

ROYAL SERVICE



EXPECT/ATTEMPT
FROM GOD / FOR GOD

DECEMBER 1971

ROYAL SERVICE

Vol. LXVI December 1971 No. 6

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The 1970 Lottie Moon Christmas Offering Set a Record

The 1970 Lottie Moon Christmas Offering for foreign missions climbed to an all-time high of \$16,220,104.99 as the books at the Southern Baptist Convention Foreign Mission Board's office were closed, April 30. The goal for 1970 was \$16,000,000. Baker J. Cauthen, executive secretary for the agency, said the 1970 offering was \$922,546.36 beyond the 1969 total.

Cauthen expressed gratitude to the Southern Baptist Woman's Missionary Union, denominational leaders, pastors, and congregations for making the week of prayer and the offering "so significant in the task of world missions."

Asked why he thought the offering had taken such a large jump, Cauthen replied, "It reflects Southern Baptists' deep determination to move forward in the wider dimensions of the world missions task and affirms again that Southern Baptists are essentially a missionary people."

Expressing appreciation for the current increase in Southern Baptist Cooperative Program funds, Cauthen said the record Lottie Moon Christmas Offering will strengthen the Cooperative Program by deepening Southern Baptists' awareness of world need.

The Cooperative Program and Lottie Moon Christmas Offering will enable the Foreign Mission Board to move forward with its plans to appoint about 200 new missionaries during 1971, Cauthen said (As 1971 closes, more than 220 missionaries have been appointed.)

Noting that the Board has already appropriated \$15,010,852 of the 1970 offering, he said that the remainder will be applied toward unmet requests amounting to over \$4,000,000 in the 76 missions fields where Southern Baptist missionaries are working.

The 1971 Lottie Moon Christmas Offering Should Also Set a Record


If it does, Baptists will be able to appoint more missionaries in 1972 than those already provided for by the 1972 budget.

If it does, Baptists will be able to meet some of the requests that could not be included in the 1971 allocations.

If it does, Baptists will have acted on their faith and have attempted great things for God.

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LOTTIE MOON
Christmas
OFFERING



and
**SANYATI
BAPTIST
HOSPITAL**

Johnni Johnson

"In each piece of equipment, in each activity, in each building here at Sanyati Baptist Hospital, we see Southern Baptists. We see hands—hands that have been folded in prayer and then opened to provide the money we need here. Little children's grubby hands. Wealthy women's well-manicured hands. Workmen's rough hands. Old, wrinkled hands. Mothers' toil-worn hands. All kinds of hands—old and young—have worked together to support this Christian ministry for twenty years. All these hands have cooperated to place tools in our hands."

—Mrs. M. Giles Fort, Jr., MD

DOCKSIDE in Cape Town, South Africa, early in 1953, Dr. and Mrs. M. Giles Fort, Jr., watched longshoremen off-load their crates. Personal belongings for the missionary couple and their infant son. Needed medical equipment purchased at an army surplus store. Operating room items given by Memorial Hospital, Houston, Texas (then in a major remodeling project).

A boom clipped. A crash. One of the equipment crates hit the dock.

The Forts watched as workmen inspected the damage. The stainless steel operating table in that pile was still in good shape; not a single dent could be seen in its shiny top.

Before 1953 ended, the operating table and other items were delivered to a modest new clinic building at Sanyati, a government reservation in the central African country of Rhodesia.

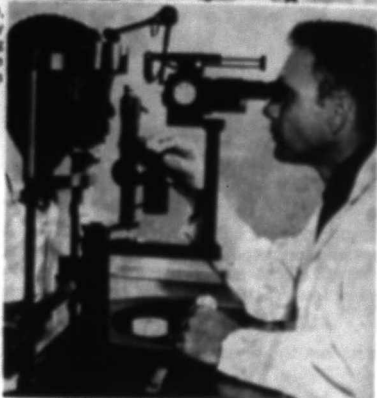
Two years earlier a missionary wife, who with her husband had begun work at Sanyati, began helping sick people on the reserve. By the time the doctors Fort arrived, she had moved to Gatooma. But a missionary nurse, who had gone to Sanyati the preceding year, was seeing sick people and dispensing drugs in a two-room mud and pole building. The clinic was under construction. Its walls were nearly to roof level the first time the Forts saw it.

Through twenty years now, Sanyati Baptist Hospital has continued to grow and to serve people in the name of Jesus Christ through the cooperative work of Southern Baptists.

In a few cases, specific pieces of equipment have been provided by designated gifts. For example, the hospital loudspeaker system was the gift of a Baptist congregation in Baton Rouge, Louisiana. The eye clinic equipment was largely the gift of one Baptist association in northwest Louisiana. The dental clinic was made possible by gifts of money given to a dentist who spent working holidays at Sanyati. More recently a Baptist congregation in Fort Smith, Arkansas has provided an airplane used for air-



Mrs. M. Giles Fort, Jr., MD, with tracheotomy patient who is enjoying the fresh air on the hospital grounds



Dr. M. Giles Fort, Jr., examining a patient's eyes in the eye clinic

balance service from the neighboring Gokwe reservation.

One hospital building bears the name of an individual: the Cynthia Siler Morgan Memorial Chapel. This building memorializes a Baptist pastor's wife who requested that as her flowers for her funeral, funds be given for the work of Sanyati Baptist Hospital in Rhodesia.

The people who come to Sanyati seeking medical help come from many

places from many walks of life.

For example, Grace, a village dweller, came from near the town station on the Gokwe reservation (recently all she was asked to sign yeti early this year. She even greatly helped by the medical staff and young care attended to her. One day she had a question for the chaplain. "How can I overcome the doctors who live inside me?" (Chaplain Semways told her about God's power to cast out all



Visiting dentist and his wife, working in the treatment room of the dental clinic



Dr. Fort, checking controls on the hospital public address system; Chaplain Semways, at microphone, broadcasting a Christmas witness to all parts of the Sanyati Baptist Hospital



Dr. Fort, in the chapel talking with an old man

demons. He told her how Jesus cast out demons as he walked in Galilee.

"I want to be delivered, too," she said.

She was. At last report, Grace was almost awaiting her release from the hospital. She wanted to go home to turn her sewing equipment and a molly sheep her Christmas expenses. She was looking forward to visiting her mother with the Baptist Church of Sanyati on the Gokwe reserve.

Last year a woman passed by one of our and city hospitals to get to Sanyati for a needed operation. Following surgery by Dr. Robert M. Goss, the woman recovered rapidly. She had much to say about the service shown her. She was treated

by Chaplain Semways, by missionaries, and by Sanyati church members. She found herself listening to religious services broadcast over the loudspeaker system.

Before leaving the hospital, this woman made a public declaration of her faith in Christ and Sanyati. "I know now why God let me come to this place," she explained. "My body needed help, and God gave me the help my body needed. But, most important, my soul needed help, and God has given me salvation. It's wonderful! I thank God for a place that cures both body and soul."

The place—Sanyati Baptist Hospital—is a fine piece of God's handiwork. It is the twentieth century Sanyati in an old building. It is the only hospital in Rhodesia. But

at Sanyati a small group of Southern Baptist missionaries with medical skills keep working in this place to which God has called them. The hospital is somewhat unique in that its operating expenses, as well as its capital needs, are provided from the Little Moon Christmas Offering.

"When we walk through the hospital on our daily rounds," says Dr. Wanda Ann Fort, "we are grateful people. We are stewards of all that has been given, of all that is here. God grant us the power to be faithful."

There's another thing to say about Sanyati Baptist Hospital. Its first modern clinic building, erected in 1953, was dedicated on Christmas morning.

LAUNDRY

Every hospital has its share. Bed sheets. Gowns. Blankets (red ones at Sanyati because no villagers, no matter how destitute, could be tempted to take anything that color home with him). "For years," Dr. Wana Ann Fort says, "our laundry was some washtubs. And during the rainy season it was nearly impossible to get the linens dried. Just having enough sheets to change all the beds was a major problem. One year Lutheran Baptist girls included among their prayer requests for the week of prayer our need for a laundry. We heard from hundreds of girls who assured us of their prayers. God answered many prayers, and we all wish you could see the difference a laundry makes."



In 1964 the Lottie Moon Christmas Offering provided \$24,000 for a laundry steam unit at Sanyati. In 1970 an additional \$4,000 up dated some of the equipment.

CARE FOR "PREMIES"

"We've come a long way from the wooden typewriter box that was our first incubator," Dr. Fort still smiles appreciatively, comparing that makeshift job to the portable units now in use in a well-equipped obstetrical unit, completed in 1961. The portable incubator is well-suited to Sanyati because it can be kept warm with hot water bottles, a major consideration in a place where electricity still is not available twenty-four hours a day.



\$30,000 was appropriated from Lottie Moon Christmas Offering funds in 1960 to provide the obstetrical unit.

POWER MACHINERY

A lot has to go on behind the scenes of operating room lights, X-ray equipment and other hospital necessities are to keep on functioning month after month. Plumbing. Wiring. Maintenance. All kinds of intricate detail is involved. All of which costs money.





AMBULANCES

The Drs. Fort probably never will forget their first trip out to Sanyati—sixty miles. It took four hours in a Dodge power wagon which served as the hospital's first ambulance, if you could call it that. A missionary at Bolawayo located an old RAF vehicle and got it out to Sanyati in time for the building dedication, December 1953. A year later funds were appropriated for a small Land Rover. "Since then," Dr. Wans Ann says, "the Lottie Moon Christmas Offering has kept us supplied with an ambulance. How many lives have thus been saved? We couldn't even guess."

Records of the Lottie Moon Christmas Offering show that ambulances were provided for Sanyati Baptist Hospital in 1960, 1963, 1965, 1968, and 1970.

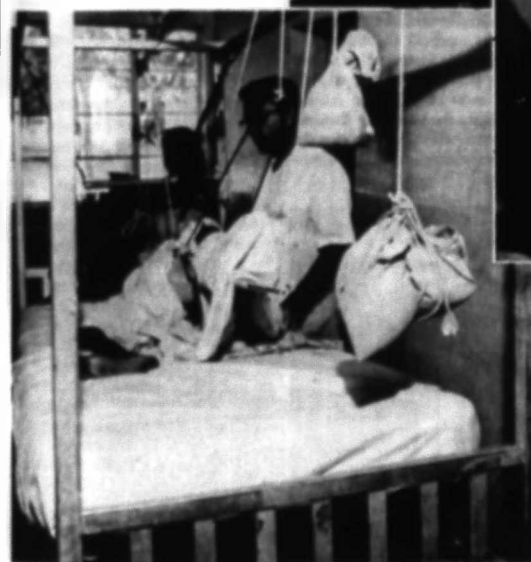


The Lottie Moon Christmas Offering, year after year, has contributed to the important phase of the medical ministry at Sanyati.

1957—\$800 for plumbing and wiring
1961—\$15,000 for power supply
\$9,000 for water supply
\$285 for an incinerator
1962—\$5,600 for sewage and drainage
1963—\$800 for plumbing for a storage tank and pump
1964—\$1,120 for sewage in privies
1965—\$12,900 for sewage in privies

CENTRAL SUPPLY

What's a hospital without central supply? And equipment for caring for urgent treatments? And drug storage? And sterilization facilities? In its beginning, instruments and supplies were ordered by Wans Ann from a private market. Things were scarce, but the privilege was secured by transferring everything from the private market to the care of the hospital's central supply. Much later a small stock exchange was installed. After serving well many years, its small facilities are still an essential part of the present well-equipped central supply.



In 1959 the Lottie Moon Christmas Offering provided \$2,400 for hospital equipment at Sanyati; in 1965, \$2,800 to remodel the central supply unit in the old building.

PEDIATRICS

A ward now, it has three rooms with six to eight beds in each. Each room has lovely curtains and proper beds for infants and juveniles. Here's Dr. Port's comment: "Some visitors look at our plain cement floors and wonder about tiled ones. Some look at our rather simple furnishings and wonder why not more. Unless one knows how it used to be, it is difficult understanding our feelings. To us this building is a dream come true. We praise the Lord and thank the people."



THEN AND NOW

Pediatrics is a part of the medical ward block construction provided for Sanyati by \$56,500 spent in 1969 (funds provided by the Lottie Moon Christmas Offering).

"Had you visited us in 1955, you would have been appalled at the crowded conditions," recalls Dr. Port. "No waiting room. No place for chapel services. Very little room for patients." Things changed gradually. Late in 1954, hospital architects began the development of a master plan which was approved by the Ethiopian Mission (all the Southern Baptist missionaries in the country). From 1957 through most of 1970, the medical ward block, the pharmacy unit, administrative offices, and homes for both nurses and nurses' aides were dedicated.



A major portion of the capital improvement funds used to provide the new facilities at Sanyati were made possible through the annual prayer emphasis of Southern Baptists which culminates in the Lottie Moon Christmas Offering.

1957—\$5,900	for three houses for the nurses
1960—\$10,000	for a waiting room
\$35,700	for the obstetrics unit
1963—\$1,900	for a nurses' residence
\$560	for a lavatory block
\$17,800	for an isolation ward
1966—\$10,000	to replace medical ward buildings
1968—\$16,800	for a nurses' hostel
1969—\$56,500	for the new medical ward block



MOBILE MISSIONARIES in ETHIOPIA

RAY LINDHOLM • Work in Ethiopia is now entering what might be called the settling-in stage. As in any new attempt of an untried method, the introductory years have been, at times, trying on the nerves. Few people understand the need for a new approach when the old approach seems to have worked in other areas.

The Ethiopia missionaries have been given an opportunity by both the Foreign Mission Board and the Ethiopian government to try a new approach in a foreign missions program. The word which best describes the mission strategy is *mobility*. That means moving. Going to where the people are in need. Serving a wider area with a variety of skills by a team of laymen-type missionaries. No big schools, no big hospitals, no church on the corner, no big mission compounds, no institutional programs which require vast amounts of capital and personnel for a limited group.

Is that any way to run a Mission? It is a relatively untried method, but the missionaries of the Ethiopia Mis-

sion think it must be tried. The Foreign Mission Board is watching developments with great interest.

There are two areas of Southern Baptist work in Ethiopia. One is in the capital city of Addis Ababa and the other is in the rural highlands area of Menz about 150 miles north of Addis Ababa. The rural development program is centered in Menz.

In the Ethiopia Mission, I am the weaver. Most of tools but of thick pile 100 percent wool rugs. Also, I teach carpentry. The simple hand, very much like what Jesus himself might have done. With hand tools and rough wood, simple tables, broken chairs, and other items can be made by local farmers. Pottery is well established in this area but new glazes from locally available clays will add strength and beauty. There are just some of the handicraft skills I hope to teach in the near future as my part of the Mission community development project. My wife, Laureline, and I hold Bible study in our home on Sunday afternoons. It is really just

a Sunday School type meeting. But who ever heard of a Sunday School class membership made up entirely of priests and deacons?

The religion of this region is the Ethiopian Orthodox Church. Ethiopia's Christian heritage is steeped in traditional legends which may be very similar to what Jesus found in the Jewish community of his time. The priests and deacons of the parish to which we live are the students in my rag classes. This helps to explain our strange Sunday School class. There are approximately fifteen priests and twenty-five deacons in the church near our home with a parish membership of roughly two hundred.

Lyne and Suzanne Gray are now setting up the agricultural program which at present is mostly experimental range development work and sheep and cattle breeding. This area is well known throughout Ethiopia for its sheep. A small heavy breed, these sheep produce sweet meat in small quantities and scratchy wool.

Sam and Ginny Adams have al-



Lottie Moon Christmas Offering	
Allocations for Ethiopia	
Travel for Mission Business	\$15,900.00
Children's School Allowance	6,000.00
Property Operating Requirements	8,000.00
Handicraft School for Menz District	3,000.00
Menz Clinic Operation	7,000.00
Publications	4,000.00

\$43,900.00

ready made deep penetration into this highland district with their mobile clinic. By car and a small Missionary Aviation Fellowship plane they now minister to eight different, widely separated areas. Doctor Sam speaks the Amharic language well and preaches the healing of the soul as being more wonderful than the healing of the body. The word for salvation in Amharic is the same as for healing. Though the country is Christian by name, few in our area are aware of salvation by faith.

Bill Lewis and John Cheyne are assigned to Ethiopia as evangelists. Bill and Nina Lewis and John and Marie Cheyne were the first Southern Baptist missionaries to Ethiopia four years ago. Most significant, they were the first missionaries to be permitted to work in Ethiopia with the strictly religious title of evangelists. We feel that this is itself evidence of God's desire for our work to go on.

Garland Threlkeld is an industrial arts teacher and will eventually work with the handicraft school and the high school vocational crafts students in our district. For the time being, he and Sam are working in Addis Ababa as business manager and "general support personnel" for those in the isolated Mezu area who cannot get to town to take care of their own shopping and other business.

Jerry and Roma Rudolph and Jim and Roberta Nelson have just arrived in Ethiopia and will need a few months for language study and getting used to a new way of life. Amharic study is especially important since it is the national language and all of our missions work in Mezu is with Amharic. Jerry is the veterinarian for our agriculture extension work and Jim is our business manager-treasurer. Those who work in Addis Ababa are involved in youth work, regular services, broadcasting, publishing, and

Bible correspondence work.

Our present personnel in Mezu makes up what we conceive of as a complete unit or team. If we expand work, we feel it will be the work of another set of personnel in another part of Ethiopia. Although some of the present group may be able to work in several areas of the country, most of us are committed to a "living witness" approach where one may work within a community for some time in an effort to demonstrate and develop mature, growing Christian behavior.

So far in our new mission we have faced the challenge of how to work with a well-established, though somewhat alien, church. We do not intend to openly challenge its authority for it has been God's only mouthpiece for centuries. Yet it needs revival and it is hoped that that revival can come from within and through the present structure. We hold this forth as our greatest need for prayer.

Ethiopian Newspaper Praises Baptist Missionaries' Work

The largest circulation English language newspaper in Ethiopia has published an article by an Ethiopian newsmen commending the work of Southern Baptist missionaries in Ethiopia for their emphasis on helping people help themselves.

In an article in the *Ethiopian Herald* Melaku Kifle examined the work of Southern Baptist missionaries in the highlands of the Mezu District. There the missionaries are working among people faithful to the Ethiopian Orthodox Church. He asked, "How can missionaries from the West work with an indigenous church in Africa which is traditionally Christian without undermining her authority and structure?"

Answering his own question, Kifle said, "The Baptists working in the highlands of Mezu are, by no means, missionaries in the classic mold. They are 'laymen abroad' who are indeed of a different type. . . . Their emphasis is on self-help, self-sustained growth, and ultimate self-sufficiency."

Kifle pointed out that the missions team operating in the remote highlands of his country is organized to meet the specific needs of "a community steeped

in tradition who live by farming and who lack basic health care."

The Southern Baptist agriculture plan is experimenting with a variety of crops and trees which might grow in the area, Kifle continued, and the Mezu veterinary station plans to use it to raise breeds of animals that can be produced.

The team physician is trying to set up health centers throughout the highlands where he can treat and refer patients. Toward this end, the Baptist Mission built and equipped a health center at Mehal Meda and turned it over to the government. The clinic now belongs to the community.

"The Baptist Mission from all apparent circumstances perceives very well what their purpose should be," said Kifle. They want to be of use to the people for a limited amount of time—only as long as it takes to teach these people the knowledge and skills which will improve their way of life and give them greater self-sufficiency.

"In short, they are working themselves out of a job," he said. To become entrenched in an area, to foster in the community a dependency upon the Mission, to force their authority and struc-

ture upon an alien culture—these would be "false and dangerous goals which would work against the good of all."

The aspect of Baptist work which "amazed and gratified" Kifle is the level of Baptist cooperation with the Ethiopian Orthodox Church in Mezu. "At no point have they interfered with the traditional church structure in the area," he said. "Rather, they have used it as a base of support for their own special work in the community."

The missionaries are teaching Orthodox deacons to weave rugs, and they attempt to work out through the church fathers in Mezu any problems with the people. The prevailing attitude is that "we are all Christians and, therefore, we can all work together in Christian fellowship," Kifle noted.

Recognizing that Southern Baptists are a strongly evangelical people, he asks, "How can these people fulfill their special mission to witness to Christ?"

He suggests that the missionaries are bearing a very effective witness in helping others "to stand on their own feet by creating in them a climate of awareness that enables them to meet their own needs."

FROM ALL TRIBES AND PEOPLE AND TONGUES

CHARLES H. MORRIS •

The sinking sun gradually folded the shadows of the hills together until the valley slipped into deep darkness. In agreement the birds and animals used down the volume of their sounds. A restful peace rounded off the jagged edges of a tropical day.

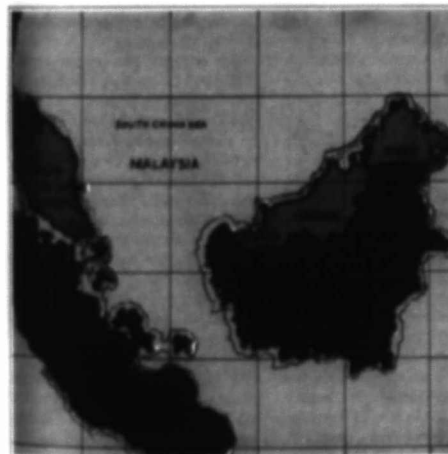
Huddled around a leaping camp-

fire, a group of Christians are talking with the missionaries. The crackling fire revealed the joy in a missionary's eyes as he said, "We're so happy to have this visit with you before we leave for farough in the States. The years here will live with us while we are there. Our whole regret is that many of our friends are Christians."

"We're glad to see you go, then

Kiangpang is one of many valleys winding the majestic face of Mount Kinabalu in Sabah, Malaysia. Sixteen miles from the capital, Kota Kinabalu, the Inanam River has carved an eight-mile horseshoe of land in this valley. God gave this land to the Baptists for a campground.

