basic biblical passage dealing with the origin of the church is Matthew 16:13-20. Inherent in the very foundation of the church is its mission.

Founder

As Jesus and his followers were in the area of Caesarea Philippi, he asked them an apparently simple question: "Whom do men say that I the Son of man am?" (Matt. 16:13). On the answer would turn their understanding of both Jesus' person and purpose.

They replied with the answers they had overheard. But general answers never satisfy the questions about Jesus. He directed the question to them. A personal decision was demanded.

Simon Peter answered: "Thou art the Christ, the Son of the living God" (Matt. 16:16). In this answer he affirmed that Jesus was the long-awaited Messiah. (Christ is the Greek word for the Hebrew *Messiah*.) And he also affirmed that Jesus

was the Son of God.

The place where this confession was made is significant. The worship of Baal had once been quite active in the area. Caesarea Philippi was a cavern said to be the birthplace of the god Pan, the Greek god of nature. The source of the Jordan River, though unmentioned in Jewish history, was there. And in the city of Caesarea Philippi was a temple built to the goddess of Canaan. Against the background of world religions Jesus demanded their verdict of him.

The founder of the church is Jesus Christ. It is Christ that makes the church different from any other movement, organization, or society. Not though composed of persons, organized for work, and patterned by choice, the church is distinct from any other society because of the person and the purpose of Christ. Christian faith consists in knowing Christ.

Foundation

Jesus was pleased with Peter's answer. He indicated that this was not an insight that could come from either human observation or instruction. God had enabled him to understand the identity and the mission of Jesus Christ.

Jesus replied: "Thou art Peter, and upon this rock I will build my church" (Matt. 16:18).

Around this statement many controversies and divergent interpretations have raged. Jesus referred to the nickname that he had given to him; the name of Jesus. He called him Peter, a rock. A rock is often used in

a foundation.

Some have thought that Peter himself was the rock, the foundation, upon which Jesus built his church. Others have considered it to be the truth that Peter had expressed: that Jesus was the Christ. The faith of Peter is one possibility. Since there is obviously a play on the words *Peter* and *rock*, Jesus could have meant that Peter was one rock that would be used as a building stone on the foundation stone, Jesus Christ himself.

In 1 Corinthians 3:11, Paul designed "For other foundation upon no man lay than that is laid, which is Jesus Christ." *Reformation* is made in Ephesians 2:20-21 to Jesus Christ being the chief cornerstone, and the builders being built upon that stone, into a temple of God. Peter, himself, referred to the foundation and building stones in 1 Peter 2:4-7.

Jesus must be the foundation upon which the church is built. Upon that foundation a person who recognizes Jesus as the Christ places his life. As stones placed on a foundation Christians comprise the church which belongs to Christ. Through Peter and all others who would accept him Christ could build his church.

Purpose

Mattias that Jesus called it my church. The church belongs to Jesus Christ. If the church is the body of Christ, it is metaphor used to describe it, then it must belong to Christ, the head. Yes, it also must be responsive to Christ.

The church is also in the process of being built. It is ever becoming. Jesus builds his church from those who come to him in the confession of faith. These people have come at different times and at various places. From them he has built a church.

Since Jesus Christ builds the church, he will determine its essential character. The church must be so sensitive to Christ and to his direction that it assumes the shape that he wants it to take. At times it may have different forms; it may need to go in new directions; untried and unproven ap-

proaches to its mission and ministry may have to be attempted.

As the church is built by Jesus Christ, it is capable of being built in the fashion that he intends. This is what makes the church a living organism. The organization is not the church. The living organism that responds to Christ is the church.

Interestingly enough, the word church only appears twice in the Gospels. It is found in Matthew 16:18 and in Matthew 18:17. The English word church is used to translate a Greek word that has as its basic meaning "called out." It was used for an assembly, or a group, called out for a purpose.

The very word, then, implies a feature of the church: it is a group of people called out by God through Jesus Christ. Baptists have believed that the church is a "gathered" church. By this, it is meant that people who become members of the church, who become the church, are gathered by the common experience of salvation through faith in Jesus Christ.

It becomes obvious that the church is a community; it is a community of faith. Jesus called those who were his first disciples. They became a community of persons who responded to his call. Twelve disciples were chosen. This was reminiscent of the twelve tribes of Israel. The common tie between all people who compose the church is faith in Jesus Christ and personal commitment to him. So the church is a community of faith called by Jesus Christ, composed of those persons who respond in faith to his summons. The head of the church is Christ; it responds to his will and is empowered by his Holy Spirit.

Should we speak of the church or of the churches? Is the church only a local assembly of people gathered in the name of Christ, or is it also a universal company of believers throughout all time and in all places who have responded to Christ's call?

Actually the church is known both universally and locally. At times the church has been considered only in terms of the local church. But the

community of faith is larger than the local church. However, the community of faith is known in a particular locality by the local church. The work of the church in a given locality is done by a local church or it is not done at all. The mission of the church is carried out by local churches or it is not carried out at all.

The New Testament refers to both local churches and to the church as a universal entity. For instance, Paul wrote a letter to "the church of God which is at Corinth" (1 Cor. 1:2). Then in Ephesians 5:10 he obviously is referring to a church that is more than local. The cause of Christ in its widest sense goes beyond a particular spot. The invisible church is seen in the visible, local church. The acceptance of mission must be a feature of the church. Jesus was recognized by Peter as the Messiah. The Messiah had a mission in the world. If the church is the community of faith, chosen, headed, and empowered by the Messiah, then the mission of the Messiah becomes the mission of the church.

Future

The church has a great future. Since the church has been founded by Jesus Christ and has been both built by him and built upon him, its future rests in him. Believing that the church was no accidental occurrence, but rather the intention of Jesus, we can believe that the church will not only survive but will serve in the future.

