



## ROYAL SERVICE

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Instant coffee, cake mixes, and TV dinners are modern innovations. Complete-in-one-box-all-you-add-is-love desserts and dinners have flooded the market. Why? Because America's life style has changed. Busy housewives no longer have the kitchen hours their grandmothers had. New life styles produce innovations. As an old method becomes less effective, a new one is sought.

The same principles hold true for missions. Foreign missionaries are confronted daily with life styles that are different from the ones they knew in the United States. The methods of evangelism they grew up on may not be effective in their new cultures. Thus, they begin to search for ways that will be effective, ways that are attune to the cultures in which they work.

How do innovations in missions come about? First, a missionary carefully considers his situation. If he works in an area where missionaries have worked for a number of years, he evaluates the effectiveness of the traditional methods. If his work is in a new mission area, he tries to determine the methods most likely to gain response. Next, the missionary experiments. He tries all the ideas that seem possible. During his experimentation he may find a method that is worthy of development. But the process does not stop there. He must now evaluate his work and search for ever better possibilities.

**COVER STORY:** The impact of mass media is carrying within—and across—waters to even the most remote family in East and Central Africa. These forces are changing a native past. The Missionary African Witness suggests that now is the time of opportunity for Christians in Africa—because Jesus lived and died to help men and women understand who they are.

Prepared for the Foreign Mission Graduate Series, African Witness, WPM manual and teacher record, is available for \$5.00 at Baptist Book Stores (African Witness is also available through the CAVE Plan—Baptist World Church Audiovisual Education Plan).

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# the cassette recorder

## A MODERN MISSIONS MIRACLE

Milton E. Cunningham

ONLY a few days ago I heard it again. Who has not heard it at one time or another? "If God is the same yesterday, today and forever, why are there not miracles today like those recorded in the New Testament?" Often the response is made: "God works in different ways at different times. Today he has chosen a more diversified method of revealing his plan." Certainly this is true in Africa. For today across the nations of this vast continent God is performing many miracles.

In the course of the past ten years the pendulum has swung completely from one side to the other. Viewed from the point of extreme pessimism a decade ago, missions in Africa is currently viewed as unexcelled opportunity.

Ten years ago Christian leaders described the African scene with gloomy phrases: "Our time in Africa is limited," they said. "Night cometh." "Christianity in Africa is dying." "Christianity is on the wane in Africa." "Islam will conquer Africa." "Communism is making great inroads into the lives of the people in Africa." "Christianity in Africa will decrease."

Vision was limited. Understanding was feeble. God's concern and plan for the people of Africa were not fully understood. "My thoughts are not your thoughts, neither are your

ways my ways, saith the Lord" (Isaiah 55:8).

The current scene in Africa is in stark contrast to the prophecies of the last decade. According to research statistics recently released through the office of Dr. David Barrett\* at the National University, Nairobi, some startling things are happening on the African scene. Findings resulting from his studies show that at the present time the Christian community is growing faster in Africa than in any other part of the world. Currently the churches are growing at average rates between 4 percent and 25 percent each year. In some countries church attendance is often eight times larger than the actual baptized membership. No longer is the thinking toward Africa discouraging. Attitudes have changed.

Missionaries in Africa are continually confronted with the problem of trying to keep pace with the activity of God in a world reaching for hope. A great feeling of urgency follows realization of the terrific possibilities for the gospel in Africa.

How can the eternal promises of God's Word be made real to the peo-

ple who are more conscious of needs than blessings? It was in trying to answer this question that God led us to the place where we could witness the miracle of the cassette recorder.

We reasoned that if the people are anxious to hear the words of God and respond to them, it is of utmost importance that we communicate the words in a manner they can understand. As Dr. F. Dillistone says in his book *Christianity and Communication*: "It is when we envisage two cultures standing over against one another—each with its own presuppositions, its own myths, its own social patterns and ultimate goals—that we begin to recognize the magnitude of the problem of communication and at the same time its critical importance."

We record materials designed to speak to specific human needs in a context easily recognized by the listener on small tape cassettes. We begin by saying: "This is a need or problem that you are facing. I want you to see that God is concerned with

\*Dr. Barrett serves as Secretary for Research for the Ecumenical Research Office and lives in Nairobi. He has spent several years studying the trends and patterns of Christian activity in Africa.



Friday Mwaale transfers a taped message to a cassette recording in the radio-TV studio, Lusaka, Zambia

this problem." The subjects presented in a particular language are not determined until the people of that language group are given ample opportunity to express the more pressing questions and problems of their area.

In Ethiopia, missionaries find themselves sharing in a way quite different from other places in Africa. They are seeking to demonstrate the abiding love and concern of God for every area of man's life. Most of the persons living in the regions where missionaries serve are members of the Ethiopian Orthodox Church. They consider themselves Christian. Thus it is necessary for the nature or method of witness to be developed along lines that relate directly to the needs of the folk in that area. Materials for cassettes have been developed in the

following subjects: weights and measures, water, the purpose of a health center, childbirth and leprosy.

One of the major problems in Ethiopia stems from the lack of a standard system for measuring and weighing the things the people want to buy and sell. It is very easy for them either to cheat or to be cheated. With the help of some teachers who recognize the problem, missionaries decided to use a drama staged in a market setting. In the drama, a man came to sell. He told the prospective buyer the weight of the beans in his bucket. The buyer questioned the weight. Telling of a friend who had just purchased some scales, the buyer suggested that they borrow these scales. He definitely did not want to pay for more than he would receive. The two

men agreed and went to weigh the bucket of beans. To everyone's surprise, the beans weighed more, or less, than the seller had said. The result was the expressed determination of the seller to buy his own scale in order to protect himself from future losses. At the close of the one-minute drama, a brief word was given about a scriptural truth that directly related to the subject discussed.

In Uganda, materials were developed in two different languages. In each of the languages these materials were prepared on death. "What is death?" "Where do you go when you die?" "What did Jesus say about death?" When the Christian leaders working on these programs finished, they were excited about the way the cassette would communicate with the people.

difficult time but now seemed to see that their high anticipation was justified.

A death in one of the villages on Mt. Elgon, just outside the town of Mbale, Uganda, provided an excellent opportunity to use the material on death. Realizing the reason the villagers were gathered together, one of the Baptist pastors took his cassette recorder and the cassette with the program on death. The mourners listened attentively as they heard on

again familiar sounds of their brethren going through the same agony that they were facing. As soon as the tape began, they identified with those who were speaking. The difference between their experience and the one to which they were listening became obvious only during the final minutes of the program. A Christian spoke to the sorrowful of the hope and promise found in Jesus Christ.

The listening villagers did not speak during the entire program.

When it was finished they asked that it be played again. God was speaking to their hearts through the use of a small hand-carried mobile system. As the program was finished the second time, the pastor asked if one of them would like to have the life Jesus promised. "Yes, yes," came the reply. One hundred of them stepped forward to profess faith in Jesus Christ.

In Ghana a program was prepared on drinking. When it was completed, it was taken to the village to test the response of the people. As the recorder began to play, a man walked up with a bundle of homebrew in his hand. As he sat there on the ground, God began speaking to his heart. Before the program was over he walked to the side of the hut and poured his brew on the ground and came back to ask questions.

All over Africa, people offer animals and produce as sacrifices to their gods. That a god would love his people so much that he would take the initiative and sacrifice for them is unknown. A program has been developed around Jesus' sacrificial death on the cross in each of the languages missionaries are now using. Whenever these programs are used, God opens the ears of those who hear.

Cassette recordings have now been developed on more than forty different subjects. At present almost five hundred recorders are in use. Missionaries dream of the day when one thousand recorders will be preaching through drama the truths of God's Word each day. If each machine is used in preaching Christ to one hundred persons each day, thirty million people will hear in a year.

Future plans include the production of materials that are helpful in training laymen to preach. Bible students are also to be prepared that will encourage the illiterate to grow spiritually. The areas of potential development are large.

When someone says, "Why are there not miracles today like those performed in the New Testament?", tell them cassette recorders in Africa





## Cultural Centers in Colombia

Do the

# IMPOSSIBLE

Don Kammerdiener

JESUS began his public ministry with the declaration that the Spirit of the Lord had anointed him to preach the gospel to the poor. Later he was to express in sorrowful terms how hard it is for a rich man to enter the kingdom of heaven. Following his example, Baptists have traditionally made their greatest effort and impact among the lower income groups. Yet, does the fact that it is difficult for the rich man to enter the kingdom of heaven mean that he should not have an opportunity? Could it not be that the very difficulty of the task is but a challenge to God's people to reach not only the poor but also the affluent with the gospel's healing message? The Baptist people in the city of Cali, Colombia, asked themselves these questions a few years ago and concluded that the

"whoever" of John 3:16 was meant to include all men rather than one social class of people. They came to the conviction that God wanted them to do the hard work of witnessing to the middle and upper classes of Colombian society.

Cali was a city of approximately 750,000 people in 1966. It was a small city made large by the influx of many thousands of immigrants fleeing the harsh life they had known in the rural areas of Colombia. Baptists had begun work in the city twenty years earlier when the First Baptist Church was established. The work had prospered. First Baptist Church rapidly became a missionary church. Soon there were congregations in several other sections of the city and in the nearby towns. Many of these new Baptists were newcomers to the city

Nearly all came from among the less prosperous classes of society. Yet, in the years passed and the work continued, the churches began to have a few university students and white collar professional people who had grown up in Baptist churches. But they should want to share their faith with other students and middle class people was natural. The harsh light of reality, however, was to demonstrate repeatedly that the existing churches were not able to appeal to large numbers of professional people.

Why should it be so difficult for the existing churches to meet the needs of professionals? To answer this question it is necessary to understand the enormous gap that exists between the various social and economic classes in Colombia and the church of Latin America. The differ-

ence is not to be thought of simply as minor variations on the wage scale. It is rather the distance between poverty and illiteracy, between adequate medical care for one's family and no medical care at all. In short, it is the distance between hope for the future and the grinding frustration of seeing no possibility for advancement in life. This difference is illustrated by the man who leaves his wife and his children each day saying that he will go to work to "see what he can do for his family's supper." This kind of man has little in his life to keep him from making drastic decisions, even to the extent of accepting a new religion. He is especially open to making this kind of decision if the new religious experience makes him aware of his dignity as a man. The professional man, however, already has the self-assurance that comes from his station in life. Furthermore he has little or no need for the various kinds of social services that the evangelical churches offer. His sense of need for a vital and growing experience with Christ has often been dulled by the subtle but insidious conformity to the human rites of the established church is sufficient to satisfy his spiri-

tual needs. Finally, centuries of tradition have made at least nominal membership in the Catholic Church a matter of patriotism and a prerequisite for success in the business and professional world. All of these factors have combined to create the impression in Latin America that the gospel is fine for the poor, but that it offers nothing vital to the other social classes. Quite typical of this general attitude is the experience a missionary had in talking to the wife of an airline official about the gospel. When she finally realized that she was talking to a Protestant, she responded, "Well, this is all very interesting. I'm certain my maid will want to know where your church is."

Response to this combination of sociological factors brought two Christian cultural centers into being. Messengers James Giles and Jack Patterson had been granted funds provided by Southern Baptists through the Foreign Mission Board to begin new work in two middle class sections of Cali. Concerned about the fact that traditional Baptist churches had never been successful in reaching the middle class, they attempted to build a program especially designed for the

needs and interests of their target groups. In the beginning, care was taken to avoid such terms as mission, church, chapel, Protestant, or evangelical. The new works were simply to be known as Christian cultural centers, and a conscious effort was made to make certain that newcomers would not feel uncomfortable in the worship and teaching activities.

The programs of the two centers were similar and were built around the solid spiritual purposes of evangelism and Christian fellowship. The difference was in the method and not the message. Bible teaching, worship, evangelistic outreach, and Christian training were thus at the heart of the purpose of the new centers. But, in addition, every effort was made to present other useful and interesting activities which would appeal to persons with no previous contact with Baptists. These activities included piano and voice concerts, art exhibitions, lectures on philosophical and general interest topics, youth retreats, and counseling services for people with minor emotional difficulties. A small but high-quality library, including some technical books much in demand by university students, was



Don Kammerdiener (above left) shakes hands with people leaving the center. Mrs. Kammerdiener (right) teaches an English class.



set up in the San Fernando center. One of the most popular programs sponsored by the centers was the variety of classes offered. Paying only token fees, patrons of the centers were able to study English, piano, accordion, sewing, typing, cooking, and other disciplines. Missionaries Mary Nell Giles, Pat Patterson, and Meredith Kammerdener (along with their husbands and other missionaries who had time available) devoted many hours to this teaching ministry. In short, the centers became focal points for activities which touched nearly all of the vital interests of the people who lived near them.

More than four years have passed since the cultural centers opened their doors. What have been the results? The bare statistics can help to answer the question. Both of the centers have been organized into churches with a combined total of approximately one hundred members. Statistics alone could never fully express the sense of victory that comes from seeing individual lives touched by the power of the gospel. That power is seen clearly, for example, in the life of a young lawyer who with his wife found Christ at the San Fernando center. He found in the center a warm fellowship which gave him strength to win his personal battle against alcohol. That same power is seen in the life of Timothy and his family, active members of an-

other Baptist church. They had drifted away from the church when they moved to the affluent north side of Cali. Today Timothy is Sunday School superintendent and treasurer of the La Flora Church and Cultural Center.

One result of the centers, not anticipated in the beginning, has been the large number of consecrated Christians who have gone to live in other countries taking their Christian testimony with them. Telmo Mansilla had been in contact sporadically with the gospel for fifteen years without making a final decision for Christ. Then an invitation to attend services at the new cultural center in his neighborhood led to his trusting Christ completely and being baptized. A sensitive and talented man, Telmo expressed his spiritual rejoicing in beautiful prayers and poetry. When he left Cali, his church felt his departure keenly. The news that he is today an active Sunday School teacher in New Orleans has brought gratitude to those who worked with him in Cali.

The First Baptist Church of Valencia, Venezuela, benefits today from the presence of the Navarro family. Most of its women were baptized at the La Flora center. The mother and six lovely young people of this family were a constant source of vitality to the church before they moved to Valencia to take advantage of educa-

tional opportunities.

The first couple to be baptized at the La Flora center was Oscar and Betty Flores. They had come to take advantage of the English and cooking classes but as the process they learned to speak the language of Zion and to feed the Bread of Life. They are now married and are living now in New Jersey where they made immediate contact with a Baptist church.

These and numerous other examples have served to convince the workers at the centers that this is an effective way of working with middle class people in Colombia. Similar plans are being tried or are projected in other cities of Colombia such as Barranquilla and in other countries.

The successes of the centers have come, of course, through hard work on the part of people who already carry heavy responsibilities. Not all of the story is success by any means. Contact has been made with men who have indicated an initial strong interest which was later to wither away. Perhaps the greatest lesson learned thus far by missionaries in Cali is that for affluent people the gate is still narrow. It is as hard for a rich man to enter God's kingdom today as it was in Jesus' time. But with God all things are possible. Christian cultural centers provide ways through which God may do the impossible today.

The development of an indigenous music ministry among Indonesian Baptist churches is a challenge. From the onset of missionary involvement in Indonesia, the role of music has been recognized. In the mid-1950's a commission of students and missionaries worked some hours to produce a hymnbook for Baptists in the Indonesian language. While most of the hymns were not indigenous to the area, the language certainly was, the fact of a hymnbook in the Indonesian language was one of the autonomous in the beginning.

In the late 1950's, Mrs. Keith Parks began working with a choir at the Baptist seminary. Church choirs were already in existence, but the special training her students received laid the foundation for both deeper understanding and fuller appreciation of the function of a music ministry. Frank Lewis continued the choral ministry when he moved to the same city.

In 1962, we were appointed to work in the area of music in Indonesia. I had an preconceived idea about a program of work. I did feel strongly that we should adopt a "listening" posture to the people and the culture, and then try to determine some directions the work should take. For several years in Indonesia we used almost solely the concert stage and interacted both personally and with the university choir. While this effort was valued and effective, it was still the pointing only in two dimensions. When we were entering the right to be heard, we were still searching for the handle that would open the door to the very heart of the Indonesian. It is possible to be liked and accepted by what you are doing and still not achieve the main purpose: evoking commitment. It is the difference in performing and communicating.

In 1964, we began experimenting with classical Javanese and Balinese music forms adapting them to pro-

Since 1967, Missionary Bill O'Brien has been director of the Baptist Radio-TV Board of Indonesia.

ROYAL, WAPRICE • NOVEMBER 1971

# BUILDING *An Indigenous* MUSIC MINISTRY *in* INDONESIA

Bill and Delhanna O'Brien





Wajan Darya rewards a program while Bill O'Brien handles studio controls

tray biblical stories. Familiar hymn tunes were changed to the five and seven-tone systems of the gamelan (percussive orchestras that accompany all Indonesian dances). The response was overwhelming, one that indicated those watching had ceased merely looking on and had become involved in what was happening. After the second such creation, the choreographer produced a two-and-one-half hour master production, with a cast of 250 dancers, of the life of Christ from birth through the resurrection. This production was given in four different cities that first year before some 25,000 viewers thousands of whom had never been exposed directly to the gospel, much less seen so vividly portrayed the entire life history of Christ.

At the same time this indigenous cultural form was being developed, a handbell choir was being trained for performance. Because of Dutch colonial rule for 350 years, the Indonesian has the capacity to accept and

appreciate more than one life style and cultural form. Since the Baptist handbell choir was the only one in the nation it received much attention. Performances on both government radio and television were given, and a feature article appeared in the national radio TV guide.

While local churches had held music week emphases the time now seemed ripe for a national music conference. In 1968, L. G. McKimsey, Jr., from Hong Kong was invited to be guest clinician along with a staff of local missionaries and national music leaders. One hundred fifty music leaders, pastors and choir members chosen by their local churches gathered at the Baptist seminary to participate in a week of training, rehearsals, classes and workshops that were geared to upgrade the understanding and quality of music and leadership on the local level. Also, model concerts were given each day to show the use of local instruments and materials. If ideas and

concepts could be fitted in the minds of leaders, these ideas could be adapted to their local situations. In 1969 the second national music conference was held with guest clinician Mr. and Mrs. Harold Ray of Texas and the two most outstanding Indonesian church musicians. Again we tried to strike a balance between the styles of music performed, building on the foundation of the previous year. Also, special emphasis was given to the role of music in evangelism in preparation for nationwide campaigns.

Another popular communication has been the use of guest performers in Indonesia. Dating back to 1960 with the coming of Bill Lawson, Dan Pratt, and the Texas BSU Choir, thousands of Indonesians have thrilled to the music and testimonies of guest performers. Artists coming to Indonesia have included Claude Rhea, the Oklahoma Baptist University Choir, the Enbellestimate Trio, Roma-based opera star Annette Mercurio with accompanist Dr. T. W. Hunt and husband-wife team Ron and Pat Owens.

Seeing the possibility of communication through performance, the dream took shape for an Indonesian group to share its own testimony. Every culture has something to say to the world. And certainly the gospel has something to say to every culture. When one has received that supernatural light that lights every man, his praise and witness is offered back through the medium he knows best—his own culture. It is like running back up the beam in the light. After having been recipients of the blessings for so many years, it was now time to begin sharing. "Freely ye have received freely give." After the years of seed-planting, foundation building, training and performing in Indonesia, God provided the opportunity for Indonesian Christians to begin their own and tell witness all over Asia. In the context of Asia-wide crusades in 1970, the Indonesian KABARJA '70 Choir toured eight nations.

Ash singing for rallies, full concerts, school assemblies, and television performances, climaxing the tour by appearing for the Baptist World Alliance meeting in Tokyo. Seven Indonesians, representing every phase of Baptist life, were chosen by the Cooperative Board of Indonesian Baptists. Each member was chosen for his witness and multiple talents, enabling us to achieve maximum effectiveness with minimum personnel. All music sang in the choir. Then various combinations of the group formed the handbell choir, singing their (bamboo instrument), and dance team. Eager, active response on the part of listeners in each country proved the validity of the tour. Radiant, smiling Indonesian Christians who positively communicated their faith had built-in contagion. After the concerts they were inundated by people wanting to meet, touch and talk with Anne Christians. And the choir members were just as enthusiastic to their witness with bells, rattles, and fellow passengers as they were on the concert stage or in front of TV cameras. Their music reflected the spectrum of natural colors: diatonic and pentatonic. Hymns of the line and the West proclaimed a universal truth yet without loss of identity. Indonesian Christians were telling the old story. Thus a group of ordinary people completed a very extraordinary mission and pioneered in what hopefully will become a regular and normal experience of multilateral sharing throughout the world.