(gestures), interrupted Sam Benson Han Thau, "but we'll still have Christ! We'll still feel the love which prompted the churchmen to give to the Lottia Moon Christmas Offering to help send you to that land. My Karen people came from Burma more than fifteen years ago. We were waiting for the gospel to be brought to us (only after the missionaries came did



Lottie Moon Christmas Offering	
Allocations for Malaysia-Singapore	
Language Study	\$ 5,600.00
Children's School Allowance	35,000.00
Missionary Residence, property	
operating	25,000.00
Travel for Mission Business	17,000.00
Direct Evangelism, aid to churches	6,740.00
Direct Evangelism, property	
operating	11,200.00
Evangelistic Work	6,390.00
Summer Camps	8,760.00
Student Work	2,200.00
Penang Seminary, current expenses	28,340.00
Literature Fund	950.00
Book Stores	3,350.00
Mission Meeting Expense	8,000.00
Mission Office Expense	8,800.00
Mission Committee Expense	12,000.00
	\$179,330.00

most of us understand and trust in Christ as Lord and Saviour. In a few days, I'll be returning to Burma to live. I'll enter the Baptist Bible School to prepare to be a home missionary where foreign missionaries can no longer live and work."

"Where would we all be?" asked Tsui See Chong, "if the Lottie Moon Christmas Offering had not been used to purchase the residences for the missionaries? Why, every church in Sabah and Sarawak began in the home of the missionary. It was there that the gospel was first heard and believed."

A burst of flame from the fire lit up the face of Stanley Ho Tsh Shung, who eagerly interjected, "Yes, and don't forget the Bibles, literature, library books, and films that were made available to us. Before I began to read the Bible stories and Christian books I was a pagan idol-worshiper. I never knew about Jesus. I, too, have accepted Christ as my Saviour and was baptized this year. I've dedicated my life to God. I want to be a preacher for Jesus."

"Don't forget that it is not only English literature," broke in Jeffrey Keding. "We Ibans are able to get Bibles, hymnbooks, literature, tracts, and correspondence courses in our own language. With these helps, we laymen are able to prepare ourselves to lead the weekly worship services when the missionary cannot be with us. More than seventy have been saved and baptized because these were available."

"We Kadazans," reminded Taliban bin Gombak, "are 33 percent of the population of Sabah. We are grateful the missionaries have Land Rovers and cars provided by the Lottie Moon Christmas Offering. They have driven thousands of miles over rough dirt roads to bring the gospel to us around Tawau, Sandakan, and Kota Kinabalu. The missionary has baptized all the adults in my village since the gospel was brought to my people."

The full moon burst over the snuggle-tooth crags of Mount Kinabalu. Its reflected light peeking into

the Kiungnam Valley lit up the buildings of the Sabah Retreat and Training Center. The eyes of Samson Lehong scanned the buildings. His words, "Let's not forget this place. It was bought and built by the Lottie Moon Christmas Offering. I'm a Murut from the interior but I found Christ here. I gave my heart to be a servant of God right on this spot. The missionary is training me to work for Jesus. I'm living and working full time with the Kadazans who live near here. With out this place, I might never have known Jesus. In this place, the Murut Kadazans can hear about Jesus. Thank God and the Baptist churches for the campground."

"But that isn't all. We're also grateful for the church buildings. In each place, the Lottie Moon Christmas Offering helped erect a building," recalled Richard Kapang. "I'm a Land Dyak, but I felt called of God to work with the Muruts near Kuching. The churches in America helped the Taiwan Baptists to build their building. They, in turn, provided the materials and funds to erect the building for the Muruts one hundred miles in jungle. Over 100 Muruts have been saved and baptized. In the building we're teaching illiterate people to read so they can also know about Jesus. The missionary in Taiwan receives part of his salary from this offering, so the Taiwan church is able to provide a full-time worker with the Muruts."

For the next few minutes the only sound was the fire crackling at the wood. Each was lost in his own thoughts. Suddenly Philip Fung Tin Onn spoke, "You know what I am most grateful for? The 1970 evangelistic campaign. The Lottie Moon Christmas Offering made it possible for Sabah to be a part of that campaign. I remember well the night I stepped forward at that meeting to give my heart to Jesus. Life has become new. All is changed. I'm so glad that the churches gave money for the campaign so that 715 persons could make decisions for Christ."

Silence enfolded each as he thought

about what could be done in the future.

"We must have national preachers and pastors," Moses Hiew volunteered. "The Lottie Moon Christmas Offering makes it possible to train some of us to take up the work the missionaries must leave. In a few days I will be entering the Baptist seminary at Penang. Did you know the land and buildings for the seminary all came from this fund? And a portion of the offering each year provides for operation. Without this school, we Asians could not prepare ourselves to assume leadership of the chapels, churches, and institutions. I am glad the churches in America are providing a place for us to train to become missionaries."

A faraway look smoldered in the eyes of Bob Buntain. The hills and trees reminded him of his homeland Canada. In contentment he sighed, "We have certainly come to appreciate all that the Lottie Moon Christmas Offering has meant. In addition to what has been said tonight, I am grateful that this offering opened the Baptist witness in Sarawak. It provided missionaries, equipment, literature, and a meeting place. For the first time, the people of Sarawak are hearing the simple gospel of Jesus. People are being saved. A church is being erected. The gospel is lifting and enlightening. Yes, I have seen the offering walking in these lands. Every place it stepped the angels rejoiced as souls turned to Jesus."

Mukri bin Olak turned and looked intently at the missionary. After a pause, he said, "You'll soon be returning to America. We are thankful to God for the love and concern of the churches for us. Without the gifts at Christmas time, most of us would never have heard of Jesus. And, if by chance we had, we could not have been trained to serve our Lord."

The fire winked as if to sleep. The coal broke moving through the ore brought picked out the melody in all hearts sung. "Praise God, from whom all blessings flow. Praise Him, all creatures here below."

Reaching the COLLEGIATE GENERATION in TAIWAN

LORENE TILFORD • When missionary professors who had formerly worked in universities on the China mainland came to Taiwan, they did not find established Baptist churches and mission centers near the universities. But they were invited by the Taiwanese universities to become professors and associate professors in the English departments of the universities and colleges already established by the national and provincial governments.

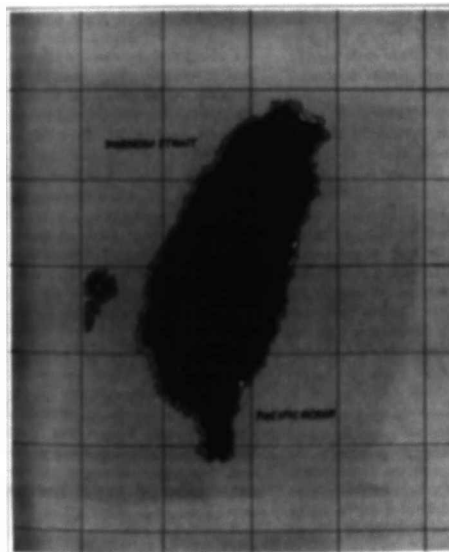
The missionaries rented or built their homes as near these schools as possible. Then Bible classes, English classes, fellowships, and social activities were started in the homes of the

missionaries. The work grew and prospered and requests were made to the Foreign Mission Board for capital funds to build Baptist student centers.

Baptist student centers are now located in Taipei at National Taiwan University, in Shuangli of Taiwan Christian College, in Taichung near Taiwan Provincial Chung Hsing University and Providence College, and in Tainan near Taiwan Provincial Chung Kuo University. Their centers provide Bible classes, English classes, social activities, and Christian movie study tables are arranged so that students can study in a quiet atmosphere. A library is available with study materials and papers.

When these centers were built, the missionaries did not plan for them to become mission chapels or churches. It was soon evident, however, that the students preferred to attend Sunday morning worship in the student centers. To the surprise of the missionaries, the student centers became worship centers and chapels. Young men who were studying in the Baptist seminary in Taipei came on weekends to do evangelistic work and help with the preaching on Sunday.

Baptists have been fortunate to arrive in Taiwan in time to buy choice locations before the price of land went beyond available resources. The work in each center is similar. Evangelistic



Lottie Moon Christmas Offering	
Allocations for Taiwan	
Medical Allowance	\$ 2,116.00
Language Study	14,000.00
Children's School Allowance	20,000.00
Missionary Residence, property operating	19,500.00
Travel for Mission Business	20,000.00
Aid to Churches	12,000.00
Radio and Advertising	27,600.00
Television	20,000.00
Direct Evangelism, property operating	16,000.00
Evangelization	4,000.00
Conferences, Conventions, Retreats	7,000.00
Student Work	8,000.00
Sunday School and Training Union	1,000.00
Audio-Visual Aids	1,500.00
Seminary	28,000.00
Book Store	4,500.00
Literature and Tracts	5,500.00
Mission Treasurer's Expenses	6,000.00
Moving Missionaries on Field	2,000.00
Missions Committee Expenses	4,000.00

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emphasis weeks are held for students each semester. Student-directed Saturday night fellowships became the training programs for Christians. The same students are also teachers in the Sunday Schools. School holidays are times for retreats and special programs. Christmas and Easter are occasions for music programs. Teams of students go to outlying churches and chapels for special programs and evangelistic meetings.

Six years ago, the Taichung missionaries were asked by the Mission to begin a Baptist hostel for girls as a pilot project. Store-front property was rented for this work. Although the property has been inadequate, the work has been effective.

The hostel is not intended to become a Baptist ghetto. Fifty percent of the beds are kept for Baptist students, 25 percent for Christians of other denominations, and 25 percent for non-Christians. Within the six years of operation, nine or ten girls have become Christians as they have seen the witness of their housemates and have begun to take part in the activities at the center chapel.

In 1969, \$20,000 was given through the Lottie Moon Christmas Offering. A new forty-four to forty-eight capacity hostel is under construction for the girls of Chung Hsing University and Providence College. At the ground-breaking of the new property, two students gave their testimonies, telling how they came to know the Lord while living in the Baptist hostel. Bob and Rosalie Hui moved to Kaohsiung last summer to do student work in that large city of more than 700,000. They were not pioneers, for they found chapel, missions, and churches near the colleges. They have begun work in the existing chapels or churches. An English worship service in one church has reached young people who wish to learn English.

Witness to the thousands of high school students in Taiwan presents opportunities Baptists have yet to explore fully. Faye Pearson, former WMU youth worker in Oklahoma, finished two years of language school

last summer. In September she began high school student work in Hsin Ning Baptist Church, a downtown church in Taipei. A student worker with high school students is needed in each of the large Baptist churches in cities of Taiwan.

Each summer a five-day retreat for college students is held at the Baptist summer camp, Langtan (half-creek), in Taipei. Many decisions are made by the 120-140 students who attend.

On the subtropical island of Taichung, February is a wonderful time for a winter retreat. Last year the retreat was held in Taichung at the Lutheran seminary. The entire faculty and student body of the Baptist seminary came for the three-day meeting. Seven students made decisions to follow Christ on the closing night. Jerry, a student at the Catholic college, was one of them. She came to the missionary's home for an hour of hymn singing each week. Miss Sampson chose music that would speak to her heart. When she learned to sing, "No One Ever Cared for Me Like Jesus," she said, "This is the most beautiful song I ever heard. It says just what I'd like to say if I could write poetry." She was baptized Easter Sunday.

Mike is typical of the students in Taiwan who are hungry for God's love and peace. Because of his Buddhist background, God's word even in his native language is strange to him. He first met the challenge of Christ's love in an English Bible class. Like many students, Mike came for English. But he soon began to see that his greatest need was not English, but the satisfaction of his deepest longings. "For one year I had many questions about Christianity. One day I met Miss Dawdy in Grace Church. She taught me the Bible and helped me to know Jesus Christ. Now in my deep mind, I feel God wants God came to the gradually."

When Ji Li Jen first came to the student center near the Taipei Medical College, Mrs. Sam Ricketson gave him an enrollment card. In the blank where he was to write his religion, he simply wrote "nil." He has come to

reject the primitive, animistic beliefs of his former parents. He has a few Christian friends, among them a roommate who attends the Bible class Mrs. Ricketson leads weekly. The roommate invited him to accompany him to Shwan En Student Center to hear a program introducing new modern music for Christian young people. Since Ji Li Jen loves music, he promised to attend. But he did not. Mrs. Ricketson passed him as she drove home after the program. He waved her down and apologized for not attending the program. "Would you like to hear the music anyway?" asked Corolla Ricketson.

In the car on a busy Taipei street late Sunday evening, Ji Li Jen listened to *Tell It Like It Is*. Corolla read the score and explained the meaning to him. When the cassette was finished, he asked to borrow it and the recorder so that he could listen to it again. He was back at the center Monday and asked Mrs. Ricketson to teach him more about what the young people were singing.

Another student, Kang Chieh Li, moved into the Baptist dorm during the summer to get away from the influence of her roommates. She responded to the invitation to attend the Bible classes and worship services. Before school began in the fall, she had become a Christian and was witnessing to her boyfriend, a lab assistant at Tunghai (Christian) University. The young people went on a retreat fifty miles away on October 10, the Republic of China's Independence Day. Daniel Dai, a consecrated pastor, spoke and Shen Pei Hsiang accepted Christ as his personal Saviour.

In January, the group attended a revival meeting where the students called for volunteers for full-time Christian service to the minority in Chinese people. Kang Chieh Li and Shen Pei Hsiang moved. After graduation, they expect to attend the Baptist seminary and prepare to witness to their own people.

Rudy is my own personal joy and heartache. In his freshman year, he

joined my class and all that I stood for. I was glad that the dean's office moved his seat to the back of the room during his second semester so that I would not have to see his silly grinning face that seemed to say, "I don't like you; you are a Christian; and I don't like Christians."

During his second and third years of the university, he often came to see me between 10:00 and 11:00 at night when I was alone. He said that he came to see me then so that his dormmates would not know that he had been visiting his Christian teacher. I had something that he wanted, but he was not willing to pay the price of becoming a Christian. His problem was not lack of knowledge. From a Christian home, he had attended Sunday School as a child. During living alle and hours searching the Bible, I tried to answer his doubts. About a year ago, he came to ask me to write letters to his German girlfriend who in his absence was much. His German girlfriend was in the Taiwan University Hospital in Taipei. I had told

Rudy of God's power to heal according to his will. Rudy responded, "I don't believe in your Christ, but I believe in your prayers and I believe that God will answer your prayers for my girlfriend."

I gave Rudy a copy of *Good News for Modern Man* to take to Dr. Tseng. I also sent a get-well card on which I had written the message of salvation. In February 1971, I met Pastor Hsieh, the pastor of our large downtown Baptist church in Taichung and he told me that Dr. Tseng was attending his church, was back at the university, and was going to be baptized at Easter. In his testimony, Dr. Tseng said that it was my letters and the Bible that had been to Christ. He said that he learned to read patients while he was in the hospital. On Easter Sunday, I asked Rudy to take a copy of *Good News for Modern Man* to Dr. Tseng for his baptism. Rudy, a senior, is taking my elective reading and writing English course this year. I see him three times each week. Once he said that he was a Christian, but

it was said to please me, I fear. He would not be baptized.

Last Monday after class he came to talk with me. He said, "Miss Telford, I hate you. Why won't you let me go?" I pushed the decision to be a Christian down into my subconscious and tried to forget it. I have been happy and have not worried about this decision for months. Now, you asked me to take that book to Dr. Tseng at his baptism and as soon as I walked into that church, I knew it was Easter. Why did you do it? Now I cannot sleep. I cannot study. I am a senior and I must pass my work and you have given me this problem again."

I opened him that it was God speaking to him and that the Holy Spirit would not let him go. I told him that even if he graduated before he became a Christian, I would continue to pray for him. Often, years after students have studied with me, we receive letters from them rejoicing in their newfound faith in the Lord Jesus.

On The Baptist Student Center and Chapel in Taiwan

The student center near Cheng Kung University is under the direction of missionary Gladys Hopewell. This student center is a home away from home for many students. Before classes, between classes, at noon, or at night, many of them spend most of their time at the student center. A hostess, an older woman, who is really like a mother to the students, meets a real need for them. Christian students bring their friends and through the warm fellowship they come to know the Lord.

Many of the students are converts from students who are not able to go home during the holidays. During the last three years of the university, twelve students were baptized last summer. Two are to be baptized this summer. Two from Indonesia and one from Korea. Two are to be baptized this summer. Two from Indonesia. Two from Thailand. Two from the Philippines. Two from the United States and Hong Kong.

In the last evangelistic services, two

students made decisions who had first attended English conversation classes. One of these attended last year, but had not been back this year. He came to the evangelistic services as the result of a letter inviting him to attend. Names and addresses of all who come to the student center are recorded so that announcements and invitations may be mailed regularly.

Professor Wang, a fine Baptist layman who gives a great deal of time to the student center, teaches in the electrical engineering department of the university. Missionary Gladys Hopewell teaches in the foreign language (English) department of the university. Of the last ten who have made decisions, three came from the electrical engineering department and two from the foreign language department.

An annually late group of Christian students at the university are concerned about winning their friends in the last few years. A study committee was organized two months ago. The several

works at morning which are "Witnessing and Winning Others to the Lord." The students have tried to put into practice what they have learned. Especially during the evangelistic services usually (once a semester), they have made an effort to bring their friends to hear the gospel and to witness to them. Posters and tracts are used widely before and during evangelistic meetings. Each night before the evangelistic services hymns are broadcast, interspersed with announcements inviting people to attend. Students also stand on the street in front of the chapel inviting those who pass by to come to Christian students make announcements in the English conversation classes inviting other students. These students are also fervent in their prayers that the spirit of the Lord will use their efforts and work in the hearts of those to whom they witness. The largest number, as a rule, come through personal contact, either by a Christian student or a Christian worker.

GRADUATES

in Every Area of Chilean Life

CLARA BRINCEFIELD • Located in the lovely lake region of Chile, Temuco is an education center, boasting a great number of schools and three branch universities. Many of the students in the universities are graduates of the Baptist academy. The Baptist academy is widely known for its high scholastic standing, ideals, and contributions to the community and country.

The Baptist academy was founded in October 1922 by missionary Agnes

Graham. The academy originated to provide education for Chilean children, especially sons and daughters of Baptist families, and to contribute to the formation of Christian principles in the lives of these children. "A light that shines in a dark place" (2 Peter 1:19) was chosen as the motto for the school. In the years to follow, the academy became such a light and has continued through the past forty-one years educating, evangelizing, and preparing useful citizens. Plans are

now being made for the thirty anniversary celebration in 1972.

With an enrollment of 932 students last year in kindergarten through twelfth grade, the physical campus of the school has been challenged and hundreds of students have been turned away. Grady James, director of the school and Southern Baptist missionary to Chile since 1967, sees the school as an opportunity to provide future leadership among Baptists.

Only 40 percent of the campus are

not being made for the thirty anniversary celebration in 1972. The facility is made up of fifty-seven, including kitchen and administrative personnel. Only five administrators are on the teaching and administrative staff. The school is accredited and approved under Chilean law and educational standards. English is taught as a subject in all grades. It is one of the few required foreign languages taught from fifth through twelfth grade. Chilean teachers make every effort to answer to the spiritual needs of students in class or on the playground.

Of the hundreds of boys and girls who have passed through the halls of the Baptist academy in the past forty-one years, many are in responsible positions in every sector of public and national life. Graduates and former students include pastors, law-

yers, doctors, engineers, dentists, teachers, university professors, members of Congress, cabinet members, diplomats, poets, directors of schools and a former secretary of state.

The daily school program is much like that at schools throughout the United States. All students are required to wear the standard school uniform of Chile. The girls wear navy blue jumpers with white blouses, while the boys wear gray pants with blue jackets. High school students study as many as twelve different subjects during each semester. A school lunch program which was suggested twenty years ago has become very popular. All noon and evening high school students eat lunch at school during a thirty-minute lunch break. Students participate in clubs, drama, and party programs. Other daily activities from Monday through Friday include classes, recreation periods, morning devotions, and chapel services.

The present educational plant consists of six main buildings. A girls' dormitory with a capacity for fifty-two girls and two housemothers serves as a home away from home for many girls from rural areas of southern Chile. Two gymnasiums provide adequate space for an expanded program of physical education and also serve

as places of recreation and sports for local Baptist groups and other community organizations. An excellent extracurricular sports program of basketball, volleyball, football, and gymnastics is directed by missionary Gene Mackaby.

A large well-equipped auditorium with seating space for 500 is used in the religious and cultural program for students, parents, and teachers. Community groups often occupy the auditorium for concerts, lectures, and other cultural activities. A small library with about 2,000 volumes provides students with books they would be unable to buy for personal study or reading.

Students come from all levels of Chilean society. Miss Iren Wilcox, assistant director of the school, is typical of former students. Through a Foreign Mission Board scholarship, she was able to study in the U.S., receiving her master of science degree from Ohio State University. She is also a graduate of Mars Hill Baptist College in Mars Hill, North Carolina. She came to the Baptist academy at the age of thirteen and through the influence of missionaries on the faculty was led to accept Christ as her savior when she was fourteen. In 1959 she became a teacher in the school, rising to the position of assistant director in 1969. She is also a professor of ecology at the University of Chile in Temuco. Her dream for the Baptist students is that one day powerful evangelistic impact might be made on the city and the country through the students.

Many students have been chosen as exchange students to various parts of the United States. Pamela Olvera, a senior in the high school who chosen last year to study for six months in Idaho. When Pamela was in the tenth grade at the academy she accepted Christ as her savior during a religious emphasis week. Her parents objected and forbade her to make public her decision. Later they gave her permission to attend church. A faithful and hard worker, she presented her self for baptism. Again she encour-

aged opposition from her mother. After counseling with her parents, the pastor of the church was able to baptize Pamela in December before she came to the U.S. in January. A straight "A" student, Pamela plans to continue her studies at the university. She has been elected president of her homeroom class for several years and is active in all phases of school life.

Many students like Pamela find help from the pastor of the school, Samuel Cifuentes. A young Chilean, he is a graduate of the Baptist Theological Seminary in Santiago. He also conducts the chapel services and leads the yearly religious emphasis week and fall school revival. He has opportunity to guide students not only in Bible classes and chapel services, but also in private conversations and counseling sessions.

Because of the evangelical emphasis in the school, many students accept Christ as Saviour or at least show interest in wanting to know more about the gospel. Many times these students find opposition, from parents and relatives and from classmates. Maria Anglica, a sixth grader, accepted Christ as Saviour during the Crusade of the Americas. From a very strict Catholic family, she was forbidden to attend the Baptist church. Opposition in her home soon changed to indifference as she started inviting her friends to attend church and Sunday School with her.