The future of the church helps to form the basis for the mission of the church. Since the church is the expression of Christ's mission in the world it must go on through all time. As long as the world stands, the church has a mission. Without mission, there would be no future. Without the future, there could be no mission.

Purpose

The function of the church shows that it was made for mission. Jesus gave expression to this when he remarked to Peter: "I will give unto thee the keys of the kingdom of

(Continued on page 48)

PLANNING

Study Session

1. Understanding the Aim

From the study of this material, members should understand that mission is an integral part of the meaning of the church. This study is a foundational study for future studies on the mission of the church.

2. Choosing Learning Methods

Definitions. A number of words and phrases in the biblical material call for definition.

Divide the group into mini-groups (two or three persons) for attempts at definition of these concepts. Ask each mini-group to work out definitions with which they are satisfied. Allow freedom of expression and difference of opinion.

How do you think Jesus used the word *rock*?

What is meant by "I will build my church"?

Who holds the "keys of the kingdom"?

How would you interpret "the gates of hell"?

Define church.

Thought questions. Thought questions may be used to stimulate discussion. These questions may be answered in group discussion or by the mini-groups. If a mini-group approach is chosen, give each group one or more of the questions to discuss. Follow discussion with reports of conclusions to the group.

How could Jesus be considered the founder of the church?

Upon what foundation is the church built? How is the church built on this foundation?

What are the features of the church? How do these features relate to mission? Are there any implications for mission action for individual churches found in these features?

Does the church have a future? Is its future determined by its organization or by its characterization as a living organism?

What is the primary function of the church?

What is the relationship between the function and the mission of the church?

3. Using Learning Aids

These learning aids will help group members define concepts. The Bible should be available in several translations. A Bible dictionary as well as an English dictionary may be useful. A Bible concordance may be used to examine other passages employing the same words. A chalkboard may be utilized to communicate definitions to the group. If a chalkboard is not practical, use poster paper with a felt-tipped pen or distribute paper and pencils to each person.

4. Evaluating the Study

All churches have the same basic mission: to carry on the life of Christ in the world. Read each of the following descriptions of church situations to your group. After each description, ask group members to state the mission of that church.

Explain that while the mission remains the same, each church expresses this basic mission in ways that are consistent with her location and special vision. Missions is one means by which a church accomplishes her mission. A church participates in missions when it crosses barriers, reaching beyond itself to bring all men to personal faith in Christ.

Ask members to suggest a program of mission action for each church described. (List on a chalkboard some types of mission action: aging, combating moral problems, economically disadvantaged, headliners, international, juvenile rehabilitation, language groups, military, nonreaders, prisoner rehabilitation, resort areas, sick, alcohol and drug abusers.) Remind members that their support of foreign and home missions is also an essential way that they as a church act out their mission.

This is a large church located in the downtown area of a city. Surrounded by business establishments, it draws its membership from throughout the city. Those people who live closest to the church are in a socioeconomic group usually considered lower than that of the majority of the members of the church.

Another church is located in a small to medium-sized city. The city itself is tradition oriented and considered rather quiet. A state university is located there.

Here is an open country church. For

the most part, the people have more money than they once did, but there are fewer people. All of the people in the community do not own their own land. And all those who own land no longer farm it. Many of the young people have left. What is the mission of this church?

5. Planning for Follow-Through

Remember that the mission of the church is to carry on the life of Christ in this world. Since his purpose was to reveal God to men, the purpose of the church is to show God to men. One way that the church may do this is through mission action projects.

Preview the *Mission Action Project Guide for Baptist Women and Baptist Young Women* (available from Woman's Missionary Union or Baptist Book Store, see WMU order form, page 48). Guidelines for leading such a preview may be found on page 3 of the guide. Then, using the suggestions on "How to Conduct a Mission Action Project," page 2, lead members to choose and plan a suitable project.

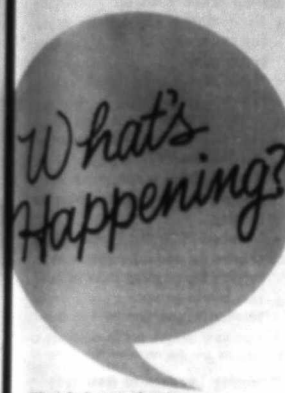
Preview Baptist Women Study Plan

To carry on the life of Christ in the world is to proclaim the redemptive message of the gospel. When the state of Israel revived Hebrew as a spoken language, the only Bible was written in a type of Hebrew quite different from the one Israelis were speaking. Missionary Robert Lindsey, compelled by his missionary calling, was determined to find ways to communicate the content of the Christian gospel among Israelis. His determination caused him to prepare a translation of the Gospel of Mark. Missionaries to Israel have shared Lindsey's determination to find all possible ways to proclaim the message of redemption. The Baptist Women study session next month will explore these ways.

Call to Prayer

The persons listed on the prayer calendar are helping you fulfill the mission of your church.

Since your members cannot go to all fifty states or the seventy-six countries where missionaries are currently assigned, you have cooperated with other Baptists in other churches to send them. By giving through the Cooperative Program, you supply the funds needed for the maintenance of their work.



What is happening to Forecaster this month?

It is being redistributed in the following ways:

- A. The guide for the Baptist Women meeting will be expanded to give information needed by the president, the study chairman, the mission action chairman, and the mission support chairman. This will include suggested hymns, Scripture portions, presentation of the calendar of prayer, a promotional feature, study procedures, and preview of the next meeting.
- B. The guides for group meetings will also be expanded to give additional help to group leaders and will include a preview of the next general meeting.
- C. Forecaster will continue in an abbreviated form. Its purpose will still be to forecast the main events which officers are responsible for planning.