Nationals as well as missionaries are now dedicating their talents and creativity in varied ways. Pastor R. H. Soetanto who had early training in gamelan and dance, has created an eight-piece gamelan group used to perform publicly as well as accompany congregational singing. He has built one melodic instrument resembling the xylophone with a diatonic scale. All the other instruments maintain their identity as Javanese scale instruments. The wedding of the two features allows the gamelan to ac-

company diatonic music without losing the Javanese character. Response has been remarkable as doors have opened for this group to appear on national TV, local TV, local radio, in the Sultan's palace of Solo, as well as to be used in village evangelism. Mrs. Wayne Pennell has helped pioneer this effort and plays in the group.

The presence of William (Mac) McElrath and his wife Betty has brought a valuable dimension to the development of church music in Indonesia, both academically and artistically. Betty is an accomplished pianist and is currently giving a series of concerts in the West Java area. She also serves on music committees responsible for training and literature. Mac, not only a unique performer, is also bringing his academic and literary abilities to bear in the field of music literature. Already one of his books on favorite hymns of Indonesian Christians, based on extensive research covering the entire Christian community, has been published. His music plan calls for five subsequent volumes. He is also experimenting with indigenous Sundanese music. Mac is also pioneering hymn-writing contests for nationals through the Baptist Publication Board, providing incentive for local Christians to begin producing an indigenous hymnody.

Baptists are not the only Christians who enjoy expressing their faith through music. Practically every church in Indonesia has some form of choir. We have found that joint efforts are effective means of proclaiming the gospel as a solid front to the non-Christian community, and they at once become a means of strengthening the faith of the performers and underscoring the fact that Christians, although a minority, are not alone. Easter of 1971 in Semarang was celebrated by a joint choir of all Protestant and Catholic churches. The singers were chosen by each church and met in a central location for two months of rehearsal prior to the two performances. We trained the choir and a Dutch Catho-

lic priest, Father van Delans, was responsible for training the 14-piece orchestra. As the 150-voice choir sang "The Seven Last Words" in Bahasa Indonesia, the witness of one Lord and one faith became the witness of Semarang Christians to the world.

The word *indigenous* refers to something "native; born, growing, or produced naturally in certain locations, regions, or climates." As applied to a Christian music ministry, one must be careful not to impute too shallow a definition of *indigenous* onto the picture. General definitions must be weighed in the light of each unique local situation. True indigenous Christian music may be just that, because it is native, having sprung from the soil and emotions of a local people without the slightest trace of any foreign element. But it may also be indigenous Christian music because it is produced naturally in a certain location, coming from the heart. This latter statement has only had meaning for us personally after several years in Indonesia. One day in a class at the seminary when I was trying to persuade students to write an "indigenous hymnody" one of the students reminded me, "But 'Amazing Grace' and other hymns like it are also not productions." The student explained that Christians in Indonesia sing such hymns with real feeling because they reflect their own experiences and have been used for generations. (But it is also true that many Western-born hymns can never find a place in another language or culture.)

With this as a cue, I have concluded that the pilgrimage toward an indigenous music ministry is never ended and never perfected. The original "listening" posture should never be considered an interim one, rather the fixed, permanent attitude of one who is involved. With this kind of flexible security, or secure flexibility, we dare to incorporate many life styles and cultural expressions into our experiences, without the loss of identity.



# My Camera Witness

Gerald S. Harvey

I HAVE always been interested in taking pictures. I first was interested in photography when I was in high school. I worked in a photo finishing establishment after school and during summer vacations I felt God calling me to preach, but I did not think of my camera as a tool that God could use to help preach the gospel.

Soon after coming to Rhodesia I began taking more and more pictures, first in Rhodesia and then later in other parts of Africa and the world. Their purpose was to help Baptists in America know what life was like in other places and what missionaries were doing. While taking these pictures, I became increasingly aware of another need.

In country after country missionaries were expressing the same idea. Visual aids are important tools in teaching and witnessing. People remember what they see. But films produced in America do not always meet the needs of our people. As missionaries said, "We need films that show our people in their own environments. The truth needs to be portrayed in terms of their own culture and experience."

A number of years ago we decided to try to do something to meet this visual need for the people of Africa. Our goal was to prepare filmstrips using African characters in African settings, filmstrips that could be used throughout Africa. Since we did not have the necessary equipment for



making a filmstrip, our first two visual aids were prepared as sets of slides.

Our first film was on soul-winning. Its purpose was to encourage Christians to witness and to help teach them how to witness effectively. It was directed primarily to church members, but it also contained the gospel message for the unevangelized. After preparing the script and slides, we began sending them out for use in our churches. We also sent copies to missionaries in several other African countries. We began to get responses, some favorable and some critical.

From every response we learned something. The story in the film must be simple and simply presented. Vernacular language that is difficult to translate must be avoided. Pictures must include both rural and

urban African life. Many people pointed out small things in the pictures that tended to localize the story. We learned that a church building could be anywhere if photographed so that the particular church name did not show in the picture. A bus could look just like a bus in any other similar city if the picture was taken so that the name of the bus was not obvious.

Our biggest mistake was including Scripture verses and other writing on the slides. This created many problems. It was not satisfactory to have the writing in English. It was distracting to the person who did not know English to look at the English and hear the vernacular. One missionary showed the pictures in a remote village where there was very little education. When the Scripture came on

the screen one man stood up and read it aloud. He wanted everyone to know that he could read English.

We tried using the vernacular languages on the slides. This created production problems. It meant that every frame that contained writing had to be photographed for each language in which the filmstrip was used. We did this for half a dozen vernacular languages. This was a mistake. It was expensive and time consuming. It was also an impossible task. We could never do this for all of the many languages of the African countries in which we hoped the films would be used.

In a few years time we received a Duplicating machine to make the slides into filmstrips. We have now produced a revised version of the soul-winning filmstrip. With the ex-

ception of the title frame, we removed all writing from the pictures. Everything that is necessary for the story is in the written script. We simplified the language of the script. We changed the pictures that seemed to be too localized. Now we have a filmstrip that can be produced in quantity and used with any group of African people by translating the English script into the desired language.

We now have two other filmstrips in circulation. *Family Worship* is a simple story showing what family worship has meant to two different families, one an educated family in a Western-type home, the other a rural family in a simple village home. The purpose of the film is to show the people that any family can worship at home, and to give them ideas for setting up their own family worship. *This Is Your Church* shows what a church really is, who its members are, what its tasks are, and how a Baptist church is organized to carry on its work.

We are now cooperating with the missionaries in the Ivory Coast to produce a film which will be more evangelistic than the others that we have done. It presents the personal testimony of a young man who grew up as a Muslim. Not finding what he needed in the teachings of Islam, he searched in many places until he found life in Christ. The film will give this young man a chance to say to many people all over Africa, "What Christ has done for me, he can do for you."

During the past year we have presented to the Baptist Missions in eighteen different countries of Africa a suggested program for cooperation in the production of filmstrips designed for African people. Each Mission is asked to form a Visual Aids Committee. This committee will select one subject which will meet a need in their area. They will ask someone to write a script for a film on this subject. The committee will edit the script and ask someone to make photographs for it. The committee will again edit the script with

the pictures, making sure that it gets the message across to the people who will be using it. The simple English script and a set of original slides will then be sent to our Visual Aids Studio in Salisbury. Here we have the equipment to put it into a filmstrip and make it available to all of the countries in Africa where missionaries are at work.

Usually the use of filmstrips is limited to churches and organized groups that have access to projection equipment. In other situations a missionary, pastor, or other trained person must go with the equipment to operate the projector and correlate the script with the pictures. Usually these important teaching aids are used only by those with special equipment and training. However, a more far-reaching idea came to me one day while I was visiting in a missionary's home. One of the children had a toy projector with a selection of short films. Each film had eight pictures in a row. The projector operated on ordinary flashlight batteries. It was simple enough for a child to operate without assistance.

This seemed to me to be a tool that the average African layman could use. If we could purchase these simple inexpensive projectors in quantity, we would be able to put them into the hands of an untrained layman at a price he could afford to pay. We could supply him with sets of slides in which just six or eight pictures are used to tell a Bible story or portray a Bible truth. He could then take the pictures in small groups of people in his home or village. With the help of this small picture projected on an ordinary wall, he could preach his own sermon. This type of visual aid could get into many places beyond the reach of the ordinary film. A more personal use of films, these can be taken in people who have not seen films before. The novelty of the picture would attract some to listen to the witness of a Christian friend or neighbor. We are working on some materials to be used in this way. We expect them to yield

a fruitful ministry.

Not only are pictures important as teaching aids, they also serve as a means of attracting people, gaining their attention. They are being used for this purpose in Baptist booths at trade fairs and agricultural shows in Rhodesia. These fairs and shows are held annually and attract large numbers of visitors. Last year showtimes came shortly before the Baptist simultaneous evangelistic crusades. Baptist booths were set up by local missionaries in five different centers. Some of the displays were built around the theme of the coming crusades and were used to advertise the crusade meetings.

The booths were manned by pastors, missionaries, and concerned lay people. They were well equipped with tracts, Testaments, and Christian friendliness. Often a picture caught the attention of a passerby so that he stopped, came in, and looked around. He was then handed a tract, invited to church, or engaged in conversation.

Over the past several years it has been interesting to notice that the pictures that attract the most comment are often pictures showing someone being baptized in Rhodesia. Baptism are one of the smaller Christian denominations. Most denominations do not practice baptism by immersion. When seeing a baptismal picture, people often ask, "What are they doing?"

At one of the shows a life-sized picture of a woman being lifted up out of the water was displayed in a very prominent position. One curious youngster looked for a long time. He did not know what the picture was all about and he was puzzled by the drops of water on the woman's face and arms. Turning to the missionary standing nearby, he asked, "What does she have?" Thus began a conversation with an eager listener. What a good opportunity to present the good news of Christ and the message of salvation. The missionary witnessed with words and with a tract. And my camera witnessed, too.

## INNOVATION in GUADELOUPE



Wendell Page



WHEN the first Southern Baptist missionaries entered the island of Guadeloupe, French West Indies in 1964 they were faced with a rather unique situation. Under French rule since the early 1600's, the people were traditionally Roman Catholic. The first and only other evangelistic witness entered the island about 20 years ago. There was no concept of denominationalism. A person was either Catholic or evangelique (evangelical). Of course, 99 percent plus were Catholic. The task, therefore, was twofold: preach Christ to the lost and establish a fraternal relationship with the Christians who attended the few evangelical churches.

How do missionaries go about telling people who they are and what

they are doing in the country? Many of the more traditional Baptist methods could not be used until the Mission was officially registered by the Government. The method which seemed to be the most practical and the most effective was the establishment of *Le Centre Cretien Baptiste*, the Baptist Christian Center.

### The Baptist Center Established

The center was primarily a library and reading room. The library consisted of various fictional books of Christian nature, biographies of famous Christians, and books telling who Baptists are and what they believe. These books could be checked out and taken home or read at the center. Along with the books were





Missionary Wendell Page leads the singing at prayer meeting



Page and Madame Belgo



Page (left) makes a call of names from a hymnal in Bible-Talk class

various periodicals which could be read in the reading room. Among these periodicals was the French translation of the Billy Graham magazine, *Devotion* and *Croire et Servir* (Believe and Serve) published by the Federation of Evangelical Baptist Churches of France. In February 1969, Monsieur Andre Thobois, president of the federation, came to Guadeloupe to hold an evangelistic crusade. Many had read articles by Thobois. The opportunity to meet someone about whom they had read in *Croire et Servir* impressed the people of Guadeloupe.

Instrumental in assisting the early operation of the center and the beginning of Baptist work in Guadeloupe was Madame Belgo. She had been converted as a result of Baptist witness in France. When she returned to Guadeloupe, she attended the

evangelical church since there were no Baptist churches at that time. Madame Belgo worked in the center as librarian, secretary and counselor in the absence of a missionary. A missionary tried to be there most of the time however in order to answer questions and establish contact with the community.

The center began in just one small room. This room served as reading room and library during the week, church sanctuary on Sundays and classroom for children on Thursday afternoons. It was well located only three blocks from the main street of town. It was also one and a half blocks from a large two secondary schools. Some of the young people who passed by stopped to see what was going on at the center. They likely were more curious about these strange people with the strange accents

than anything else.

#### The Growth of a Baptist Church

From the contacts made during the first months of the Christian center the nucleus was formed for the first Baptist church in Guadeloupe. Among the first participants was the family of Madame Puerchia who lived not across from the center. A year before the husband had died, leaving the mother with five of nine children still at home. The mother felt a need for a religion which would help her day by day as she coped with the problems of caring for her children. The three youngest children, all girls, came with their mother to the services. The girls also attended the Thursday afternoon Bible classes. This woman found many answers to her questions as the missionary counseled with her and as she read the

bible he recommended.

In July 1967, this woman was one of the two women chosen to represent Guadeloupe at the Conference of the Latin American Baptist Women's Union held in Cali, Colombia. Neither of the Guadeloupean women spoke Spanish or English. Missionary Margaret Page was the only one of the more than one hundred representatives that they could understand. Even though everything they had had to go through two translations they were caught up in the spirit of the meeting. One remarked, "There isn't any like this in Guadeloupe." This meeting gave these women pride in being Baptists. They were able to comprehend the fact that they were part of a vast joyful family

which he recommended.

They, in turn, shared their newfound pride and joy with the others in Guadeloupe. They came to appreciate though the group in Guadeloupe is still very small, the fact that they were part of a large family dedicated to serving the Saviour.

Madame Puerchia has not found that her problems are miraculously resolved but she has come to realize more and more that she has Christ with her and that she does not have to face her difficulties alone.

#### Pointe-à-Pitre Baptist Church Today

The buildings of the library were gradually depleted. Many of the books were checked out and not returned. Many were destroyed or water-damaged during a severe hurricane. Nevertheless, the reading room was as effective in making initial contact

with the people.

When the Pointe-à-Pitre Baptist Church outgrew the one room, a larger building was purchased with plans to build a permanent church building in the future. Moving into a new area posed the same problems faced in the beginning, even though a small group had been established. Again, the reading room was used.

At the present time, the use of the library and reading room is limited to the hours when services are held. It serves primarily the church's congregation. The work has expanded to the extent that there is not enough missionary personnel to keep it functioning properly as a daily ministry. There can be no doubt, however, that the reading room played a large role in aiding the beginning of the work in Guadeloupe.

# SHAPING *a*



# STRATEGY



George W. Braswell, Jr.

# for MISSIONS *in Iran*

**H**ow does one begin shaping a strategy for missions in the world today? My family and I came to Iran over three years ago.

From cultural familiarity, western ways, Baptist specifics, and American university campuses, we entered a land that is monolithically Islamic in culture, and tradition. The Christian community in Iran is less than one percent, with no formal Baptist presence. The university world is quite protected from those who might want to "work" with students.

To live in a country like Iran, as in many countries, one has to be legitimate. In other words one has to have a work and residence permit given by the ministry of labor based on a legally recognized work. There are no Baptist church or organizations in Iran. Years would be necessary to gain the legal base from which to relate to the people and culture. Through correspondence with the Commission on Ecumenical Mission and Relations of the United Presbyterian Church (USA) which had been suppressed in the country for some one hundred and twenty-five years, I had learned of some of the challenges awaiting our arrival.

After we arrived in Teheran, exploratory talks were held with the director of Armaghani Institute, an enterprise of the Presbyterian Commission which teaches English to some one hundred university students. I was invited to become a member of that staff with special responsibilities in working ways to relate to the university world. The Commission secured its necessary permits. I was free to begin the process of shaping a strategy for missions.

But first one must have some familiarity to the country, its people and culture. What makes the country Iran special? A white revolution? Nationalism? Shi'ite Dervish from the Age of King Cyrus to be a leader.

The people are Persians, not Arabs. But they are of many kindreds and tribes. Their Islamic culture built upon a Zoroastrian base has existed since the seventh century. The university is experiencing tremendous growing pains. It grasps for identity and its role in society. The church has known many communications. Communication has been strained. "Each to his own" has been the watchword.

After six months of language study, observation, and reflection, Paul Seto, director of Armaghani Institute, and I hit upon a strategy. Paul had known the dean of the Faculty of Islamic Theology of the University of Teheran when they both worked in Beirut. Why not visit him in his new capacity as dean and learn something of what a theological faculty in Iran is about? We went as Christians, as members of churches, and as representatives of missions organizations. The surprising result was that I was invited to supplement their English instructional program in informal conversations with students on various subjects. I had requested this role rather than that of English teacher as the dean had requested. I wanted to engage in dialogue with students, not teach them grammar.

The first day of classes arrived. I entered the world of Islam in a strange new way. To my astonishment, I was not to have an informal role in the faculty, but I was given the title professor and the responsibility of teaching English to the entire third year class of some two hundred students. This was a little more than I had bargained for. For the first year I taught English and learned about the Faculty of Islamic Theology. There were no other non-Iranian, non-Muslim teachers about the campus.

Students at the Faculty study in four areas: Arabic language and literature, Islamic jurisprudence, Is-

lamic philosophy, and Islamic culture. Among the students one finds mullahs, Muslim priests, dressed in their black or white turbans and from shoulder to earth cloaks. These clergymen preach and lead prayers in the minarets as well as perform the marriage and burial rituals. Another student is the military cadet who upon graduation becomes an officer and enters the military courts. A third student studies for the civil courts, and many others become teachers of religion in the elementary and high schools. Students with all these particular vocational interests have sat in my classes.

Opportunity came in the second year of teaching to initiate a course in world religions, centering on readings, reports, and discussions on Christianity, Islam, and Zoroastrianism. In the third year of teaching, I was asked to teach a graduate class on the subject, "History of Islam," while I continued to teach basic English courses.

Shaping a strategy for mission! It had become clear to me that at this particular time and place in history, a Christian representing a church just might be invited to stand in the Islamic world and with integrity witness to the grace and truth given to him in Jesus Christ. I was not invited to the Faculty of Islamic Theology to preach, to hand out Christian literature, or to have personal counseling sessions with students about the Christian faith. In fact, it is something of a mystery why I was asked to come. But in my going, I was able to stand in Christian presence with the gifts that I had. I was able to speak from a Christian heritage with Christian assumptions about man, God, and the human situation.

Many have been the times in discussing the Quran that we have discussed the Bible, in talking about the prophets we have raised the "prob-

ism" of Jesus from the very words of the Qur'an. Personal belief, faith, doubt, revelation, and the future have been concerns wrestled with and shared. English texts written by Christian authors were used by the students for their exploration into themes on Christian belief, faith, and life. Exchange of visits with both students and faculty members has afforded other opportunities for further conversations.

It was through the relationships at the Faculty that I was invited to visit each week the director of the Imperial Library at the Gulistan Palace. This man had been for twenty-five years the dean of the Faculty of Islamic Theology. We spent much of the time conversing about matters of life and faith. Students invited me to the mosque to hear preaching after which they and Muslim priests and I engaged in extended dialogue about our faiths. Opportunities too numerous to mention presented themselves for further entry into the Muslim world, in mosque, village, home, street, and shop.

This entrance into the Muslim world had been made possible from the base established at Armaghian Institute. Though the most visible work of Armaghian (meaning gift) was English-language teaching and learning, much of the energy of the staff was exerted in interfaith relationships (my presence in the Faculty is one example). So, my ministry was launched from a church-sponsored institution, but found much of its expression in those structures indigenous to Iran. Much of the flow was that of a Christian going into Iranian and Muslim settings rather than of Muslims coming to the "Christian base."

We began with shaping a strategy for missions. This is one shaping among many that go on in countries

around the world where Baptism are located. For years there have been Christian missions in Muslim lands; some strategy has been centered in building a Christian institution and relating to the Muslim populace from that base. It has appeared that at times an "attack" was launched from that base on Islam or that the base was "defended" from the Islamic world about it. So it has been in Iran among missions groups. But also, these Christian bases have made it possible for continuing witness.