When the daughter of a medical doctor decided to follow Jesus, she related her experience to her mother who laughed. Why do parents bring their children to the Baptist school if they do not want them to be evangelized? They like the discipline, the high scholastic standing, and the individual attention given by teachers in the school.

What happens to these students who accept Christ? Some never do anything about their decision (Others, following the training received in the Baptist school, become faithful, working members of a Baptist church. No matter what the decision, students have a totally different attitude toward



Lottie Moon Christmas Offering	
Allocations for Chile	
Language Study	\$ 1,025.00
Travel for Mission Business	27,000.00
Children's School Allowances	20,200.00
Property Operating	
Requirements (Missionary)	13,900.00
Aid to Churches	20,870.00
Radio and Television Evangelism	25,000.00
Property Cleaning	
Requirements (Evangelism)	1,400.00
Evangelization	8,020.00
Conferences, Conventions	
and Retreats	4,322.00
Promotional Work (Sunday School and Training Union)	4,980.00
Audio-Visual Aids	320.00
Temuco Baptist Academy	
Current Expenses	21,000.00
Santiago Baptist Seminary	
Current Expenses	16,230.00
Literature and Publications	9,970.00
National Publications	1,715.00
Social Services (Goodwill Center)	570.00
Antologasta Medical Clinic	
Current Expenses	8,000.00
Mission Meeting Expense	4,000.00
Mission Committee Expense	500.00
Mission Treasurer's Expense	5,000.00
Mission Office Expense	2,340.00
	\$208,527.00

life than those who have not been exposed to the gospel in this direct way. Recently in the First Baptist Church of Temuco, a middle-aged businessman was baptized. He related how the Baptist school had affected his early life and paved the way for his later decision.

Many students need financial help with their education. Each year scholarships and financial aid are given to deserving and needy students. One of these scholarship students is Gilda Givovich, an eleventh grader who comes from the Baptist Children's Home in Temuco. An orphan since the age of six, she is active in all phases of school and church life. Gilda has overcome social, emotional, and physical handicaps to become an above average student. Her gentle Christian spirit represents security to classmates from much higher social and economic backgrounds.

Daniel Yanez, fourteen years of age, is another example of a young man who has come from a difficult background. His mother worked in a

maid at the school years ago. After years of saving and saving, she was able to bring Daniel to the school for the eighth grade. He is now in the ninth grade. During the summer vacation he works selling things on the street to earn money for school expenses. Although he feels inferior to others because of his social condition, he is determined to stay in the school and finish. His mother is a faithful Christian, active in her church. He reverent friends have helped Daniel with his school rapman.

The Baptist school has helped to knock down barriers of prejudice to the gospel in the community. Many who have thought that the evangelists were a fanatical, negative group have been forced to change their opinion due to the influence of former students who now occupy places of leadership in the community and in the country. The gospel has more prestige in the community because of the Baptist school. Many universities, secondary, and primary teachers and other community leaders have their

children enrolled as students in the Baptist school.

Nelson Rifo, graduating first in the class of 1969, accepted Christ during his junior year at the school. When he informed his parents about his decision to join the Baptist church, his mother was horrified. She wept and begged him not to do it. During the next two years, the parents became aware of what Christ had done for Nelson and how his life had changed. No longer do they object to his religion; now they are grateful for his decision. In his second year of medicine at the university, Nelson is active in witnessing for Christ on the university campus.

One of the school's great needs is more missionary personnel to witness effectively to students, teachers, and parents. In the past three years, graduates of the academy have graduated from the university and are now teaching in the school. More high school teachers are needed in the fields of math, chemistry, and elementary education.

One of the newest Baptist locations in East Java, missionary Warren Rice and a pastor with the unlikely name of Mohammed S. Islam will be the Bible school teachers.

Five six-week terms with two courses offered each term are being planned per year. A student who completes thirty courses over a minimum of three years will be granted a certificate of graduation.

Since 1954, the Baptist Theological Seminary of Indonesia in Semarang, where Smith formerly taught, has trained many vocational Christian workers. However, its distance from East Java has posed a problem for those who wanted to study in that province area. Though centrally located on the island of Java, Semarang is still many hours away from East Java towns and villages which have seen rapid church growth in recent years.

The seminary's courses of study, such as an Bible school, demand an academic level and length of studies which are out of reach for many Baptist lay pastors and leaders.

Through the years Indonesian Baptists have tried to meet the need for

close-to-home training with study courses and laymen's leadership schools. But there had been lack of well-planned, overall theological education at the grass roots level. Smith started the Bible school.

Before the Smith family went on furlough in 1969, their missionary co-workers in annual session voted to begin a Bible school ministry centered in Kediri, East Java, with Smith as director.

Upon his return in mid-1970, Smith began drafting plans and preparing materials under the guidance of a joint missionary-national committee.

Programing has long been familiar in many educational circles. The programmed textbooks for theological study, especially in the Indonesian language, are a rarity. With little previous experience and only a few groups of principles, Smith plunged into his new job.

Each short section (line that had a page) in Smith's textbooks is followed by a sample question. To test the correct answer and further explanation, a student has only to turn the page. If the student has answered

incorrectly, he is encouraged to turn back and reread the material.

Using this elementary form of lesson programming, Smith rapidly prepared all the books needed for the first two school terms. Indonesian Baptists translated them. Smith's wife, Thelma, typed them in preparation for offset printing by the Indonesia Baptist Publishing House.

On March 1 the East Java Baptist Bible School was formally launched. Smith, his missionary colleague Leslie Smith (no relation), and two Baptist ministers constituted the beginning faculty. Working out of Kediri four evenings each week, they enrolled 170 people in two basic courses for the first six-week term.

Students were instructed to use their programmed textbooks at home. Weekly class sessions majored on answering questions and providing depth in the subjects being studied.

Response to the East Java Baptist Bible School has been enthusiastic, according to Smith. "I have never been involved in anything so well supported by both nationals and missionaries," Smith said. "People are going out of the way to help."

Close-to-home

BIBLE SCHOOLS

WILLIAM N. McELRATH • A traveling Baptist Bible school in Indonesia finished its first term recently with 145 students successfully completing the first two courses offered. The East Java Baptist Bible School has no campus. Instead, students assemble in nine widely scattered centers.

Directed by Southern Baptist missionary Ebbie C. Smith, the new effort in theological education is distinctive in its use of programmed textbooks and short school terms. Smith, with the assistance of national Chris-

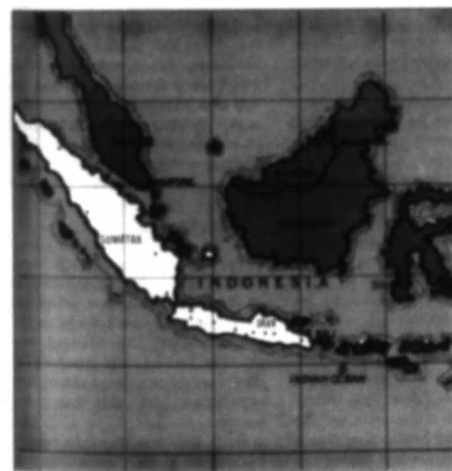
tians and fellow missionaries has pioneered in preparing Bible study and related materials for programmed instruction. Programmed instruction is an educational method designed to guide students in independent study.

Most of the students are poorly trained pastors, lay pastors, Sunday School teachers, or local church leaders. One member of the school's supervisory committee has also signed up for further study. A middle-aged translator and high school teacher he is fluent in four languages.

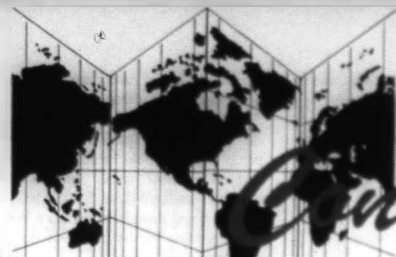
Enrollment is limited to persons

eighteen years of age and older. Non-residents of various ages, however, attend one or two weekly class sessions which are held in local church buildings or the houses of church members. Students in one village south of Kediri gather at their church almost every night for mutual support while doing their homework assignments.

The nine campuses multiply within a radius of 75 miles from Kediri. There is a good prospect that by 1975 a tenth city more than twice that far away will also open a branch. At Kediri



Lottie Moon Christmas Offering	
Allocations for Indonesia	
Language Study	\$ 1,000.00
Children's School Allowance	30,000.00
Missionary Residence	
property operating	15,000.00
Travel for Mission Business	25,000.00
Evangelization	17,500.00
Direct Evangelism	
property operating	9,300.00
Radio and Television Work	3,000.00
Student Work	9,950.00
Semarang Seminary	
current expenses	25,000.00
Publication Work	20,000.00
Literature Fund	3,450.00
Kediri Baptist Hospital	28,000.00
Sumatra Clinic	5,000.00
Mission Meeting Expense	15,500.00
Mission Office Expense	9,000.00
	\$218,700.00



Continuations

For more than 125 years Southern Baptists have sought to encompass the world with the message of hope in Christ.

Representatives of the churches sending them, missionaries effect continuations of the work or the dreams of others.

Continuations illustrates the kaleidoscopic pattern of world missions advance

Colombia

From the tropical island of San Andres, the windswept plateau of the Andes, the languid valley, and the steamy Atlantic and Pacific coasts, women came to the second Christian worker's conference at the International Baptist Theological Seminary in Cali, Colombia, last spring. The majority of the eighty participants were wives of pastors and missionaries.

The theme of the conference was "Be Ye Transformed," based on Romans 12:1-2. Amparo Medina, wife of the president of the Colombian Baptist Convention, with the help of committee members, Crea Ridenour and Mary Nell Giles, coordinated the conference.

Daily Bible studies, inspirational messages, special conferences, and music highlighted the program. A reception and social hour, a trip to the campgrounds outside of Cali, and an elaborate banquet prepared and served by seminary students were also provided for the women.

Round-table discussions moderated by Mrs. Medina were especially interesting to the group. Discussions concerned the relation of the pastor's wife

to her husband, her children, and to the church. The knowledge that each had every successful pastor stands a dedicated wife caused the group to wrestle earnestly with individual and group problems faced in the Christian pilgrimage in Colombia.

—Jana Norman

Ecuador

The amount contained in the ordinary offering envelope was not very much—about \$1.20. But the note written at the bottom invited attention: "Love offering from a hog which I sold."

Since another envelope in the collection plate with the same name contained the weekly tithe, curiosity provoked questions.

When asked about the spiritual offering, she beamed broadly. "That is the tithe of the money I got when I sold a hog. I sold my husband when I brought the pig that I was going to give the Lord the tithe of my profit when I sold it." She added, "I got about \$12.00 for it."

The pig originally had cost her about \$2.25. She had tenderly cared for it, feeding it table scraps until it was full grown. Then just before Christmas when prices were up, she sold it at a good profit. Now, Nancy Velasco, a Sunday School teacher and

WMU leader at Emanuel Baptist Church, had an extra tithe to bring to the Lord's house.

Mrs. Velasco operates a small bazaar where she sells sewing notions, candy, and colas. The small store occupies the front room of her home in suburban Guayaquil and shares space with her husband Luis' one chair barber operation.

Their respective offering envelopes week after week reflect their personal incomes which some weeks may be as high as \$8.00 and often as low as \$4.00. Meager? Yes. But cheerfully and faithfully tithed at great sacrifice in the midst of monetary devaluation and rising costs.

Nancy is active in women's work and was named as delegate to attend the first meeting of the National Woman's Missionary Union Convention held in March 1971.

A couple of years ago she made rag dolls and stuffed animals for Christmas. At an exposition during which her crafts were displayed, she sold over \$25.00 worth of her handiwork. The next Sunday she was able to add the title of that Christmas bonanza to her regular tithe.

—Samuel D. Stamps

Nigeria

Far from dying out during the recent civil war in Nigeria, the churches in the Owerri area have grown and multiplied from about 40 before the war to around 120. Most of these churches, missions, and preaching stations have women's work. Many have organizations for girls and young women.

Early this year about 50 women leaders in 11 women's unions met at

biagwa, near Owerri, for a leadership conference. Those leaders were being prepared to teach leadership courses in the individual associations. In addition to WMU methods, women were led in (a) study of scripture and (b) practical application. At the time, cholera is a determined enemy.

Pastors are usually taught WMU methods since they often have to begin the work and lead it until someone else is able. Quite often no woman in the church can read. Pastors are told that strong WMU makes a strong church in Nigeria.

—Ruby Williams

Korea

Until the sixth grade Miss Ko went to a Japanese school, spoke Japanese, and was required to take a Japanese name. At that time the Japanese ruled Korea. Miss Ko and her mother attended the small Christian church in their village despite Japanese disapproval.

When Miss Ko reached the seventh grade, her mother sent her from north Korea to a school in Seoul to get a better education than the school in her village could offer her. The Japanese were requiring all students to work long hours sewing uniforms. Miss Ko sometimes worked eighteen hours a day. It was several years before she was able to go home.

With the end of World War II came the Communists and additional hardships. Again it was difficult to be a Christian. All the property the Ko's had was taken from them and Christianity was forbidden. Miss Ko's mother again sent her daughter south knowing this might not be reversed. It was, in fact, not over a year before Miss Ko's mother escaped from North Korea.

The Korean War broke out with the invasion of the southern sector by the north. The war years proved hard. It was during these years that Miss Ko and her mother became Baptists. Settling in Pusan, they were visited by a Baptist missionary, Dan Ray. He told them what Baptists believe and

led them to join the Baptist church.

After the war, Miss Ko was studying to be a doctor. Gradually she felt God leading her into Christian service. After a long period of soul searching, Miss Ko enrolled in the Baptist seminary. She and her mother became tutors for two Baptist missionaries, Don and Nita Jones, in order to help pay expenses at the seminary.

Miss Ko later married Pastor Ahn, who had been helped to escape from North Korea by Miss Ko's mother. Mrs. Ko (retaining her maiden name according to Korean custom) now has three sons. Her husband is dean of students at the Baptist university in Taegu.

In 1961, Mrs. Ko was working with missionary Ylva Ruge in Girls' Auxiliary. The GIA manual the Korean conference had been using was an old direct translation of an even older American manual. In many ways, it did not apply to the Korean culture. Rather than trying to translate another, they decided to write their own. They began an ambitious campaign to write a manual that specifically met the needs of Korean girls. Mrs. Ko spent months talking to churches, questioning girls, and searching. She searched for the right elements, the right factors, and most of all the guidance of God. The manual took over a year to write. Korean GIAs now have a manual that is part of their culture and a part of their Baptist heritage.

At the present time Mrs. Ko is still actively working with Baptist churches and particularly with women's groups in Korea. She teaches Korean at Korea Christian Academy, a school for missionary children and teaches a Sunday School class at her church.

—Paul Rhoads

Brazil

I met Dr. Selva Azeiteiro at the Brazilian Baptist Convention this year. She was attending the meeting of the Executive Committee of the

Brazilian WMU. She was a short, quiet, unassuming woman.

The next time I saw Dr. Selva, we were attending a leadership congress at the national Baptist assembly at Foz de Iguaçu. I noticed she was studying the leadership course for the women's organization. I asked her if she could lead one of the age-group conferences scheduled in Belém, Pará, later. She replied, "Oh, I can lead any of them. Just tell me where I am needed."

Later I talked with a national WMU leader. Dr. Selva says she can lead any of the age-group conferences. Do you think she is capable of doing that? The leader laughed. "I see you do not know Dr. Selva. I think she can handle just about anything she wants to do."

During the state WMU convention in Pará, I saw Dr. Selva elected president. She presided over a confusing session that included changes in by-laws, with amendments to amendments. She handled that session like a professional lawyer. She knew what she was doing. She taught the leadership course later, and she handled it like a professional teacher.

Dr. Selva's husband was a lawyer with his own rapidly developing law firm in Belém. Suddenly he died, leaving Dr. Selva with five children of her own and one foster child to raise and a law firm to administer. She began studying and taking law courses. At the same time she saw that her children continued with their education.

The day came when she received her doctorate in law. Her first intention was to be an outstanding one in Belém in spite of a heavy work load. Dr. Selva has found time to work in her church, her state, and her denomination. She may be quiet. She may appear to be unassuming. She has the determination and capacity to say, "I'm willing to help wherever I am needed. I can do the work." That takes courage. But it is courage founded in faith, determination, and mental capacity.

—Marjorie Jones

MISSION ACTION: ECONOMICALLY DISADVANTAGED

MUSHROOMING across the country this decade are communities or parts of communities where poverty stalks its prey as relentlessly as a starving beast. In the early seventies, it can be said that approximately 25.5 million Americans (or 1 in 5) find themselves on the poverty treadmill.

"For the most part these men, women, and children are not made so differently from their fellow Americans. But they had the bad luck to be born in a poor region, or in a dying or automating industry, or on a small farm. They may have a dark skin color. They may be sick. Or they may have lost their jobs after they were forty years old—too old to find a new steady job but not old enough to die. Or, like the American Indian and the small farmer, they may merely be born into an obsolete culture."

"They are not, most of them, without spirit and hope, yet they are not confronted with the normal handholds with which the non-poor pull themselves to self-sufficiency. They do not, initially, shun normal society, yet normal society stares through them unseeing. They do not shrink from probing for a way out, but for the poor there are nothing but stone walls."

A hanging-on to the do or die pioneer spirit that colonized our country, the lack of a class or caste structure in our society, and the constant feeling of new horizons being explored have left the middle-class American with the virtuous philosophy that any man can provide for his family if he has the desire and determination. If this, the great American dream, were once true, it has now become a myth, exploding anew each day under the pressure of automation and the shift-

ing of centralization from the rural community to an urban society.

This is not to position ourselves as extremists, assuming that every down-and-out man we meet is the victim of cruel circumstances over which he had no control. Perhaps bad breaks, poor judgment, a vulnerability to being shaped, a hopelessness compounded by addiction to alcohol or narcotics helped to place him where he is. But Jesus did not stumble over the personal history of the Samaritan woman at the well. His concern was not that she had allowed herself to be swept under by human frailties but that she be restored with "living water."

To assume the sleeping posture of a Rip Van Winkle to await the next generation is tragically to deceive ourselves. Students of economics and the social sciences state that as long as machines replace men, synthetic supplant crops, and populations mount, the sleeper would awaken only to find mankind staggering under a more gigantic burden of poverty than could be previously remembered.

Neither is there any consolation in saying that America at its worst is still better than the impoverished two thirds of the rest of the world. While it is true that children rarely die of starvation on America's streets, it is also true that millions of children grow into adulthood never knowing what it is to have hunger satisfied or to be warm in the winter. Education is a thing longed for, because therein lies the hope of escaping the poverty prison. But it is not easily attained when there are no clothes to wear to school or when numerous changes of address each year are necessary to provide the family even the most

meager existence.

Indeed the fact that the poor blend so inconspicuously into the background of the American street makes it easy to forget they are there at all. The uniformity of casual clothes (the accepted dress of today), the long-lasting wear, and the vibrant dye of today's apparel whitewash America's poor into obscurity. The white, middle-class American family has moved to the suburbs, and quite possibly the children in the family will be grown before they see a slum unless taken there for that specific purpose. The father races along the freeway to his downtown office, oblivious of the crowded shacks or tenements huddled just beyond the grassy slopes of the busy artery. The mother goes to the shopping centers on the fringe of the suburb, rarely making pilgrimages to the inner city. Her friends and her children's friends live in the same suburb; their church and schools are there, thus making trips outside the area virtually unnecessary.

The countryside tells the same story. A driver can cross several states on turnpikes and modern highways without seeing a single sign of poverty; however, the traveler needs only to leave these highways and travel a short distance down a rural, dirt road to find a world that is half-existing without knowing why it even tries.

The Mission Action Group Guide: *Economically Disadvantaged* (available from Woman's Missionary Union or Baptist Book Stores, see WMU sidebar here, page 64) provides instructions through which a Baptist Women's mission action group might begin to solve the problems of the poor and present a Christian witness to the unchurched.



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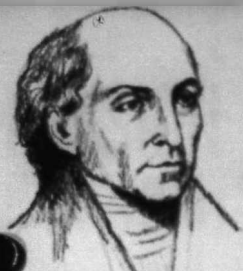
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Who will accept Carey's challenge?

Margaret Bruce

William Carey, the forerunner of modern missions, speaks to Southern Baptists today. In 1792, Carey exhorted the Baptist Ministers' Association in Nottingham, England, "Expect great things from God, attempt great things for God." In 1971, these timeless words exhort Baptist Women members during the Week of Prayer for Foreign Missions to realize greater faith in what God can accomplish and to experience greater commitment to the fulfillment of his purposes.

Carey's message to the ministers at Nottingham has been classified an epoch-making, for it resulted in the forming of a Baptist Society in England for "propagating the gospel among the heathen." Carey's sermon was the product of years of study and thought on the dilemma of the "heathen." His preoccupation with missions had led him to formulate a reasoned argument in a lengthy pamphlet called *An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathen*.

In this remarkable pamphlet Carey raised questions about the Christian's obligation to use their means for the conversion of the lost, and in a very logical and practical way he presented proposals for the formation of a missionary society. The pamphlet also suggested three specific ways Christians might fulfill their obligation for converting the lost: 1. Become acquainted with the religious state of the world. 2. Pray fervently, definitely, and unceasingly for world needs. 3. Use means for obtaining those things prayed for. These are relevant for Baptist women entering the Week of

Prayer for Foreign Missions, November 28-December 5.

1. Become acquainted with the religious state of the world.

Carey's understanding and knowledge of world need during his time is astounding. He read everything he could find about the world and its need for the gospel. On his large homemade map of the world which hung in his schoolroom, he drew a place for every nation. As he read and learned new facts related to the country's population, religion, and culture, he added them to his missionary map of the world.

The week of prayer is planned to communicate knowledge of today's need for the gospel and to unite world vision and concern.

2. Pray fervently, definitely, and unceasingly for world needs.

F. Deaville Walker, author of *William Carey*, says, "Can we doubt that that wonderful map of human need became also his prayer-chart? Often in the silence of the night, . . . he would look that map, and then kneeling before it pour out his soul to God." Carey's sister, Polly, said she "never remembered her brother engaging in prayer . . . without praying for these poor creatures." Carey urged others to pray for the lost, for he believed in the power of united organized prayer.