FORECASTER MARGARET BRUCE

Planning for study of *New Drums Over Africa*

New Drums Over Africa by Milton E. Cunningham is the book recommended for study during October and/or November. Here are some decisions to be made by the mission study chairman and the officers council.

1. When will the study be?
2. Who will teach the book?
3. How much time will be allowed for the study?
4. What efforts will be made to encourage members to read the book?
5. How will the study be advertised?
6. The teacher will decide on materials to be used in the study. To help her decide, you should order:
 - (1) *New Drums Over Africa* (\$1.00)
 - (2) *Teaching Guide*
 - (3) *Communicating the Gospel in Central and East Africa* (Teacher's Resource Book for 1971 Foreign Mission Grand Series, free from Foreign Mission Board Literature, P. O. Box 6997, Richmond, Virginia 23230)

Officers Council

- Suggested Agenda:**
- Pray, using Call to Prayer
 - Share information from the

WMU council or the Baptist Women council

- Make reports and evaluation of last year's work
- Complete plans for this month's work
 - enlistment activities
 - mission action projects
 - general meeting
 - group meetings (in organizations having missions groups)
 - study of *New Drums Over Africa* (\$1.00)
- Look ahead
 - Week of Prayer for Foreign Missions, November 28-December 5 and the Little Moon Christmas Offering
 - Baptist Women's Day of Prayer, November 1
 - Assignments for November officers council meeting
- Adjourn with a period of prayer for the Baptist Women work in your church and association

Officers Plan Book

The Baptist Women Officers Plan Book provides plan sheets for such activities as officers council meetings, general meetings, group meetings, mission study and mission support projects. It not only has plan sheets but also there are pages which provide space for dates and meetings, member roll, a prospect list, leader training information, and a directory of the names and addresses of local and associational officers.

Volunteering for Group Work

Mission groups function most effectively when all members accept responsibility for planning and conducting the group's work. Some groups elect assistant group leaders; others depend on group members volunteering to do the work. See page 39, *Baptist Women Leader Manual*.¹

Here is some of the work members volunteer to do:

- use calendar of prayer in meeting(s)
- preview general meeting plans and projects for coming month
- plan enlistment activities

Study groups plus study sessions, prayer groups plan prayer experiences, and mission action groups plan their regular ministry and witness activities. Study groups and prayer groups also plan for mission action projects. Mission action groups also plan for sharing and in-service training which builds skills for witness action work.

Beginning New Mission Groups

Adjusting Group Plans

By October the number and kinds of mission groups probably have been projected for your organization. After members choose the group(s) to which they will belong, certain adjustments may be needed. If sufficient members have not elected to join mission action groups projected to meet the needs identified by the mission action survey, the following questions should be asked:

Should your organization reduce its goals and decide only to meet a portion of the needs in your community?

Should your organization plan additional promotion and enlistment actions to interest members?

If a group has more than fourteen members, it should be divided into two smaller groups so that growth may be encouraged. If a member finds that the choice of groups she made was unwise, she needs the opportunity of choosing a group that

is closer to her interests. If members indicate an interest in a group not projected for 1971-72, such a group should be provided.

The First Group Meeting

The success of group work for a given year is to some degree dependent upon the actions taken in the initial group meeting. Be certain that these introductory actions are outlined as your initial group meeting:

- enthusiastically explain the purpose basic to the formation of your group (Resource: group guide and Preview 1971-72, September ROYAL SERVICE)
- Preview the materials to be used by your group. Be certain that every member has the appropriate group guide and a subscription to ROYAL SERVICE. Walk group members through the guide they will be using. Turn to the corresponding page in ROYAL SERVICE.
- Explain that mission groups are formed on the basis of shared leadership. In other words, each group member shares with the group leader the responsibility for planning the study session or activities for each meeting, enlistment plans, and related activities.
- Explain the nature of group work (Resource: "The Mission Group," page 22)

1971-72 Emphasis on Mission Action

Mission action is a major emphasis in Women's Missionary Union for the year 1971-72. To initiate this emphasis, a mission action survey by the church council or the WMU council was recommended during July, August, and September. The purpose of this survey was to discover needs in the community.

Doubtlessly the findings of such a survey were used in determining the number and kinds of mission action groups proposed for your Baptist Women for 1971-72. After the members of your organization have had time to sign up for groups corresponding to their interests and

abilities, attention should be turned to mobilizing your mission action task force for the job ahead.

Consider the adoption of these mission action goals for 1971-72:

- Every mission action group member has a copy of the appropriate group guide.
- Every member receives ROYAL SERVICE.
- Every member has a copy of Mission Action: WMU Ministry and Witness 1971-72.¹
- Every mission action group will plan regular meetings for in-service training.
- Members of Baptist Women will be enlisted in special projects to support the ongoing work of mission action groups.
- Mission action groups will communicate prayer needs regularly to prayer groups.

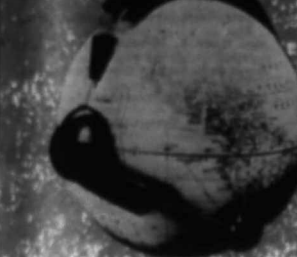
Orienting Leaders to New Jobs

When new leaders participated in the leader training sessions planned to teach the *Baptist Women Leader Manual*,¹ they learned the theory and principles underlying Baptist Women work. This month they begin to put those principles into practice. As president of the organization, you can help new leaders relate the things they have learned to their actual work. Consider these suggestions:

- Plan an individual conference with each leader. Talk informally about the work each leader is planning.
- Provide an opportunity for leaders to get to know each other in a social setting. Such fellowship will help the leaders form a natural planning unit.
- In the initial council meeting, provide opportunities for leaders to express their individual hopes for the year. Lead the effort to discuss the broad goals they would like to reach during the year.