Iran was fertile and for Baptists to experiment, to explore, to begin shaping a strategy. It has seemed to me that this episode can be a way among ways. Not exclusive! It is only a strategy. Some approaches have been meaningful, others not. Four thoughts do come to mind. First, think upon those themes in the New Testament that deal with the shape of Christ's ministry—the suffering servant, self-sacrificing, the gifts of the Spirit, the provisions along the way, the way of the cross. This says something about how one goes, what one takes, and where one goes. Maybe this starts a chain of thoughts and says something about shaping in the Muslim milieu.

Second, reflect upon those people to whom one goes, their world religion, its depth in culture and institutions. The people must be taken seriously. What makes them tick? What are their needs in spirit, body, community? Who am I as I go? Who do they understand me to be? Third, something must be known about the Christian community already present in its understanding of itself, its hopes and fears. Communication must be opened to those who already are known as Christians to grapple with this unity in the faith.

And last, the practical question must be raised. How can one tangibly

relate to the Muslim world, to Muslims as Christians with a message and a mission? There has been a lot of confrontation, encounter, and relating going on between Christians and Muslims for centuries. My little episode has been brief, not altogether comforting or utterly frustrating. There are still uncertainties about the shaping. It has been my opportunity as a Baptist for a short period of time to meet my Christian neighbors and learn of them and from them. I believe that they have done the same. There is something about the unity of the body of Christ here, the coming together of the faithful.

It has been my privilege to spend much time in an all-Muslim setting, as a Christian, teaching and learning. And I emphasize learning here. There may be a point of contact through listening in this time and place of mission not fully surfaced. There is something here about going to the heart of a thing or a person, where the pulsebeat is. Surely, a base is needed to come this far. But to go on—buildings, properties, programs, and money—necessary? Sometimes they represent vestiges of colonialism, and many times they are interpreted as such by those indigenous ones. What is necessary? Surely, personal commitment to the mission of Christ in the world, supported by certain provisions of material and spiritual nourishment, are needed to meet the needs of the whole man.

How does one begin shaping a strategy for missions in the world today? Maybe the shapes are there in the unfolding of God's creation, in the continual blowing of the Spirit, in the ever nearing press of humanity with humanity, and in the "planned happening" of a particular person in a particular place and time in history.

## MISSION ACTION: HEADLINERS

**HEADLINERS** are those persons whose stories are found in mass news media: newspapers, magazines, radio, and television. A broad, colorful term, headliners describe persons who find themselves in sudden emergency situations such as those brought about by fire or accident. Headliners are also persons in chronic problem situations, such as those situations produced by poverty. They may be persons who have contributed to society in some extraordinary way, such as displaying bravery or giving sacrificial service.

Headliners are human beings rather than statistics. They are persons in deep need, sorrow, or crisis who need the responsive warmth and love of Christian compassion. They are persons who have contributed to mankind on the local or national scene through unselfishness or courage deserving the honest thank you of Christ's graciousness.

Headliners are all ages. They are fathers or unknown—men, women, boys, and girls from all areas of life in all possible situations. In short, they are the world! Because they are experiencing significant moments in their lives they are open to the response of Christians who really care about their fellow human beings in need, or who are sensitively grateful to a person who has exhibited excellence.

What are the ways that a mission

action group may minister to headliners?

**HEADLINER:** Walter Morgan carefully avoided looking down at the two huge bloodstains that were only inches from where he stood on an isolated blacktop road. The stains merged into a path of dried blood that trailed off about fifteen feet into the woods, ending behind a clump of earth, where the farmer found the bodies of his son and another fifteen-year-old youth Tuesday.

**Mission Action Group:** The Morgans would appreciate letters from members communicating concern and prayer support. This initial contact might be followed up with a personal visit about a week after the funeral. Informal social occasions might be planned in the months following the Morgans' tragedy. Members might plan a project that would get to the root cause of the tragedy. Seminars might be held for the youth of the area to acquaint them with dangers and to equip them with protection techniques.

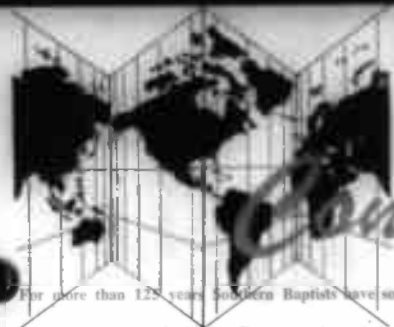
**HEADLINER:** A middle-aged couple has been living in their car beside a river in a large city for nearly eight months. The couple has lived mainly on steamed claims. The husband had been forced to leave his job in a brickyard because of an arthritic arm. The wife cannot walk. Their only source of income has been from the sale of

copper wire the husband removed from cars in a junked automobile.

**Mission Action Group:** The immediate needs of this couple are shelter and a productive job. Temporary housing may be arranged for the couple while a job is being located. Perhaps medical treatment could be provided. While group members may not have the resources to meet these needs, they can channel the needs to persons who can assist. The mission action group should maintain a file of church members who have skills and services they will make available to the group on an individual basis.

**HEADLINER:** An eighty-year-old blind man and his wife celebrated their fiftieth wedding anniversary. After he lost his sight in a mine accident thirty years ago, the man turned to woodworking in his home and taught himself to produce fine furniture.

**Mission Action Group:** A letter of congratulations on the wedding anniversary or a letter commending this man on the productivity of his life would mean a great deal. Group members might arrange a visit to view some of his craftsmanship. Perhaps some additional orders for furniture could be placed through group members. The couple might be involved in leisure activities for senior citizens planned by the mission action group to the aging.



# 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 of the dreamers of

others. A new monthly feature, *Con-*

tinuations, will illustrate the kalendo-

scopic pattern of world missions

advance

## Guyana

The fifth annual dental project was held last spring. During nine working days 6,400 teeth were pulled, 3,557 people were seen in 32 different places, and 125 partial plates were made or repaired. Four dentists and two dental technicians from the US participated in the project under the direction of missionary Charles Love. They worked free of charge, paid their own way to and from Guyana, and brought their own tools and medications.

The dentists were assigned to a missionary for each of the two weeks they were in Guyana. The missionary used the team members in his area of Baptist churches or missions. At the end of one week the dentists moved to work with another missionary in another area of Guyana.

The dentists and technicians worked in crowded city housing areas, in houses and school buildings in remote river and inland areas. They traveled by ferry, motorboat, plane, Land Rover, and car. They stayed with missionaries, nationals, and in "guest houses."

Members of the dental team had two things in common: their love for Christ and desire to share this love with their fellowmen.

They served with the prayer that this love of Christ in action would create a desire on the part of those treated to want to know more about Christ. Each person treated was given "Good News by a Man Named John" and an application blank for the Bible Way Correspondence Course.

—Mary Love

## Japan

Calvary Baptist Church, an English language church in Misawa, Japan, sponsored a Japanese student rally during the winter vacation. The theme of the rally was "New Life in Christ."

The church decided that the most effective way of reaching students was to plan something for them that would be appealing. An opportunity to spend a few days in American homes seemed to be the answer. Most Japanese students study English, but have very little opportunity to practice speaking. Pastors of the churches in the area, English teachers with whom people have gotten acquainted, and the English conversation classes sponsored by our church were contacted. We extended an invitation to the students to come for three days during their winter vacation. They were to stay in American homes and speak

English conversationally. Discussion groups and activities were also planned for them at the church when they would have an opportunity to inquire about Christianity.

What were the results? Seventy Japanese students came and participated in the rally. They all stayed in Christian homes. They took advantage of opportunities to see American food, to inquire about American customs, and to inquire about new life in Christ. Many of the students identified themselves as "missionaries" and a few made public professions of faith.

Many continue to correspond and visit on the homes of the Christians they met during the rally. As relationships deepen, interest in Christianity deepens.

—Mary Shapp

## Peru

Mothers of MK's correspondents list: "Mom what can I read today?" Answers are difficult to find in far-off places where there are no libraries or corner book stores selling English books.

One missionary mother in Peru who had begged, borrowed and imported books for her children through their growing years was during one grown book one day and wondered where to store them. Recalling the budget squeezing required to provide the books, she was sorry that their

collection was now over. But was it? Why not start a library with them and check them out to the younger MK's who were still clamoring for the *Bible*, *Tome* and the *Hardy Boys*? Thus the MK library of Peru was started. It was not long before American families leaving Peru began to donate their children's books as they packed and moved.

When crates from the US arrive to Peruvian missionaries asking, "What can we read you?" the answer was given, "Send us the books your children have outgrown." A book loan system is being read and can be taught into most countries without paying customs duties. Also, the postage rate on books sent by boat mail is very reasonable.

American wives of husbands stationed in Peru worked side by side with missionary wives to catalogue, type, paint, and paste as they prepared the books for circulation. Lists of books available were mimeographed and distributed to the families of the Peru missions.

Not only have the MK's enjoyed the books, but the primary school teachers are delighted to have a source of good reading material for the students. As an extra dividend the library has a small corner with an almost complete series of Perry Mason mysteries and Agatha Christie novels for the grown ups who like to read as much as their children do.

—Vickie Brazington

## China

Elsie Tanneberg, a young Okla woman in his early twenties, was a star pupil in the English classes at Kaduna Baptist Church, Okla.

Shortly after he became a Christian and was baptized, Elsie became ill and was forced to give up her job as a pupil at the nearby American art school. His widowed mother and younger sister thought him "out of his mind" to continue on his new faith.

Elsie knew that his chances for securing a good "indoor job," an office job, needed because of his health depended on the improvement

of English. Elsie worked very hard to prepare his lesson from *Good News for Misericordia* and felt a general responsibility for all the class members.

After several months, Elsie successfully passed the examination for a job with the telephone company. He began work in the mission station where many "foreigners" (Americans) came to place orders for the installation of phones.

Elsie enjoyed his new job and felt that the English classes at the church had helped him with his life problems, as well as reinforcing his new faith.

English classes are ongoing projects of the English language churches in Okla. Many Americans have participated in the program over the years. Participation has been a very rewarding, if at times frustrating, experience.

Students are often burdened with heavy school loads or jobs that leave them little time to study lessons. Often suitable materials for teaching are difficult to find.

Learning to know these young people well and to understand some of their problems, a mind-expanding experience, is reward enough for teachers. But beyond this personal enjoyment is the knowledge that the teacher has helped a student to a more secure place in life and helped the home more closely to his church.

—Marie C. McKee

## Ethiopia

Wayne Ahabach, the wife of an Ethiopian Orthodox Church priest, is a good neighbor and friend to missionaries Raymond and Laurence Lindholm. She visits regularly, usually bringing one of her many relatives or friends with her. She rarely comes empty handed, but often brings milk or eggs.

She takes great delight in explaining to her friends and relatives the wonders of running water, a plug to hold the water in the tub, a fireplace with a chimney that conducts the smoke outside of the house, a stove

that is instantly hot, and a doll with eyes that open and close.

Yet, Wayne Ahabach is proud of her home and compound. The missionaries feel no hesitation in stopping by for a visit. An invitation to a meal is always a special treat.

A drink of tea or hot milk and water roasted grain or bread is always offered. There are prepared on a small fire in the center of the round room that is her home. Every meal includes injera, a large flat sourdough bread, and wat, a type of sauce (usually flavored with hot pepper) that sometimes has meat in it. Skill is needed in breaking pieces off the injera and picking up wat without dropping any in laps.

—Laurence Lindholm

## New York

We got up early Monday morning and began the eighty-mile trip with the men gleaming on the camper trailer behind our car. After setting up at the campsite, we went out to the houses in the area surrounding the park and began a publicity campaign for mission Vacation Bible School. We smiled at strangers and they smiled back. We laughed; we talked; we enjoyed being alive. Then we went to the park and the children began to arrive, a boy crying because he had fallen, a girl excited about her pet duck, a teen needing to talk. We were there to love them, to listen to them, to meet their needs, and to tell them about Jesus.

Each day we came to the park and each day they came, too. We lived and learned together for a week.

In the evenings at the campsite we sang and talked around a campfire. Other people from the campsite began to drift in and join our circle. We shared with them the joy and peace we are experiencing through Jesus Christ.

Members of Clinton Road Baptist Church in Utica, New York, sponsored four mission Vacation Bible School and ten backyard Vacation Bible Schools last summer.

# A Day to Remember

THE first day of November 1971 is a day for Baptist women around the world to remember one another in prayer.

November 1 is the day planned by the Women's Department of the Baptist World Alliance for the observance of the Baptist Women's Day of Prayer. For twenty-four hours women will gather in large groups and small groups. To realize the potential bound up in such a gigantic effort staggers the imagination. In seventy countries where there are more than twenty-six million Baptists, several million women will be sharing the task of prayer. "Bearing One Another's Burdens," the theme for the day, is a timely subject for the beginning of a new decade of emphasis on reconciliation by the Baptist World Alliance.

The theme for the day comes from Paul's letter to the Galatians. In chapter 6, verse 2, Paul reminds the Christians to "Bear ye one another's burdens, and so fulfil the law of Christ." This bearing of burdens is part of the task of Christian fellowship. To help one's fellow Christians through difficult times brings joy. Christian friends are there when crises come.

National crises offer many opportunities for people to show compas-



Marie Mathis

sion and concern in perhaps the highest moments in history.

The Baptist Women's Day of Prayer provides opportunity for women to share concern for their world and to remember that they are bound together in a high commitment to a loving heavenly father.

I feel the need to remind Southern Baptist women that Baptist women all over the world—of every race and culture—look to them for leadership in the Women's Department of the Baptist World Alliance. Southern Baptists, the largest group in the department, have sent missionaries to more than forty of the countries in the Baptist World Alliance. Their missionaries have begun women's work in many of these countries. In some respects it may be said that Southern Baptist women have many children among the Baptist women of the world. The future work of the Women's Department may well depend upon how Southern Baptist women observe this day of prayer in the years just ahead.

I truly believe that Southern Baptist women have an unparalleled opportunity to meet human need and build for the spread of the gospel as they participate in this day of prayer with other Baptist women.

Not until we come to the end of this century and a history is written of the Baptist women of the world can the influence of the Baptist Women's Day of Prayer be rightly understood. Much of what goes into that history will be determined by what Southern Baptist women do to sustain, undergird, observe, and support the Baptist Women's Day of Prayer.

Join Baptist women around the world in prayer on November 1, 1971. Pray for them as they pray for you.

Angola  
Argentina  
Australia  
Austria  
Belgium  
Bolivia  
Brazil  
Bulgaria  
Burma  
Burundi  
Cameroon  
Canada  
Ceylon  
Chile  
China (Taiwan)  
Colombia  
Costa Rica  
Cuba  
Czechoslovakia  
Denmark  
El Salvador  
Ethiopia  
Finland  
France  
Germany, D.D.R.  
Germany, West  
Ghana  
Great Britain  
Guatemala  
Haiti  
Honduras  
Hong Kong  
Hungary  
India  
Israel  
Italy  
Jamaica  
Japan  
Jordan  
Korea  
Lebanon  
Liberia  
Malaysia  
Mexico  
Netherlands  
New Zealand  
Nicaragua  
Nigeria  
Norway  
Pakistan  
Panama and Canal Zone  
Paraguay  
Peru  
Philippines  
Poland  
Portugal  
Romania  
Rwanda  
Scotland  
South Africa  
Spain  
Sweden  
Switzerland  
Tanzania  
Trinidad  
United States  
U.S.S.R.  
Uruguay  
Venezuela  
Yugoslavia

## PLANNING BAPTIST WOMEN'S DAY PRAYER



A program booklet provides material to be used in an observance of the Baptist Women's Day of Prayer. This booklet has been inserted in October/December *Dimension*, the magazine for WMA officers. Secure at least two copies of this booklet from members of the WMA council in your church who subscribe to *Dimension*. The leader for the day needs one copy for herself and one copy to be used by the several women she enlists to participate.

1. The Baptist Women's Day of Prayer program should be planned in addition to the regular Baptist Women meeting and group meetings.
2. As an "extra," the Day of Prayer program becomes the responsibility of the Baptist Women president. Her responsibility may be to plan the program for her congregation or to ask someone to plan it. Whenever possible an organization should meet with other organizations (in the same church, from other Southern Baptist churches nearby, or from all Baptist churches nearby, including National, American, and others). When a joint observance is planned with other organizations, the Baptist Women president should work with representatives of the other organizations in planning.
3. When a joint meeting is planned for two or more Baptist Women organizations in a church, the Baptist Women council should lead in planning. The council may choose to assign the program-

planning responsibility to the director, one president, or an officer (perhaps the mission support chairman of one of the organizations).

If a meeting is not planned to involve an organization, the president of the organization should encourage individual observance of the Day of Prayer. (She may ask the mission support chairman to plan such an observance.) Possible ways of promoting an individual observance include: (1) Use the program material to prepare a prayer list, condensing the information given in the booklet. Duplicate the prayer list for women to use at home at a predetermined time. (2) Prepare prayer request posters to be displayed at a designated place in the church for a drop-in individual prayertime. (3) Distribute portions of the prayer list to various members and other women in the church to ask them to pray about the items on their list.

An offering should be taken at the meeting for work promoted on the six continents by the Women's Department. If an individual observance is planned, members should be asked to give their offerings to a designated person. Offerings are to be sent to the treasurer of the North American Baptist Women's Union, Mrs. L. S. Casazza, 1628 Sixteenth Street, N.W., Washington, D.C. 20009. A form is provided on the back page of the Day of Prayer booklet.

# WOMEN *are* NEEDED

Margaret Bruce

IN 1936 it took more than seventeen DC-3 hours to fly from New York to Los Angeles. Today it requires four and a half nonstop hours on a Boeing 747.

In the early days of aviation there were many who said man was not meant to fly. But there were those pioneering persons who had courage. They were not to be stopped in their venture.

They believed not only that man could fly, but also that they could perfect man's new form of transportation system. They shared a vision of circumscribing the globe in their service to mankind.

While they sustained momentary discouragements, they were able to maintain basic enthusiasm. They continued to fight for the realities they visioned. Year by year each improvement in aviation technology came about because individuals had not only experimented with every possibility that existed, but they had also searched continuously for untried methods.

Throughout the forty-five years of commercial aviation history, practitioners have talked up their product, selling it to the public in every conceivable manner. They have enlisted the support of millions of patrons because they have not been willing to rely upon the product to sell itself.

Women with this same sort of courage are needed today in Baptist Women organizations. Women are needed who believe in missions and believe that the progress of world missions is dependent upon their prayer and financial support. Women

are needed who have a vision of circumscribing the globe with the gospel. Believing that the best way to participate in this drama is through a missions organization, such women will be enthusiastic about their missions organization. They will be willing to work for the realities they vision.

Women are needed who will experiment with every possible way of enlisting other women in missions activities. Such women will search continuously for new ways. They will sell their product in every conceivable manner. They too will realize that no matter how good their product, it will not sell itself. Women are needed who will not stop until every woman in the church is enlisted in Baptist Women. Women who will accept these challenges are the courageous women of the seventies.

What are the tools these courageous women will need? They will need to start with the basic methods of enlistment. They will learn which ones are effective in their situations and which ones are ineffective. Then they will begin to make adaptations and search for better methods.

Having tried visitation, they may decide to reverse the process. Instead of going to the home of the prospects, they may invite the prospects to have lunch on meeting days or they may invite several prospects and their husbands to dinner parties.

The courageous women who accept the challenge of enlisting new members in missions involvement will experience new dimensions in their membership in Baptist Women.

## BASIC ENLISTMENT METHODS

**Enlistment** is the process of recruiting new members into the group. It is the first step in the group's development. The group leader is responsible for the enlistment process. The group leader should be a person who is enthusiastic about the group's purpose and who is able to communicate this enthusiasm to others. The group leader should also be a person who is able to recruit new members into the group. The group leader should be a person who is able to communicate this enthusiasm to others. The group leader should also be a person who is able to recruit new members into the group.

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## THE MISSIONS GROUP

As groups develop, they take on personalities. They differ according to the varying combinations of persons that compose them. Some groups are unable to accomplish any substantive purpose. They often even disintegrate. The leader lacks the energy or will to lead the group into productivity. He is unable to channel the individuality of group members into meaningful actions. The members of the group are apathetic, unmotivated in the work of the group. They fail to spark each other to positive activity. Such groups may be labeled *laissez faire*.

Some groups seem to accomplish their purposes. But in reality, the group leader or a few individuals are functioning for the group. The group simply rubber stamps the decisions made by the leader or the power structure within the group. Communication exists only as the group leader talks to group members. In such groups, creativity rarely exists. Rather than sparking each other, group members become either extremely hostile and aggressive or extremely dependent upon the leader. Such groups may be labeled *autocratic*.