The Week of Prayer for Foreign Missions is a united, organized prayer effort promoted by Women's Missionary Union. It is a great prayer movement in which Baptist Women members can participate individually, with members of their families, with other members of their Baptist Women organization, and with members

of their churches.

3. Use means of obtaining those things prayed for.

William Carey had a practical answer to the question, How is Carey's commitment to be carried out? By prayer and effort, he said, "The greatest means be known, it must be defined, and it must be varied. . . . We must not be contented with praying, without exerting ourselves in the use of means for the obtaining of those things we pray for."

He had a plan for raising money for the cause of missions. According to Walker, "His proposal that rich Christians should donate a portion of their wealth in the work. . . . Their people in various circumstances should give a tenth of their incomes, and that the poor should contribute 'one penny or more per week according to their circumstances.'" He estimated Christians that many "people had seemed to me to be ignorant of the being obtained by their labor, their tithing to their families, some of incomes, and some a tithe of a week." Why not, he asked, devote the money used in missionary work?

Although great vision for God during the week of November 28-December 5, expect great things from God.

• Keep the week free of activities that will interfere with learning of world need and praying for those needs.

• Talk about the opportunities of the work to family, friends, and neighbors.

• Expect God's power to be released and people saved in every country where Baptists have missions work.

• Pray this promise in the church may have real personal application to God's call to a missionary field.

• Attempt to give a Little More Christmas Offering for Foreign Missions that will stretch commitment, and glorify Christ.

• Make a personal commitment to the Week of Prayer for Foreign Missions and the Little More Christmas Offering.

Put in ten extra family minutes each day during the week of prayer. Read to your children the book, *The Green-Letter Bible*. Both children and adults will find this biography of William Carey interesting. Pray about the mission needs of America's closest missions areas: Middle America and the Caribbean. Locate the countries on maps of the Caribbean area and Middle America (free from Foreign Mission Board Literature P. O. Box 604, Richmond, Virginia 23230). Determine as a family what you will give to the Little More Christmas Offering. Use the booklet, *The Growth of a Conviction* (free from Foreign Mission Board Literature), to interpret the name of the Little More Christmas Offering to our family.

SUNDAY, November 28

Read *The Green-Letter Bible*, chapters 1 and 2.

Call MISSIONS HOT-LINE, and page 2 for information.

Baptist Spanish Publishing House

The Baptist Spanish Publishing House produces materials for Spanish-speaking people around the world. Many of these are professionals and university graduates, others labor to spell out the syllables on a printed page. Some are identified with large urban churches with outstanding leadership, others attend rural or village missions with few, if any, trained leaders. Christ is the common bond; the gospel, the common message. Pray that the publishing house personnel may know the Lord's guidance as they make the materials they publish relevant to the constituency they serve.

Pray for additional missionaries and national personnel for the publishing house. One of the many needs is for a trained writer and promoter in the area of children's work. Mrs. Frank W. Patterson, who had written, edited, promoted, and used materials for very young children for more than twenty-five years, moved this year to Latin America with her husband to promote the use of literature in the churches. Mrs. N. H. Eudaly and others continue to give fragments of time to the preparation of materials for children. But they feel someone is needed to assist in this area.

Prayer is to the Baptist Spanish Pub-

lishing House what career is to the artist. In 1970, \$53,123.66 worth of paper was converted into 444,609 volumes of Bibles, 2,751,504 copies of 51 pamphlets, and 4,741,600 copies of 51 tracts. Each year a capital needs cash in the budget requested from the Foreign Mission Board (\$22,000 in 1971) to subsidize the cost of book paper and make it possible to keep press down nearly within the purchasing power of the buyer.

Distribution has always been a major factor in the literature ministry. As overseas members of the advisory committee for the Baptist Spanish Publishing House saw the stacks of materials in the storage rooms last fall, they caught a vision of the need to get existing materials into their churches and to teach their people to use them. Pray that missionaries and national Christians in the various countries will catch the vision of distributing God's word in printed form.

Efficient, up-to-date machinery for the production demands a great deal of an expensive. The present Gutenberg-style machine is twenty out and requires six men. A new machine will cost \$44,000. Half of this amount was requested in 1970, for 1971, the amount left will be requested this year for 1972.

The first unit of the building recently acquired by the Baptist Spanish Publishing House was originally constructed for the Mt. Franklin Country (Vol. of 8) Press. Later it was purchased by the Foreign Mission Board of the Southern Baptist Convention and greatly enlarged

in 1919-1920 to be used as a tuberculosis sanatorium. Eventually in 1937 it was transferred to the Foreign Mission Board and became the home of the publishing house. Since that time, missionary personnel has increased from two to twenty-four, and the employed staff has more than doubled. One by one the rooms have been transformed into offices and built into storage space. In 1961 a new street was opened on the west side of the building, but still the publishing house used a side door on its main entrance. As the Baptist Spanish Publishing House enters a new era under new direction (Dr. Thomas W. McElreath director in 1970), it will need to renovate and expand to keep pace with its growth and popularity. Budget requests are anticipated for open adjustments and roof renovation, and a study is being made regarding the possibility of opening a main entrance that will face the street.

Mexico

Last spring the Baptist Mission (organization of Southern Baptist representatives) approved a recommendation that the National Baptist Convention of Mexico work with the Mission in drawing up a plan for the integration of all programs of work. The convention unanimously accepted this offer in April. The integration of all work under national leadership is a decided step forward. It will free missionaries from administrative work to turn their full attention to spiritual ministry. Pray for missionaries and nationals during the period of decision and transition.

Guatemala

Pray for more missionaries for

Mission work in Middle America and the Caribbean compiled by Charles Bruce, area secretary for Middle America and the Caribbean.

1971-72 Mission Yearbook, from Baptist Mission Board, P. O. Box 604, Richmond, Virginia 23230.

Indian-language work. Additional Indian-language work cannot be opened until missionaries are sent. Only the status quo in Spanish work can be held with the existing missionary force.

Pray for the Wapichan Parkers and the Don Courtyers as they begin Ketchikan Indian language studies.

Pray for the spiritual and social growth, as well as the physical well-being, of the MKs in Guatemala and those who are in the States for study.

Pray for the theological training programs being carried on in Guatemala. The Ketchikan Training Center in Alta Vera Paz shows several years of progress. The Guatemalan Baptist Theological Institute in Guatemala City has classes from February and October. The rural Paul Bell Theological Institute in Santiago, Andes, has three-week sessions three times a year. The Theological Institute Centers are now in two cities and are expanding in others.

MONDAY, November 29
Read *The Shoe-Leather Globe*, chapters 3 and 4

Honduras

The small Central American republic of Honduras, beset with physical and spiritual poverty and harassed by war two years ago, is home to an American Baptist missionary families, one more, and one journeyman. (Another couple arriving in December will provide a much-needed music ministry.)

Mosamorán lives in Tegucigalpa, the capital; San Pedro Sula, the agricultural, industrial, and trading center in northern Honduras; La Ceiba, a seaport on the Caribbean; El Porvenir, a rural village where the Baptist clinic serves a valley with a population of about 10,000; and Choluteca, major city on the south coast.

That mosamorán be helped in evangelistic places and that each person know how to spend his time and energies for the greatest spiritual impact are alternatives of Mission success. Pray for

these families as they work to fulfill many pressing needs.

Need for additional personnel is magnified as missionaries go on furlough. Keeping the Baptist clinic in El Porvenir open, where no other medical help is available in the area, is a problem facing the Mission as Nurse Frances Crawford goes on furlough. A field evangelist is urgently needed to work in this area to minister to spiritual needs of patients and their families and follow up contacts made in the clinic.

There are desperate needs in Juti-calpa, Olancha. No missionary has ever lived in this area and the small congregation has been pastorless for several years. Missionaries visit the area from time to time but it is too far away for a regular schedule.

Comayagua, the ancient capital of Honduras, is also on the priority list. Baptists have no work in the large valley which is a major agricultural area.

In June 1972, when Ralph Wilson goes on furlough, there is no replacement to lead the work on the south coast, which consists of two small churches and fourteen missions or preaching points. In this area there is only one national pastor and two student pastors to lead in the work.

At present there are twelve national pastors, in a country slightly larger than Tennessee. Three more will be graduating from the theological institute this year and three more next year.

An intensive program was inaugurated this year, with a nine-week session twice a year. The purpose is to encourage more men to study and to give opportunities for study to some who could not leave home for a nine-month period. Plans have been made for ten-day leadership training courses on the local church level, to be led by institute personnel.

As a result of the medical ministry of the Mission after the war between El Salvador and Honduras, a church has been organized in Mapulaca. At

present there is no pastor available to serve in the department (state) of Lempira. Accessible only by plane or mule, Lempira is cut off from the rest of Honduras by high mountain barriers.

A pastor is needed to lead the work in Juti-calpa, Olancha. If pastors were available, churches could soon be organized in San Lorenzo, a port city, and Nacaome, both in the department (state) of Valle, on the south coast. The missionary family has classes for children and adults in both of these cities on Sunday morning and afternoon. In these cities and others, Baptists could have a more effective witness if a pastor were available to live on the field.

It will be many years before pastors can be trained in the institute to serve in all the churches. A key to vital witness is the local layman who will sense his Christian responsibility and help in missions and preaching points. Dedicated laymen have been effective in the ministry of the missions and preaching points on the south coast, reaching a greater area than one pastor and one missionary could.

"Exoy dispuesto a ir" (I am willing to go). These words are often heard from Don Benito Sanchez, a man who never had the opportunity to attend school. Unable to read, he has his sons and others read to him. It is amazing to hear him quote Scripture passages.

In 1970, the Honduras Baptist convention employed its first national missionary. Pastor Roman Pineda, of First Church, Tegucigalpa, has begun his work and moved to La Esperanza, Intibuca. This is the first Baptist work in this area.

The 1969 convention voted to form a national-missionary Baptist executive board. Called JENABAM, Junta Ejecutiva Nacional Bautista Misionera, this joint board of nationals and missionaries share in the planning and administration of the Baptist work in Honduras.

Pray for national missionary, Roman Pineda, and JENABAM, a step taken

toward the actualization of Baptist work in Honduras.

Costa Rica

In 1971, the youth in primary and secondary schools numbered 500,000, from a total population of 1,695,000. The University of Costa Rica received in many first year students in 1971 as the entire student body numbered just seven years ago. Pray for dedicated Christian leaders to witness to this student population in the name of Christ and for an adequate budget for the student ministry.

Due to the high birthrate, the ministry to Costa Rican youth and the task of winning them to Christ is a major strategic challenge now and in the foreseeable future. Pray for youth evangelism in the Sunday Schools, Vacation Bible Schools, and camp programs. Funds are needed for outreach to youth through literature, radio, and television.

The harvest is white. . . . The laborers are far too few. The laymen and youth of Costa Rica are awakening to their opportunities and responsibilities in this harvest, alongside their pastors and the missionary personnel. Pray for the Baptist institute's program for lay training in the local churches and for funds for opening new work to be led by these laymen.

Costa Ricans have a high cultural and social level. It is therefore possible to develop mature Christian leadership and membership in the churches. This takes trained personnel and funds for leadership training institutes and other activities to stimulate mature Christian growth. Pray for missionary personnel who can give a major portion of time toward the Christian education ministry and the music ministry in the churches.

Costa Ricans are a literate people. Since 70 to 85 percent of the people can read and write, good Christian literature must be made available and its use promoted. Pray for national promoters of literature and funds to stimulate use of literature not only in the local churches but also in witness to the unchurched.

TUESDAY, November 30
Read *The Shoe-Leather Globe*, chapters 5 and 6

Bahamas

In addition to the work on New Providence and Grand Bahama Islands, Baptists carry on work on 13 major out-

lands inhabited by some 40,000 people. A major need in these islands is training: training for pastors and laymen, training for Bahamian workers for the extensive summer Vacation Bible School program, and training for leaders to carry out a follow-up program for work begun by nationals and missionaries on these islands. Pray that missionaries, in cooperation with nationals, will be able to provide this training that is so critically needed.

Prince Williams High School and Bahamas Baptist College are Baptist institutions making an effort to provide educational opportunities for Bahamian young people in an atmosphere where they can come to know Christ and can develop into mature Christian citizens.

Pray for the camping outreach, a new instrument being utilized in the Bahamas. Pray that through this avenue of ministry many young Bahamians will be challenged and will respond to the claims of Christ.

Approximately 150 teachers are being graduated each year from the two teacher training colleges in the Bahamas to teach in local schools. These teachers will touch thousands of young lives. Pray that Baptists will be able to initiate student work in these colleges to reach these teachers for Christ.

WEDNESDAY, December 1
Read *The Shoe-Leather Globe*, chapters 1 and 4
Can MISSIONS NOT LIVE, see page 11

Bermuda

Baptist programs broadcast to radio and television audiences have received casual interest and friendly acceptance. Pray that this interest may become personal commitment through evangelistic appeals for acceptance of Christ.

An amazing number of Bermuda young people have been reached by the First Baptist Church. Pray that these young people will be led into such a relationship with Christ that not only will their lives be abundant, but also that the islands will be changed by their witness.

A critical need for national ministers exists in the Bermuda churches in all denominations. The First Baptist Church recently had one of its finest couples called into the ministry. Pray for the couple, Ruth and Stuart Watson, as they study at Southwestern Baptist

Theological Seminary in Texas.

The First Baptist Church in Bermuda is in the process of demolishing much by much a church building dated 1967 has been replaced from \$50,000 in 1967 to \$14,000 in 1971, in spite of significant cost-cutting among United States military personnel stationed in Bermuda. The church needs to be free of this debt as soon as possible so that further plans for other preaching points and missions projects can be made.

THURSDAY, December 2
Read *The Shoe-Leather Globe*, chapters 9 and 10

Jamaica

The absence of men in the churches in Jamaica is very evident. The strong example of those who will take responsibility as fathers and leaders of the families and in witnessing through the church is needed.

People who are not only willing but also eager to be trained as teachers in the church program are needed. These should be people who have a vision of the need to train others in addition to training.

Opportunity in radio and television is open in Jamaica at the present. A trained radio-television production man is needed to work with nationals in producing programs to be presented on the national networks.

Many of the pastors in Jamaica are spreading themselves so thin that it is difficult for them to meet the needs in any one community. Lay leadership training could be the answer to this need. Further training for those pastors already on the field is also needed. The Lord needs to open some doors to make this training possible.

Many people are attending the churches. But Bible study in depth is very limited. Facilities are needed where programs of Sunday School, Training Union, and missions education can be carried on.

FRIDAY, December 3
Read *The Shoe-Leather Globe*, chapters 11 and 12

French West Indies

Construction of a new church building in the city of Pointe-à-Pitre is a joint project of the Mission and the local Baptist church. Approximately \$25,000 is needed for this capital project.

ALLOCATIONS for 1971 Lottie Moon Christmas Offering / MIDDLE AMERICA and the CARIBBEAN

WMU Work	\$ 30,000.00	Costa Rica	\$5,700.00	Jamaica	15,000.00
Bahamas	51,652.50	Dominican Republic	21,015.00	Mexico	281,882.17
Baptist Spanish Publishing House	148,522.00	French West Indies	6,000.00	Surinam	1,425.00
Bermuda	5,770.00	Guatemala	10,000.00	Trinidad	27,016.00
Bermuda	7,700.00	Honduras	15,000.00		\$871,000.00

Lottie Moon Christmas Offering gifts will make it possible for the first permanent Baptist church to be built on this island of Guadeloupe.

Each Thursday night several Christians from the Bas Mahaut Baptist Church go with a missionary to the town of Port Louis to visit, distribute literature, and hold evangelistic services. Worship services are being held in the home of a fisherman. Lay-pastor Martyr preaches at these services. Pray that members of the fisherman's family will be converted. Pray that a church will be formed from this small group.

Projected evangelistic campaigns in the town of Bas Mahaut and the apartment village of Pointe à Pitre will reach many people. Pray for Christians in these two churches who are beginning to witness and influence their friends for Christ.

A minimum of three missionary families is needed on the field in Guadeloupe. In order to have three on the field working, four or five need to be under active appointment. Since 1967, Guadeloupe has had only one missionary family working on the field. Unless two missionary families are appointed to the French West Indies, this discouraging and defeating routine will continue. Guadeloupe and its dependencies (400,000) deserve more attention. Martinique and French Guiana, also with a population of around 400,000, are part of the French West Indies but have never had a Southern Baptist missionary.

SATURDAY, December 4
Read *The Shoe-Leather Globe*, chapters 13-15.
Call MISSIONS HOT-LINE, see page 33.

The Dominican Republic

Pray that young men and women in Southern Baptist churches, challenged by the needs of the Dominican Republic, will be led to dedicated Christian service as the Dominican Republic.

Pray that a Spanish-speaking evangelistic team, with preachers, musicians, and singers, might come from among Baptists to witness in the Dominican Republic.

Pray for funds for extensive evangelistic efforts using both missionaries and nationals to open new work in sections of the Dominican Republic where Baptists have no witness.

Pray for funds to provide property and loans for church buildings. Only two churches in the Dominican Republic have buildings. Strategic lots wisely selected are a great need in growing cities.

Trinidad

Young people compose over 50 percent of the population of the island. These young people are turning to the use of drugs in alarming numbers. They do not have many opportunities for education or employment and are disillusioned about the meaning and purpose of life. Because of this, they are the force behind much of the unrest in the country and are being used by politicians for personal gain.

Even Christian young people face many temptations. One of the biggest is the temptation on the part of the young ladies to marry non-Christians because there are few Christian young men. Usually when a young lady marries a non-Christian, she is lost to the church.

The hope of this nation rests in the ability of the church to reach these young people. Pray that the church will find means of claiming the young people of Trinidad.

There is a growing objection to missionaries leading in the affairs of the churches. This makes it imperative that nationals be found to fill places of leadership.

Some young men, who have been trained and show the ability to be leaders, have refused to assume leadership. They have a great sense of inadequacy and do not want to follow missionaries in the pulpit.

Pray that nationals will come forward with the willingness to serve and the courage to be the first to try.

Missionaries need the prayers of Southern Baptists as they adapt to the changing environment of service. Witness is hard in a community where a white person is mistrusted. Missionaries face a communication gap because they are foreigners and are suspected of trying to impose their ways upon the nationals. Pray for them as they search for their place in a changing society.

SUNDAY, December 5

Read *The Shoe-Leather Globe*, chapters 16-18.

Guyana

Pray for young persons present, that

God will help them in their theological studies and equip them as they work in their missions and churches to meet the many demands upon them.

Pray for a youth program to be developed in the Baptist missions and churches, in an effort to conserve and challenge the seeking generation. The Christian young people need to be motivated and the non-Christian young people need to be reached. Pray for daring vision.

Money is needed with which to equip the newly developing campground. Up until now, Guyanese Baptists have rented other campgrounds which have been too small for the growing interests in camp. The camp is being expanded to reach many age levels for the first time this year. A dock must be built for the ferry to land. A generator, water purifier, and many other pieces of equipment must be purchased.

The oldest organized Baptist church in Guyana, the Central Baptist Church, is a key witness in the capital city, where the Government's eyes are upon Baptists. A strong church is badly needed in that strategic place.

Suriname

Suriname Baptist mission started in March 11, 1971, with one missionary family. The first year has been devoted mostly to language study.

A careful survey has been made of what work is presently done by other evangelical groups. A Bible correspondence course offered to radio and television audiences is helping to locate interested persons. Personal contact with people on a day-to-day marketplace basis is being used as an opening for direct evangelism.

As people are found and language study is completed, places to meet will be secured. In some communities film will be used to attract larger groups in initial contacts and at special times.

Bible study groups will be formed for those who took the correspondence lessons, and worship centers will be developed.

After a group is formed and local leaders are denoted, "mass evangelism" will be used to increase the number involved in the work. In every case nationals already involved in the work will be heavily depended upon so that there will be some permanent carry-over. Pray for the development of work in Suriname.

EXPECT / ATTEMPT

FROM GOD FOR GOD

Week of Prayer for Foreign Missions

November 28-December 5, 1971

Lottie Moon Christmas Offering Goal:

\$16,750,000

Planning the Week of Prayer

1. Objectives for the Week of Prayer

Concentrate on these objectives: (1) To lead members to pray for the work of more than 2,500 missionaries assigned to 76 countries. (2) To lead members to contribute to the support of the work of these missionaries. Every activity that you plan should be designed to meet one of these two objectives.

2. Introduce the Week

Background Information for Theme: William Carey is the father of modern missions. Born into an Anglican home in Northampton, England, Carey later experienced conversion and became a Congregationalist. Study of the Greek New Testament led him to the conviction that the Baptist position of baptism by immersion was correct. He subsequently joined the Baptists and was ordained to the ministry.

In 1788 Carey's attention was turned to the formulation of a pamphlet presenting an argument for world missions. This pamphlet, *An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathen*, was published in 1792. In that same year, Carey preached at the Baptist Association Meeting at Nottingham. The theme for this week was taken from that message: "Expect great things from God; attempt great things for God." As that

message sparked the formation of the first Baptist missionary society, it set into motion a chain of events that has dynamically affected Southern Baptist missions advance.

In 1793 Carey went to India. After ten years of arduous toil, he was joined by partner William Ward.

The mission moved to Serampore with the dawning of a new century. The following year the New Testament was published in Bengali. The progress of the work began to be measurable.

The word of Carey's work reached American churches and fired the imagination of Andover students Adoniram Judson and Luther Rice. In 1810 the first American missionary agency, the American Board of Commissioners for Foreign Missions, was organized. Judson sailed for India in 1812. Aboard ship the young Congregational minister became convinced of the Baptist position on baptism. Thus, upon his arrival, he was baptized by William Ward.

Rice, traveling on a different ship, had a similar experience. The two young missionaries resigned from the Congregational board and Rice returned to the States to enlist Baptist support. Thus, in 1814, the Triennial Convention was formed with the central purpose of foreign missions.

When in 1845 this convention split

and the Southern Baptist Convention emerged, Baptists were totally convinced of the validity of Carey's 1792 argument for world missions. Year by year this conviction has grown until in 1971 Southern Baptists have more than 2,500 missionaries assigned to 76 countries.