¹Available from Women's Missionary Union or Baptist Book Store. See WMU order form, page 48.

²Available from Baptist Book Store only.



Listen to the world CALL to PRAYER

1 FRIDAY Psalm 56:1-13

Following an eight-week intensive training session, young adults are commissioned in August of each year by the Foreign Mission Board for two years of service as missionary journeymen. Those commissioned last August have begun their assignments. Pray for them as they struggle to grasp the essentials of the cultures in which they work. David Gooch is beginning his second year as a journeyman. Gooch is putting his experience in college journalism into practice in press relations in Hong Kong.

Mr. Elbert T. Davis, church extension, California
Lorne Ferrer, Christian social ministries, Texas

Daniel M. Hernandez, Spanish, Texas
Howard Ramsey, associational services, Washington

Mr. Ato S. Smith, Spanish, Texas
Mrs. E. H. Bevel, home and church work, South Brazil

Donna Elliott, preaching ministry, Thailand
David Gooch, press relations, Hong Kong

Vivian Helder, educational work, Switzerland
Mr. E. H. Kliney, home and church work, Switzerland

Lila Rogers, religious education, Singapore
Lester Tribble, preaching ministry, Chile

Mr. Alexander, furlough, Thailand
Mrs. D. J. McKinn, furlough, Korea
Helen McCullough, retired, China, Hawaii

2 SATURDAY Psalm 24:1-10

Archie Jones and his family serve in Cuenca, the third largest city in Ecuador. In this city of approximately 80,000, there are more than fifty Roman Catholic churches, one small Lutheran chapel, and two small Baptist chapels.

The Roman Catholic Church estimates that only about 15 percent of Ecuador's population are practicing Catholics. It can be estimated that more than 60,000 residents of Cuenca have no vital Christian experience.

Mr. T. J. DuBee, associational services, California
Mrs. Gilbert Oakley, Spanish, New Mexico

Mr. Francisco Platero, Spanish, Florida
Mr. T. Howard Potts, church extension, Colorado

Harold Rutledge, Christian social ministries, Louisiana

C. E. Wiley, associational services, Indiana
Mrs. Lowell Wright, associational services, Indiana

Mrs. H. D. Duke, home and church work, Colombia
Orlene Evans, educational work, Liberia

Archie Jones, educational work, Ecuador
Mrs. S. F. Longbottom, home and church work, Vietnam

S. F. Longbottom, preaching ministry, Vietnam
Donald Orr, music work, Colombia

Mrs. M. H. Young, home and church work, Japan

3 SUNDAY Psalm 23

William O. Byrd has pastored the Armenia Baptist Church in Tampa, Florida, for seven years. During these years he has laid a foundation that is beginning to produce good results in lives of the Italians of that city. The kindergarten has been especially successful. While it prepares Italian children for first grade, it also provides an opportunity to involve parents in the life of the church. School picnics, programs, PTA meetings, conferences, and family night suppers afford the opportunity to extend fellowship and witness to the community.

William O. Byrd, Jr., Italians, Florida
Mrs. Vernon Marks, associational services, New Mexico

Candida Kaeppel, Spanish, Texas
Mrs. Juvenita Suarez, Spanish, Florida

Mrs. Don F. Veneval, associational services, California
Mrs. E. R. Alley, religious education, Austria

Mrs. F. J. Baker, home and church work, Zambia
Mrs. J. F. Baugh, home and church work, Lebanon

Mrs. W. T. Dunn, home and church work, Lebanon
Jerald Galtman, preaching ministry, Equatorial Brazil

Floyd Mayberry, dormitory parent, Japan
Kent Faris, furlough, South Brazil

Wheeler Kidd, furlough, Malaysia
William Jester, retired, Nigeria

4 MONDAY John 3:14-21

Lee Dan Grubb is pastor-director of Penrose Baptist Chapel-Center in South

Philadelphia. His major ministry focuses on the Passunk Housing Project, a project furnishing one thousand low-rent apartments. Using a storefront building in the center of the project, Grubb's ministries include Bible study for all ages, weekly worship services, a medical clinic four nights a week, Girls' Club, Boys' Club, and mobile ministries such as field trips and hospital and supermarket transportation.

Mrs. Ramon Aschede, Spanish, Texas
Mrs. David Benham, Indiana, Arizona

Lee Dan Grubb, weekday ministries, Pennsylvania
Francisco Platero, Spanish, Florida

Alma Pagnell, Christian social ministries, Louisiana
Mrs. E. T. Bewlin, home and church work, Rhodesia

Hubert Fox, preaching ministry, Thailand
Mrs. J. J. Hartfield, home and church work, Mexico

Mrs. C. M. Hobson, educational work, Paraguay
Mrs. G. L. Johnson, home and church work, Argentina

Mrs. F. A. Kilpatrick, home and church work, Zambia
William Powers, religious education, Israel

Mrs. J. W. Smith, home and church work, Indonesia
Van Warten, preaching ministry, Indonesia

Russell Hilliard, furlough, Spain
Mrs. E. B. Treat, furlough, North Brazil
P. M. Cassidy, retired, Virginia

Mrs. Bertie Fair, retired, North Carolina
Frank W. Sutton, retired, Arizona

5 TUESDAY John 10:7-21

Dan Mason teaches full time at the Baptist Seminary of Zambia, directs student work at the University of Zambia, and directs the work of two churches in Lusaka. In addition, he and his wife spend time writing curriculum for Sunday School and women's work, serve on committees, assist other missionaries in language study, and guide the lives of their three children.