In other groups, members voluntarily work together to accomplish the purposes they have agreed upon. These groups are usually very productive. Members recognize their individual rights and responsibility to contribute to the work of the group. A group spirit emerges that is characterized by friendliness, cooperation, and concern. Members are motivated to contribute their best skills to the total work of the group. The leader acts as an enabler. She helps members work together in such a way that each feels satisfaction in the work they do. Such groups may be labeled *democratic*.

How is your understanding of

the characteristics of the three kinds of groups. Classify each of the three groups below based on excerpts from their group meetings.

"The plan is Royal Service for the next session of our study on missions opportunities call for a mock radio broadcast. Shall we do this? Or do you have another idea?"

"That might be fun," Martha responded. "I think we have an old note in the basement that we could use."

"I'll do the commercials," quipped Donna. "No one would believe that I'm a thirty-six-year-old mother of four."

"I have an idea for a rap song on missions," Barbara offered.

Noting that the other members seemed equally excited, the group leader concluded, "All right, let's list the things that need to be done and decide who will do what."

*laissez faire* ☐ *autocratic* ☐ *democratic* ☐

"Next month our Bible study group will study the meaning of missions. I've invited our pastor to teach the lesson. Since he can be with us I thought it would be better if we had our meeting at the church. He said he would rather meet with us in the morning so we'll meet at 10:00 rather than 2:30. I'm planning to bring coffee and a cake for refreshments. Marge, I'd like for you to call the members and remind them in time."

*laissez faire* ☐ *autocratic* ☐ *democratic* ☐

The prayer group leader opened the meeting. "What do you think we should pray about today?"

"My uncle broke his hip last week," volunteered Sally.

"It wasn't your uncle John over at Morgantown, was it?"

"No, it was Uncle Raymond. You know, he's the one who lives at Mac's. He owns a small grocery store

How realistic are the three groups should be democratic groups.

1. Democratic missions groups enable members to have missions experiences with other members. Since they work together to plan a mission study, mission prayer, or mission action experience, they experience missions on a deeper level than they do when they are only spectators.

2. Democratic missions groups involve all members in the work of the group. The work load is distributed among the members. All have the opportunity of participation.

3. Democratic missions groups are more productive than other kinds of groups. Since the work of the group is shared by all the members of the group, more work is done. The quality is better because the varied abilities of members mesh to get the job done.

4. Democratic missions groups allow for the expression of differing points of view. People are different so they see things differently. As people listen to each other they are exposed to new ideas and insights.

5. Democratic missions groups provide for healthy competition of ideas. Not only are people free to express their ideas in a democratic group, but often they are placed in the position of defending their ideas against counter ideas. This experience in a warm, friendly atmosphere enables members to become more firmly grounded in the things they believe.

there I don't know what he'll do. The supermarkets have really ruined his business."

"I know exactly what you mean. I used to buy a lot of groceries from Mac's Mart at the end of our block but his prices have gone so high that I just told him that I couldn't shop there any longer. He said he had no choice, that the supermarket downtown had hurt his business so much he had to raise his prices."

*laissez faire* ☐ *autocratic* ☐ *democratic* ☐

(Answers to self-test: (1) democratic, (2) autocratic, (3) laissez faire)



# MISSION ACTION GROUPS

## Authenticity in Mission

Pet Thompson

*Authenticity*—what a word! *Authenticity* is a word which has to do with genuineness, being who you really are in relation to other people. *Authenticity* is a basic concept with which those involved in mission action must come to terms if activities labeled mission action are to take on meaning.

Much of what is done in Christian ministry is called "telling people about Jesus." Christianity, however, is a very personal thing and telling is not sufficient. People must *experience* the love of God. And this is where authenticity comes in. In those activities planned through mission action groups, no matter how well planned and effectively carried out, the experiences shared with others depend on the genuineness of the person who ministers. No matter what one says about the love of God or how well one says it, it is only as people experience this love through their relationships that God's love will become believable.

A group of women had for a number of years carried food, clothing, and other material goods to a family where the father was in prison. A son was in a correctional school. A younger child was often without basic necessities. A teen-age boy and girl were trying to find some identity in a community where the family was seen as dependent on society and, in the cold, clinical language of the social agencies, "multi-problem." The members of the group had been in the home often and had worked hard to provide material needs of the family. It was nearing Christmas and the women were again getting ready

to do what they could. In discussing the needs of the family, one woman expressed discouragement that the children still did not attend Sunday School and with some impatience said, "Well, we're getting things for the children but we're not planning to get anything for the mother. She didn't ask for anything."

How could the women have visited the home so often and yet failed to sense the feelings and needs of the mother—a woman who was overburdened with problems, asking only for her children? How might the mother have responded if she were accepted as a person and not a project? The teen-age boy was heard to express the feeling that he did not want to go to church because he did not feel accepted. Were the women not trying to tell about God's love rather than offer the family an opportunity to experience it through personal relationships?

In another situation, a family, which included an alcoholic father, a sometimes promiscuous mother, and several young children, were without food. They lived about a block from a Baptist church. When a social worker called the pastor to see if the church members might provide some emergency food for the family, he answered, "We're getting ready for a revival and just do not have the time to work out the arrangements right now." Was this a time of planning to tell about God's love, rather than live God's love?

It is easier to *say* than to *be*. But authenticity in mission has to do with being, rather than seeming to be.

In order to be genuine, the mis-

sioning person must know herself, her motives, and her limitations. These questions may be helpful.

Why am I in a mission action group?

To what degree have I experienced the love of God?

How do I really feel about people who are different from me?

What do I expect to get out of helping others?

How can I demonstrate love rather than just talk about it?

What are the limits of my time, personality, and desire to get involved? (We all have limitations. The important thing is to recognize them.)

Authenticity is also related to responsibility for involvement. When a missioning person reaches the life of a person in need, the possibility of relating to an individual on a personal level exists. People need to be responded to as people of dignity and worth, not as projects. A missioning person has no right to enter a life and dangle a carrot of hope in front of an individual if she is not prepared to take responsibility for following through in a genuine way. This is not to say that the missioning person takes responsibility for the life of another person. She cannot do that. It is to say that the missioning person must take responsibility for the part she plays in the lives of others.

For example, a person decides to work with an elderly person who is lonely and needs companionship. She finds the name of a person with these needs and makes a visit. She is rewarded as she sees the elderly person respond to her. She feels good about having taken the time to make

the visit. At the moment she can see many times ahead for visiting the life of this person. Next week, however, things get hectic. Months of her busy, committee meetings at the church, a sale at a department store, a new permanent—there is just not enough time. After a few weeks her plans for the elderly person are forgotten.

In the meantime, what has happened in the life of the elderly person? If the first visit was meaningful, perhaps there were hopes that the loneliness would not be as great anymore. "Mary's someone who cares. Maybe I'm not forgotten." But as the weeks go by without a phone call or another visit, the previous despair and loneliness creep in. This time the loneliness is a little more intense. Another person has said that "God loves," but did not allow herself to be a channel through which the elderly person could experience this love. In mission action participants must not play with people's feelings and lives. Participants must be prepared to act responsibly.

To be effective participants in mission action groups, persons must strive to become authentic, genuine Christians relating openly and with honesty to those who need help. The best that one person can do for another human being is to share herself—the authentic self.

## PLANNING

### Obstacles Arise

Mission action groups forming for the first time need to study carefully the Christian mission of their group. Learning procedures at the end of this section may be used. Through continuing from the previous year should review this section. Such review will enable new members to become oriented to the nature of the target

group to whom members minister. Review will enable old members to refresh their understandings concerning the persons to whom they have ministered during the preceding year.

Having understood something of the nature of the persons to whom the group has chosen to minister, members are now ready to consider their relationships in these persons. Using the material, "Authenticity in Mission" on the previous page, lead members in a short study geared to enable members to understand the necessity for being authentic as genuine in their ministry.

Ask one person to summarize the content of "Authenticity in Mission." Review the concept of authenticity for members to be effective in mission action, the Baptist woman must be authentic. In other words, she must be genuine. She must be who she says she is. She must participate in the actual love of genuine concern for the persons to whom she is ministering. Her genuine, or authentic, concern will lead her to struggle to meet the actual needs that emerge in her relation to her target person despite.

Read the following to group members. Roger had been coming to the coloring program provided by the mission action group of First Baptist Church for six weeks. Finally he was catching on to fractions and his third grade showed it. He had asked his father why she took the time to help him. She had explained that she was a Christian and that Christians cared about other people. Roger didn't know what a Christian was, but he was fascinated by the fact that someone other than his mother cared about him. Responding to this fascination, he began to tell his father all about his life. In detail, he told about his mother and how hard she worked. He described his father and condemned his love of the rats that seemed always to come out at night. He talked of the cold and how he dreaded the winter. He spoke of concern for his brothers and sisters and his inability to help them.

Ask members in comment on the authenticity demonstrated by the father in each of the following.

a. Martha Johnson Rogers's father stated that he wouldn't talk so much. Why couldn't he realize that if he listened his children

somebody he would be able to change those things that he worried about.

b. With satisfaction, Martha Johnson looked at her son Tim's outgrown sweater. It was a little frayed around the cuffs, but it would make Roger a good coat, anyway.

c. Roger was delighted that his father wanted to meet his mother and his younger brothers and sisters. He couldn't believe it when she invited him to bring his family to her home to have supper with her family.

Discussion again of Mission Action WMC Ministry and Witness 1971-72 (available from Women's Missionary League or Baptist Book Store, see WMC order form, page 48) to group members. Ask members to read the articles describing actual mission action situations. Ask them to note those things that make each situation an example of authenticity in mission.

### Preview Baptist Women Plans

During the forty years that Carey spent in India, he ministered to many human needs. Teaching people to read, caring for the sick, fighting poverty and ignorance—these methods he used to express his love for the Indian people. Because he cared for the total man, barriers were broken and the gospel he proclaimed was accepted.

Carey set a trend that modern missions continues to follow. Your program of mission action follows in the wake of Carey's innovation. The work planned by 2,500 Southern Baptist foreign missionaries is also in the mainstream of that innovation. Plan to support this work as you attend the five-day observance of the Week of Prayer for Foreign Missions, November 28-December 5.

### Call to Prayer

Assign the six feature articles in this issue of *Revival Service* to six group members. Ask each to tell only the minister's outline and what impressions the authenticity led him to try. Permit late prayer requests from these reports.

Read the names of missionaries listed on the prayer calendar. Close with prayer for growing authenticity in the lives of all who minister.

# PRAYER GROUPS

Carol Tomlinson

**H**AVE you ever been a stranger in a new land? If you moved away from your home and into a new land to live, what would you find in that place? What would it and its people hold for you?

The sights would be novel to you. Everywhere you looked there would be something strange to see, and you would seek someone who could interpret the newness to you. But there would be no friends around to answer and no one who could put the answers into your language. Then suddenly you would realize that you were a minority—that everyone else was at ease. Only you would be left out. You'd find your ears straining to catch the sounds of the language and turn them into spoken syllables from your own tongue. You'd try, but you'd sound like a stranger to everyone who heard you. It would be so simple to see that you didn't belong.

Not only would you not speak the language, but you wouldn't even look like the people in the place so new to you. Where could you go to live and really feel comfortable? Where would you be able to go to have your hunger filled?

Now, suppose you went there to tell those who were there before you about your God. How would you tell them so that their eyes would not look puzzled or so that they would not smile in scorn? How would you approach them carefully enough not to say, "I'm telling you, I'm right and you are wrong?"

If you were the stranger in their land, how could you honor what is honorable to them and not dishonor God? As the stranger in their land, how could you afford not to honor

their ways? They have carved out a life. They are your brothers. How could you become "at peace" with their life and your Lord?

What kind of patience would it take to master a new language? To make a friendly life with unfamiliar ways? To savor strange tastes? What kind of creativity would it take to know even how to begin to translate Christ into reality for man or woman or child of this new land? How many ways would you have to say to the inhabitants of that place, "I am your friend," before they would consider trading the ways of their predecessors for the long walk to Calvary and back? What other challenges do you foresee in your mind's wanderings to this new place?

## Exploring Prayer Needs

Consider now, in the light of your thoughts about challenges in strange lands, two missionaries and their families. Mr. and Mrs. Marvin Reynolds have been learning about the strangeness of their new land. They have keenly felt the unfamiliar climate and learned the rationale of native dress. They have found American taste buds adapting to bland new flavors. They have struggled to master a complex and unfamiliar language. They have prayed for wisdom to know where and how to live. And they are seeking always for some action that can say to those so vastly different in custom from themselves, "I am your friend." They are in a new land seeking to commend Christ.

Jerry and Jennie Scruggs are missionaries, too. They know the dilemma of new expressions, new quarters, new customs, and new barriers. They know what it is like to be the minority

## The Missionary

—the stranger. They know what it is like to take Christ into a place where he, too, is a stranger. And they understand the need for years of patience in trying to become friends in the way they can present Christ to the city dweller as the friend.

The Reynolds family and the Scruggs family seem to have a lot in common, don't they? And they do share much in understanding. Yet the two couples live and minister around the world from each other. In fact, the Reynolds serve with the Foreign Mission Board, and the Scruggs serve with the Home Mission Board.

Mr. and Mrs. Reynolds are the first Baptist missionaries appointed for Botswana, South Africa. They have moved into an area where *Baptist* is an unknown concept. The Reynolds have moved from their first home in Francistown into the Tlo-Tlo section of the city which is more heavily populated with Africans. This was done in the hope of establishing kinship with citizens of their new land. Reynolds is also building the difficult Tswana language so that he may talk freely of friendship and of Christ in the language of the people. He has learned to enjoy with his new friends an Easter feast of honey and goat which they have provided. He knows the presence of the curious when he preaches, and he knows that what he says is being weighed in their minds against centuries of a very different way of life. He knows the joy of an Easter baptismal service for the first converts. And he knows the pain of remembering one who was almost saved, but who cannot yet turn away from the terrible power of witchcraft in her mind.

The little church is only a roof and walls now. The members are making bricks to complete it. They have borrowed a tent to lend privacy and protection from the weather until that day comes. The church is much like the ministry of the Reynolds. It is coming slowly, but comes with excitement, but only as the nationals are willing and able to build. And it comes with borrowed things—customs, language, tent—and with prayer.

Jerry and Jennie Scruggs serve a different area. They are home missionaries working in an American inner city. And they can tell you that a large part of it is the mystery, newness, and challenge of any strange land. More than 70 percent of the people of the United States are crisscrossed with the concrete urban jungle. The Scruggs live and work in suburban Long Island, serving an area with over two and one-half million inhabitants. They are trying to learn the customs and beliefs of ethnic and religious groups different from their own. They are trying to master the strange new language of delinquency and drugs. They are trying to be creative enough to be friends to those who are suspicious of churches and the word *Baptist*. They know that they must meet the needs of all: children, kids without playgrounds, adults, the aged, and families in trouble before they can commend Christ as friend.

Like the Reynolds, the Scruggs have an unfinished church. One building could never be enough for so many. Their church must be a mothers' club, a teen center, and a library.

It must meet in a borrowed room here, a home there, and in a clubhouse. As do many home missionaries they know the frustration of trying to minister without proper buildings because there are no funds to have what is adequate. The Scruggs live in a modern city and with city challenges.

## PLANNING

### Preparation Period

Review the personal preparation section of the *Prayer Group Guide* with your group. Use the guide on pages 11-12 to prepare for this portion of the group meeting.

### The Prayer Experience

Lead your prayer group in a discussion of special challenges that bring a missionary in a new area unique. List these challenges on a chalkboard or a poster so that they will be visible for review by all. You may wish to let members of your group suggest things which would be difficult for them if they were missionaries in a strange land. Then add to the list other insights you have received from your reading and thinking.

Introduce the Reynolds and the Scruggs as missionaries, making certain that the women understand that there are adjustments necessary in home missions as well as foreign missions. Point out special needs and ministries of these two missionary families. In addition to needs already mentioned, remind women that only if mission support is strong enough will missionaries be able to have the buildings and equipment required to touch the areas of human need about them. The Reynolds request prayer support for Edward and Charlene Smith, recent appointees for Botswana. Several years experience in the pastorate has prepared Edward for the work he will do. Charlene's skill in music will also be valuable to the future development of Botswana churches. The Smiths will leave for Botswana after completing missionary orientation. The Scruggs ask special support in prayer that Southern Baptists will become increasingly aware of the presence of

the concrete ghetto and the need for varied, creative, and unusual forms of ministry to meet the needs of its people.

### Related Activities

#### Call to Prayer

Assign each member a name on the prayer calendar. Ask each member to imagine ways that the area where her missionary serves is different from the area where she lives. Ask each woman to formulate a brief prayer based on the creative imagining she has done.

#### Prayer Requests

1. Ask members who visited mission action groups last month to report on prayer needs they discovered.

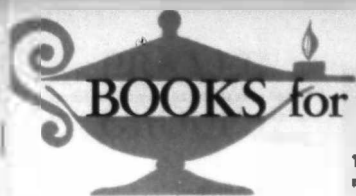
2. From the prayer requests women formulated after attending the Baptist Women meeting, compile a list for prayer by the group.

#### Preview Baptist Women Meeting

Andrew Fuller, William Carey's loyal supporter, once commented that the undertaking of sending Carey to India seemed like the efforts of a few men to explore a deep mine. Carey volunteered to go down if the other men would hold the rope. Some 250 Southern Baptists have gone down into the missions mine of more than 70 countries. They are depending on Southern Baptists in the States to hold the ropes. By attending the Week of Prayer for Foreign Missions you can do just that.

#### Group Planning

Last month members were asked to visit mission action groups in order to gain suggestions for projects that might be undertaken by the prayer group to assist ongoing mission action. Review these suggestions and choose a project. Use the *Mission Action Project Guide for Baptist Women and Baptist Young Women* (available from Woman's Missionary Union or Baptist Book Store, see WML order form, page 48) to guide your planning.



## 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.

**The Spring Wind**, by Gladis DePree. (New York: Harper and Row, 1970, \$3.95)\*

In a local market, Gladis DePree nearly causes a riot when she sketches an old woman selling vegetables. This incident, stemming from her inability to speak Chinese, marks the DePree family's arrival in the teeming world of Hong Kong.

*The Spring Wind* describes Gordon and Gladis DePree's increasing involvement in the lives of the Chinese they have come to serve as missionaries. Eager to understand and relate to the customs and culture of the people, the DePrees are not content simply to learn the Chinese language. Eventually they take the unusual step of moving into a local Chinese community to share the daily life and festivals, and to be "just a Christian family" among their neighbors.

While intriguing and novel experiences mark their days, the village newcomers must also face some old problems. Gladis DePree learns to respect the perceptive criticisms of their wary young friend, Wing Sung, as she and her husband struggle against the barriers raised by their identification as missionaries and as Westerners.

### Approaches to Study

**Round Table Groups:** *The Spring Wind* may be used in study of the theme, "East and Southeast Asia—Struggle in Transition," pages 35-40. **Round Table Group Guide 1970-72** (available from Woman's Missionary Union or Baptist Book Store, see WMU order form, page 48) Explor-

ing the sub-theme, "Diversity and Unity." Round Table groups will find in this book a way to channel through the Western stereotypes that all Chinese are alike. Life in Hong Kong will cease to be one massive, undifferentiated whole. While this book presents the diversity within Chinese culture in Hong Kong, it also expresses the unity of that culture. Certain broad characteristics can be seen. Interwoven in this study of Chinese culture, there is another thread. The Chinese stereotype of the Westerner is examined with equal insight.

Organize presentation of the book to answer the study questions:

1. What individual differences may be seen among the Chinese residents of Hong Kong?

2. What broad characteristics of Chinese culture in the twentieth century are portrayed?

3. What stereotypes of American culture are held by the Chinese featured?

Using each of the preceding questions, find examples from the book that provide answers. Tell these examples informally as you review the book. At the end of your review, emphasize the fact that understanding of the answers to these questions is basic to the efforts of missionaries to Hong Kong to communicate the gospel. These questions suggest the barriers that must be broken before communication can happen.

**Mission Books Groups:** *The Spring Wind* depicts the personal struggle of a missionary mother during the first years of missionary service. Writing honestly about those situations that were difficult, she involves the reader in the realities of vocational mission-

ary life. Study of this book may be organized around the basic question: What are some of the questions a missionary mother must ask and answer during her first years of service?