Praying Around the World: During those years prior to 1792 when the firm of missions interest were kindled in the mind and heart of Carey, a world map hung on the Carey cottage wall. Having introduced this map from his study, Carey eagerly added information day by day. The world map will be central in your consideration this week as you pray around the world. Display the map.

Southern Baptists Missions Around the World: Family and Individual Observance. Encourage members to use the material on pages 29-32 as they lead their families in a special observance throughout the week. Encourage all members to use the individual folders distributed according to the plan designed especially for these private devotions that week.

3. Order of Service

Memorize the order of service for each day in work of prayer program covers (available from Woman's Missionary Union or Baptist Book Store, see WMU order form, p. 64).

Hymns: "To God Be the Glory" (Bap-

Star Hymnal, No. 41)

Scripture: "Shine we have such glorious hope—such joyful and confident expectations—we speak with trust and openly and fearlessly" (2 Cor. 3:12 Amplified).

Theme Interpretation: Meet William Carey

Presentation of Missions Needs
Prayer Period
Offering

4. Plan Theme Interpretation

Prepare a poster with the name, William Carey, at the top. Each day add the descriptive title which will be the emphasis for that day. Instead of our poster you may choose to make a small accordion poster with the scriptures added each day on a separate panel. An idea of interest is suggested for each day.

Monday: Add to poster the word, *shoemaker*. For an extra of interest, use an old-fashioned high-top shoe if one is available. If not, use a regular modern shoe.

Tuesday: Add to the poster the word, *teacher*. For the interest center spot light a map. It would be most effective if it was "old world" map could be obtained.

Wednesday: Add to poster the word, *preacher*. For the interest center use an open Bible on a draped table. Let the person presenting the material sit in a chair and read as if from a diary.

Thursday: Add to the poster the word, *translator*. For interest center, continue to use open Bible, adding copies of some Christian books. Make placards to be used in the interpretation. These may be attached to domed sticks or rulers.

Friday: Add to the poster the word, *farmer*. For interest center, use a bouquet of flowers or a single flower in a bud vase along with the open Bible. You may choose to add a seed catalog to give emphasis to the planting of seed.

The theme interpretations should be rehearsed before the week begins. Use as many members as possible in these presentations. A different person may be used each day or the same person may be used for all five interpretations. Monday's interpretation should be staged with the two characters seated at a table drinking coffee.

Theme interpretations have been pre-

pared by Martha Wennerburg of De Funiak Springs, Florida. Quotations used in the theme interpretations are from William Carey by F. Deaville Walker (Chicago: Moody Press). All quotations from Today's English Version of the New Testament are used by permission of the American Bible Society.

5. Presentation of Missions Needs

Introduction: Explain that the missionaries in each Mission (organization of Southern Baptist missionaries in a country or area) work together to formulate a list of current needs. If the Mission is in a country where work is developed sufficiently for the churches to have organized a convention, the officers of the convention may participate in the formulation of this list. The lists of priority needs of the Missions are then sent to the area secretaries at the Foreign Mission Board. The area secretaries then make recommendations to the Foreign Mission Board concerning the allocations for the Lottie Moon Christmas Offering. ROYAL SERVICE invited the six area secretaries to prepare information for Baptist Women concerning missions needs in their areas. During the five-day observance, attention will be focused on five of these: Europe and the Middle East, Southeast Asia, East Asia, South America, and Africa. Families will focus attention on Middle America and the Caribbean each day.

Each Day: Using Know Your Baptist Missions,* introduce the area of focus. Point out each country on the map and give the number of missionaries, churches, members, and national pastors. Introduce the area secretary and summarize his opening remarks. Arrange for members to summarize each of the content sections.

6. Prayer Periods

You may choose to have one major prayer period at the end of the total presentation of need. Or you may choose to have mini-prayer periods after each section of missions needs.

Provide paper and pencil each day for members to use in noting requests during the presentation of needs. Prepare mimeographed lists each day of the missionaries serving in the area of study. A single copy of "A Listing of Missionaries by Countries and Areas" is available for this purpose.

Monday: Divide members into two listening teams. Ask one team to listen for prayer requests for Europe and the other team to listen for prayer requests for the Middle East. During the prayer period, divide each listening team into small groups for prayer.

Tuesday: Missions needs are grouped so that they may be used in directed prayer. Ask the members preparing each section to lead participants to pray after each item is read or summarized. Silent prayer and sentence prayers may be used.

Wednesday: Designate seven persons listeners for requests concerning the seven countries in East Asia. Ask members to choose prayer partners. As listeners report, prayer partners will volunteer for those requests for which they will pray.

Thursday: Ask nine members to prepare lists of requests before the meeting for the nine countries of South America. Divide members into nine groups for the prayer period.

Friday: Ask several members to write prayers concerning the African requests. These may be read following the presentation of needs. Follow this with a period of silent prayer.

Missions Hot-Line: Update your requests with a phone call to the Foreign Mission Board. See page 33 for more information.

7. Offering

Prepare a papier-mâché missions well (design on the invitation card). On the end of a rope coming out of the well attach a basket to receive offering envelopes. You may wish to print "I'm holding the rope" on small cards to be affixed to the dresses of persons contributing to the offering. Attach a piece of heavy cord to the card to simulate the rope.

Each day read the offering allocations for the focus area. You may wish to play a portion of the soft record (distributed according to state plan) of Dr. Baker J. Caithen, executive secretary, Foreign Mission Board, interpreting the offering allocations. Pictures are provided for display to supplement the recording.

Give women an opportunity to contribute to the offering. Lead the group in singing "Hail, Thou Long-Expected Jesus" (Baptist Hymnal, No. 70) as members place offering envelopes in the basket.

EXPECT / ATTEMPT FROM GOD / FOR GOD

MONDAY
November 28, 1971

MEET WILLIAM CAREY

CAROLYN: Jean, it is good to have you back in town. I have missed you and our coffeetalks together since you have been away to Europe. How was your trip?

JEAN: I thought you would never ask! It was just marvelous . . . I hope you have time this morning to listen because I can hardly wait to tell you about some of our experiences.

CAROLYN: Oh, yes, I am very anxious to hear about some of the things you saw and did. I have always wanted to go to Europe. This may be the closest I will come to going!

JEAN: We flew first of all to England and, of course, we went to London and saw all the outstanding tourist attractions of that great city. You know, though, that Jim and I wanted this trip to be primarily a missions one. England has many places of interest in Baptist history. I especially enjoyed the trip to Leicester to see William Carey's home and also to Kettering where he organized the first missionary society.

CAROLYN: William Carey . . . wasn't he a missionary who started out as a shoe cobbler?

JEAN: Right! When he was about sixteen, with a few clothes in a bundle, he left home and went to work toward his apprenticeship in shoemaking. At the Baptist College in Regent's Park, London, I saw the sign which he had made from rough board that hung outside his workshop. It said, "Second Hand Shoes Bought and Sold." I became so intrigued with this man, William Carey, that I have read a book on his life since coming home. He used his profession of shoemaking only as a means to greater things. Did you know that he never sat at his workbench without a book propped before him? As he carried shoes to neighboring towns, or brought back a supply of leather, he always studied whatever subject was of particular interest to him at that time.

CAROLYN: My, he must have had a rather indolent and leisurely time.

JEAN: That he was. He learned several languages and gained a vast knowledge

of the Bible just from studying at his workbench.

CAROLYN: Well, whatever influenced him to become a missionary?

JEAN: (Laughingly) That wasn't strange. But one of the things that influenced him was reading the journal of the voyage of Captain Cook. This early wasn't a missionary book, but as William Carey read of the people in this book, he became convinced about their spiritual condition and became convinced that Christians had a responsibility to take the gospel to the heathen. He began to try to educate others to this idea. He talked about it with every person he met. He was alone at first, but finally he began to make an impression upon others.

CAROLYN: Then he didn't receive his call after having heard a missionary, because he never had that privilege as we do.

JEAN: His missionary calling came to him in his little untidy workshop . . . between strokes of his hammer. His call came through the realization of human need. He was merely an unskilled English shoemaker whom the Lord spoke to and used greatly in his kingdom's work.

CAROLYN: His experience as a shoemaker reminds me of that verse of Scripture which says: "Everything you do or say, then, should be done in the name of the Lord Jesus, as you give thanks through him to God the Father" (Col. 3:17 TEV).

JEAN: Using as a prayer: "Take My Life, and Let It Be" (songs 1)

MISSIONS NEEDS IN EUROPE AND THE MIDDLE EAST

E. B. Hagley
Area Secretary for Europe and the Middle East

Leader Training

In the fall of 1971 the Spanish Baptist Theological Seminary moved from Oviedo to Madrid. For several years there had been discussion of locating the seminary in the geographical center of the country and in an area where no dialect competes with Castilian Spanish. The desirability of moving was increased by the fact that the property in Barcelona allowed no room for expansion.

During the first year in Madrid, the seminary is using a church building for classrooms and library and rented apartments for the students and their families. A modest investment in permanent seminary property is anticipated. The major part of the cost is to be paid by proceeds from the sale of the well-located Barcelona seminary property.

Moving a family costs money and requires some difficult adjustments; so does moving an institution involving several families and parts of families. A new location often brings new opportunities. The Spanish Baptist Seminary

faces the challenge of many villages and towns within reach of Madrid where the evangelical message has seldom been heard.

A different kind of training center, no less important, is being developed in Salzburg, Austria. Designed for young laymen, it began in the spring of 1971 with evening classes, attended by about thirty persons. Subjects studied included the Bible, personal evangelism, the history of Baptists, and English. A few full-time students have been accepted. It is expected that after a year most of them will return to their secular work and to

*Free from Foreign Mission Board Literature, P. O. Box 6597, Richmond, Virginia 23236.

service in Sunday School teachers, youth leaders, and lay preachers. A few will go to a seminary in Germany or to the international Baptist seminary in Switzerland to prepare more fully for the ministry.

The training center will also be used for conferences, camps, and recreation. When sufficient funds are available, it will move from rented quarters to its own property.

Austrian Baptists are few in number and have not grown much for a long time. But new signs of life are appearing among young people. Ministers and journeymen work mainly with them.

The Arab Baptist Theological Seminary in Beirut has been providing for the education of pastors and evangelists. But since Arab candidates for the ministry are few and the possibilities of supporting professional ministers are limited by the small church membership, the seminary may need to concentrate more on the preparation of laymen. Divine guidance is needed as plans for the future are made.

Church Development

The training of church leaders is aimed at evangelism and church development. The task in Europe is difficult because many Europeans are as Christians as they ever expect to be—which may be not at all. The task in the Middle East is difficult because most Muslims, Jews, and Hindus are quite determined that they will never be Christians. But mission work is not supposed to be easy. Those who do it are sustained by the power of God, their faith in him and his promises, and their knowledge that friends believe in them and their work.

And the harvest comes—sometimes now, sometimes later. A missionary doing pioneer evangelism in a place where Baptists are unknown recently met a young man who said, "I am empty. I need something or someone to fill my life." The missionary spent much time in conversation with him, gave him

books to read, and enrolled him in a correspondence course. The young man discovered Someone to fill the void in his life, and he is introducing his friends to Christ. This is one way churches are born.

Many churches exist without proper buildings. The early Christians did not complain of that, and many Christians today follow in their train. Church buildings, however, make it easier for people to assemble for worship, Bible study, and evangelism. Congregations quite properly buy property and construct buildings. When people in one place cannot bear the entire cost of property, those elsewhere who can do so should help. The 1970 Lottie Moon Christmas Offering helped to construct churches in Salzburg, Austria; Fayoum, Egypt; Ramah, Israel; Beirut, Lebanon; La Linea, Spain; Pristina, Yugoslavia; and many other places. It also helped to establish or strengthen church building loan funds in many places so that churches in future years will be helped with their building needs. Many churches will have buildings because of the 1971 Lottie Moon Christmas Offering.

Radio and Television

Radio and television broadcasts take the gospel to numerous people who cannot assemble in church buildings or who are unwilling to do so. In some countries occasional broadcasts are permitted free of charge over government-owned stations; even Jordan and Lebanon have accepted Baptist television programs at Christmas and Easter. Portuguese radio stations will sell time to Baptists. Radio broadcasts go out over shortwave to many different countries. A few months ago "The Baptist Hour" began to be broadcast over shortwave radio to India, where millions of people speak English. Other languages in which Southern Baptists help to provide shortwave broadcasts include Spanish, Italian, French, Hungarian, Romanian, Arabic, Russian, and Bengali. During the past year

it has become possible to buy time for broadcasts in Arabic over medium wave (the usual frequency) from Cyprus. This has greatly increased the listening audience in Lebanon, Syria, Iraq, Jordan, Egypt, and Israel. North Africa must be reached by shortwave.

"I am the leader of our village. . . . All of the village gather in my house around the only radio here every Wednesday night to listen to your program, 'A Man Called Jesus.' Truly we are glad to know about him from your programs. Can you send help? We want Bibles, lessons, and someone to come and instruct us about Christianity." The appeal was written from an Arab country several months ago.

Broadcasting is and ought to be the growing edge of missions. Almost the only limits to expansion are financial. Funds are needed to buy broadcasting time, prepare programs (usually in Baptist recording studios), and support missionary and national specialists in broadcasting.

Ministry

Preaching the gospel through mass media, in assembled congregations, and person to person is essential. So also is "doing the gospel," as a news release on Baptist relief efforts in Pakistan suggested.

After a cyclone and tidal wave devastated coastal areas of East Pakistan in November 1970, Southern Baptist missionaries became personally involved in relief work. They and those working with them dug tube (pump) wells for 207 villages to provide uncontaminated water for the people. They distributed 3,400 blankets and supplied tin roofs moved to a safer location. James McKinley wrote, "Surely through what we are doing some . . . will come to know that God is love."

The relief workers met several people who had taken Baptist correspondence courses. One young man was overjoyed

when he found out that the person providing a well for his village was the one who had signed his correspondence course certificate.

Civil war in Pakistan added immeasurably to the suffering in that tragic country. Who could—and should—provide the needed food, clothing, shelter, medicine, seeds, and fertilizer? Responsibility rested upon governments, relief agencies, churches, and individuals. The need was not only for temporary relief, but also for long-term rehabilitation. Much of what Southern Baptists give for Pakistan during the next few years will in one way or another contribute to the rehabilitation of the Bengali people. Some of the money will go to a Baptist agricultural center at Faridpur and social welfare centers near Dacca.

What is distinctive about emergency relief provided by Christian missionaries? It is personal; it is loving; it is given in the spirit of Christ. There is no way of determining where disaster will strike next. Wherever it is, Southern Baptists should extend a helping hand.

Service to needy people, however, should not be thought of principally in terms of dramatic emergencies.

There are always children who need in education, and in some places Baptists must provide for them. In Pakistan, Lebanon, Jordan, Israel, and Italy,

Southern Baptist money and missionaries make it possible for children to receive a good education under Christian influence. In several other places funds are provided for scholarships to cover tuition of carefully selected Baptist students in private or government schools.

Hospitals in Gaza, Jordan, Yemen, and (soon) India care for thousands of sick people. Since mission hospitals should serve the poor as well as the affluent, they must be subsidized. Anybody who questions whether his missions dollar should be spent for medical work should see a boy with a broken, gangrenous leg admitted to the Baptist hospital in Yemen after being carried on his father's back across the mountains for five days.

A new hospital is under construction in Bangalore, India. Its seventy-five beds should be ready for patients by the latter part of 1972. Most of the cost of the building has already been provided generously by Southern Baptists. Further generosity is needed for equipment and also for day-to-day hospital costs.

Missions boards that do not have a long history of work in India are not permitted to send in missionary evangelists. Medical specialists are so far being granted visas. Southern Baptist medical missionaries in Bangalore have accepted responsibilities in evangelism and church

development that in other places need mainly be preachers. Through their efforts and those of their Indian co-workers, some churches with about five hundred members have come into being since 1964. Who said that medical missionaries are not evangelists?

Practical Needs

Some of the money from the Lottie Moon Christmas Offering will be added to Cooperative Program money to pay salaries and other expenses of missionaries. The priority personnel needs of Europe and the Middle East are in Pakistan and the Arab countries. Pray that young people will be called out for service in these areas and that visas and residence permits will be granted.

Pray that when unusual circumstances prevail, Southern Baptists will be ready to do unusual things. James Louder managed to get a residence permit in Turkey by accepting a half-time secular job. The money he earns so that way is sent to the Foreign Mission Board.

Some of the money given by Southern Baptists is used to support the work done by missionaries and their national colleagues. Since Baptists are still few in the Middle East, many projects are almost entirely under the direction of missionaries. Some in Europe Baptist work is older and better established, many missionaries are related to endeavors that are under European direction but receive financial assistance from the Foreign Mission Board. In some instances, Southern Baptists are able to demonstrate their confidence in nationals of other countries by helping them financially to do things for which they do not need missionary assistance.

Some Southern Baptist money is used for property in foreign countries. It pays for missionary housing, church buildings, missionary property, book store supplies, medical equipment, and other things but numerous to mention. It makes possible services which could not otherwise be rendered and it contributes significantly to the development of financial autonomy and missionary giving in churches (since they are relieved of paying rent). The source of funds for the purchase of property overseas must not dry up!

The needs in Europe and the Middle East are probably no greater than in any other area. Neither are they smaller.

DIAL . . . MISSIONS HOT-LINE

The latest news and prayer information about foreign missions is available on your telephone.

MISSIONS HOT-LINE is a prayer information service provided by the Foreign Mission Board during the summer and December to provide timely information concerning missions work overseas. Messages will be updated on Tuesday and Friday afternoons.

By dialing Area Code 703-250-1975, you can listen to these minutes of the latest news and prayer requests received directly from the field. For the small cost of a station-to-station call from your city to Richmond, Virginia, you will receive instant information of foreign missions growth and needs.

ALLOCATIONS for 1971 Lottie Moon Christmas Offering / EUROPE and the MIDDLE EAST

WFO Work	\$ 14,870.00	Greece	20,254.00	Poland	71,000.00
Austria	4,000.00	Hungary	4,000.00	Portugal	10,000.00
Belgium	7,000.00	India	10,000.00	Russia	100,000.00
Egypt	16,000.00	Israel	10,000.00	Saudi Arabia	170,000.00
Finland	1,500.00	Italy	10,000.00	Turkey	40,000.00
France	25,000.00	Jordan	100,000.00	Yugoslavia	1,000.00
Gaza	120,750.00	Lebanon	10,000.00		\$1,200,000.00

EXPECT / ATTEMPT FROM GOD FOR GOD

TUESDAY
November 30, 1971

MEET WILLIAM CAREY

CONCEALED VOICES:

Maps that hang upon the wall
Do not wear a living at all
To those who see but cherished speech
Separating lands and races

But maps, to him who is
Interested in saving the world
From sorrow and sin, flash
Back a thousand stored gleams
Of love and work and healing
streams.

READERS 1 AND 2: *The peoples of the world need Christ.*

READER 1: It became necessary for William Carey to supplement his income from shoemaking. He opened a room in his cottage as a night school for village children and began teaching.

READER 2: To teach geography more effectively, he made a large map of the world by pasting together several sheets of paper. This large homemade map on the wall of his schoolroom began to serve a new purpose. He drew in a place for every nation of the world as it was known at that time. Then he entered on this map facts that he learned

from his reading concerning these various nations.

READER 1: His brother wrote concerning him: "He was always resolutely determined never to give up any point or particle of anything on which his mind was set till he had arrived at a clear knowledge of his subject."

READERS 1 AND 2: *Expect great things from God . . . attempt great things for God . . . the peoples of the world need Christ.*

READER 2: This idea burned deeply in the mind and heart of Carey.

READER 1: When he went to India, the Lord used his concern for education and his ability to teach as a means of sharing the gospel. Listen to his words.

READER 2: "We have formed a plan for setting up two colleges, for the education of twelve youths in each. I had some months ago set up a school, but the poverty of the natives caused them frequently to take their children to work. To prevent this we intend to clothe and feed them, and educate them for seven years in Sanskrit, Persian, etc., and particularly to introduce the study

of the Holy Scriptures and useful sciences therein. . . . We have reason, indeed, to be very thankful to God for His kind providence, which enables us to lay out anything for Him. May our hearts be always ready!"

READER 1: In 1801, Carey was appointed professor of languages in newly established Fort William College in Calcutta. This appointment had significant effects upon the Mission. He turned in all of his earnings, which gave a substantial increase to the income of the Mission. Stronger government protection was given to their missions efforts and Carey had closer contact with the great learned Indian teachers. He took full advantage of this opportunity.

READER 2: Carey was convinced that India could be won to Christ only by Indians and that they needed training. He set forth this principle:

READER 1: "Those who are to be employed in propagating the Gospel should be familiar with the doctrines he is to teach, and acquire a complete knowledge both of the Sacred Scriptures, and of those philosophical and mythological dogmas which form the soul of the Buddhist and Hindoo Systems."

READER 2: This idea burned deeply in the mind and heart of Carey.

READER 1: In 1821 a Christian college was established at Serampore, the first college in Asia to promote the power to combat paganism. Carey never forgot his motto: "We

READERS 1 AND 2: *The peoples of the world need Christ.*

READER 1: *Behold me as a proper "O God, We Pray for All Mankind" (Isaiah 45:1).*

MISSIONS NEEDS IN SOUTHEAST ASIA

R. Keith Parks

Area Secretary for Southeast Asia

Spiritual excitement flows through the Mission of Southeast Asia as electricity flows through the wiring of a house. There is power in evidence. There are lights shining in darkness. There is the inspiring thrill of being in a place where God is at work. To be certain, occasional frayed wires short-circuit a lamp or two and sometimes

overloaded circuits black out one section of a house. Yet, basically and generally, there is progress, growth, and optimism in this challenging part of the world.

Thanksgiving and Praise

During this last year, the Lord has provided two couples to enter the new missions field of Laos.

The 1970 evangelistic crusade, planned to coincide with Baptists of the world moving through this area on their way to the meeting of the Baptist World Alliance in Tokyo, continue to bear fruit.

Every seminary in Southeast Asia has shown increased numbers of students this year. For this we praise the Lord.

The Baptists in Thailand have sent out their first two home missionaries this year, while the Baptists in Indonesia have sent their first.