James Benson, Spanish, Texas
Mrs. Johnnie P. Coffey, National Baptists, Oklahoma

Mrs. Robert Gross, Baptist center, New Mexico
Hansel H. Henkel, associational services, Arizona

Thomas Lowe, Chinese, California
Mrs. Jane M. Sanchez, Spanish, Florida

Mrs. C. R. Frye, home and church work, Malaysia
 Mrs. A. A. Giannette, home and church work, South Brazil
 Mrs. J. D. Harred, home and church work, Equatorial Brazil
 Mrs. G. D. Harrington, home and church work, Malaysia
 Douglas Kendall, publication work, Zambia
 Mrs. D. H. Redman, home and church work, Costa Rica
 Mary Sullivan, educational work, Argentina

Mrs. J. D. Hopper, furlough, Austria
 Donald Mason, furlough, Zambia
 Mrs. C. T. Stephens, furlough, Indonesia
 Mrs. Lillian Robertson, retired, Louisiana

6 WEDNESDAY Acts 3:1-10

Isam E. Bollinger serves as the Foreign Mission Board's fraternal representative to the German Baptist Union. In this capacity he represents Southern Baptists to the German Baptists and German Baptists to Southern Baptists. Bollinger pastors a German Baptist church in Offenbach, a city of over 100,000. While the church meets in one of the Lutheran churches in the city, these Baptist "Offenbachers" dream of their own building.

Mrs. Lee Dan Grubb, weekday ministries, Pennsylvania

Mrs. Santos Martinez, Spanish, Texas
 Jerry Potter, deaf, North Carolina
 Mrs. Boris Raek, Slavic, Pennsylvania
 Helen Stuart, Spanish, Canal Zone
 I. E. Sellinger, preaching ministry, Germany

Samuel Devore, business administration, Kenya

Donald Doyle, preaching ministry, Costa Rica

Mrs. D. L. Hill, home and church work, Philippines

Mrs. C. T. Hopkins, home and church work, Nigeria

Charles LaGrone, preaching ministry, Argentina

Mrs. D. M. Lewton, home and church work, Taiwan

Gerald Riddell, preaching ministry, Chile

Mrs. J. A. Williams, home and church work, Mexico

Ruth Ann Hall, furlough, Nigeria

Mrs. W. W. Lewton, retired, China, Hawaii, Taiwan

7 THURSDAY Proverbs 10:27-32

Mr. and Mrs. S. L. Faulkenberry serve in the First Baptist Mission Center, a Baptist center in Bristol, Virginia. The center provides a full-time church program in addition to a weekday ministry. Weekday ministries consist of activities for each age group during the week with special emphasis on youth activities. In ten years, the Faulkenberrys have seen adults at the center grow from participants to leaders.

Mrs. Juan V. De la Cruz, Spanish, Texas
 S. L. Faulkenberry, Baptist center, Virginia
 Blas Goona, Spanish, Texas

Mrs. Lowell F. Lawson, Christian social ministries, Kentucky

Donald Justin Rallies, Eskimo, Alaska

C. Ballard White, Indians, South Dakota

Mrs. P. M. Anderson, home and church work, Philippines

Mrs. M. J. Ledbetter, home and church work, Mexico

Mervin Lunach, educational work, Indonesia

James Lunach, preaching ministry, South

Brazil
 Mrs. S. R. Murray, home and church work, Peru

Harold Rantrow, preaching ministry, South Brazil

Mrs. M. W. Schweinsberg, home and church work, Spain

Mrs. H. T. Sutton, dormitory parent, Guatemala

Marie Van Leer, educational work, Nigeria

8 FRIDAY Philippians 1:19-26

The three foreign missionaries listed on the prayer calendar today are missionary homemakers. In addition to providing a home for husband and children, each takes an active part in the church of which she is a member. Often the missionary homemaker witnesses by example. Expression of concern for her family has the potential of communicating the concern God has for each of his children.

Mrs. Claude Hennesse, Spanish, Texas

Mrs. John E. Hubbard, Indians, New Mexico

Mrs. James Nelson, language missions, New Mexico

Mrs. William H. Rutledge, Spanish, Idaho

Mrs. J. E. Mills, home and church work, West Africa

Mrs. J. F. Spann, home and church work, North Brazil

Mrs. J. E. Toler, home and church work, Nigeria

9 SATURDAY Romans 8:31-39

Lloyd Spencer is superintendent of missions for Blackhawk Baptist Association located near the northern border of Illinois. The oldest church in this association was constituted in 1952. According to Spencer, three generations are required to build strong churches in new areas of Southern Baptist work. For that reason, Spencer places much emphasis upon youth activities in the association. The youth are the generation that will sustain the work that has been initiated.

Joe L. Buckner, deaf, Kentucky

André Espinosa, Spanish, Florida

Mrs. Pablo Nieto, Spanish, Texas

Mrs. Dwight Pittman, deaf, Texas

Mrs. Eugene Sloan, Spanish, Oklahoma

Lloyd K. Spencer, associational services, Illinois

Jimmede Huston, preaching ministry, Uganda

Dorothy Lathan, furlough, Equatorial Brazil

Mrs. F. D. Strull, furlough, Chile

Mrs. Victor Lajla, retired, Texas

10 SUNDAY Deuteronomy 8:11-18

James Cecil is a business manager for the Hong Kong-Macao Baptist Mission. His major responsibilities include purchasing and maintaining Mission property and vehicles, arranging housing and transportation for the seventy-six missionaries in Hong Kong and Macao, and arranging hospitality for official Mission guests. In addition, the Cecil is excited about their involvement in English-language ministries in Hong Kong.