Throughout the book, the author's thoughts and questions run alongside the narrative. Italicized, these may be easily found. Go through the book and mark each of these passages. Organize your study around these questions. (You may wish to reproduce these on mimeographed sheets for each member or on poster board for display.)

Present the background for questions through a variety of means: drama, storytelling, interview, monologue. Presentations should recreate the situations from which the questions emerge in such a way that members will become personally involved. As they experience these situations vicariously they will be able to struggle realistically for answers.

Review the study by listing the kinds of adjustments missionaries must face as they begin service. Lead members to formulate prayer requests based on the questions the author of the book asked herself. Ask members to make copies of these requests to use from month to month as they pray for new missionaries. Round members that *The Commission* carries pictures and biographical sketches of missionaries as they are appointed.

**Family Study:** *The Spring Wind* contains a wealth of situations that may be used by mothers as storytelling opportunities with school-age children. Teen-agers may be encouraged to read the book for family discussion of other cultures.



Shirley Forsen

## Unconventional Witness

More than fifteen centuries ago the Jews have been tormented by Christians who claimed that the Jews were responsible for Christ's death, and as a consequence, they should either convert or be persecuted. The Jews have suffered earlier massacres, and Crusades, not to mention the Spanish Inquisition and the millions perishing during Hitler's reign. Despite all of this offensive treatment by Christians, Israel has been willing to admit foreign Christian pastors and teachers. In addition, they have allowed Christian schools and the publication and distribution of Christian literature.

In order to relate to both the Jews and the Muslims, Southern Baptist missionaries have initiated some unconventional methods of witnessing. Besides serving in the local churches in various ways, they also are engaging in a demonstration of Christian mercy and concern for the Israeli people.

### Begun Village

Two miles north of Petah Tikva (PEI ah TEK-va) on the Haifa (HIGH ah) highway is one of the unique Baptist missions points in the Middle East. This is the site of Begun Village where missionaries serve as teachers, church workers, farm supervisors, and/or camp and conference workers.

The forerunner of the Village was the George W. Truett Home established in 1946 in Nazareth for orphans. In 1955 the Arab children were moved to a small plot of land on

the Yarkon River near Petah Tikva. To the proposal of moving the children, critics protested, "You cannot bring these Arab youth into a predominantly Jewish area." Wise persons indicated that such a move would help bring about understanding and friendship between Jews and Arabs. The wisdom of the move has been proved many times.

As the children grew, the home was converted into a vocational high school. Here thirty-five boys—mostly Arab from the Haifa and Galilee area—get practical vocational study as well as a general education in a Christian atmosphere. Their academic subjects include math, physics, history, English, Hebrew, Arabic, typing, and Bible. The boys enjoy such sports as soccer, basketball, volleyball, and swimming in a pool near the school. Daily chapel programs and Bible classes are planned for all grades. Although the Muslim boys are not required to attend the weekly church services, an encouraging number of them come each Saturday.

In addition to the school at the village, there is a dairy, a machine shop, and a farm. The main crops are citrus fruits, oranges, lemons, and grapefruit. In addition, cotton, sweet corn, fava beans and hay are produced in abundance. The farm includes a small dairy of both beef and dairy cattle.

Not only is the farm an on-the-job training laboratory for the students who study there, but it is also a demonstration of the identification of Baptists with the development of the

land. Most important, it is one of the most effective means to open doors for witnessing in the Arab villages. Teams of workers visit in the homes of the boys each year, and there are opportunities for follow-up witnessing in these areas. Two boys made professions last year and, after they had completed a period of instruction, were baptized. Likewise, the farm and the dairy have provided many valuable contacts with the local people.

The village also serves as a home for the Petah Tikva Baptist Congregation. The congregation includes missionaries living in the area, American business families, Jewish and Arab believers, and students from the school. Despite the variety of background, there is a sense of community. Those who have been baptized have come from the local community as well as the foreign. What could be a better witness of the ability of Jesus to overcome barriers between people?

One of the church's greatest means of reaching persons is through music. One year Martha Murphey practiced with small vocal choirs made up of orphans and members of the local congregations in Jerusalem, Nazareth, Haifa, and Petah Tikva. Now it has eighty voices from many of the Protestant communities throughout the country. For the past three years they have sung the Christmas section of Handel's *Messiah*. The music has captured the imagination and the admiration of the entire Christian community in Israel and was welcomed

\* Available from Baptist Book Store.

by hundreds of Jewish citizens. Mrs. Murphy says that singing can cross religious barriers when speaking cannot.

One of the most significant programs at the Baptist Village is the summer camping and conference program. The dormitories and meeting rooms make an ideal assembly. Annually Baptists extend their outreach by inviting leaders of all faiths to the center for interfaith discussions during Sukkoth, the Israeli holiday period in which Jews celebrate the Feast of Tabernacles. Friendship and understanding grow as leaders of Judaism, Islam, and Christianity talk about things they hold in common and view future needs in the light of their heritage. Other conferences are for Baptist young people who want to learn methods and skills that would help them in their work in their home villages. This conference is followed by a children's camp Bible study, handicrafts, and sports comprise the camp program. For the past three years BSL's summer missionaries have served on the camp staff.

Baptist Village attracts Israelis who want to find out what Baptists believe. Some come and stay for hours. Gradually, Israelis are becoming more receptive toward understanding Christianity.

#### Dugith Art Gallery

In the heart of Tel Aviv, a novel and promising innovation is being implemented by Baptists. In this large Jewish city, no Christian congregation has yet been established. But in the heart of the city's cafe and theatres district, Baptists have opened a modern art gallery and literature center. Here Israel's better young artists display their paintings and sculptures for hundreds of interested people to view. In the same building, a book store is stocked with a large selection of Christian books, unobtainable elsewhere in Israel. Since most Israelis will not attend Christian meetings, literature which they can read in private is the most effective method of reaching them. On the fourth floor of the building, a reading room is

located. These quarters also serve as a center for publications. Dugith Press publishes the Baptist Hebrew language state paper as well as the English version.

Although the art gallery was begun in 1956, no public identification with Baptist work was made until September 1968. The reasoning behind this was that in the beginning some suspected it as a Baptist trap and tried to destroy it. However, its reputation has silenced them. Many persons have had their first encounter with things Christian at Dugith. Being able to witness to these people about Christ is possible because the art gallery is obtaining the goodwill of the Jewish public and is entering the mainstream of Israeli life.

#### Translation of Mark

In 1969, Dugith released Robert Lindsey's Hebrew translation of the Gospel of Mark to the public. The uniqueness and the importance of this translation has just begun to be realized.

This was the first time since the state of Israel revived Hebrew as a spoken language that the few had a text of the Gospel in his kind of Hebrew. Being a pastor of a Baptist church in Jerusalem and wanting his people to have the Gospel in their own language, missionary Lindsey worked for more than ten years on the translation of the Gospel of Mark, in addition to his other duties as a pastor.

Not only did Dr. Lindsey translate Mark but he also discovered relationships between the Gospels and sources of the Gospels that appeared to be more valid than scholars had thought. The theory about the relationship of the four Gospels established since the 1880's was that Mark was the oldest Gospel and that it was used independently by Matthew and Luke as a principle source when they were writing their own stories of Jesus' life. Mark itself was said to have come from Aramaic oral sources. However, according to the findings of Dr. Lindsey, Mark's text rests on an earlier written Hebrew

source, a document probably dated around A.D. 40-50 and on Luke Acts 1 and 2 Thessalonians 1 and 2 Corinthians, Romans, and James. Mark also quoted from Hebrew, Aramaic, and Greek texts in the Old Testament. Luke, then, according to Dr. Lindsey's theory, had used the written Hebrew source that, then, Matthew and Luke Mark. Then these Hebrew sources go back to the Gospels are even more historically valid than many Christians believe.

Not only was Dr. Lindsey's theory headlined in *The Jerusalem Post*, but he also was praised by Dr. David Flusser, professor of comparative religion at the Hebrew University. Dr. Flusser said this translation of Mark was "a revolutionary step in New Testament scholarship." He went on to say that Dr. Lindsey's work belongs with the most scientific New Testament study of the past one hundred years. "If Dr. Lindsey is correct," Dr. Flusser has declared, "Bible scholars can now move on with studies which will help us restore the earliest form of the life and teachings of Jesus."

Dr. Lindsey's work is indeed unique and significant. Few Bible translators have been called upon to work on the modern forms of a biblical language. Too, eyes will read the Gospel now that would never have seen it in their own language otherwise.

Dr. Lindsey's way of discussing this uniqueness is a typical missionary reaction. "I am a pragmatic evangelist. Everything I have tried to do has been because I am trying to find a valid, effective way to present the gospel."

## PLANNING

"All Had the Power of Jesus' Name"

In the face of the advances of a

new effort to India, E. P. Scott says this hymn as he played it on his radio. The arrangement, saved by its melody, surely listened to Scott's voice. Facing the tribe, Scott met a man of end with a creative imagination. The same power that enabled Scott's mind to create the musical setting, Southern Baptist missionaries had with used to find unusual and equally effective methods to win an audience for the gospel.

Lindsey: "All will openly proclaim that Jesus Christ is the Lord, to the glory of God the Father" (Phil. 2:11 TEV, used by permission of the American Bible Society).

Call to Prayer. Present the missionaries as the prayer calendar. State that each of them is busy about the task of boldly proclaiming that Jesus Christ is Lord. Suggest three requests that women may make for these missionaries: that they be kindly aware of circumstances in which they operate, that they would suggest creative methods of proclamation, and that the persons to whom they minister might be saved by the majesty of the Christ these missionaries serve.

#### Organizational Plans

1 Ask the mission action chairman to report on plans made by the mission action groups in your organization.

2 Ask a woman who led her family to begin compiling a foreign mission vocations scrapbook as follows: enough in the October study to report on the reactions of family members.

3 Ask the mission support chairman to announce church plans for study emphasis in your church and report on the status of the 1972 budget. Be certain to indicate the allocation to the Comparative Program, showing whether this is an increase or decrease.

4 Present the Week of Prayer for Foreign Missions.

Display the map, "Southern Baptist Missions Around the World," available free from Foreign Mission Literature, P. O. Box 6597, Richmond, Virginia 23230.

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man, Virginia 23230). Using *The Commission*, June 1971, pages 36-37, clip pictures and biographical sketches of the missionaries listed below. Affix these pictures in the corners in which couples will serve. Attach a string to each set of missionary pictures. As you read each name, ask a member, "Will you hold the rope?" Hand the string to the member and proceed to the next name. At the end of the presentation, six women should be holding strings affixed to the six areas of Southern Baptist foreign missions.

"When I came out on this mission," Carey wrote in India, "I certainly did not think myself the servant of the Society, but a brother. A work was to be done at the behest of a well. Some person had to be dedicated to the bottom which others held the rope. I agreed to descend if my brothers would hold the rope."

In January, Herbert and Alice Barrett will be going to Taiwan. Maurice and Martha Caldwell will be going to Peru. Wayne and Jeanne Moore will be going in the Philippines. Edward and Charlene Smith will be going to Botswana. Leo and Margaret Waldrup will be going to Swaziland. Larry and Lousabell Yoder will be going to Belgium.

Newly appointed missionaries, they go with complete confidence that Southern Baptists are holding the ropes. Because they expect great things from God, they are attempting great things for God. What can they expect from us? (Announce the church goal for the Lottie Moon Christmas Offering and the meeting plans for the Week of Prayer for Foreign Missions.)

#### Study Questions

1 Understanding the Aim

At the end of this study members should be able to relate how unconventional methods are being used by Baptist missionaries in Israel to communicate the gospel.

2 Honoring Methods

Select clippings from recent newspapers and news magazines that pre-

sent the current scene in Israel. Read these to the women and display the map of Israel listed under Using Learning Aids.

Introduce the study session by emphasizing both the purpose and the need of unconventional methods to reach the Jews and Arabs in Israel.

Present the remainder of the material as if it were being written to a diary by one who is visiting Israel. Tape record the study material as it would be written in a diary and play the tape from offstage while the person seated at a desk on stage writes in her diary. If a tape recorder is not available, the material may be read offstage. For an alternate approach, material may be prepared in a series of three letters to friends at home. Friends, sitting informally, might share their letters.

Using question-answer technique, review the material presented with the following questions:

- (1) Why are unconventional methods needed to reach the Jews and Muslims in Israel?
- (2) What primary purpose are the unconventional methods used?
- (3) In what ways is the Baptist Village communicating the gospel message that God loves everyone?
- (4) How does the Dugith Art Gallery and Literature Center enter the mainstream of Israeli life and enable many to come into contact with things Christian?
- (5) How is Dr. Lindsey's theory on the source of the Gospels and his translation of Mark into modern Hebrew communicating the gospel?

#### Using Learning Aids

Using the map, "Southern Baptist Missions in the Middle East," (available free from Foreign Mission Literature, P. O. Box 6597, Richmond, Virginia 23230), locate and identify Baptist Village Dugith Art Gallery, and Jerusalem where Dr. Lindsey translated Mark into modern Hebrew communicating the gospel? (majority of whom are Greek Catholic, Greek Orthodox, Copts, and others) living there—40,000. Muslims—200,000. Jews—2,250,000.

#### 4. Evaluation

Ask each woman to describe to another woman which method she would probably respond to the most if she were one of the following: an Arab boy, a young artist, an educated man, a scholar at the Hebrew University, an Israeli homemaker.

#### 5. Plans for Follow-through

(1) Ask the mission action director on the WMU council to review the mission action survey taken last spring. Are there areas of need in the community that are not being met? Lead women to suggest some creative ways that these needs might be met. Challenge women to consider forming an additional mission action group to meet the areas of need delineated.

(2) Approximately 1 percent of the money spent each year to maintain the Southern Baptist foreign missions program is spent in Israel. How much did your church give to foreign missions through the Cooperative

Program last year? How much of that money went to the Foreign Mission Board? (To determine this figure, multiply your offering by the percentage your state allocated to the Cooperative Program last year at the average, 33 percent. Multiply that figure by 91 percent, the Southern Baptist Convention allocation to the Foreign Mission Board.) How much did your church give to the support of missions in Israel last year? (Find 1 percent of the total your church gave to foreign missions.) Did you give more in 1971? Do you want to give more in 1972? Review the four ways that Southern Baptists can increase the amount given through the Cooperative Program to foreign missions from the October study procedures.

(3) The content of this study session and the feature articles in this issue of *ROYAL SERVANT* will make interesting additions to the foreign missions vocations scrapbooks begun by families last month.

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

**Study Chairman:** Study session

**Support Chairman:** Call to Prayer  
Announce church plans for stewardship emphasis  
Preview Week of Prayer  
Support plans for follow-through to study (#2)

**Mission Action Chairman:** Report on mission action groups  
Mission action plans for follow-through to study (#1)

**Group Leaders:** Encouraging the participation of group members

## PLANNING STUDY SESSIONS

The subheadings used under the heading "Study Session" in the planning guides for Baptist Women Meeting, Current Missions Group, and Bible Study Group are important guidelines for use in planning any learning experience.

Study chairman and study group leaders need to understand the importance of these subheadings or guidelines. Read the following comments carefully. Then, apply these understandings in planning study experiences this month.

**Understanding the Aim.** Before you can plan any learning activity, you must know what you intend to accomplish. The aim gives direction to those activities chosen to provide for learning. Not only must you understand the aim for the study session but also you must be able to explain that aim to the women you lead. You must be able to interpret the session

aim to members in ways that will enable them to understand what they are going to accomplish.

**Choosing Learning Methods.** With your aim fully in mind, begin to think about the kinds of learning activities that will be necessary to accomplish this aim. Be certain that every activity you consider contributes something towards the accomplishment of your aim or goal. Learning methods are the ways that you lead each learning activity. The methods suggested each month may be adequate for your group. Or they may need to be adjusted to meet the needs of your members. Be certain that as you adjust suggested methods to suit your needs, you continue to plan activities that will accomplish your aim.

**Using Learning Methods.** Learning aids are those props needed to supplement learning methods. They may be posters, flip charts, maps, or

other visuals. While learning aids often add sight to sound, they may also add touch, smell, and taste. Thus learning aids make learning methods in the formative of learning activities, they must be closely correlated.

**Evaluating the Study.** Evaluation is important in order to determine whether the aim for the study has been accomplished. Not only does evaluation measure results, but it also helps learners review learning and apply learning to related situations.

**Planning for Follow-through.** Follow-through demonstrates the results of learning. Activities may be planned that give members opportunity to act out the new ideas, concepts, or skills they have learned. Suggestions may be given for members to practice their learning in prayer or personal, stewardship, community, mission action, family ministry projects, or additional study experiences.



## Career Opportunities in Missions

Minette Drumwright

**VOICES OF ANSWERS:** Welcome to *ROYAL SERVANT*, an official of FBM for your church's mission!

**BUREAU:** Good morning, ladies! Glad you joined us. Stay tuned for this month's study of career opportunities in overseas ministries. Featured guests are five missionaries who serve with the husbands in Latin America. They are Mrs. Dan Orr, Mrs. Johnny Burns, Mrs. Judith Anderson, Mrs. Bill Mathews, and Mrs. Bill Warren. Mrs. Mathews, what is meant by the term "career missionary"?

**Mrs. MATHIEWS:** A career foreign missionary is a person who has been called by God, and who has responded affirmatively to commit his present and future to the work of God in a foreign country. He is supported by the mission board as a missionary. But, when a specialist in his particular vocation. He has steady appointment of service because of his specialty, but he also has opportunities to witness and minister outside his specific vocation.

**BUREAU:** How many missionaries are under appointment by the Foreign Mission Board?

**Mrs. BURNETT:** There are about 2,500 serving in over forty different countries in seventy-three countries. About 2,100 of these are career missionaries. Vocations range from agriculture to journalism to music.

**BUREAU:** Music should be a good

starting point. Mr. and Mrs. Dan Orr want to Colombia almost twenty years ago to teach music as members of the faculty of the International Baptist Theological Seminary in Cali. Mrs. Orr, what opportunities have been yours as music missionaries?

**Mrs. Orr:** Like other missionaries, we view anything that needs to be done as an opportunity. We have trained choirs, translated songs and hymns, held music clinics, made records, and given concerts throughout Colombia and neighboring countries. Many "opportunities," however, have been ours that were unrelated to music. My husband has been able to help with the construction of new buildings on the seminary campus. He worked for a construction company during his seminary days, never dreaming that that experience would be needed on the mission field. He has also served on the Baptist Hospital Board, the Baptist Loan Board, and once he even taught archaeology in the seminary. I have taught courses in dramatics, worship programs, homemaking, and first aid. Twice I served as interim executive secretary of the Colombia WMU, when the executive secretary was on furlough.

Public school music in Colombia is almost nonexistent. Therefore, many of the students who come to our seminary have never seen a page of sheet music. They are all required to take piano lessons throughout their seminary years, for any instrumental

music in their churches will depend upon them. We also give private voice lessons to potential students.

Our fifty-five voice seminary choir and smaller groups within the choir have widely. Several years the full choir has presented the Christmas message in music and drama in an open-air theater when tourists, villagers, and local people throng the streets for that city's annual celebration of the Festival of Lights and the Sugar Fair. Many hear and some receive the witness in music, impressively presented in the selection, "He Came for You."

Music has opened many doors that would otherwise have been tightly barred. For instance, we had never been permitted to buy radio time because we were evangelists. Yet, when a radio station executive "accidentally" overheard a recording of our church's sanctuary choir, he offered our national pastor time for a weekly program of music and preaching. The newspaper had refused to sell space to publicize Baptist work. When we formed a choir of English-speaking people for a presentation of *Mercy*, we decided to present that oratorio in a benefit performance to help the symphony orchestra of our city. The newspaper then published a story, mentioning our work with the seminary and the Baptist work in general. Since then, the newspaper has been cooperative in giving publicity to Baptists.

We have had many thrilling experiences in seeing the Lord use music to gain entrance into the lives and homes of people in Latin America.

**EMCEE:** Mr. and Mrs. Bill Warren were the first missionaries appointed by the Foreign Mission Board for English-language work. In 1958 they went to Rio de Janeiro to pastor a group of American Baptists residing there as military and diplomatic personnel or associated with business. Under Mr. Warren's leadership, the church moved to a strategic location across from the American School, and became the International Baptist Church. Mrs. Warren, you have been in one of the most unique pastorates anywhere. Tell us of your work with this church.