Expansion of radio and television opportunities, with new stations being added and additional program formats being aired in the Philippines, in Indonesia, and in Thailand, are also a cause for thanksgiving.

The continuing of spontaneous outbursts of evangelistic response in Vietnam, in the Philippines, and in Indonesia cause us to glorify the Lord.

A genuine spiritual renewal among the missionaries at a prayer retreat in Indonesia has spilled over into the lives of others and in the churches. A new tone of spirituality is evidenced in a continuing prayer meeting and growth in Thailand.

We are also thankful for an increase in the security in Vietnam which allows more freedom of movement and entry into more cities.

We are thankful beyond expression for the 100 missionary adults and their children (approximately 517) who serve effectively, patiently, and earnestly day by day. Added to these are 250 ordained pastors and the many committed laymen and women who serve in the churches in an effort to win men to Christ.

Petitions of a General Nature

There are some areas of common concern in each of the countries of Southeast Asia. In offering our petitions with thanksgiving, we would ask the Lord for the following:

- A genuine outpouring of spiritual power on missionaries, national leaders, and church people from our own group and from all other Christian groups in Southeast Asia.

- The growth in maturity and an increase in local leaders, both ordained and lay.

- An increase in the number of those who feel God calling them to a life of church-related ministry.

- The growth of united strength of the local Baptists, whether it be formed in a convention structure or in some

other expression of cooperative strength.

- Courage to face family separations that are necessary when MKs go away from home to high school and college.

- Wisdom to utilize financial resources from the United States in a way that will stimulate spiritual growth and the greatest Kingdom outreach.

- Wisdom in restructuring Mission organizations to allow for creativity and efficiency while retaining spiritual and democratic principles.

- Stability in political, military, and economic conditions in each of these countries, that missionaries and national Christians will be allowed to continue serving as effectively and productively as possible.

- Correct decisions relative to expansion in the countries where we now serve as well as the possibility of entering Cambodia and new islands of the Pacific.

- An increasingly effective relationship between "non-appointed" Baptists who live in these countries and churches there.

Specific Petitions for Personnel

We would request prayer related to specific personnel needs.

A nurse is needed to replace leave in the Kediri hospital and enable an adequate staff to open the Sukamangrove (near 185 MC) hospital in West Sumatra.

A nurse is needed as a replacement in Mati in the Philippines.

A seminary professor is needed to match the growing demands of the seminary in Indonesia. Another is needed for the new seminary in Vietnam.

Evangelists are urgently needed in Vietnam, the Philippines, Indonesia, and Laos.

An adequately trained social worker needed to train Vietnamese leaders and to give direction to the development of a far-reaching, long-term ministry to the desperate needs of Vietnam.

A career business manager is needed to serve in the Mission business office in Vietnam.

A long-standing and pressing need

exists for writers to help in the production of literature in the Philippines.

Agricultural evangelists are being requested in both Indonesia and Thailand.

In praying for persons to fill these needs, pray diligently that above all else those who respond will have the spiritual qualifications as well as the gifts and abilities that will cause them to be effective long-term missionaries.

Prayer for Special Projects

As praying hearts turn through the channels of faith toward the Southeast Asian lands, let all focus on specific projects that need the undivided attention of praying Christians.

A new concept in layministry which has just been initiated in Indonesia is the mobile Bible school. The concept is to utilize existing church buildings, a minimum amount of equipment, one missionary family (full time), and local pastors and other ministers to assist. The object is to train the lay pastors who remain in their homes on their jobs and come at night to study. One in Kediri, Indonesia, opened in 1971 with 191 laymen as its pupils meeting on six different nights of the week. Pray that it be the catalyst in the best approach it will grow and be duplicated in other countries.

Pray for the situation of the MK dormitory in Indonesia. The American school is now being upgraded to high school level. In 1972 the dormitory will be opened. All of the details of building and purchase, providing utilities, establishing a cafeteria routine, and making a transition from the dormitory in Singapore to Dyakarti needs concentrated prayer.

Pray for the opening of the Baptist hospital in Buiting, Sumatra. After many years, a promise has been made. Then, after delay for personnel and equipment, the possibility of opening within early in 1972. Pray for wisdom and goodness, sensitivity and spiritual discernment that are needed.

Pray for emerging student work in Laos, Sumatra, Singapore, Dyakarti, and Bangkok, Thailand. The completion

ALLOCATIONS for 1971 Laetia Mean Christmas Offering / SOUTHEAST ASIA

USA, West	\$ 2,300.00	Laos	6,000.00	Thailand	231,000.00
Japan	1,000.00	Sumatra-Singapore	170,000.00	Vietnam	100,000.00
Philippines	250,000.00	Philippines	107,000.00		\$1,170,000.00

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of student life, and the restlessness of youth challenge missionaries to discover methods of communication that will be effective in the collegiate situation. The strategic position of students in these countries would be hard to overestimate.

Proper development of the promotion of religious education and music in Thailand and Malaysia where these efforts are in the formative stages need earnest prayer.

The increasing effectiveness and spiritual impact of day-care centers in Vietnam and Guam also deserve mention.

Ask God for a more effective ministry in and greater utilization of overseas Americans, particularly in Guam, Vietnam, and Thailand.

Pray for wisdom to capitalize on the growing American involvement in Malaysia and Indonesia.

Intercede for the growth of indigenous music in all of these countries. Efforts are being made to publish a Vietnamese hymnal. Special attention is being given to children's songs since there are virtually none in the Vietnamese language. In Indonesia, twenty compositions were received recently in response to a hymn-writing contest.

Petition the Lord that mission strategy studies in all of these lands will be carried out in the wisdom of the Holy Spirit and that missionaries and nationals alike will have the grace and courage to change their approach and to adjust their work on the basis of the facts revealed and the principal insights which the Lord gives.

Prayers for Specific Needs in Each Country

THAILAND Ask heaven how before the Lord, concentrate for a moment on special needs in Thailand. A large number of missionary families in Thailand (some in their second term) still do not have immigrant visas. This means that every sixty days these families must leave Thailand, turn around and come back on another sixty-day tourist visa. Besides the disruption and confusion which this causes, the cost for each travel visa year was around \$15,000. Pray that visas will be granted for more of the missionaries in Thailand.

MALAYSIA Pray that the uncertainty about visa and work permits for missionaries will be clarified in a satisfactory way, enabling missionaries to plan on a long-term basis. Intercede especially for national pastors who can

lead English-language congregations in Malaysia where such confusion of tongues often results in meeting around the common language of English.

VIETNAM: This country needs ceaseless pleading to God for genuine peace that would allow stability and normalcy to return. Pray especially for the impending withdrawal of most Americans, that our missionaries will not be overwhelmed in the anticipated anti-Americanism, and that the country can survive the trauma of this transition.

LAOS: These new missionaries need spiritual help to learn the language, receive recognition as a Mission, and find a satisfying means of expressing their witness without neglecting the tedium of language study.

PHILIPPINES: Pray that the increased numbers of new missionaries to the Philippines can be assimilated effectively and smoothly into the fellowship and work of the Philippine Mission.

GUAM: Ask the Lord for the continued growth of the three churches as they minister not only to Americans there but also to a growing number of nationalities. Pray especially for the new student ministry.

INDONESIA Pray that the mounting numbers of new converts will be properly grounded in the faith and quickly become missionaries themselves.

Financial Needs

Deliberately these have been left until the last because of the conviction that if people are spiritually involved in praying, they will be investing their

monies in foreign missions. Also, there is a growing and over-riding conviction that our greatest need is for spiritual quality rather than financial resources. To say these are not as important as the other needs is not to say they are unimportant, nor is it to imply that some of them are not urgent.

Missionary housing is needed in every country. In Vietnam, for example, this need has long been neglected because it has been impossible to purchase adequate housing in secure areas. Opportunities are beginning to open. We need increased funds to provide housing for the missionaries in Vietnam.

Automobiles are needed for the missionaries. A Volkswagen was sold on credit in \$15,000 in Vietnam where only ten or twelve years old are being used. Money is desperately needed in this area.

Also in Vietnam, extensive investment in a radio and television studio and equipment is seen as an urgent need.

Land and buildings for churches and chapels are always needed in each of these countries.

In addition, institutions that are established, such as seminaries, hospitals, and publication centers, constantly need additional equipment and often additional buildings. These items, along with student centers, will require more monies than we have during this dark year. Pray, therefore, for spiritual guidance as we make hard decisions about where to utilize the money that is generously and graciously made available.

EXPECT / ATTEMPT
FROM GOD / FOR GOD

WEDNESDAY

December 1, 1971

MEET WILLIAM CAREY

CONCEALED VOICE: "But how can they call on him, if they have not believed? And how can they believe, if they have not heard the message? And how can they hear, if the message is not

preached?" And how can the message be preached, if the messengers are not sent out? As the Scripture says, How wonderful is the wisdom of those who bring good news!" (Romans 10:14-15 TEV)

LEADER: From the diary of William Carey:

October 5, 1783: I have not yet joined a denomination, but being impressed with what I have read in the New Testament, I was baptized today by Dr. John Ryland in the River Nen. Dr. Ryland wrote in his journal, "Baptized today a poor journeyman shoemaker."

August 10, 1786: Appointed by Olney Church "to the work of the ministry and sent out to preach wherever God in his providence might call..."

August 1, 1787: Having been invited to become the pastor of the Baptist congregation at Moulton, today I was ordained. The salary is modest. I shall continue with my shoemaking and teaching.

February, 1789: Received a call to be pastor of Harvey Lane Chapel in Leicester. The task presents a challenge because this church is in deplorable moral condition. I do not shrink from difficulties.

May 11, 1792: Presided at the Baptist Ministers' Association in Nottingham concerning taking the gospel to the

heathen. He; you was laugh 423.

CONCEALED VOICE: "Enlarge the plans of the tent, and let them stretch forth the curtains of the habitation: open not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left."

LEADER: My introduction was weak and brief. There were two main points to my message:

CONCEALED VOICE: "Expect great things from God; attempt great things for God."

LEADER: October 2, 1792: A small group of twelve ministers, a student, and a layman met in the home of Widow Wallis, a fine Georgian house. "Thus, with a promised annual income of thirteen pounds, two shillings, and sixpence, the Baptist Missionary Society was launched."

January 10, 1791: John Thomson, a Baptist physician, having been in India, returned to London to look to India as their first mission field. This was a time that had passed and

would open. After a whole day of deliberation, it was decided Mr. Thomson should go on missionary. Then they turned to me and asked if I would be willing to go and asked if I would be willing to go to India with Thomson. How my heart thrilled as I readily answered in the affirmative.

November 11, 1793: I landed at Calcutta to begin my life-work. Praise God! How I rejoiced at the thought of that which lay ahead.

January 23, 1794: "Bless God, I feel peace within, and shall, I feel, if I am only labour alone, but even if I lose my life in the undertaking I anxiously desire that (and when I shall no far know the language as to preach in earnest to these poor people."

(Looking up from diary) After about a year Carey wrote to the missionary society that he could "preach an hour with tolerable freedom." The longer he stayed in India, the more easily he could preach in its various languages. William Carey preached the gospel and he expected results.

Solo: "Go Stand I You"

MISSIONS NEEDS IN EAST ASIA

James Belote

Area Secretary for East Asia

"There's a call comes ringing o'er the restless wave..." from East Asia! It is a call to concern, not complacency. A call to involvement, not isolation. A call to commitment, not contentment. A call to self-giving, not selfish living. For those of us who are followers of Christ, this call is a challenge to understand the needs of the people of Asia. It is a challenge to see our part in meeting those needs. For in this shrinking world, East Asia is our neighbor.

The basic need of missions work in Asia is prayer support. Missions carried on without such support is truncated, crippled, and ineffective. But when God's people in our country devote themselves to intercessory prayer, there comes a release of power and blessing from the throne of God that makes possible missions advance across the sea. Therefore, "Pray ye!"

Evangelism

The harmony of prayer becomes

riches and fullest when accompanied by thanksgiving. It is fitting that we give thanks to God for the marvelous way in which he has blessed the work of evangelism in Asia during the past several years. During the months when the 1970 Asia Baptist Evangelistic Crusades were in progress, many thousands of people responded to the preaching of the gospel and made public decisions for Christ. Perhaps at no time during this century has there been a greater response to the claims of Christ in the Orient. Surely we can say, "The Lord hath done great things..."

But the job of evangelism in East Asia has just begun. Less than 1 percent of the people of Japan are Christian. The percentage is somewhat higher in Korea and Taiwan, but still there are multiplied thousands who have not believed, among these many who have not even heard of Christ. We need to pray that the thrust of evangelism will be felt as never before.

From time to time during the years to come, special evangelistic campaigns

will be held. Yet there is a feeling among many Christians that the urgent need is for a program of personal evangelism. Only through the mobilization of the energies, hearts, and talents of all Christians in Asia and the constant utilization of this great reservoir of manpower for bringing the unsaved to Christ, will the task be done. "God-power" is the key, and prayer is the secret by which his power can be released upon his servants. Then through Spirit-led evangelism, individual, group, congregational, community- and nationwide, can the earth be shaken and men be brought to the Lord.

The need for the missionary who serves in field evangelism today remains urgent, although the role may change. We need to pray for missionaries who are giving themselves to this task, that under changing circumstances they may develop a sound strategy for the seventies. They will serve in a supportive role, encouraging, exhorting, preaching, counseling, living examples of "evangelistic evangelicals." In East Asia, we

can hardly conceive of advance in evangelism without their significant ministry.

But prayer for evangelistic work in that part of the world will take into account the increasing responsibility for winning their own people now being shouldered by the nationals. Some of the greatest evangelistic preachers in the world today are to be found among Chinese, Korean, and Japanese leaders. They and their churches deserve prayer support as they lead their people in programs of New Testament evangelism among the unreached masses.

Intelligent prayer for the success of evangelistic efforts in Asia will include an understanding of the problems faced in that part of the world: population explosion, industrialization, urbanization, the overcrowded ghettos, the high-rise apartment complexes for the newly rich, plus opposition from new religious, resurgent old religions, and rampant materialism. Still, beneath the surface, in Asia's age-old hunger for the true God. And always, there is God's outstretched hand offering life in Christ!

Leadership for Church Development

We are told in the New Testament, "Pray to the Lord of the harvest (Luke 10:2). With these words about the need for laborers, Jesus brought into sharp focus the requirement of leadership for gospel advance.

First century apostles went out as pioneers. They planted the seed; they started the ball rolling. Following them, the Lord raised up workers whose ministries were used to effect the spread of the gospel throughout the Mediterranean world. Twentieth century apostles are in much the same position. They have started the ball rolling and now in every place where they have served, where they have planted churches, national workers are needed to keep on reaping the harvest and developing these churches.

In Korea, Japan, Taiwan, and Hong Kong the cry is the same, "We desperately need more workers!" This is the universal appeal. For the development of indigenous churches, national leadership is essential.

When we pray that God will call into his service young people in our Baptist churches in Asia, we are doing exactly as Jesus commanded. In many of these churches, the young people are in a majority. Literally hundreds of them meet for worship in Baptist churches across the Pacific. Pray that pastors and evangelists will have spiritual power as they present the scriptural challenge and call to service to these young people. And pray, too, that the Holy Spirit will move many hearts to surrender to Christ for a lifetime of service in his cause. This is the kind of prayer God loves to answer. He has done it before, and he can do it again!

Christian Education and Student Work

At present, there are more than twenty thousand students enrolled in Baptist schools in Hong Kong, ranging from the primary grades through college. Around eight thousand are enrolled in Baptist schools in Fukuoka and Kitakyushu, Japan. Other students who are studying in other types of schools in these two countries, and also in Taiwan and Korea, are taught by Baptist missionaries and national Christians. There is Bible teaching, there are chapel services, there are programs of student work on these campuses. And prayer is the additive that brings miracles to pass—miracles of conversion and miracles of call. From among this host of young people can come Baptist leadership for tomorrow.

Essential to church development in East Asia is the work of theological seminaries. One of these schools is located in Hong Kong; another in Taipei, Taiwan; one in Fukuoka, Japan; and another in Taejeon, South Korea. The pastors, evangelists, WMU workers, Bible teachers, ministers of music and education, and denominational leaders of the future for East Asia now study in these seminaries. They are listening to lectures, entering into dialogue with their missionary and national teachers, taking examinations, writing papers, and serving apprenticeships in mission chapels and churches. It is here that God's spirit works to shape and sharpen

and polish God's instruments for the proclamation of the gospel. Do these students and faculty members not deserve our prayers?

The Asia Baptist Graduate Theological Seminary, sponsored by eight seminaries in the Orient and offering work on a graduate level, is making a significant contribution to the job of training Asians in an Asian setting for work among Asia's multitudes. Nineteen students have completed studies beyond the regular three-year seminary course and are now serving as Bible teachers in schools and seminaries, pastors of large churches, and denominational leaders. With administrative headquarters in Hong Kong, the graduate training has a unique ministry to the territory of workers.

Lay Training

Asian Baptists do not limit their leadership training to just these institutions, however. Believers in local congregations have opportunities to understand and train for their ministries through study courses, conferences and retreats, and special workshops and clinics. Lay men and women sharpen their skills for Christian witness by means of courses in the Hong Kong Evening Bible School or in similar programs of Christian training in other areas.

Training the members of Baptist churches in the Orient toward a full release of their potential as servants of Christ comes also through organizations in the churches which point to mission action. Equivalents of WMU and Brotherhood Ag. Dev. Organization (BADO) and local outreach for Christian ministry in English language churches, members utilize the materials published for churches here at home. Prayer is requested for those dedicated men and women who by means of these organizations stimulate comprehension, concern, and commitment to missions around the world.

Publication Work

One phase of missions work that deserves full support is that of publication. In all of the countries of East Asia,

people are avid readers. A Japanese standing up in a crowded subway train in Tokyo or a Chinese sitting on a well-filled ferry boat crossing the harbor in Hong Kong will more than likely be reading something. It may be the outpourings of news reports and comments, the flow of rhetoric from the pens of Communists and purveyors of other "isms," or the lives and foibles of favorite baseball or movie stars; but they are reading!

And so in the field of literature we face the gospel gap. For all the publications being produced in Asia, far too little comes from the Christians. Baptist publication offices in Seoul, Tokyo, and Hong Kong are doing their best, but we seem only to touch the hem of the garment. Prayer is needed for missionary and national writers, translators, and administrators in these publication centers. They need to be able to utilize the resources in terms of personnel and funds to the best advantage. Understanding the thought processes of the people, they need wisdom in presenting the gospel message of God's Word on the printed page in the task of bringing men to Christ and nurturing them in the Christian life.

It is worth mentioning that missionaries sense deeply the fact that national Christians who have skills in journalism are urgently needed for the shouldering of more responsibility in this area. Prayer is asked by them to the end that God will raise up qualified co-workers for this special type of ministry. For it is the nationals who will be able most effectively to publish in the idiom of their people and communicate most effectively to their fellow Asians through the printed page the love of God which is in Christ Jesus.

Electronic Mass Media

For many Christians in Asia there is a deep sense of frustration over the fact that the rate of growth for the Christian movement in that part of the world is not keeping up with the population growth. There is a desperate feeling of urgency about reaching out to the masses of people in new, more effective ways. It is recognized that, although Christians are in a minority in every country of East Asia, their influence on Oriental society is out of proportion to their small numbers. Yet this does not serve to satisfy the heart cry to God that the multitudes of lost people every-

where might have an opportunity to know Jesus Christ as Saviour and Lord. For this reason, in recent years there has been an increasing emphasis on the use of mass media for the proclamation of the gospel. Here again is a place to put prayer support!

In South Korea, Baptists broadcast the gospel regularly by radio and utilize television and other audio-visual channels whenever possible. In Japan there are several types of radio ministry carried on, although the cost of telecasts means that the use of this medium on a regular basis is almost out of the question for missionaries. In Taiwan, with a modern radio-TV studio the Mission and the Baptist convention are conducting effective programs over a number of stations. And in Hong Kong, the Baptist college is performing excellent service through its facilities in the communications department. Such efforts ought to call forth participation through constant prayer support.

Medical Work

For some years Southern Baptist missionaries have been involved in hospital work in three major cities of East Asia. In Pusan, Korea, there is the well-known ministry of the Wallace Memorial Baptist Hospital. In Kyoto, the Japan Baptist Hospital meets a tremendous need for the people of that area. And in Hong Kong, the Baptist hospital is developing a well-rounded medical program that is designed to strengthen Christian witness and meet physical needs of church members and non-Christians alike. Southern Baptist missionaries, and their national co-workers in these three hospitals, will appreciate our prayers in their behalf as they conduct their ministries of healing in the name of Christ.

Nationals and Missions

Because the development of indigenous church strength is the central objective of our missions work overseas, it is essential, too, that we make intercession for national Christians in the places where our missionaries are at work. In Taiwan, the emergence of Chinese leadership in all phases of the work is a cause for thanksgiving and a call to prayer. Responsibility for sponsoring, supporting, and directing the work should increasingly be theirs. In Japan, prayer is needed for the nationals as they consider ways of re-

structuring their convention in order to become more self-supporting while continuing missions advance. In Okinawa, English language churches hand in hand with Okinawan churches, need support as they move into the uncharted waters of post-reversion situations. In Korea and Hong Kong, greater national participation in various phases of the work is on program. Pray for all of these national brothers in Christ!

When we discuss prayer requests for missions work overseas, at the top of the list of priorities will come the needs of missionaries. Our Lord promised that his presence would be with those who go across the world witnessing for him. In the providence and plan of God, missionary prayer forms a link in the chain of support for these ambassadors of Christ. To leave one's home and cross an ocean usually means a greater need for prayer support, not less!

Facing personal and family problems, disengagement and loneliness, opposition and temptations, not missionary support alone overseas deserves full support. Sometimes they must experience separation from children, serious illness, or other sudden emergencies. Misunderstandings arise between co-workers, and the work progresses slowly. Courage, creativity, self-direction, patience, faith, and hope, together with the budding quality of love for all men, are needed. Remember, missionaries are just men of mortal flesh that God will give them victory in the face of temptation, comfort in the time of trial, and special power for effective action. They will be so grateful, and God will bless them and use them for his glory!