Frank M. Chase, church extension, Rhode Island

Mrs. Anibal Espinosa, Spanish, Florida

B. Clyde Rockett, church extension, Puerto Rico

Eugene Royal, church extension, Puerto Rico

Mrs. Harry E. Woodell, Christian social ministries, Arkansas

James Cecil, business administration, Hong Kong

Mrs. H. J. Day, home and church work, North Brazil

Mrs. W. M. Garrett, home and church work, Japan

Lloyd Mason, educational work, Equatorial Brazil

Mrs. D. B. Ray, home and church work, Korea

Mrs. J. B. Slack, home and church work, Philippines

Mrs. A. G. Williams, home and church work, Tennessee

George Hays, furlough, Japan

Franklin Mitchell, furlough, Chile

Mrs. Ricardo B. Alvarez, retired, Texas

11 MONDAY Deuteronomy 12:5-14

Maria Adams' most important job is being wife to her doctor husband, John, and mother to her five children. The two oldest boys are away in boarding school, but her two girls and youngest boy are home. Every morning is spent teaching the three youngest children. In addition, she teaches health to patients and wives in the Bible school. Trained as a nurse, she is deeply conscious of the health needs of the Kenyans.

Mrs. LeVern Inzer, church extension, Nevada

Mrs. Frank Mendes, Spanish, Colorado

Mrs. John E. Witz, associational services, Ohio

Mrs. J. T. Adams, home and church work, Kenya

James Bryan, preaching ministry, Spain

Walter Chambers, business administration, Mexico

T. C. Hemmelen, educational work, Philippines

Mrs. D. F. McEntire, home and church work, Paraguay

Owen Robinson, preaching ministry, Liberia

Mrs. A. G. Dunaway, furlough, Nigeria

12 TUESDAY Deuteronomy 14:22-27

Sammy Simpson is developing an agricultural center at Chone near the northwest coast of Ecuador. A special approach to Christian witnessing is being used as Simpson helps Ecuadorians improve their living conditions.

Mrs. Edman Burgher, Jr., Czechoslovakia, Florida

Julian Mendosa, Spanish, Texas

Henry Ma, Chinese, California

Mary Page, Baptist center, Illinois

Kenneth Prickett, Indians, New Mexico

Josephine Seem, Spanish, Texas

Herbert Edminster, educational work, Rhodesia

Mrs. A. L. Hood, home and church work, Thailand

Mrs. D. W. Moore, home and church work, Ghana

Mrs. R. A. Morris, home and church work, Singapore

Jerold Ferrell, preaching ministry, Laos

Mrs. H. L. Shoemaker, home and church work, Dominican Republic

Mrs. G. F. Tynes, home and church work, Philippines

Robert Hallfield, furlough, Italy

Samuel Simpson, furlough, Ecuador

13 WEDNESDAY Deuteronomy 15:1-11

John B. Jones ministers to the deaf in Mission. After several attempts, provision has been made for most of the deaf children attending the state school for the deaf to be in Sunday School and church of campus. In the past, the children have had their Sunday School classes in the dormitories and their preaching service in the school auditorium. Often, when they graduated, they stopped attending church.

Mrs. Joe G. Jalme, Spanish, Texas

Joe Marie Kennard, language missions, Oregon

Suzanna Ramirez, Spanish, Texas

Jerry St. John, deaf, Mississippi

Mrs. R. H. Holley, home and church work, Malaysia

Mrs. V. L. Moore, home and church work, Malaysia

Mrs. B. L. Nichols, home and church work, Indonesia

Mrs. O. J. Quick, home and church work, Indonesia

Mrs. J. A. Rankin, home and church work, Indonesia

Evelyn Schwartz, religious education, Indonesia

Mrs. F. J. Tikhonoff, home and church work, South Brazil

Mrs. G. K. Varner, home and church work, Taiwan

Mrs. G. S. Williams, home and church work, Mexico

Edmond Henderson, furlough, Philippines

Center Morgan, furlough, Hong Kong

Mrs. R. H. Swickay, furlough, Indonesia

Elizabeth Truitt, furlough, Nigeria

Mrs. J. W. Gardner, retired, Texas

14 THURSDAY Deuteronomy 16:13-17

Travis Key is director of Christian social ministries for Union Baptist Association, Houston, Texas. One area of his ministry is the Juvenile Detention Ward of Harris County. In addition to regular counseling and activities, a Christmas party is planned for these young people each year. Churches in the association provide the entertainment, refreshments, and gifts.

Teris W. Key, Christian social ministries, Texas

Donald R. Nicholson, associational services, Oregon

Mrs. D. L. Baker, home and church work, Israel

Martha Ann Bleunt, educational work, South Brazil

Mrs. S. D. Clark, home and church work, Argentina

Mrs. S. E. Cowart, home and church work, South Brazil

Kenneth Evensen, publication work, Baptist Spanish Publishing House, El Paso, Texas

Mrs. O. W. Guyon, home and church work, Equatorial Brazil

Mrs. W. C. Henker, home and church work, Taiwan

Mrs. D. M. Simms, home and church work, Guatemala

Roy Sutton, music work, South Brazil

Mrs. T. D. High, furlough, Nigeria

Early Reed, retired, Alabama

15 FRIDAY Deuteronomy 23:19-25

Engaged in a preaching ministry in Guyana, Guyana is deeply concerned about the development of young churches. New converts often need their faith clarified and strengthened. Growing Christians need

16 SATURDAY Deuteronomy 26:9-13

Mrs. W. J. Blair is a publication worker at the Baptist Spanish Publishing House. She works with 25 other missionaries and 50 staff members in a gigantic editorial and printing process. In one year, approximately 4,000,000 copies of 31 periodicals, 410,000 copies of 90 books, 300,000 copies of 27 booklets, and 5,500,000 tracts are produced.