**MRS. WARREN:** The International Baptist Church of Rio is a group of people concerned about serving one another and at the same time reaching out to minister to the needs of others in Christ's name. The congregation has sponsored two Brazilian missions as well as helping eight other churches with such financial needs as building programs, pastors' salaries, and equipment. We became aware of an impoverished orphanage caring for sixty-five Brazilian children. Our church constructed a building for them, provided volunteer help, food, clothing, and funds each month from our church budget. The orphanage now cares for 175 children, and the church continues to support them.

The organizational structure of this church is similar to that known to all Southern Baptists. The membership, however, has a 95 percent turnover every three years. Once we said "good-by" to 30 percent of our members who were leaving on the same ship! Yet, never once have we had a leadership vacancy that was not immediately filled. We frequently meet ships, making contact with American families moving to Rio and making ourselves available to help with newcomer needs. New families receive copies of *Good News for Modern Man* and an invitation to dinner in

our home, at which time we make them aware of the ministries of the church and invite their participation. Because we were anxious to relate to the nationals, we learned Portuguese, shortly after our arrival, to learn the Portuguese language. My husband was once making use of it in various forms of witness. One began when he requested a permit to sell Bibles and religious literature in the street market. Surprised officials granted permission. With a national pastor assisting him, they placed their open shop alongside the other vendors. They gave gospel tracts, with an invitation to a nearby church stamped upon them, to all passersby, as many as 2,000 in a single day. My husband became known as "Captain of the Street Market," and each day brought many opportunities for personal witness.

**EMCEE:** Dr. Justice Anderson went to Argentina in 1959 as a theological professor in the International Baptist Theological Seminary in Buenos Aires. Mrs. Anderson also teaches in the regular curriculum of the seminary which serves students from four countries. Mrs. Anderson, what opportunities have you and your husband experienced in theological education?

**MRS. ANDERSON:** We see the seminary on the overseas field as a vital factor in preparing and training nationals spiritually and intellectually for Christian leadership. We are closely interrelated with the student and his family, teaching, counseling, encouraging, meeting study instances of personal need. We help students relate to specific responsibilities in local churches so that they will be receiving practical experiences as well as classroom training. Professors periodically work alongside students in their pastorates, holding several meetings teaching Bible studies, leading conferences and workshops.

Frequently professors are called upon by the Argentine Baptist Convention to serve as study committees, appointed to deal with doctrinal theo-

logical, and practical problems confronting Argentine Baptists. These reports serve as a basis for convention policies and action.

We have had the privilege of being a part of the beginning of two churches in Buenos Aires. The first started as a neighborhood Bible study, when another missionary wife and I invited friends and neighbors into our homes on Thursday evenings. In nine months this enthusiastic group was a self-supporting church and had built their own building. My husband served as pastor for three years. Later we helped begin a new church on the seminary campus.

I enjoy the opportunities of involvement in the women's work. As a member of the prayer committee of the Executive Board of the Argentine Convention, I have often written program material for the Argentine Week of Prayer.

We began 1971-72 with a new challenge just ahead, for my husband is studying the possibilities of a missionary extension program. Pray for this new venture.

**EMCEE:** Mr. and Mrs. Johnny Bursett live in Belém (Portuguese for Bethlehem), Brazil, a city of about 400,000. Mr. Bursett is director of the Department of Religious Education for the state Baptist convention of Pará. Mrs. Bursett, what opportunities of service have you encountered in your first term as missionaries?

**MRS. BURETT:** My husband is responsible for the promotion of the educational work in Sunday School, Training Union, Brotherhood, and youth work for the forty-five churches, fifty organized missions, and fifty preaching points in our state. This takes him to churches, conferences, work shops, clinics, retreats, and camps throughout Pará, training his workers.

Serving as educational director of the First Baptist Church of Belém, my husband led in developing a religious education program that could serve as a model for Baptists throughout the state to see what could be

done in a local church. Religious education must start at the very beginning in Pará! We are convinced of the teaching effectiveness of demonstration.

**EMCEE:** Missionary Bill Matheny and his family live and serve in Peru, and represent the area of field evangelism. Mr. Matheny, what are some of the opportunities of your work?

**MRS. MATHENY:** The opportunities and challenges are limitless. We would never be able to do all the types of things in the States that we do in Peru. My husband has preached in large and small city churches, mission points, on street corners, in tents, in villages, in both Spanish and English. He initiated radio evangelism in our area and put into operation a Baptist book store. There were only two missionary families in Arequipa, a city of almost 200,000 people, so national pastors and laymen looked to us for training and counseling.

The field evangelist uses his own aptitudes, talents, and personal initiative to structure much of his work. For example, my husband has found that an effective evangelistic approach is to go into the countryside with loudspeakers and projectors. Curious crowds invariably gather to watch and listen. Films are shown. Often animated cartoons dealing with health hygiene, sanitation, and agriculture are used. The crowd grows until almost the entire village is there. A religious film is shown. Then the missionary preaches from the pulpit of the station wagon. National workers move through the crowds giving out tracts or Gospel programs. Names of those seeking disciples are carefully taken so that follow-up work can be done. Things in field evangelism are different in Latin America are presented in new opportunities to evangelize. My husband was devoted to participation as a national man at the time of the commission of Robert Kennedy. The final service was like a medieval banquet attended by all the city's national citizens. Two parades followed in the neighborhood set on fire

throne. No restrictions were placed upon my husband. At the appointed time, he went to the podium, opened his Bible, and preached a gospel message. Talk about opportunity!

Now we are on the threshold of a new challenge, for when we return to Peru we will live and serve in Trujillo, where my husband will teach at the Peruvian Baptist Theological Institute.

**EMCEE:** Thank you (turns to missionaries for sharing your experiences with us, and turns to "audience") by each in next month for a study of short-term opportunities for service overseas.

## PLANNING

### Study Studies

#### 1. Understanding the Area

Last month members examined the requirements for career foreign assignments, appointment (display chart from last meeting and briefly review requirements). Preparation for mission service was also reviewed (review heard by and report on letters written to the missionaries).

This month the study of vocational opportunities continues as members investigate five career categories: mission, English language work, education, religious education, and field evangelism. At the end of the session, members should be able to describe the work of each missionary.

#### 2. Learning Learning Methods

Arrange the room like a radio or television studio using "talk show" format. With the group leader or a designated member acting as emcee, ask five members to be "the missionary wives." Since should interview questions and comments that are written into the material. The time should be conversational. If any

of group requires that all members participate, present that the show is being taped in a studio without a live audience. If group is large, members will be the studio audience. Have several commercials during the meeting to give information about the coming Week of Prayer for Foreign Missions and other announcements that need to be made to your group. Suggestions under Using Learning Aids and Planning for Follow-through may also be used as commercials. For added effect, have program participants use a simulated microphone.

#### 3. Using Learning Aids

Order "Needed Now" (available from Foreign Mission Board Literature, P. O. Box 6597, Richmond, Virginia 23230 after October 1). Using the information on career opportunities from this pamphlet, write brief commercials to be used throughout the program. This is a good way for group members to review requirements for appointment.

#### 4. Planning for Follow-through

(1) Introduce the book *What Do Missionaries Do?* (available for \$1.95 from Baptist Book Store) by John Johnson. Suggest that members with families use this book in leading their children to understand the kinds of work missionaries do.

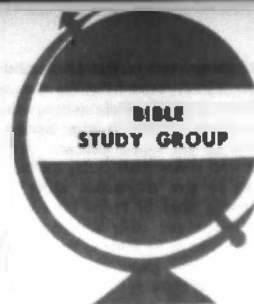
(2) Ask one member to report on the kinds of mission work members of your church are doing through mission action groups. Ask her to suggest a project that group members might undertake to assist this ongoing work.

#### 5. Evaluating the Study

Using the map, "Southern Baptist Missions Around the World," ordered for last month's meeting, plan a bubble quiz to follow the broadcast. Display the map and ask for a volunteer from the audience. Given the names, areas of service, and careers of each missionary presented, the volunteer should be asked to locate each country and tell briefly

[Continued on page 48]





# The Meaning of Mission

Passages for Study: Matthew 28:18-20  
Luke 24:46-48, Mark 16:15-16  
John 20:19-23, Acts 1:8

James E. Carter

**THE** church was made for mission. As Christ lived the purpose of God in the world, the church is to live the life of Christ. Through his life, ministry, death, and resurrection, Jesus proclaimed the redemptive message of God to men. The church is to proclaim the redemptive message of God through its mission.

Probably one of the best ways to learn the meaning of mission is to refer to the commission for mission given by Jesus to the earliest disciples. Present-day disciples would do well to consider this their commission, too. The commission given by Christ to the church is found in several places in the New Testament. The most familiar source is probably Matthew 28:19-20. Luke records it in two spots: Luke 24:47-48 and Acts 1:8. John's version is located in John 20:19-23. Mark, too, has a reference to the Great Commission in Mark 16:15-18.

## Commission

The passage of Scripture identified as the Great Commission is found in Matthew 28:19-20.

The authority for the commission is centered in Jesus Christ. "All authority in heaven and on earth has been given to me." (Matt. 28:18 RSV). The King James Version translates that "power." Authority is power.

The Christian does not get his authority for mission from the church; from the message of Christ are even from the Bible. The authority for mission comes from Jesus himself. He

who has all authority for all things gives a foundation for mission by his authority.

"Make disciples" is the comprehensive task. The one who is a disciple of Christ, who knows Jesus Christ as his personal Saviour, is to make disciples of others.

Making disciples is to be the natural result of the disciple's life. "Go" could be translated "going" as "as you go." It is assumed that the followers of Christ will go. But as they go, their commission is to go live the life of Christ and to so proclaim the message of his redemption that disciples will be made.

Baptism in the name of the Father, Son, and Holy Spirit is an act of obedience on the part of the believer. Having given himself by faith to Jesus Christ, then he identifies himself with the church, the body of Christ. Whenever a person accepts Christ, he accepts the full recognition of God's revelation of himself as Father, Son, and Holy Spirit.

The new disciple is to be taught. He is to be taught to observe all the things that Jesus has commanded. Through study, through worship, through prayer and through communion with the living Lord, the things that Jesus taught are learned.

In the latter part of the eighteenth century, a Baptist preacher called him named William Carey caught a vision of the meaning of the commission and its binding task. After prayer, preaching, and agitation, a mission society was formed and Carey was sent as one of its first missionaries to

India in 1793. This was the beginning of the modern missions movement. One man saw missions as commission. Acting on the commission of the risen Lord to all his followers, he began the modern thrust of missions activity.

## Message

Those who proclaim the gospel in the unconverted everywhere have a message to share. Luke's version of the Great Commission, found in 24:47-48, indicated this.

Jesus had met with his disciples just prior to the ascension. He taught them in the interpretation of the Old Testament Scriptures, showing that they pointed to him. He showed again the centrality of the crucifixion and the resurrection. It was not just a mistake of history; it was in the plan of God. Armed with this message, repentance and the forgiveness of sin should be preached to all nations.

The message of mission is the result of God's intention through the ages. It is his plan. Jesus came as the promised one of God. From the very beginning, God had promised deliverance from sin. This deliverance came in the person of Jesus Christ. The Old Testament had its fulfillment in the babe born in Bethlehem.

The aim of the message is repentance and forgiveness. The two go together. Until one repents of his sin, he cannot receive forgiveness.

The early disciples were the witnesses of what God had done through Christ. Their message would carry the stamp of authenticity.

Thus the aim of the message is to make believers. The proclamation of repentance and forgiveness in the name of Jesus Christ results in people knowing Jesus Christ as Saviour. One does not receive forgiveness from Christ without becoming a believer.

The scope of the message includes all the world. The message of redemption in Jesus Christ was not to be confined to Jerusalem; it was intended for all the world. Christ came to save all men from their sins. This message must be proclaimed to all nations. Jerusalem was just the starting point.

The promise of the message is the promise of power. Jesus advised the earliest disciples to stay in Jerusalem until they had received the promise of the Father. The promise was the power of the Holy Spirit, activating their lives for God's mission in the world. They were not ready as yet to proclaim the gospel to all nations until they received this power.

This is the same message that God has entrusted to present-day believers. Centered in God's great redemptive act in Jesus Christ, it is a message of hope, of deliverance, of forgiveness, and of life. It has not diminished in power nor in purpose.

## Method

In the context of a question about Jesus' natural destiny, Jesus mentioned the method of mission. Found in Acts 1:8, this version of the Great Commission indicates something of the method to be used by the church in its mission.

When the disciples of Jesus were gathered for their farewell sermon with the Master, one asked him if the kingdom would be restored to Israel. Jesus said that it would be restored to the kingdom of Israel. He had not entered the kingdom personally, but perhaps he would do it as a dramatic gesture.

Jesus did not directly answer the question. Instead he corrected it. He shifted emphasis from speculation about the future to demonstration of the power of God in the present. He shifted their attention from national ambitions to world missions.

When the kingdom of God would come in its ultimate fulfillment was not for them to know. Their responsibility was for responsible witness during this life, on this earth, at this time.

It is assumed that the Christian mission will be empowered by God. He had already told the disciples to stay in Jerusalem until they would be empowered by the Spirit of God. This would empower them for the task at hand.

Based upon the power of the Holy Spirit, mission method takes the form of witness. This is how mission is carried out. It must be the personal witness to the power of God in Jesus Christ. The Christian witnesses of that which he has experienced. Without witness there is no mission.

One of the first converts of W. B. Bagby in Rio de Janeiro, Brazil, was a young man named Francisco Floriano Sales. This young man was so thrilled by the consciousness of the power of God's grace that he walked every night to the home of his parents to tell them of his wonderful discovery. His mother was furious that he had abandoned the Roman Catholic Church to become a Protestant. Nevertheless, he continued his efforts to interpret the meaning of his experience to his parents. Finally, his mother told him, "Son, I do not want to hear any more about it. Do not talk to me unless you can talk about something other than your new religion."

On his next visit home he greeted his parents; there had nothing more to say. Finally, his mother could endure the silence no longer. She exclaimed, "Son, why are you not talking? Why are you so silent?" The young man replied, "Mother, you forbade me to speak to you about Jesus Christ and

his saving grace. If I cannot talk to you about Christ, what is meant to be saved, and the assurance of salvation, then I have nothing to talk about." "If it means that much to you, Son," said his mother, "then tell me about it." And so he talked and talked until he had his parents to know Christ as Saviour and Lord. He kept on talking to his friends about Christ. God called him to preach. He was for many years pastor of the First Baptist Church in Rio and was one of the spiritual giants in the pioneer days of Baptist work in Brazil.

Beginning where he is, the Christian is to witness to the gospel in ever-widening circles. Jesus told the disciples to be witnesses of him, "in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." The gospel is worldwide. Christians are to witness to Jesus Christ throughout the world.

## Result

The meaning of mission is found in the results of mission activity. Mark's account of the Great Commission mentions results. Through this passage, something can be seen of the results of mission, which is a part of its meaning.

The obvious result is that some people will believe on Jesus Christ as Saviour and others will refuse to believe.

Another result is that those who believe on Christ will be empowered for effective witness to Christ. When one believes in Jesus Christ he has a power in his life to enable him to meet the problems of life and to express a witness to God.

Were there no results, mission would have no meaning. In belief and power, the meaning of mission comes into focus.

## Person

The mission of Christian people is to love the life of Christ in the world. Jesus revealed God to man and re-

Joseph B. Underwood, *By Love Compelled* (Nashville: Broadman Press, 1966), pp. 28-29. Used by permission.

doomed man from his sin. Now he is no longer physically present to the world. But his followers are.

John clarified this in his rendering of the Great Commission. According to John, Jesus said to his disciples, "Peace be unto you: as my Father hath sent me, even so send I you" (John 20:21).

The meaning of mission is found in the commission that Jesus Christ gave to his followers. It is the church's commission today.

## PLANNING

### Study Session

#### 1. Understanding the Aim

The Great Commission that Jesus gave his followers defines the meaning of the mission of the church. At the end of this session, members should be able to express their obedience to that commission and define the ways that they will use in fulfilling that commission.

#### 2. Choosing Learning Methods

There are several versions of the commission, with variations among the versions. Read each of the versions aloud (Matthew 28:16-20, Luke 24:46-48, Mark 16:15-18, John 20:19-23, Acts 1:4-8). Discuss the fact that there are several versions of the same commission. Discuss the variations in the commission statements.

With the use of a concordance, find other references to key words used in the Great Commission, such as go, observe, teach, baptize, witness, and preach. Define these words in order to determine the fuller meaning of Christ's commission to his church.

Lead the group to reconstruct the circumstances surrounding the issuing of the commission. To whom was the Great Commission addressed? This may be done in a dramatic presentation.

Following the presentation of the giving of the Great Commission, use several questions to study the commission.

What is the comprehensive task assigned disciples by the Great Commission? What does this task include?

Analyze the mission message. What is its plan, basis, aim, scope, and promise? Are each of these really found in the commission itself?

What is the method to be used by the church in its mission? What is the method dependent upon? Where does the Christian begin to fulfill the mission?

What results are envisioned in Mark 16?

In the Great Commission as found in twentieth century American Bibles as it was to first century Jewish disciples?

#### 3. Using Learning Aids

Various modern translations of the Bible may be used in presenting the Great Commission. In addition to the translation, A. T. Robertson, *A Harmony of the Gospels* (available for \$4.50 from Baptist Book Store) would be extremely helpful for groups interested in harmonizing the variation in the four texts. Good study Bibles also have harmonies of the gospels in them. A biblical concordance should be useful, also.

#### 4. Evaluating the Study

Try to evaluate what you have learned from this study in the title of your own church.

Consider your church wherever it is located and whatever its size. How has your church reacted to the Great Commission? Have you limited the scope of the Great Commission to certain areas? Have you conducted the signing of your church in cross-ordinating circles?

If your church really decided to live the life of Christ in its community, what do you think it could do or would do in the light of some of the following problems: overpopulation, literacy, poverty, racial attitudes, care of and concern for the aged, teen-age recreation programs, neglected areas (i.e., low-cost housing projects, apartments, trailer parks), under-achieved in school, new citizens or residents of other ethnic groups, the alcoholic and drug problem, newly released prisoners and delinquent.

#### 5. Planning for Follow-through

As you consider the Great Commission given by Jesus Christ in its various forms, consider your own response to

it. Have you taken it seriously? (Give each member pencil and paper.) Ask each to write her personal response to the Great Commission in her own words. Then ask her to list the ways she will attempt to fulfill this commission.

Suggest the following ways that members might follow through on their personal response to the Great Commission:

- (1) Women may participate in individual mission action projects. (Ask the Baptist Women mission action chairman to help form a list of possibilities.)
- (2) Women may lead their families in mission study, action, and support projects. (The *Family Mission Guide* [available from Woman's Missionary Union or Baptist Book Store, see WMU order form, page 48] offers helpful suggestions.)
- (3) Women may join other women in the annual observance of the Week of Prayer for Foreign Missions next month. (Urge women to begin now to consider how they may act upon their commitment through offerings to the Lottie Moon Christmas Offering.)

#### Preview Baptist Women Plans

Call attention to the reference to William Carey in the study material. Remind women that the sending of Carey to India was a joint venture in response to the Great Commission. One man was willing to go and several were willing to send him. The 2,500 Southern Baptist foreign missionaries have responded to this same commission. The responsibility for sending them rests upon the response of more than eleven million Baptists to that same commission.

Urge women to attend every session of the five-day observance planned by their Baptist Women of the Week of Prayer for Foreign Missions, November 28-December 5.

#### Call to Prayer

Review the fact that the major method of mission is witness. State that missionaries witness through many means. Read the names on the prayer calendar, emphasizing the means that each uses to witness.

Ask one member to prepare a list of prayer requests based upon the methods described in the feature articles in this issue of *ROYAL SERVICE* by which missionaries witness.

# FORECASTER

MARGARET BRUCE



#### Studying the Study of New Dreams Our Aims

Evolution is defined as the process in which progress toward a goal is measured. Evaluation of the learning by the participants in the study should be led by the teacher of the study. Procedures may be found in the Teaching Outline\* for each phase in a regular part of the study course. Evaluation of the planning done by the officers council should be done by the officers council.