Some Typical Financial Needs of Missions Work in East Asia

- SOUTH KOREA • Funds for the purchase or lease of land and facilities to be used in establishing mission chapels and churches in new locations.
- Growing church loan funds, enabling churches to enlarge their facilities for reaching more people, while at the same time repaying those funds which will be available for other churches.
- Equipment for the Baptist hospital in Pusan, some to replace worn-out items and some to make possible improved medical treatment.
- Funds for the purchase of additional audio-visual materials.

ALLOCATIONS for 1971 Lettie Moon Christmas Offering / EAST ASIA

WMU Work	\$ 15,400.00	Japan	662,205.00	Okinawa	1,300.00
Hong Kong-Macao	120,700.00	Korea	301,560.00	Taiwan	200,000.00

JAPAN • Evangelism and funds to be placed in the disposal of missionaries for use in pioneer evangelism projects.

• Provision for strategic area funds, making possible the purchase of property for mission chapels in high-cost urban areas.

• Equipment and facilities for the Japan Baptist Hospital in Kyoto.

• Funds for the expansion of the radio-TV ministry of evangelism.

OKINAWA • Financial assistance on land and buildings needed by smaller mission chapels and churches of the

Okinawa Baptist Association.

• Funds for the purchase of an additional missionary residence.

TAIWAN • Revolving church loan fund, making possible enlargement of church facilities for reaching more people.

• Funds to purchase additional equipment for the radio-TV studio.

• Assistance for the expansion of literature centers and reading rooms.

• Funds for the improvement of the Baptist assembly grounds and facilities.

HONG KONG/MACAO • Finan-

cial provision for the purchase of sites in densely populated urban areas for the establishment of mission chapels and churches.

• Revolving church loan funds for enlargement of smaller church buildings.

• Funds for capital improvements at Hong Kong Baptist College and at the Ho Wai Street School in Macao.

• Purchase of property for Baptist assembly grounds in Macao.

• Funds for the purchase of an additional missionary residence.

EXPECT / ATTEMPT FROM GOD FOR GOD

THURSDAY
December 2, 1971

MEET WILLIAM CAREY

Reads: "For the word of God to give and active. It is sharper than any double-edged sword. It cuts all the way through, to where soul and spirit meet; to where joints and marrow come together. It judges the desires and thoughts of men's hearts" (Hebrews 4:12 TEV).

LEADER: Among those who came to serve as co-workers with Carey were Joshua Marshman, a very well-read individual and William Ward, a printer. These two greatly assisted Carey in his translation work. Listen to Carey's plan for this effort.

CONCEALED VOICE: "We have it in our power, if our means would do for it, in the space of fifteen years to have the word of God translated and printed in all the languages of the East. Our mission is such as to furnish us with the best assistance from natives of the different countries. We can have types of all the different characters and have. On this great work we have fixed our eyes. Whether God will enable us to accomplish it, or any considerable part of it, is uncertain."

LEADER: After 1804, Carey's main work was translating, printing, and distributing Scriptures. God did enable him to make many accomplishments.

(Make the following assignments aloud. Give each woman a plural with which she is to read verses on the board.)

FIRST WOMAN: (Holds placard with words, "Six Translations of Whole Bible") In thirty years, six translations of the whole Bible were completed. Carey was himself responsible for three languages.

READER: "These have been written that you may believe that Jesus is the Messiah, the Son of God, and that through this faith you may have life in his name" (John 20:31 TEV).

SECOND WOMAN: (Holds placard with words, "22 complete New Testaments") In these were added twenty-two complete New Testaments and some Bible portions in several other languages.

READER: "Faith cometh by hearing, and hearing by the word of God" (Romans 10:17).

THIRD WOMAN: (Holds placard with

words, "34 Languages") Before his death, Carey and his colleagues had put the Bible or some portion of it into thirty-four languages.

READER: "Heaven and Earth will pass away; my words will never pass away" (Mark 13:31 TEV).

LEADER: It was written concerning these three great men:

CONCEALED VOICE: "These low-born and low-bred mechanics have translated the whole Bible into Bengali, and have by this time printed it. . . . Extraordinary as this is, it will appear more so when it is remembered that of these men one was originally a shoe-maker, another a printer in Hull, and a third the master of a charity school in Bristol. These . . . have done more towards spreading the knowledge of the Scriptures among the heathen than has been accomplished or even attempted by all the world besides."

LEADER: People often asked how they could translate into so many languages. Carey's answer was this: "Few people know what may be done till they try, and persevere in what they undertake." Translation work on this extensive scale involved a great deal of linguistic research. Carey wrote to one of his friends:

CONCEALED VOICE: "I was never so closely employed as at present. I have just finished for the press my Telugu grammar; the last sheet of the Panjabi grammar is in the press. I am getting forward with my Kurnata grammar; in-

and it is nearly ready for press. . . . The care of publishing and correcting Felix's Burman grammar is on me, beside learning all these languages, correcting the translations in them, writing the Bengali dictionary, and all my personal and collegiate duties. I can scarcely call an hour my own in a week. I, however, rejoice in my work and delight in

it. It is clearing the way, and providing materials for those who succeed us to work upon."

(Scene: In Carey's own words. "It after my conversion, my own should thank it worth his while to study my life. I will give you a criterion by which you may judge of its exactness. If he give me

credit for being a plodder, he will do credit to my family. Anything beyond this will be too much I can plot I can perceive in any definite pursuit. To this I owe everything." Carey was not so ordinary a man, and indeed, he was a "plodder" for the cause of Jesus Christ.

Solo: Holy Bible, Book [leave]

MISSIONS NEEDS IN SOUTH AMERICA

Ralph Mason

Area Secretary for South America

"Your Father knows what you need before you ask him" (Matt. 6:8 RSV). He also knows about the needs of others. Moreover, he expects us to be intelligently aware of others' needs—to the extent that we are willing to be used by God in helping to meet at least some of them.

South America's needs are many and urgent. They can perhaps better be understood by first examining certain prayer needs and then some financial needs. At best, any analysis can only be selective, rather than exhaustive.

Prayer Needs

The Missionaries. As the missionary family grows larger, the number of crisis experiences multiplies. Personal defeats, disappointments in the work, suffering caused by illness or accidents, and experiences of grief are just as shattering to each individual, in a larger family, as they were when the missionary family was smaller. Missionaries frequently testify that they have been aware of specific prayer support on the part of their friends and constituents in the United States when they were going through deep valleys of testing on the field.

Missionary Children—MKs. The normal processes of growth from childhood to adulthood confront young people with staggering difficulties and problems. They are searching for their true identities. They are attempting to cope with the educational system and all that it involves. MKs are no different from the rest in these particulars. From the standpoint of cultural adjustments, however, they have an extra dimension with which to contend. Instead of one culture, they are confronted with two. The

obvious inconsistencies between the standards of the two cultures create tensions which often are difficult to resolve. Many are more at home in the culture where their parents live and work than in the United States. Yet, they come to the United States to enter college, and are suddenly confronted with the so-called "new morality," "the drug culture," and strong temptations to renounce the standards they have been taught. They feel the strong pressure to "taste and see" for themselves. This pressure comes while they are a great distance from parents whose counsel they might seek under more favorable circumstances. This is not the case every time, but it happens often enough to demonstrate their need for wise counselors and constant encouragement. Most of them do not want to be limited as MKs. They want to be accepted in their own right, for what they are as individuals who are deserving of respect and consideration.

Work Situations. Missionary work is God's work. If one is to be successful in it, he must recognize its spiritual nature. Spiritual methods and resources are indispensable to its success. If the missionaries are to be wise as they should be, if they are to be protected from all sorts of influences and dangers, if they are to be equipped with the endowment which comes from God, they need prayerful support as they make their plans, cultivate the relationships which are necessary for success, devote themselves to the efficient implementation of the plans made, and then take careful stock of the results after a particular program or project has been completed.

Special Projects. Two or three years ago the Foreign Mission Board autho-

ritized a Latin American Survey Committee. Its assignment was to make an in-depth study of church development in the Latin American continent. The committee, which was selected by the Foreign Mission Board, is made up of missionaries who have been in many Latin American countries, and a wide variety of backgrounds. They are working to discover the basic principles which have contributed to church growth and development. The influence which have hindered church development are being noted so that they can be avoided in future circumstances. When the work of the committee has been completed, it is hoped that their findings can be shared with the different Missions, thereby helping them to avoid mistakes others have made, while at the same time profiting from successful experiences and approaches that others have used. This information, whose work is so basically important, stands in need of continuing spiritual undergirding.

The work of the committee is now one project of which there are usually several in progress. For example, the Missions are engaged in a careful study now of long-range strategy. They have in mind at eight or ten-year span.

Prayer support is needed for the more pronounced emphasis being made by the Missions upon strengthening development, the movement toward a greater degree of self-support, lay leadership training programs of various sorts, and accelerated ministries in radio and television.

Philosophical Questions. Students of world missions adhere to different philosophies of missions. Any philosophy is undergoing testing, and possibly change, all the time. This is true of mission philosophy. Is the role of mis-

some boards too large in which foreign property is nationalized? Does God still call missionaries for life-time service? Is a missionary justified in "dropping out" of mission activity in order to educate his children? How do our present-day practices square with New Testament principles? Are both evangelism and institutional programs necessary? When should the national work be able to "stand by itself"? How large a place should be made for social ministries? Liberally drawn of similar questions enter into philosophical discussions and considerations. The answers given to such questions serve either to confirm or establish grounds for change in missionary philosophy. Those most concerned for world missions need to pray that the right answers may be found.

Preoccupation with the Near-at-hand. Statesmen and politicians are talking about a "new isolationism" which seems to be characterizing certain elements in American society. Grievous faults in American life are being recognized and dealt with (and rightly so) more effectively than heretofore. If this phenomenon in our corporate life carries over into missions activity, however, it may cause us to be too introspective about our own country, without at the same time recognizing what God expects of us in relation to the nations of the world.

Our Troubled World. The world scene is the context in which missionaries do their work. They do so despite political upheavals, civil disorders, other forms of man-made violence, floods, earthquakes, famines, or drought. The pressures are tremendous at times, but they can be tolerated with the strength and fortitude which only God can give.

Financial Needs

The Lottie Moon Christmas Offering focuses attention upon needs which the offering will meet. All categories of missionary needs benefit. The Foreign Mission Board divides these as follows:

(1) missionary support, (2) operating budget, and (3) capital needs.

The missionary support portion of the budget includes items which (1) contribute to the personal support of the missionary, and (2) are of great help to him personally in his work.

The items of personal support include salaries, children's allowances, emergency compensation, suitable housing, medical allowances, outfit and refit allowances, and provisions for insurance and retirement benefits.

Included among the items which are of great help to the missionary in his work are: language study, children's school allowances, travel funds for Mission business, local leave allowances, travel and freight allowances for furlough, annual and furlough physical examinations, and funds for moving on the field.

The operating budget includes amounts for the program of work in which the Southern Baptist Convention has made the Foreign Mission Board responsible: (1) evangelism and church development, (2) schools and student work, (3) literature production and distribution, (4) medical work through overseas hospitals, and (5) biographical

ministry.

Capital funds are used for an amazing variety of purposes: church building loan funds, automobiles for the missionaries, denominational headquarters buildings, missionary housing, films for TV, land and equipment for encampments and assemblies, office equipment, film for libraries, radio and television materials, small chapels, large church buildings, school buildings, airplanes and equipment, strategic properties, seminary development funds, hospital and clinic buildings and equipment, good will centers, the production of Bibles and curricular materials, agricultural projects, student centers, and others.

Although distinctions have to be made for purposes of planning and budgeting, the ultimate distinction made by the missionaries is between two types of needs: met needs and unmet needs.

Jubilant reigns when the missionaries hear what the Lottie Moon Christmas Offering will accomplish. Their sense of gratitude to those who made the gift is very great. They have waited long and expectantly for the funds, and when they are finally assured that the funds are on their way, they can hardly contain themselves.

After rejoicing has subsided, they then begin to take stock of the unmet needs. This is done in a much more somber spirit. They had hoped, against hope, that the money might reach farther than it did. They knew it probably would not extend to include all that they had in mind. But still, when you have planned and prayed for a cherished project for quite some time, it is hard to admit to yourself that there is very little chance it will be included.

The American public is being admonished from various quarters to "reexamine its priorities." The missionaries have understood what this means for a long time. They actually determine their capital needs requests on the basis of priority. The Foreign Mission Board begins at the top of the list and goes as far down the list as the money will permit. Some of the hardest decisions that missionaries have to make, functioning as organized groups in the various countries, are at the point of what priorities to assign to a good many more worthy projects than can possibly be financed. Let no one make the mistake of thinking that the requests submitted by the missionaries are unrealistic. Other worthy, though less timely, projects fall by the wayside in Mission planning before the final process in which the priorities are determined.

How do the missionaries go about this? They list all of their realistic capital needs. Then they assign a priority number to each item on the list. This is done in secret by each missionary. The scores for each item are totaled. The item having the lowest score, by virtue of being given more "one," "two," "three," or "four" ratings than others on the list, becomes the first item on

the priority list; the item with the second lowest score becomes the second item, and so on.

Some Southern Baptists seem puzzled by the fact that Cooperative Program and Lottie Moon Christmas Offering receipts continue to grow, but the needs remain undiminished or are even greater than before. A few moments of reflective thought will show why this is so. The foreign missions program of Southern Baptists is much larger than it was a few years ago. It costs more by virtue of its growth in size. That missions program functions in a world in which rising costs and inflation are rampant.

It costs more this year to do what was done last year. As distressing as these tendencies are here in the United States, they often are even more aggravated overseas. Pastors with fixed incomes, for example, can find at the end of the year that although they are receiving the same number of local currency units, they actually have suffered a salary decrease which may amount to as much as 20 percent within twelve months. The same thing is true of denominational budgets in the national work. Budget planners attempt to counteract this by seeking to support their own work more adequately. But

this is an uphill battle when the inflation rate is so great.

The best antidote for "pegged" budgets and decreasing capital funds is increased receipts. These are the fruit of greater dedication and liberality. Past experience has taught the Foreign Mission Board that both national co-workers overseas and the people in the churches at home can be relied upon to give generously, and even specifically in many cases.

"Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need" (Heb. 4:16 RSV).

EXPECT / ATTEMPT FROM GOD / FOR GOD

FRIDAY
December 2, 1971

MEET WILLIAM CAREY

READER: "Be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work" (2 Tim. 2:21).

LEADER: "Meet for the Master's use . . . prepared unto every good work . . ." William Carey has been described in one of the most versatile missionaries to go out. He developed almost every form of missions effort. Even as a boy, God was preparing him to serve in India through his knowledge of agriculture. At fourteen, he became an agricultural laborer. He loved the things of nature and became a keen gardener. When at home, he was always quick to detect new plants. However, being exposed to the sun caused a skin disease on his hands and face. It was perhaps this that kept him from following agriculture as a profession.

READER: "Remember this: the man who plants few seeds will have a small crop, the one who plants many seeds will have a large crop" (2 Cor. 9:6 TEV).

LEADER: When Carey settled at Serampore, he was able to develop his hobby of gardening. His skin disease did not appear while in India. He had a garden of five acres, one of the finest botanical collections in all southern Asia. His love of nature grew into something more than just a mere hobby. He endeavored to use it for the good of the people of India. He led in the forming of a horticultural and agricultural society. He was "appointed a member of a committee to investigate, for government purposes, the timber supply of the presidency, and to lay down plans for planting forests and preserving old ones. At the same time he was editing and seeing through the press Dr. Roxburgh's *Flora Indica*. He had previously published a valuable catalog of the plants in the company's Botanical Garden in Calcutta."

READER: "And God, who supplies seed for the sower and bread to the eat, will also supply you with all the seed you need and make it grow to produce a rich harvest from your generosity" (2 Cor. 9:10 TEV).

LEADER: Carey was made manager of an indigo factory in India. For six years he supervised the planting, harvesting, and processing of hundreds of acres of indigo. His love for his work in India was so strong that he used to plant the seed of the gospel, and he expected a rich harvest. Indigo planting was but the means to this end. It was the occupation that provided him to put himself as a planter and thus avoid being sent out of India as a missionary.

READER: "And righteousness is the harvest that is produced from the seeds the sowers have planted in good" (1 John 3:10 TEV).

LEADER: It was a new experience to have some native people under his management at the indigo factory. Carey naturally thought of them as opportunities to share the gospel.

READER: "We have now spiritual seed among you. It is as much as if we reap natural harvest from you" (1 Cor. 9:11 TEV).

LEADER: The great was Carey's love for his garden that it became his favorite topic of conversation. "In the early hour of dawn, and in the evening after the busy labors and tropical heat of the day, he loved to walk along its shady paths and in the quiet retreat would spend the radiant hour in devotion and meditation. Nature opened to him; he felt it to be God's own temple. To him

ALLOCATIONS for 1971 Lottie Moon Christmas Offering / SOUTH AMERICA

Brazil West	\$107,570.21	Brazil East	47,640.00	Paraguay	97,036.40
Argentina	262,489.88	Chile	200,007.00	Peru	92,135.00
Equatorial Brazil	198,371.75	Colombia	211,100.73	Uruguay	78,932.00
North Brazil	200,263.90	Ecuador	90,857.00	Venezuela	85,847.20
					\$1,961,000.00

devout spirit the flowers spoke of their Creator's power and love; the heavens declared the glory of God and the firmament showed his handiwork."

READER: "The seed that fell in good soil stands for them who have the message and retain it in a good and obedient heart, and permit until they bear fruit" (Luke 8:15 TEV).

MISSIONS NEEDS IN AFRICA

M. Cornell Boerner
Area Secretary for Africa

Six hundred missionaries assigned to 18 different countries! What will it take to support them and give them the tools with which to work? This was the question which confronted the Foreign Mission Board in October 1970 as it prepared to adopt a budget for the year 1971. For there were 600 Southern Baptist missionaries assigned to Africa south of the Sahara as the year 1971 opened, and it was up to the Board to supply them with the equipment so that they might do the work to which the Lord has called them.

The Total Budget for Africa

What will it take to support missions in Africa for one year? The answer to which the Board came, \$5,369,785.91, was the figure incorporated in the budget adopted for the year 1971. This significant amount allotted to those 18 countries of Africa was included in a budget which totaled just over \$34,000,000.

As might be expected, the largest single item was the budget for Nigeria, the oldest and largest Southern Baptist mission field in Africa. An amount of \$1,764,654.74 was budgeted for Nigeria. This was to supply the needs of 187 missionaries assigned to 32 different stations in a nation larger than the states of Texas and Oklahoma combined. It was to assist the Nigerian Baptist Convention, composed of over 500 churches with 89,000 members, numerous schools, 4 hospitals, and a variety of other activities.

Only one other Mission in Africa received more than one million dollars for the year. The East Africa Mission, with work in the countries of Kenya and Tanzania, was allotted a total of

LEADER: Among his last visitors was one of his young friends. At the close of one visit, he heard as he left the room a feeble voice calling him back. "Mr. Duff," said Carey softly but with earnestness, "Mr. Duff! You have been speaking about Dr. Carey, Dr. Carey; when I am gone, say nothing about Dr. Carey—speak about Dr. Carey's Saviour."

READER: "I planted the seed . . . but it was God who made the plant grow. The one who plants and the one who waters really do not matter. It is God who matters . . . For we are partners working together for God, and you are God's field" (1 Cor. 3:6-7, 9 TEV).

John "Mark, the Voice of Jesus Calling" (studio 1)

\$1,167,708.35. This was to make possible the work of 143 missionaries engaged in a rapidly expanding program which dates back only to 1956. Smaller amounts listed were \$410,851.48 for Ghana, with its 41 missionaries; \$268,668.99 to maintain the 36 missionaries working in Zambia; ranging on down to a modest \$10,258.50 for the one missionary family serving in South West Africa.

Not all of this money went directly to the missionaries themselves in the form of salary. Yet the great bulk of it, a total of \$3,694,189.91, was either directly or indirectly related to the actual support of the missionaries. This amount included, besides their salaries, tuition and fees for their children's schooling, medical allowances, travel for Mission business, rent or maintenance of missionary housing, and other items to make possible healthy and happy family life in an overseas setting. This large amount for missionary support left only a total of \$1,655,596 to apply to the operating expenses directly related to the schools, churches, hospitals, community centers, and other activities promoted in cooperation with the emerging churches, associations, and conventions in these various countries.

Look Closely at Nigeria

To get a better idea of why all this money is needed and what it makes possible, look at some of the items in the 1971 budget for the largest and oldest Mission, the one in Nigeria. Apart from the salaries and child allowances made directly to missionary families, one of the largest items is \$162,821.26 to provide furlough travel to and from the missions field. With missionaries going on leave after three years of service in Nigeria, and with

some families consisting of five or six members, the cost of travel back to America after a period of service and out to field for renewal of activity mounts up into considerable figures. In addition to this, \$90,000 is required for travel within Nigeria. Missionaries going to their church fields, traveling between various cities to attend committee meetings, going to the annual Mission meeting and the national convention—all of this calls for many miles of travel, in a country where gasoline costs about seventy cents a gallon. It all adds up. To keep missionaries on the move is an expensive business.

Many of the Baptist churches in Nigeria are entirely self-supporting, but modest assistance is given to some of the struggling churches and mission points. A total of \$84,167 has been set aside for aid to pastors and church workers.

A total of \$269,076 is required for the operation of schools for the training of Baptist leaders for Nigeria. Of this total, \$51,764 goes to two Baptist College where more than 200 young men are being prepared annually to become teachers in the Baptist schools of the nation. The Oghomoshu Seminary, turning out well-trained pastors for the churches, requires \$38,378 for its annual operation. The Baptist Pastor's School at Kaduna, providing a similar service for the vast northern region of Nigeria, requires \$32,621 for a year's operation.

Medical ministries account for \$130,911 in the Nigeria budget for 1971. The largest single item is for the 12th Baptist Hospital and Training School, which requires \$41,364. This is because the 12th Hospital is located in a community in which the people are

very poor and are unable to pay large fees. The medical care must, therefore, be heavily subsidized. Likewise, the nursing school, so necessary in order to have well-trained Baptist nurses for all of our hospitals, is an expensive operation.