Freddie Mae Bason, Baptist center, Georgia

Mrs. Curtis L. Boland, Spanish, California

Myler Meyer Brown, associational services, Utah

Elvira F. Flores, Spanish, New Mexico

Mrs. Candido Gonzalez, Spanish, Texas

Mrs. C. Burr Potter, Jr., church extension, Pennsylvania

Mrs. Ivan Sosa, Spanish, Alabama

Mrs. W. J. Blair, publication work, Baptist Spanish Publishing House, El Paso, Texas

John Carpenter, preaching ministry, Liberia

Hubert Hardy, preaching ministry, Chile

Mrs. E. B. Kimler, home and church work, Venezuela

Bobby Magee, music work, Chile

Mrs. H. E. Spencer, home and church work, Philippines

Mrs. R. F. Steiner, home and church work, Italy

C. W. Stumph, retired, New Mexico

17 SUNDAY Jeremiah 22:13-17

Charles Hancock, director of Pastoral Core Services at Golden Gate Baptist Theological Seminary, serves as consultant in Christian social ministries for the Home Mission Board and the California Southern Baptist Convention. Hancock holds personal conferences with missionary personnel, student interns, pastors, and staff, resolving personal and interpersonal problems, and helping them think through experiences in ministry and explore alternatives in helping people.

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Charles E. Hancock, Christian social ministries, California

Mrs. C. R. Beard, home and church work, Taiwan

L. E. Brock, preaching ministry, North Brazil

James Barham, preaching ministry, Israel

Mrs. T. E. Gremer, home and church work, Liberia

Edmond Moses, medical work, Rhodesia

Mrs. J. K. Park, home and church work, Chile

Mrs. F. C. Parker, home and church work, Japan

Don Reese, preaching ministry, Nigeria

Edward Sanders, preaching ministry, Indonesia

Ray Shaban, preaching ministry, Uruguay

Mrs. J. D. Carter, furlough, North Brazil

Mrs. S. M. James, furlough, Vietnam

W. A. Saleson, furlough, Philippines

Mrs. Isales Valdivia, retired, Texas

18 MONDAY Ezekiel 22:13-22

Ray Entertine is a center director in an association with thirty-five National Baptist churches in Tulsa, Oklahoma. He provides seminary extension classes two nights each week for pastors and lay leaders. In addition to assisting the churches in a program of missions that includes evangelism, stewardship, and Christian education, Entertine coordinates Southern Baptists.

Ray Entertine, center director, Oklahoma

Gay Sabatino, National Baptists, Ohio

Harold, National Baptists, South Carolina

Major V. Meers, associational services, Arizona

Mrs. D. P. Daniell, home and church work, Mexico

Ronald Gastman, educational work, Kenya

Bryan Harbin, educational work, South Brazil

James Leeper, English-language church, Turkey

Jack Martin, preaching ministry, Thailand

Merrill Moore, medical work, Gaza

Mrs. J. L. Richards, home and church work, Dominican Republic

Mrs. J. A. Yarbrough, home and church work, Nigeria

Wendell Page, furlough, French West Indies

Eunice Fenderson, retired, Israel

19 TUESDAY Hosea 6:7-14

David Warren ministers to young adult Indians who have come to Tulsa, Oklahoma, to attend school, learn a trade, find employment, and provide better opportunities for their families. Warren is involved in helping Indians make the adjustments necessary for city living.

John T. Davis, church extension, New York

C. L. Mammbo, Jr., associational services, South Carolina

Mrs. Ed Thomas, Spanish, Colorado

Francis Lewis, educational work, Lebanon
Thomas Nermen, preaching ministry, Colombia
Mrs. J. O. Teel, home and church work, Argentina
Margaret Fairburn, furlough, Liberia
Mrs. S. B. Hilliard, furlough, Spain
Mrs. J. W. Richardson, furlough, Nigeria
J. W. Gardner, retired, Texas
J. W. McGavock, retired, Chile Publishing House
Hannah Plowden, retired, China, Hawaii

31 SUNDAY Exodus 15:1-11
James Johnston teaches in the Baptist Pastor's School in Kaduna, Nigeria. Approximately one hundred men are enrolled in this school. In addition to teaching responsibilities, Johnston also acts as adviser to the churches in the area around Kaduna, teaches senior men skills necessary for minor church carpentry, and translates books for pastors into the Hausa language.

Mrs. Mamie Cabaniss, Christian social ministries, Louisiana
Mrs. Antonio Rodriguez, Spanish, Illinois
Mrs. Robert Tremaine, church extension, Massachusetts
Anita Coleman, educational work, Japan
James Johnston, educational work, Nigeria
Mrs. C. L. Miller, home and church work, Philippines
Buford Nichols, educational work, Indonesia
Sophie Nichols, work with women, South Brazil
Charles Meddes, furlough, Ghana
Mrs. A. B. Oliver, furlough, South Brazil
Mrs. G. C. Tension, furlough, Portugal
Mrs. S. S. Stever, retired, Brazil
Mrs. W. J. Webb, retired, Mexico, Guatemala, Venezuela

[Continued from page 39]

heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 18:19).

Keys are symbols of authority and power. The one holding the keys of the kingdom has the ability to provide entrance into the kingdom of heaven. Because it is not thought that the church is founded on Peter himself, then it is not thought that the ability to provide entrance into the kingdom of heaven rests in Peter himself. This is the function of the church in the pursuit of its mission.

But what are the keys? Peter had confessed that Jesus was the Christ. Christ had responded favorably. So we must conclude that the keys to the kingdom of heaven are identified with the confession of faith in Jesus as the Christ. The one who confesses Jesus as the Son of God and his Saviour becomes a citizen of God's kingdom, the one who does not make that confession does not find entrance into the kingdom of heaven.

The church is given the responsibility to make that message known. By living out the redemptive message of Christ, it has the ability to bring people into the kingdom of heaven. Similarly, if it fails in that mission, people are denied entrance into God's kingdom. The function of the church is to be true to its redemptive mission.