Use these questions to evaluate the planning done last month:

1. Was our choice of date, time, and location for the study a good choice? Could we have made arrangements that could have been more suitable to the majority of the members?
2. Did we make a wise decision in the choice of a teacher?
3. Did we allow enough time for an adequate study of the book?
4. How many members read the book? Did they read the book because of our efforts to get coverage there? What could we have done to manage more people?

What is the book?

5. How many members attended the study? Was the attendance because of our publicity plans? How could we have improved publicity? What other special techniques could we have used?

A report of this evaluation should be filed for review in planning the Home Missions (Crucial Review) in January.

#### Church Stewardship Emphases

In the Baptist Women Achievement Guide the most important achievement is "support was given to church stewardship emphasis."

Most churches have an annual stewardship emphasis or budget subscription program. Whatever stewardship emphasis is planned for your church, Baptist Women should support the emphasis. Here are some suggestions:

- Promote the emphases by informing members of the plans.
- Participate in the activities when requested.
- Promote the Cooperative Program play, *I'd Give Anything*,\* to the church on Wednesday or Sunday evening.
- Make a graph of your church's gifts through the Cooperative Program during the past five years. Study the graph. Does it indicate that your church is developing in mission concern and support?

\*Available from Woman's Missionary Union or Baptist Book Store, see WMU order form, page 48.

Such support may be given by planning a series of posters to be displayed on the church bulletin board. Start by displaying the graph made for study by the council. Add posters that depict the support of missions through the Cooperative Program. The Cooperative Program as Work 1972 (25¢ from the Stewardship Committee, 460 James Robertson Parkway, Nashville, Tennessee 37219) provides up-to-date information that can be used in creative ways.



#### Baptist Women's Day of Prayer

November 1, 1973, is the date set for the Baptist Women's Day of Prayer, planned and promoted by the Women's Department of the Baptist

World Alliance. Mrs. Robert Flagg has written the material to be used in planning the Day of Prayer. The theme is "Bearing One Another's Burden." The booklet giving the plans is inserted in the October-December *Dimension*.

A guide to planning the Baptist Women's Day of Prayer may be found on page 23 of this issue of *ROYAL SERVICE*.



#### Planning for Week of Prayer for Foreign Missions

November 28-December 5 is the date for the 1971 Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering. The theme for the week, "Expect/Attempt" is relevant to the 1971-72 denominational theme, "Living the Spirit of Christ in Expectancy and Creativity." Use the following suggestions to plan with expectancy and creativity.

1. Expect all members of Baptist Women to participate. Plan prayer times that will be convenient for members. Prayer breakfasts, vespers times, and secondary prayer periods are suggestions that may spark your creativity.
2. Expect non-members to be called for participation. Plan ways to encourage members to invite prospects.
3. Encourage individual and group participation in addition to regularly scheduled meetings. Prayer partners, neighborhood prayer breaks, office prayer breaks, telephone prayer chains, and family

participation may be possibilities. Encourage women to use the prayer leaflet for individual use (distributed according to state plan).

4. Take the prayer experience to extension members and to others who are unable to attend the regular meetings.
5. Publicize plans for the week. Use an invitation card distributed according to state plan provided by Women's Missionary Union to send personal invitations. Use the church bulletin and bulletin boards for original posters and announcements.
6. Expect each member to use the offering envelope (distributed according to state plan). Send each member one in advance with her name written on it. Be certain that others are available to distribute at meetings.
7. Expect mothers of preschoolers to participate by providing for their children.
8. Involve as many women as possible in preparation, presentation of mission information, prayer experiences, and giving.
9. Lead your Baptist Women organization to accept the challenge of the church Lottie Moon Christmas Offering goal.
10. Use the program covers\* with the week of prayer theme to give daily outlines and activities.
11. Depend upon the Holy Spirit to direct as you plan and carry out your plans.

#### Baptist Women Council—WMU Council Relationships

In churches having more than one Baptist Women organization it is recommended that a Baptist Women director be elected. Her primary duties are to coordinate the work of all Baptist Women organizations and to study needs for forming additional Baptist Women organizations.

The Baptist Women director is a

WMU officer and serves on the WMU council. She is responsible for keeping Baptist Women presidents informed of WMU plans and projects in which their organizations participate.

The Baptist Women council is composed of the Baptist Women presidents. The Baptist Women director serves as chairman of the Baptist Women council. Delegates of this council, as well as those of the WMU council, are given in the "WMU Manual" pages 58-59.



#### Mission Action Groups Extending Help

Often mission action groups undertake programs of work which require help from Baptist Women members. Planning for the involvement of Baptist Women members will increase the capacity of the mission action group to meet the needs of their target persons. Special activities planned during the month of November may provide opportunities for the involvement of Baptist Women members.

Each mission action group should make a list of possible projects. Baptist Women members might adopt to assist their program of work. The mission action group leaders should report these lists to the mission action chairman. She can determine which projects might be undertaken by the organizations and which projects might be chosen by study and prayer groups. When she reports to the Baptist Women officers council, study and prayer group leaders will have the opportunity of choosing projects that may be correlated with their ongoing programs of work.



## Listen to the world CALL to PRAYER

#### 1 MONDAY Jonah 2:1-9

As associate director of a Baptist center, Spide Hill works in the areas of program planning, enlisting and training volunteers, and working with community agencies. It is the aim of the center to help each individual become a self-directed person, a person able to make and live with the consequences of his own decisions. After the center has identified individual and community needs, the skills and techniques of social science are utilized in the context of the Christian faith to meet those needs.

Sandra Patricia Hill, Baptist center, Virginia.

Larry J. Patterson, church extension, New York.

Mr. Allen Pollock, associational services, Michigan.

David H. Rupp, Spanish, Texas.

Mr. Nelson Russell, associational services, Ohio.

Mr. E. W. Cole, home and church work, South Brazil.

John Geyle, preaching ministry, Indonesia.

Gerard Harris, educational work, Philippines.

Mr. D. L. Mills, home and church work, Jamaica.

Shirley Jackson, furlough, South Brazil.

Rita Ruth Masters, furlough, Nigeria.

Steve Seel, furlough, Chile.

Gene Hill, retired, New Mexico.

Gerl Seeger, retired, Texas.

Elizabeth Gray, retired, China, Malaysia.

L. C. Quares, retired, Argentina, Uruguay.

Anthony Ahear, Russians, California.

Ray Alexander, Spanish, Texas.

Ellen Taines, Spanish, New York.

Allen Williams, Baptist center, Arizona.

David Charles Willis, church extension, Maine.

Mrs. R. P. Bellington, home and church work, Equatorial Brazil.

Jack Branan, preaching ministry, Philippines.

Roger Cole, music work, South Brazil.

James Terry, radio-television, East/South-east Asia.

Artie Bratcher, retired, Brazil.

Pearl Todd, retired, China, Japan.

3 WEDNESDAY 1 Corinthians 12:25-32

Mrs. W. E. Viertel assists her husband who is responsible for developing a program that will provide leadership training for lay pastors in the Caribbean. Viertel is preparing study guides and other materials needed for self-study in the training of lay leadership. He is available, upon invitation by Baptists of various countries of the Caribbean, to conduct seminars in leader training.

David Beal, weekday ministries, Georgia.

Mrs. Jesse W. Crooks, Baptist center, Louisiana.

Clyde Eugene Lake, associational services, California.

Mrs. Stanley Cobb, home and church work, Italy.

Wayne Frederick, preaching ministry, French West Indies.

William Hilborn, medical work, Nigeria.

Alan Healy, educational work, Colombia.

Mrs. G. M. Threlkeld, home and church work, Ethiopia.

Ben Tomlinson, preaching ministry, Taiwan.

Mrs. W. E. Viertel, home and church work, Barbados.

Mrs. R. M. Wood, home and church work, Belgium.

Burley Coder, furlough, North Brazil.

4 THURSDAY Ezekiel 1:26-28

Bob and Claudia Sherer are currently involved in missionary orientation at Callaway Gardens. In January they will leave for Japan. Bob's parents, the Robert Sherers, repatriated after eight years, returned to Japan last July.

Mrs. Phillip Aaron, Spanish, California.

Edna Beryl Flanagan, weekday ministries, Maryland.

Eddie Joe Hanson, church extension, West Virginia.

Meury Fisher, preaching ministry, Thailand.

Mrs. E. W. Miller, home and church work, Europe/Middle East.

Uleasa Mass, preaching ministry, Mexico.

Robert Sherer, preaching ministry, Japan.

Samuel Connata, furlough, Ethiopia.

Betty Jo Craig, furlough, Nigeria.

5 FRIDAY Daniel 6:1-11

Mrs. W. J. Roberts was present last spring when the Baptists of Kenya formed the Baptist Convention of Kenya. One of the major reasons that Kenyan Baptists wanted to form a convention was that they were most eager to send their own missionary into Bungoma in western Kenya, a district of 180,000 people amid strong Muslim influence. Southern Baptists will assist them in this project by matching money that the new convention raises. Mr. Williams was elected treasurer of the new convention.

Mrs. Miguel A. Calles, Jr., Spanish, Florida.

Joe M. Conley, National Baptists, Tennessee.

Mr. Albert Joquin, Spanish, Florida.

Leonard Lettrich, associational services, Illinois.

Myrtle Salton, Baptist center, Georgia.

Moises Valdes, Spanish, North Carolina.

Ken Balyas, music work, Argentina.

Mrs. A. P. Pierson, home and church work, Mexico.

Mrs. S. P. Richardson, home and church work, Philippines.

Mrs. W. J. Roberts, home and church work, Kenya.

Mrs. J. D. Watts, home and church work, Italy.

Mrs. Leroy Benefield, furlough, Philippines.

Mrs. J. H. McTye, furlough, Chile.

James Watson, furlough, Spain.

Mrs. Milton S. Leach, Sr., retired, Texas.

10-11-71 (listed on their birthdays)

Addresses in DIRECTORY OF MISSIONARY PERSONNEL from Foreign Mission Board, P. O. Box 6097, Richmond, Virginia 23230, or in HOME MISSION BOARD PERSONNEL DIRECTORY, from Home Mission Board, 1390 Spring Street, N.W. Atlanta, Georgia 30309.

#### 4 SATURDAY Nahum 12:30-32, 38-40

Frances Hornum, former missionary to Nigeria, was kidnapped to Chilo last April. She is involved in the work of the clinic of Antioch. The clinic is an outgrowth of the good will center which operates day care as part of its comprehensive program. The clinic ministers to mothers, babies, and small children.

**Mrs. Jay Donnelly**, associational services, Michigan

**Mrs. Trudy Lindholm**, Spanish, New Mexico

**Mrs. Jane G. Scherer**, Spanish, Texas  
**Juliana Brownell**, medical work, Yunnan  
**Alma Cantelmo**, student work, Kenya  
**Frances Hornum**, medical work, Tanzania  
**Raymond Hill**, preaching ministry, Trinidad  
**Margaret Mitchell**, educational work, Argentina

**John McTye**, furlough, Chilo  
**Virginia Lake**, retired, China, Missouri

#### 7 SUNDAY 2 Samuel 22:1-4, 18-23

William McLin, area director of interfaith witness in the Western states, has a unique plan he uses in local church revival efforts. In an eight-day effort the scheduled emphasis is threefold: to inform Baptists about those of other persuasions, to establish deeper relationships with persons of other faiths, and to reach persons of other faiths with the good news about Christ.

**Mrs. Teodora Aguilera**, Spanish, Texas  
**Mrs. Veda Andler**, Baptist center, Florida  
**Mrs. Carlos Cantelmo**, Spanish, Florida  
**Donald Leake**, associational services, Kansas  
**William B. McLin**, interfaith witness, California

**R. O. Thomas**, National Baptists, Louisiana  
**Leah Harper**, business administration, Paraguay

**Mrs. J. P. King**, home and church work, South Brazil

**Georgia Mae Ogden**, work with women, Chile

**Mrs. N. D. Olive**, home and church work, Philippines

**B. T. Buckley**, furlough, Pakistan  
**M. W. T. Moore**, furlough, Pakistan

#### 8 MONDAY Exodus 15:1-10

The Samuel Chays, natives of Hawaii, were employed as missionary associates in Korea in 1967. While both of the Chays are involved in promotional work, Mrs. Chay's major responsibility is providing a home for her husband and fourteen-year-old son, Sammy Lynn, and twelve-year-old son, Tammy Lynn and Tami Lynn.

**Jo Ann Fisher**, US-2, Colorado  
**Mrs. Sherron Rudman**, associational services, Illinois

**Mrs. Bill Brown**, Spanish, Florida  
**Mrs. Jack T. Harris**, weekday ministries, New York

**William G. O'Dell**, associational services, Kansas

**Mrs. N. B. Davis**, home and church work, Uganda

**Mrs. T. L. Lee**, home and church work, Spain

**Mrs. E. L. Leake**, home and church work, Spain

**Paul Blum**, educational work, Korea

**Mrs. Samuel Chay**, furlough, Korea  
**Mrs. D. G. Hooper**, furlough, Kenya  
**Melvin Wesson**, furlough, Nigeria  
**Mrs. T. W. Tinkington**, retired, Mississippi  
**Mrs. W. H. Berry**, retired, Brazil

#### 9 TUESDAY 2 Chronicles 9:1-14

Last November, Larry Hughes was gunned down after driving into a river. After a rescue trip by land rover was necessary to transport Hughes to the government hospital in Blantyre. Although his chance of survival was termed slim at first, his condition stabilized. The Blantyre hospital was unable to provide the needed intensive care. Flights were arranged and the leading surgeon of Malawi agreed to accompany Hughes to the US. Through a series of unusual miracles, the life of Hughes was saved.

**Mrs. W. Ben Hommans**, church extension, Montana

**William Osborne**, associational services, Illinois

**Mrs. Roger Tate**, Baptist center, South Carolina



**Mrs. George Oakes**, home and church work, South Brazil

**Sammy Turner**, preaching ministry, Kenya

**Larry Hughes**, furlough, Malawi

**Maurice Smith**, furlough, Ghana

**Mrs. Homer Grimmert**, retired, Oklahoma

**Mrs. George Oakes**, home and church work, South Brazil

**Sammy Turner**, preaching ministry, Kenya

**Larry Hughes**, furlough, Malawi

**Maurice Smith**, furlough, Ghana

**Mrs. Homer Grimmert**, retired, Oklahoma

**Mrs. George Oakes**, home and church work, South Brazil

**Sammy Turner**, preaching ministry, Kenya

**Larry Hughes**, furlough, Malawi

**Maurice Smith**, furlough, Ghana

**Mrs. Homer Grimmert**, retired, Oklahoma

#### 11 THURSDAY 1 Samuel 2:1-10

Ed and Greta Pinkston went to the Ivory Coast in 1967 after a year of language study in France. A survey of the Ivory Coast shows that many large towns are without an adequate evangelical presence. The Pinkstons will try to reach the indigenous people through the use of French. As pastors and lay leaders are trained, efforts will be made to reach village and rural areas.

**Fred Chastant**, National Baptists, Alabama

**Mrs. William T. Jenkins**, church extension, New Hampshire

**Agnes Lopez**, Spanish, Florida

**Mrs. Robert Pese**, Spanish, Texas

**Ellen Valeria**, Spanish, Texas

**Mrs. J. D. Freeman**, home and church work, Thailand

**Muener Harvey**, educational work, Hong Kong

**Katherine Holt**, educational work, Japan

**Glady Hagerwall**, student work, Taiwan

**Edwin Blanton**, preaching ministry, Ivory Coast

**Mrs. S. G. Register**, home and church work, Israel

**Alma Baker**, educational work, Nigeria

**Margaret Waldrop**, home and church work, Surinam

**Robert Williams**, music work, Honduras

**Harold Cummins**, furlough, Kenya

**D. F. Steamp**, retired, China, Hawaii

**George W. Bullard**, associational services, Pennsylvania

**L. T. Whitelecke**, National Baptists, Virginia

**Hel Boone**, medical work, Uganda

**Emme Cooke**, educational work, Lebanon

**Mrs. O. R. Evans**, home and church work, Liberia

**Mrs. G. E. Herndon**, home and church work, Colombia

**Mrs. W. A. Hickman**, home and church work, Paraguay

**Marion Mobley**, preaching ministry, Japan

**Mall Plunk**, student work, Argentina

**Mrs. A. N. Stinchey**, home and church work, Kenya

**Freddie Walker**, preaching ministry, Tanzania

**Mrs. George Oakes**, home and church work, South Brazil

**Sammy Turner**, preaching ministry, Kenya

**Larry Hughes**, furlough, Malawi

**Maurice Smith**, furlough, Ghana

**Mrs. Homer Grimmert**, retired, Oklahoma

**Mrs. George Oakes**, home and church work, South Brazil

**Sammy Turner**, preaching ministry, Kenya

**Larry Hughes**, furlough, Malawi

**Maurice Smith**, furlough, Ghana

**Mrs. Homer Grimmert**, retired, Oklahoma

**Dike Wingham**, associational services, Pennsylvania

**Mrs. C. E. Buckner**, home and church work, Indonesia

**Mrs. J. E. Foster**, home and church work, Ghana

**Joe Jones**, publication work, Korea

**Earl Martin**, educational work, Tanzania

**John Pae**, preaching ministry, South Brazil

**Mrs. S. A. Teeme**, home and church work, French West Indies

**James Young**, medical work, Yemen

**Mrs. W. W. Garret**, furlough, Caribbean

**John Hopkins**, director of Christian social ministries in Kansas City, Kansas. His work includes conducting workshops for persons who work with juveniles, drug addicts, problem drinkers, prisoners, and others. These lay persons are then able to put their knowledge to work through mission action groups in their churches.

**Julia E. Esquivel**, Spanish, Texas

**John Hopkins**, youth and family services, Kansas

**Mrs. John R. Isaac**, church extension, Alaska

**Albert Joquin**, Spanish, Florida

**Jessie Alderman**, religious education, Taiwan

**Eger Bruback**, preaching ministry, Uganda

**Mrs. J. L. Garrett**, home and church work, Equatorial Brazil

**Marjorie Jones**, work with women, Equatorial Brazil

**Clot Kimbrough**, music work, South Brazil

**Mrs. J. W. Shepherd**, home and church work, Japan

**Carla Dixon**, furlough, South Brazil

**Larry Hager**, furlough, Taiwan

**Mrs. J. B. Hesse**, furlough, Zambia

**Thomas L. Phillips**, retired, Louisiana

**Mrs. Melvina Roberts**, retired, Oklahoma

**George W. Bullard**, associational services, Pennsylvania

**L. T. Whitelecke**, National Baptists, Virginia

**Hel Boone**, medical work, Uganda

**Emme Cooke**, educational work, Lebanon

**Mrs. O. R. Evans**, home and church work, Liberia

**Mrs. G. E. Herndon**, home and church work, Colombia

**Mrs. W. A. Hickman**, home and church work, Paraguay

**Marion Mobley**, preaching ministry, Japan

**Mall Plunk**, student work, Argentina

**Mrs. A. N. Stinchey**, home and church work, Kenya

**Freddie Walker**, preaching ministry, Tanzania

**Mrs. George Oakes**, home and church work, South Brazil

**Sammy Turner**, preaching ministry, Kenya

**Larry Hughes**, furlough, Malawi

**Maurice Smith**, furlough, Ghana

**Mrs. Homer Grimmert**, retired, Oklahoma

**Mrs. George Oakes**, home and church work, South Brazil

**Sammy Turner**, preaching ministry, Kenya

**Larry Hughes**, furlough, Malawi

**Maurice Smith**, furlough, Ghana

**J. Oscar Lumpkin**, Christian social ministries, Florida

**Concepcion Padilla**, Spanish, California

**Mrs. Santos Ramez**, Spanish, Texas

**Herbert Blanton**, educational work, Bahamas

**Mrs. J. R. Burtis**, home and church work, Argentina

**Helen Nixon**, religious education, Argentina

**Mrs. W. J. Bickers**, furlough, Paraguay

**Esselle Brooks**, furlough, Nigeria

**Mrs. M. T. Furr**, furlough, Peru

**Mrs. W. E. Craighead**, retired, Romania, Paraguay

**Bertha Smith**, retired, China, Taiwan

**Mrs. George Oakes**, home and church work, South Brazil

**Sammy Turner**, preaching ministry, Kenya

**Larry Hughes**, furlough, Malawi

**Maurice Smith**, furlough, Ghana

**Mrs. Homer Grimmert**, retired, Oklahoma

**Mrs. George Oakes**, home and church work, South Brazil

**Sammy Turner**, preaching ministry, Kenya

**Larry Hughes**, furlough, Malawi

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**Larry Hughes**, furlough, Malawi

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**Sammy Turner**, preaching ministry, Kenya

**Larry Hughes**, furlough, Malawi

**Maurice Smith**, furlough, Ghana

**Mrs. Homer Grimmert**, retired, Oklahoma

**Mrs. George Oakes**, home and church work, South Brazil

**Sammy Turner**, preaching ministry, Kenya

**Larry Hughes**, furlough, Malawi

**Maurice Smith**, furlough, Ghana

**Mrs. S. A. Longenecker**, home and church work, South Brazil

**Maude Woods**, educational work, Nigeria

**Paul Miller**, furlough, South Carolina

**A. C. Jonathan**, retired, South Carolina

**Robert Galt**, retired, Oregon

**Mrs. George Oakes**, home and church work, South Brazil

**Sammy Turner**, preaching ministry, Kenya

**Larry Hughes**, furlough, Malawi

**Maurice Smith**, furlough, Ghana

**Mrs. Homer Grimmert**, retired, Oklahoma

**Mrs. George Oakes**, home and church work, South Brazil

**Sammy Turner**, preaching ministry, Kenya

**Larry Hughes**, furlough, Malawi

**Maurice Smith**, furlough, Ghana

**Mrs. Homer Grimmert**, retired, Oklahoma

**Mrs. George Oakes**, home and church work, South Brazil

**Sammy Turner**, preaching ministry, Kenya

**Larry Hughes**, furlough, Malawi

**Maurice Smith**, furlough, Ghana

**Mrs. Homer Grimmert**, retired, Oklahoma

**Mrs. George Oakes**, home and church work, South Brazil

**Sammy Turner**, preaching ministry, Kenya

**Larry Hughes**, furlough, Malawi

**Maurice Smith**, furlough, Ghana

**Mrs. Homer Grimmert**, retired, Oklahoma

**Mrs. George Oakes**, home and church work, South Brazil

**Sammy Turner**, preaching ministry, Kenya

**Larry Hughes**, furlough, Malawi

**Maurice Smith**, furlough, Ghana

**Mrs. Homer Grimmert**, retired, Oklahoma

**Mrs. George Oakes**, home and church work, South Brazil

**Sammy Turner**, preaching ministry, Kenya

**Larry Hughes**, furlough, Malawi

**Maurice Smith**, furlough, Ghana

**Mrs. Homer Grimmert**, retired, Oklahoma

**Mrs. George Oakes**, home and church work, South Brazil

**Sammy Turner**, preaching ministry, Kenya

**Larry Hughes**, furlough, Malawi

**Maurice Smith**, furlough, Ghana

**Mrs. Homer Grimmert**, retired, Oklahoma

**Mrs. George Oakes**, home and church work, South Brazil

**Sammy Turner**, preaching ministry, Kenya

**Larry Hughes**, furlough, Malawi

**Maurice Smith**, furlough, Ghana

**Mrs. Homer Grimmert**, retired, Oklahoma

**Mrs. George Oakes**, home and church work, South Brazil



#### 17 WEDNESDAY Psalm 32:1-11

The Jordanian Christian woman looked at her son as they left the air raid shelter and said, "Son, let us go to our house and get our winter clothes and see if we can save some things that we shall be needing." Her son, a junior in the university, did not have to ask to know the thoughts that passed through her mind. News had come that, in the wake of the cease-fire announcement that was to end the civil war in Jordan, some homes and stores were being looted. The possibility that their home might be broken into and robbed was a fairly clear one and not unreasonable. They entered their home and gathered up a few articles. Then the woman said, "Let's just kneel here and pray. God will help us."

After they had prayed, a restfulness had begun to fill the mother's heart. She exclaimed, "God is wonderful! He will not leave us nor forsake us. Many are praying for us at this moment. I feel it. Now we must thank God."</

## 20 SATURDAY Psalm 91:1-10

Dr. Joe Music pastors the University Baptist Church in Salt Lake City and is director of the Baptist Chair of Religion at the University of Utah. In addition, Dr. Music is responsible for the mission at Heber City. A converted Mormon is now pastor of this mission.

**Thomas B. Dobson**, Christian social ministries, Louisiana  
**David Espurves**, Spanish, Texas  
**Willie Mae Giles**, Christian social ministries, Texas

**Mrs. Hector Mederos**, Spanish, Texas  
**Bastilo Medina**, Spanish, Texas  
**Joe M. Miele**, church extension, Utah  
**Mrs. Hilario Valdez**, Spanish, Virginia  
**Mrs. R. H. Falwell**, home and church work, Hong Kong  
**Merle McDonough**, educational work, Philippines

**Mrs. G. R. Tretter**, home and church work, Indonesia  
**Lee Asfill**, retired, New Mexico

## 21 SUNDAY Psalm 71:14-24

Mrs. Victor Kaneubbe serves with her husband who is regional missionary among the Navajo Indians in northeast New Mexico. Working with church type missions, Kaneubbe is mainly involved in starting new missions points and developing Navajo Christian leaders for local missions.

**Mrs. Victor Kaneubbe**, Indians, New Mexico

**Mrs. Max Malone**, Indians, Oklahoma  
**Mrs. Larry J. Patterson**, church extension, New York

**Mrs. Ventura Rabele**, Spanish, Texas  
**Dwight Baker**, educational work, Israel  
**Mrs. M. N. Breland**, home and church work, Thailand

**David Daniels**, radio-television, Mexico  
**Mrs. G. W. Doyle**, home and church work, Ecuador  
**Wayne Gresham**, business administration, Philippines

**Mrs. F. M. Horton**, home and church work, Japan

**Berry Mitchell**, business administration, North Brazil

**Mrs. S. E. Seers**, home and church work, Singapore

**Dean Fitzgerald**, furlough, Jordan  
**David Meim**, furlough, North Brazil  
**Mrs. G. W. Poulos**, furlough, Belgium  
**Marjorie Stephens**, furlough, Nigeria

## 22 MONDAY Psalm 73:20-28

"The missionary who was going to preach had told me his sermon would be on tithing," related Ron Shearer, missionary journeyman. "The song service had ended and the offering was being taken up."

"As the man collecting the offering started toward the front of the room, another man rose and followed him. When they reached the front, the second man placed a large cabbage on the table. 'The man stated that he had ten cabbages in his garden, and this was the best. He was giving it as his tithe.'"

"The sermon may have made some impression on the people, but this man's act was a living illustration of what it means to tithe. I was especially proud because the man is a student of the seminary in Lusaka." Ron teaches English at the seminary.

**Daniel Banda**, Spanish, Texas  
**Mrs. Charles A. Clark**, church extension, Massachusetts

**Mrs. Alan Johnson**, Spanish, California  
**Jesus Martinez**, Spanish, New York  
**Servando Morales**, Spanish, Texas  
**Mrs. David Taves**, Spanish, Florida  
**Franklin Sough**, business administration, Tanzania

**Richard Drossen**, educational work, Kenya  
**Leighton Lewis**, preaching ministry, Equatorial Brazil  
**Ronald Shorer**, educational work, Zambia  
**Betty McQueen**, furlough, Nigeria  
**Mrs. V. H. Moorefield**, furlough, Switzerland

**Mrs. D. E. Smith**, furlough, Nigeria  
**George B. Kendall**, retired, California

## 23 TUESDAY Psalm 84

Dr. William Skinner serves the Baptist hospital in Asuncion. In 1964 a new pediatrics ward was added to the fifty-bed unit. Missionary doctors must complete more than thirty examinations in Spanish before the appropriate medical authorities in order to practice in Paraguay.

**John Arnold, Jr.**, Spanish, Illinois  
**Charles A. Clark**, church extension, Massachusetts

**Eugene L. Sloan**, Spanish, Oklahoma  
**Mrs. J. R. Barrow**, home and church work, Ghana

**Mrs. L. L. Gregory**, home and church work, Costa Rica  
**William Skinner**, medical work, Paraguay  
**Mrs. H. C. Starnes**, home and church work, Korea

**Mrs. C. J. Wisdom**, home and church work, Mexico  
**Albert M. Costel**, retired, Tennessee  
**Anne Swenson**, retired, Argentina

## 24 WEDNESDAY Psalm 90:1-17

Wesley Brizendine is involved in the preaching ministry in Liberia. Baptists in Liberia work together in the Liberia Baptist Missionary and Educational Convention. Missionaries are seeking to help strengthen the many rural and village churches scattered throughout the country.

**Leslie Gunn**, deaf, Oklahoma  
**Mrs. Joan Rice**, Spanish, California  
**Mrs. Augustine Salazar**, migrant work, California

**John G. Shannon**, church extension, California  
**Wesley Brizendine**, preaching ministry, Liberia

**Mrs. E. D. Brown**, home and church work, Liberia  
**Mrs. L. S. Dimore**, home and church work, Argentina

**Mrs. A. F. Garner**, home and church work, Argentina  
**Grady Jones**, educational work, Chile  
**William Martin**, educational work, Ecuador  
**Mrs. Chester Todd**, home and church work, Tanzania

**William O'Brien**, furlough, Indonesia  
**Kenneth Watkins**, furlough, Paraguay

## 25 THURSDAY Psalm 103:1-12

The Baptist Medical Center in Nalerigu ministers to an area of Ghana that is nearly 90 percent pagan. Monday through Saturday, outpatient clinics are held where an average of over three hundred outpatients are seen daily. In addition, the eighty-bed hospital is usually full with those requiring inpatient care. Willie Mae Berry serves as a nurse at the center.

**Mervyn Borden**, church extension, Vermont  
**Willie Mae Berry**, medical work, Ghana  
**Robert Brown**, religious education, Nigeria

**Lea Glen**, religious education, Taiwan  
**Yun Sene**, agricultural work, Ethiopia  
**Mrs. C. B. Lee**, home and church work, Indonesia  
**Glad Schell**, preaching ministry, Rhode Island  
**Mrs. S. G. Tanser**, home and church work, Kenya  
**Harriet Wason**, educational work, Vietnam  
**George Lusk**, furlough, Venezuela

## 26 FRIDAY Psalm 92:1-4, 11-15

Mrs. M. N. Alexander serves with her husband who is business manager for Thai and Baptist Mission. The Mission consists of sixty-five missionaries, two missionary associates, and two missionary journeymen. In addition to church development, missionaries serve in the areas of theological education, publishing, book store, student work, and medicine.

**Mrs. Julia Angleson**, Spanish, Texas  
**Mrs. Marion F. Boyd**, associational services, Michigan  
**Mrs. Roy L. Bradley**, associational services, California

**Daniel Hernandez**, Spanish, Texas  
**Bevin Harte**, Spanish, Louisiana  
**Mrs. Donald W. Keapp**, church extension, Pennsylvania

**Ray Yehington**, Indians, New Mexico  
**Mrs. F. J. Snyder**, social work, Kenya  
**Mrs. M. N. Alexander**, furlough, Thailand  
**Mrs. D. B. Heale**, furlough, Korea  
**Mrs. Maximo Vasquez**, retired, Florida

## 27 SATURDAY Psalm 113:1-9

A sixty-bed hospital in Jibla, Yemen, serves the thoroughly Muslim country. With an unusually low ratio of doctors and nurses to population, Yemen is a prime spot for Southern Baptist investment of medical resources. Eight career missionaries serve there. Nurse Miriam Willis is one of these.

**James E. Aklin**, church extension, Alaska  
**Yusef Alamen**, Spanish, Texas  
**Clifford B. Coleman**, church extension, Ohio

**Minor Davidson**, Internationals, Washington, D. C.  
**Patricia Ervin**, Baptist center, Georgia  
**Mrs. C. A. Aurington**, home and church work, Lebanon

**Jim Dillard**, educational work, Kenya  
**Donald Donley**, business administration, Ghana  
**Sydney Goldfinch**, preaching ministry, Costa Rica

**Bertha Jane Marshall**, medical work, Gaza  
**Calvin Parker**, preaching ministry, Japan  
**Mrs. R. T. Plompin**, home and church work, South Brazil

**William Sergeant**, educational work, Korea  
**Miriam Willis**, medical work, Yemen  
**Richard Lusk**, furlough, Hong Kong  
**Mrs. Lucile A. Best**, retired, Texas

## 28 SUNDAY Matthew 28:10-20

Mrs. J. W. Poor serves in the area of press relations in Uruguay. It is her responsibility to interpret the work of the twenty-eight churches of the Uruguay Baptist Convention to the people of Uruguay. She is also involved in interpreting the work of the twenty-two missionaries of the Uruguay Baptist Mission to the Baptists in the States.

**George P. Gaskins**, associational services, Colorado  
**Allen K. Morris**, Indians, California  
**Gregorio Perez**, Spanish, Texas  
**Daniel Rodriguez**, Spanish, Florida  
**Mrs. Eddie Sanchez**, Spanish, Texas  
**Mrs. Allen Seward**, Indians, Colorado  
**Charlie Fennor**, educational work, Japan  
**Clifford Graham**, religious education, Guyana  
**Martha Morrison**, religious education, Singapore  
**Mrs. J. W. Poor**, press relations, Uruguay  
**Mrs. J. C. Oliver**, furlough, Colombia  
**Mrs. R. E. Shelton**, furlough, Uruguay  
**Lucille Ledé**, retired, Louisiana

## 29 MONDAY Mark 16:13-20

Richard Parnon teaches in the Bible Institute at Curitiba, the state capital of Parana in South Brazil. The Institute is designed to provide theological training for the church leaders and pastors.

**Mrs. A. F. Calhoun**, Spanish, Texas  
**Padre G. Carrazon**, Spanish, Utah  
**Mrs. Ben Monahan**, church extension, Tennessee  
**Mrs. John Panamian**, Polish, Michigan

## MOVING SOMEWHERE?

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Through the years, the people of Africa have been more accustomed to seaport than to contact. News from outside the village, if not carried by drums, was carried by persons who had been away and then returned. Voices heard about the village were familiar voices. But now strange and distant voices are heard. Their intrusion has come with the birth of the transistor radio. The coming of the little electronic device initiated a communication revolution that is rapidly changing the traditional scene. Baptists are meeting this challenge to communication in East and Central Africa.

## New Drums Over Africa

by Milton Cunningham

A book you will enjoy reading

Available for \$1.25 from Baptist Book Store



Annie Sue Clift, medical work, Japan  
 Hal Jacks, preaching ministry, Indonesia  
 Richard Plamplin, educational work, South  
 Brazil  
 Mrs. Fred Walker, home and church work,  
 Tanzania  
 Mrs. W. S. Wester, home and church work,  
 Malawi  
 Nannie Owens, furlough, Nigeria  
 Paul Duke, retired, Florida  
 Mrs. T. B. Hawkins, retired, Argentina

### 30 TUESDAY Luke 24:44-53

At the invitation of the Austrian Baptist Union, Southern Baptists sent the William Wagners to Austria to serve as fraternal representatives to the Baptists there and to help them with evangelism and church development. The John Hoppers are the second couple to go to Austria.

Wilfred Hsu, Chinese, California  
 Lucille E. Kerrigan, Spanish, Florida  
 Joel Ramirez, Spanish, Texas  
 Mrs. Elmer Sizemore, associational services,  
 Massachusetts  
 Mrs. H. M. Roberts, home and church  
 work, Honduras  
 Betty Vaughn, secretarial work, Hong Kong  
 John Abell, furlough, Nigeria  
 Mrs. C. A. Allen, furlough, Guatemala  
 John Hopper, furlough, Austria  
 Dick Rader, furlough, Zambia

## PLANNING for CURRENT MISSIONS GROUP

[Continued from page 37]

what the missionary does. A panel of three judges should rule on performance. If the first contestant fails, ask for other volunteers. The winner should be awarded the map for use in her daily observance of Call to Prayer.

### Announce Baptist Women Plans

Missionaries serve through numerous careers. (List careers from "Needed Now.") Regardless of the career categories through which missionaries work, they live to fulfill a common goal or purpose. (Using the inside back cover of this issue of ROYAL SERVICE, read the captions

and display the photos.)

Urge women to attend each of the five meetings that their organization is planning to observe the Week of Prayer for Foreign Missions, November 28-December 5.

### Call to Prayer

Using the world map, locate each of the persons on the prayer calendar. Discuss the career categories they represent. Add prayer requests for the five missionaries studied. Close with a season of prayer. Remember to pray for members of your church who may be interested in career mission service.

## ORDER FORM • WMU MATERIALS

Order from Women's Missionary Union  
 600 North Twentieth Street  
 Birmingham, Alabama 35202

or Baptist Book Store

Do not use this form when ordering from Baptist Book Store. Use Baptist Book Store catalogs.

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Item	New many	Cost	Total
Baptist Women Invitation Card (25)		\$ .50	
Changes and Choices		.25	
Doorknob Calling Card (25)		.60	
Family Missions Guide		1.00	
I'd Give Anything		.20	
Mission Action Group Guide: Headlines		1.00	
Mission Action Projects Guide for Baptist Women and Baptist Young Women		1.00	
Mission Action-WMU Ministry and Witness 1971-72		.50	
Mission Books Teaching Guide 1970-72		1.00	
Round Table Group Guide 1970-72		1.00	
Prayer Group Guide		1.00	
Program Owners—Week of Prayer for Foreign Missions (25) (100)		.60	
Teaching Guide, New Drums Over Africa		2.00	
WMU Manual		.35	
		.75	
Total \$			

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 Handling charge  
 Check or money order must accompany order  
 Amount enclosed \$

# MISSIONARIES EXPECT GREAT THINGS FROM GOD



They expect the gospel to be received by persons to whom they communicate.

They expect nationals to be so compelled by the person of Christ that they begin a personal pilgrimage to know him.

They expect national churches led by national pastors to carry on the mission of Christ in the world.



## Because they EXPECT great things

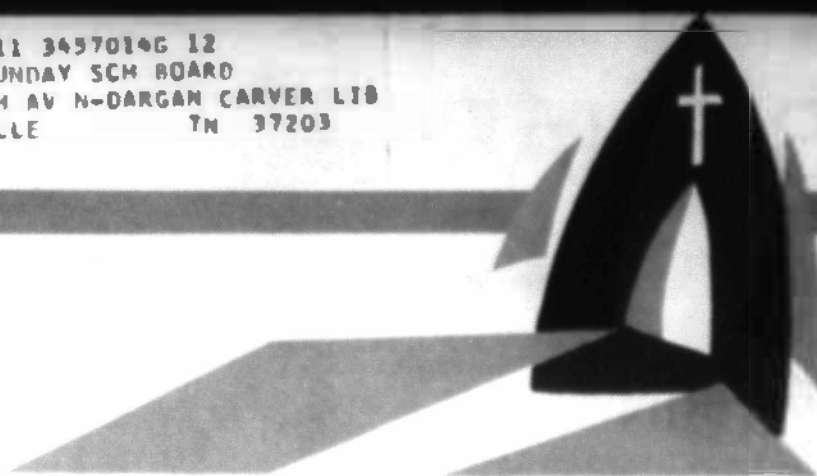
## they ATTEMPT great things for GOD



Participate in their attempt NEXT MONTH in *Royal Service*



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## Dear Pastor,

Has Women's Missionary Union in your church led in conducting a churchwide study of the Graded series books recently? A churchwide study is not always possible nor wise, however, this fall may be just the right time for conducting this kind of study. The benefits of a churchwide project are the involvement of more persons in missions and giving new thrust to the continuous work of a church. While this is only one approach for the teaching of the missions books, it gives church members maximum information about a missions area in minimum time.

This year the Foreign Mission Graded Series theme is "Communicating the Gospel in Central and East Africa." The use of mass media is one way which the fulfillment of the commission can be accomplished. The purpose of this study is to develop an understanding of exciting new opportunities to preach the gospel through the media in Central and East Africa. Following a study such as this, persons should be motivated to pray for and give to missions.

Books and teaching guides are available for all age levels. The books are adult, *New Drums Over Africa*, youth, *Missions Alive*, older children, *Uganda Safari*, and younger children, *Big Enough to Help*.

The planning is done in the WMU council and the director shares these plans with the church council. More detailed help in conducting a churchwide study is given in *Dimension*, October-December.

A rich experience can be in store for members of your church as they are given opportunity to participate in such a study.

Sincerely,

## WMU Staff