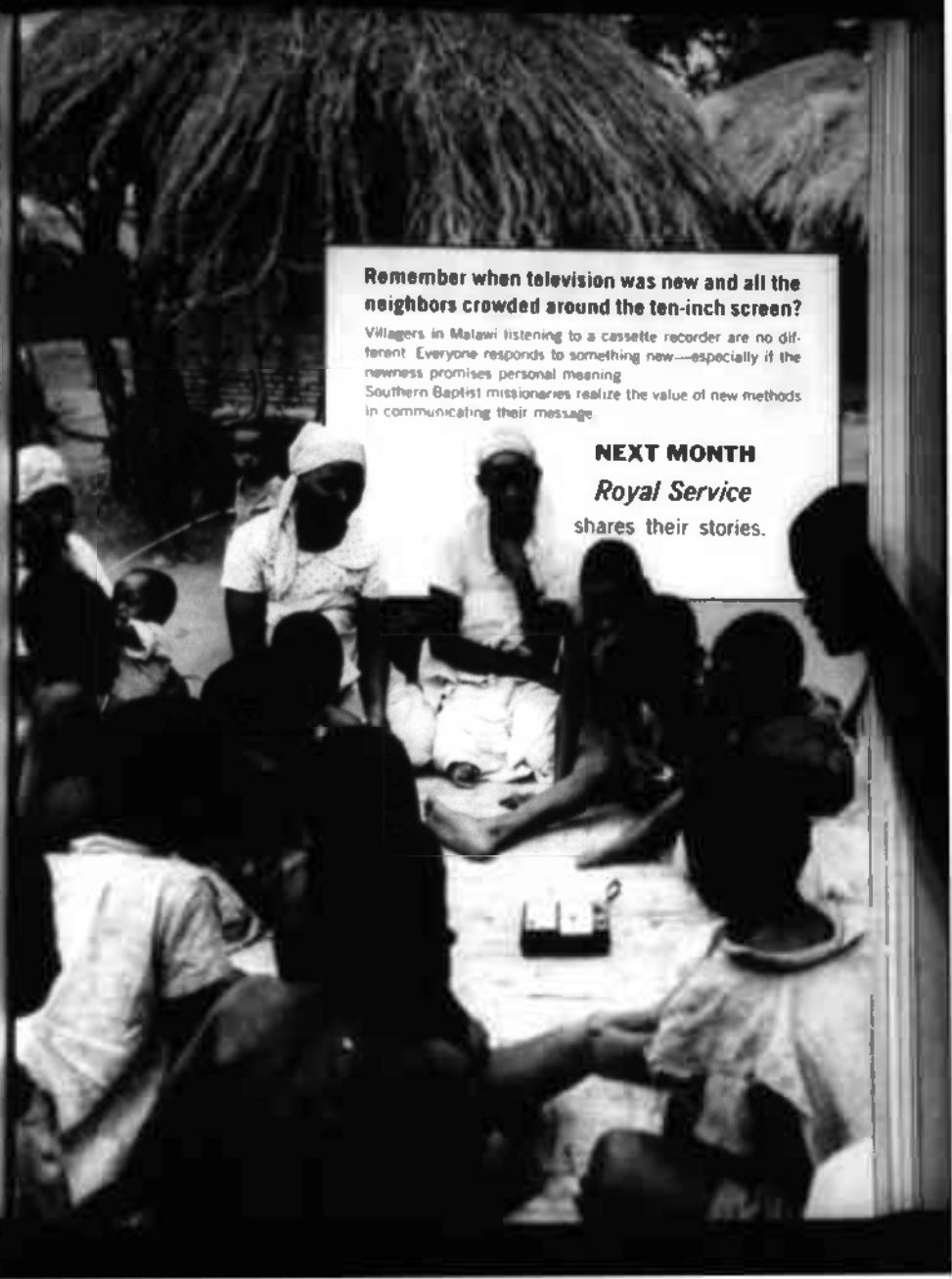
Wherever the church expresses the mission the message of redemption in Jesus Christ is made known. Whether in foreign lands or in the homeland, whether to disadvantaged people or to overadvantaged people, whether through rescue missions or in mission churches, whether in church extension or in socially related activities, the function of the church in expressing the redemptive message must be considered.

The church was made for mission. When Jesus first mentioned the church, it had mission as part of its character. Each church must express the mission of the Church in its mission.

Remember when television was new and all the neighbors crowded around the ten-inch screen?

Villagers in Malawi listening to a cassette recorder are no different. Everyone responds to something new—especially if the newness promises personal meaning. Southern Baptist missionaries realize the value of new methods in communicating their message.

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Baptist Women Membership Card (25)		.40	
Baptist Women Officer Plan Book		1.25	
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Dear Pastor,

The denominational theme for 1971-72 is "Living the Spirit of Christ in Expectancy and Creativity." This theme challenges Christians to become more deeply committed to Christ and to allow the Holy Spirit to empower their lives. This theme is very appropriate for the decade in which we live.

Jesus' own life was characterized by expectancy and creativity. Jesus anticipated a new age and saw in men the possibility of change. Jesus not only expected change but also actually produced it.

Let us look at how this emphasis relates to churches. As you well know, the church of today finds itself in strange surroundings. "Living the Spirit of Christ in Expectancy and Creativity" challenges churches to develop specialized ministries to help people meet fearsome problems and conquer them through faith in Christ. To identify with human needs is the responsibility of every church.

Women's Missionary Union has chosen to relate to this theme through emphasizing mission action and family mission activities. Through mission action activities persons minister and witness to those who would not ordinarily be reached by a church through its regular program. During this year, families will be encouraged to engage in mission study and mission action, and to support missions through praying and giving.

The WMU council has the responsibility of planning for these special emphases. No doubt members of the council will be calling on you for special help as they plan churchwide activities which relate to the denominational theme. You will help, won't you?

Sincerely,

WMU Staff