The Oghomoshu Baptist Hospital, although it ministers to fully as many persons as does the Eku Hospital, receives an annual subsidy of only \$18,000, since it is possible for people in that community to pay larger amounts for the services which they receive. It would be difficult to imagine the ministry of healing made possible by this modest financial support of a mission hospital.

In the Nigerian budget, \$3,000 is for the Ruth Kersey Children's Home located at Oghomoshu. Here motherless children are cared for with tender love until they are old enough for adoption by some Christian family.

Of the \$12,952 earmarked for publication work in Nigeria, \$5,000 is for WMU literature and the remainder for the output of the Baptist Press, including Sunday School materials, devotional literature, and a monthly denominational paper. These materials are paid for by the people who use them, but modest subsidies make possible a wider distribution.

Look at a Smaller Mission

Look now at one of the smaller Missions, Zambia. Here \$11,650 is required for the schooling of missionary children. This includes the operation of the MK hotel at Lusaka, located close by the international school. Children from up-country are sent here where a full high school education can be secured. The amount in this account also provides for the Calvert Course for parents who wish to teach their children at home.

Radio broadcasting in Zambia calls for \$6,625 in the 1971 budget. Numerous programs, recorded in the Mission studio, are placed on the air through the courtesy of the Zambia Broadcasting Corporation. The production of

selective items for television broadcasts requires \$3,085. Student work receives an allocation of \$3,800. A student center located adjacent to the University of Zambia in Lusaka provides opportunities for social, recreational, and religious activities among young men and women who are the potential leaders of the nation for tomorrow.

The Bible Way Correspondence Course, so effective as a means of teaching the Bible and developing Christian character by materials distributed through the mails, calls for a total of \$6,790 in the Zambia Mission budget.

The Publication House in Lusaka, which has a remarkable output of attractive Christian literature, is subsidized to the amount of \$19,000. Audio-visual aids call for \$2,240. The use of movies, particularly the series on the life of Christ and the ministry of the apostle Paul, have proved to be very popular as crowd-gatherers and as a means of instruction. These are but representative items to be found in the field operating budget for Zambia.

All of the budget items, far from being cold statistics in a financial table, represent life and blood, work and witness, the means whereby the good news of God in Christ Jesus can be translated into understandable terms and the meaning of the Christian life can be clearly demonstrated. Money makes possible life, activity, and the Christian witness.

Capital Needs

Look now at that section of the budget which is designated "Capital Funds." This means tangible objects such as lands, buildings, automobiles, and boats. For the year 1971, approximately \$7,000,000 was available for the purchase of such items for use in the Missions in Africa. The funds purchased were those listed in highest priority by the missionaries who made their needs known. When all of the capital requests were submitted to Richmond, it was found that the Missions in Africa had asked for more than \$2,000,000 to meet their needs in the year 1971. Obviously, all

of these requests could not be met. Only about the top one-third of the list could be granted. The remainder will have to wait for another year, or perhaps even longer.

Look at some of the tangible properties that have been made possible through appropriations for capital needs in Africa during the year 1971. In April, a total of \$489,700 was appropriated for Africa, all of it from the 1970 Lottie Moon Christmas Offering. It was distributed proportionately among various parts of the continent in which we have work in Africa.

Almost one-third of this money was set apart for the purchase or construction of missionary residences. A total of \$204,000 for this purpose included \$50,000 for the East Africa Mission, for homes in Kenya and Tanzania; \$27,000 for Ethiopia; \$25,000 for Benin; \$20,000 each for the Ivory Coast, Republic of the Congo, and Liberia; and \$11,000 toward the construction of a missionary residence in Gabon. This large amount requested for houses is indicative of the large number of new missionaries who have been appointed for service in Africa during the last year or two. Top priority is given to providing living quarters for missionary workers, and it has been found to be most economical and satisfactory to build the homes rather than to rent property.

Next in order of importance was the provision of funds to assist in church buildings. A total of \$156,662 was set apart for this purpose. Of this total, \$62,817 will provide assistance for the construction of a new or more church buildings, both large and small. Some of these will be in the eastern region which was devastated by the war. Other buildings will be in the vast northern area which has been predominantly Muslim. In recent years the church members themselves will provide at least some portion of the total building cost and the Mission merely only makes a substantial help in their efforts.

ALLOCATIONS for 1971 Lottie Moon Christmas Offering / AFRICA

Area	1971	1970	1969	1968	1967
Africa	\$1,764,654.74	\$1,764,654.74	\$1,764,654.74	\$1,764,654.74	\$1,764,654.74
Asia	\$1,167,708.35	\$1,167,708.35	\$1,167,708.35	\$1,167,708.35	\$1,167,708.35
Europe	\$1,167,708.35	\$1,167,708.35	\$1,167,708.35	\$1,167,708.35	\$1,167,708.35
Latin America	\$1,167,708.35	\$1,167,708.35	\$1,167,708.35	\$1,167,708.35	\$1,167,708.35
Caribbean	\$1,167,708.35	\$1,167,708.35	\$1,167,708.35	\$1,167,708.35	\$1,167,708.35
South America	\$1,167,708.35	\$1,167,708.35	\$1,167,708.35	\$1,167,708.35	\$1,167,708.35
Other	\$1,167,708.35	\$1,167,708.35	\$1,167,708.35	\$1,167,708.35	\$1,167,708.35
Total	\$11,650,000.00	\$11,650,000.00	\$11,650,000.00	\$11,650,000.00	\$11,650,000.00

The \$29,503 allocated to the Zambia Mission will provide three modest church buildings in different localities. The East Africa Mission received \$25,000, most of which will be turned out in modest amounts to assist small churches to have adequate meeting places. Rhodesia received \$8,820 for church building aid, while \$8,000 went to the Liberia Mission, and \$7,000 was earmarked for the Windward Baptist Church in South West Africa. The \$4,000 set aside for the Togoland Republic will assist in small village churches. A sum of \$11,900 was provided for an English-language church in the city of Accra, Ghana.

Three substantial appropriations in 1971 will provide for the expanding needs in the area of publication of Christian literature. An amount of \$15,000 was set apart for the Rhodesia Mission, in order for it to purchase printing equipment for the Baptist Publishing House at Bulawayo. Previously Baptist literature had been printed by the Rhodesia Christian Press, which offered attractive rates for job printing. With the increased output of Baptist literature, it has been difficult to secure prompt and adequate service and it has been decided that the Baptist Mission should do its own printing in similar fashion. \$15,000 was appropriated for the Uganda Mission, in order that it may establish a small publications center in the city of Kampala. The Malawi Baptist Mission already has an excellent offset press, but the 1971 Lottie Moon Christmas Offering will make possible a building in which to have the press, by providing \$12,348 for that purpose.

Other interesting items provided from the 1970 Lottie Moon Christmas Offering included \$5,000 for additional radio and television equipment for the Baptist Communications Center in Nairobi, Kenya; a new generator for the Baptist Medical Center at Nakuru, Kenya; and a new kitchen for the Kenyan Secondary School in Rhodesia.

Unmet Needs

It is instructive to note some of the unmet needs: that is, things which were definitely requested by some Mission in Africa for which no funds were available. In almost every case, these items will appear again on the list of capital needs presented by the Missions for 1972, in the hope that they might be provided out of the 1971 Lottie Moon

Christmas Offering

The Nigeria Mission requested \$36,000 to provide buildings and equipment for an institution for pastoral training to be located somewhere in eastern or southwestern Nigeria. Thus far, these funds have not been received. There is a missionary in the western state and a pastors' training school in the north, but no adequate facilities for a center for the training of ministers and lay leaders in either the east or the west. Another sum which remains on the list of needs for Nigeria is \$12,000 to provide a chapel at Sogun International Girls School in Lagos.

The East Africa Mission requested \$12,500 with which to construct an agricultural workshop for the Baptist high school at Nyeri, Kenya. No funds were available for this project. Likewise, \$8,000 requested to repair the roads on the large campus of the Baptist Seminary of East Africa, at Arusha, Tanzania, had to be left unmet. The East Africa Mission requested a total of \$79,580 to assist church building in various localities of Kenya and Tanzania. All of these churches are still waiting for some word that help can be granted.

The Ghana Mission requested \$4,000 to provide a new autoclave for the Baptist Medical Center at Nalerigu. This piece of equipment is for sterilizing instruments used in the operating room. A small autoclave that is in use needs to be augmented by a larger and more efficient piece of equipment. Until the money can be found, the doctors will have to make do with what they have.

The Liberia Mission requested \$4,000 to purchase a new tractor for Ricks Institute at Monrovia. Here high school boys are taught agricultural methods by a missionary instructor. Swampy land on the edge of the school campus is difficult to cultivate, and new stretches of farmland need to be put under cultivation, after being cleared. The agricultural courses are gaining in popularity, and students are being inspired to use modern farming methods when they go back into their home communities. The Liberia Mission also requested \$2,000 for audio-visual aids. This also will have to wait until funds can be supplied.

Among the list of items requested by the Malawi Mission which could not be provided in 1971 was \$2,400 for a small bookshop at Nkhata Koto. This is the

locality in a densely populated area, largely Muslim, where there has been such an excellent response to the gospel in recent months. Distribution of Christian literature is one of the best means of winning Muslims to Christ. Let us hope that funds for this bookshop will be available some time in 1972.

Missionaries in Rhodesia were disappointed when their request for \$14,000 with which to build a new dormitory at the Sanyati Secondary School could not be granted. Likewise \$9,100 requested for an extension to the home for missionary children at Gwelo had to be postponed. The boiler which provides steam and hot water for the laundry at the Sanyati hospital will soon need to be replaced. A figure of \$8,000 for this purpose was requested for 1971, but it could not be granted for lack of adequate funds. This will be a high priority item on the list for 1972.

The new Mission in Senegal had hoped to receive \$40,000 with which to construct a chapel building in the vast city of Dakar. Nothing was available for this purpose, so this remains on the waiting list.

These are but samples of the items totaling well over \$2,000,000 requested by the missionaries in Africa. All of the requests are for legitimate needs. The administration of the Foreign Mission Board would be happy if they could provide the funds for all of these worthy causes. There simply is not enough money to go around.

How much more the total financial needs of the Missions in Africa will be will not be known until all of the requests from those eighteen countries, plus a nineteenth soon to be added, have been compiled in the office in Richmond as the year 1971 draws to a close. How much more will be reported as to needs met and opportunities seized, as over against the amount of unmet needs and hopes disappointed, also remains to be seen. This will depend upon the response of the people in 35,000 churches across the nation as they give, or fail to give, through the Cooperative Program week by week; and as they give, or fail to give, to the Lottie Moon Christmas Offering in December 1971.

Africa will receive its share of the total gifts to the Foreign Mission Board from these two great sources. Will you give your share for Africa and for all the rest of the world?



Minette Drumwright

Short-Term Opportunities Abroad

IF ROYAL SERVICE, were to run a monthly column answering letters of inquiry about missions opportunities abroad, these letters might be received.

DEAR MISSIONS MAILBAG:

My daughter is a senior in college and will graduate next May with a degree in elementary education. She is giving serious consideration to her future plans. She sees the tremendous problems in the world and wants to participate in providing solutions. She knows there are people who have never heard the gospel of Christ, and she wants to do her part in telling them.

She is interested in missions, but as yet she does not feel a clear-cut call to make overseas missions her lifework. How can she make a contribution in Christ's name?

—CONCERNED MOTHER

DEAR CONCERNED:

She sounds just like a journeyman! The Missionary Journeyman Program is a means whereby Christian young adults apply their training, talent, and Christian commitment to two years of service abroad. Participants are college graduates under twenty-seven years of age. The Foreign Mission Board states that the basic qualifications include a required skill, a college degree, good physical health, spiritual maturity, Christian dedication, and a desire to serve people.

Each journeyman goes to his assignment in response to definite requests from missionaries. He may perform a variety of tasks, including

teaching, nursing, youth and student work, or office jobs. Every journeyman goes overseas with the confidence that a two-year term of mission service is right for him at this time in his life.

Nancy Goodyear was such a journeyman. She was in Nassau as a teacher of science, art, and drama at the Bahamas Baptist College (high school). She found many opportunities to work with and relate to her students outside the classroom, as well as in the teaching situation. She also taught a young people's Sunday School class and assisted with the youth program in her local church. She feels that being a journeyman will enable her to be of greater service to God, wherever she serves in the future.

Juanita McMichael, another journeyman, lives and works in Oaxaco, Mexico. She is responsible for the teaching of two missionary children—first and second graders. Her task, in addition to teaching them, is to be available to them, to be their friend. As she fulfills this task, she is freeing their parents, Mr. and Mrs. James Probst, for greater mission service.

In her local church, she teaches a children's Sunday School class, assists in the youth organizations, and is active in the choir. A Spanish major in college, she is able to use her language skills effectively in her work and fellowship with the nationals.

If the Missionary Journeyman Program interests your daughter, suggest that she write to Missionary Journey-

man Program, Box 6397, Richmond, Virginia 23230.

—MISSIONS MAILBAG

DEAR MISSIONS MAILBAG:

My husband is a mechanic with a basement of his own. His income is more than adequate to provide all the necessities of life. Yet we lack a sense of fulfillment. We have begun to feel that a Christian vocation offers the best possibility for achieving a sense of purpose in life. We would like to involve ourselves in mission service. I am forty-five and my husband is forty-seven. We have two children, a daughter who is married and a son who will graduate from college this year. Is there any hope of our being able to serve as foreign missionaries?

—UNEMPLOYED, BUT HOPEFUL

FROM UNEMPLOYED:

The Foreign Mission Board's Missionary Associate Program was created because of people like you. It makes possible the serving of you requirements in order to secure periods with unique experience and unusual ability for specific tasks. Persons between the ages of thirty-five and forty-five are eligible for consideration. Couples with children at home must be able to keep the children with them overseas during the entire first term of service. Associates are employed for one term of service (two years), with the possibility of continuing service.

Missionary associates fill a great variety of responsibilities. They are selected for work on the field that can be carried out in English. Some are

dorm parents in schools for missionaries' children. Some are secretaries and business managers in Mission institutions and offices. Some are teachers, nurses, doctors, pastors, and religious education workers in English-language churches. Others are book store managers, pharmacists, women's workers, and radio-television specialists.

Let me tell you about some missionary associates who serve in the Caribbean.

G. Dale Blackwood serves as pastor of the International Baptist Chapel, an English-language church in San Jose, Costa Rica. As a pastor in the United States, he had become increasingly concerned about the scarcity of Christian workers in other countries and the comparative abundance of pastors in the States. In his present pastorate he is working with people who have doctor's degrees as well as some who cannot write their own names, with wealthy people and some who are hungry, with diplomats and with store clerks, with missionaries and with some who have never opened a Bible. He considers his a unique opportunity and finds joy in his work as an associate.

Tom Setton was an electrician with a successful business. He also lacked a sense of fulfillment. After an extended period of prayer and consideration, he contacted the Foreign Mission Board. His family then began their "pilgrimage" toward the missions field.

Now they are dorm parents for missionary children who must live away from their parents in order to have adequate educational opportunities.

Mr. Setton writes, "Our greatest satisfaction comes from knowing that there are missionary couples working in remote areas of Guatemala who could not be there if we were not filling this support role. Thus, in reality, we become an integral part of the total work of the Mission."

Gayle A. Hogg serves as director of the Trinidad Baptist Theological Institute. He works closely with national Baptists and is responsible for

minister training. He is deeply concerned with the importance of preparing ministers to minister in the work in Trinidad.

Mrs. Hogg believes that her greatest opportunity as a Christian housewife in a foreign culture is to show the people with whom she lives and works the difference Christ can make in his life.

For six years, Mr. and Mrs. Herbert Blanton taught in Arkansas public schools and Mr. Blanton pastored rural churches. Through these years, they became increasingly convinced that they were not doing their part to share the love of Christ outside the comfortable little circle of their lives. They loved teaching, but the question kept coming, "Why not teach on the mission field?"

Now they are serving as missionary associates in the Bahamas. Mr. Blanton is headmaster of the Baptist high school (Bahamas Baptist College). Daily opportunities to bring Bahamian young people into contact with the gospel and nurture them in Christian growth have enriched the lives of the Blantons.

If you would like to explore further the possibility of becoming a missionary associate, write Missions Associates Program, Box 6597, Richmond, Virginia 23230.

—MISSIONS MAILBAG

DEAR MISSIONS MAILBAG:

My husband is a dentist with a growing practice. We have heard of dentists who have made two- or three-week trips to foreign countries to use their vocational skills to meet the dental needs of the people. We are interested in this kind of short-term service. Can you give us the information we need?

—WANTING TO DO MORE

DEAR WANTING:

Moderns Baptists willing to invest vacation time using their medical skills on a foreign mission field have supplemented the ongoing work of foreign missionaries.

The medical professional travels to the mission field at his own expense.

The Foreign Mission Board, through the budget of the local Mission, cares for his food, lodging, and travel while he is working in the country. Dental missions are sometimes in areas where there are no practicing dentists. In other areas, the visiting dentist works with a missionary dentist in his office.

In certain places, a dentist, a missionary, and a national pastor go as a team to an outlying area and set up makeshift clinics. Dentists quickly adapt to unusual working conditions—a shade tree, a church building, or a town hall. Many of the men, women, and children thus see a dentist for the first time in their lives. The dentist performs his professional work; the missionary and national pastor talk with and sometimes distribute tracts to the waiting crowd. At the end of the day's work in some countries, a film is shown and an evangelistic service is conducted.

In 1962, Dr. Neal Goss made his first of many trips from his practice in Panama City, Florida, to Costa Rica to participate in such a short-term dental project. He writes, "I think projects like this are effective because a great deal of witnessing can be done without depleting the funds for other work. If a dentist attends with 30 people a day for 10 days, he has reached 300 people. If each person has 5 members in his family, 2,500 people have come into contact with the gospel."

Dr. Russell Snow and Dr. R. E. Hamilton have also made numerous trips to Guatemala. They and their teams have been welcomed to communities and towns where a preaching team alone would not be allowed. In some places, new work has resulted from the visits of the dental team. These men would promise you that "at no other time in your life will you ever feel that you have done anything of the same significance as the work you do through Medical/Dental Volunteer Service."

For further information, write Dr. Franklin Fowler, Medical Coordinator, Foreign Missions Board, Box 6597,

Richmond, Virginia 23230.

—MISSIONS MAILBAG

DEAR MISSIONS MAILBAG:

My son is a first-year student at Southwestern Baptist Theological Seminary. He is interested in doing some kind of missions work next summer. Are there any possibilities abroad?

—NEEDED NOW

DEAR NEEDED:

Your son will soon have opportunity on his campus to make application for a place on a team of

(Continued on page 64)

PLANNING

Study Session

1. Understanding the Aim

This is the last of three sessions in the study of vocational missions opportunities. The first session, in October, dealt with preparation and requirements for foreign missions appointment and explained the process of missionary orientation. The second session, in November, described career opportunities on the foreign field. The last session in this study explores short-term missions opportunities. At the end of this session, members should understand the meaning of short-term missions abroad and be able to suggest possible types of short-term service for interested persons.

2. Choosing Learning Methods

(1) For presentation of the study material, have members read the letters to the Missions Mailbag. One member should be prepared to be the advising writer.

Stage the presentation by using a desk or table, a large facsimile of a mailbox (lettered Missions Mailbag), and chairs for the Missions Mailbag writer and her secretaries (group members). Four members should be given jobs of paper and pencils. These women will read the four letters in the mailbox and take notes as the writer dictates her replies.

3. Using Learning Aids

Order the map of the Caribbean area and the map of Middle America (free from Foreign Mission Board Literature, Box 6597, Richmond, Virginia 23230).

Letter the name, type of service, and place of service of each person described in the mailbox replies on separate pieces of paper, not larger than small index cards.

4. Evaluating the Study

Displaying the maps of the Caribbean and Middle America, ask members to attach the names of persons mentioned in the study to the places where they serve. As each name is attached, ask members who acted as secretaries to review the work and qualifications for each type of short-term service. (When the work of Southwestern seminary students in the Bahamas is mentioned, tell members that state Baptist Student Unions appoint selected college students for mission service abroad each summer. Interested students should contact local campus BSU directors for information.)

To further test the learning of group members during this unit, ask members to pretend that they are the writers for the Missions Mailbag. Ask them to briefly answer each of the following inquiries: (1) I am a secretary with twenty-five years of experience. I am a single woman, fifty-two years of age. Is there a missions possibility for me? (2) My wife and I have lived in eight countries during my twenty years of career military service. I have recently retired, but at forty-eight I feel that I have years of service that I would like to give through foreign missions. (3) My daughter is tremendously interested in missions. She is a sophomore in college. What possibilities are open for her now and after she graduates? (4) My husband is a teacher in the local high school. We are both thirty-one and have two preschool children. What possibilities are open for us in mission service? (You may wish to refer to "Needed Now" from last month's study in answering number 4.)

5. Planning for Follow-through

Now that your current missions group understands the possibilities for career and short-term mission service abroad, you will want to put your knowledge to use. Plan to provide a missions vocations information center for the church foyer or hall. Plan to

have at least two members on duty before and after the services on Sundays and Wednesday evenings for two weeks. Use pictures clipped from missions magazines to decorate the center. Use the question, "What can you do in foreign missions?" Invite persons to list their qualifications. Respond by telling them the career or short-term possibilities that their qualifications match.

Persons sharing definite interest may be given one of the appropriate pamphlets: "For Life's Potential" (career), "Missionary Associates Program," "Missionary Journeys Program." These may be ordered free from Foreign Missions Board Literature, Box 6597, Richmond, Virginia 23230.

Announce Baptist Women Plans

Bob and Marge Rogers were dejected. They felt they had tried everything they knew to keep their son Mark out of trouble. Somehow the excitement of being a member of a teen-age gang had been too compelling. The approval of gang leaders had begun to dominate Mark's life. Yesterday three members of the gang had been arrested at the scene of a minor robbery. A fourth had managed to escape. Last night, Mark swore that he had not been involved. But what about next time, wondered the parents.

What is the Home Mission Board doing to minister to persons in a family crisis such as the Rogerses face? What can Baptist women do? For the answers to these questions, attend the Baptist Women meeting next month.

Call to Prayer

Reflect on your study of short-term missions. Ask members to suggest requests for special prayers that might be made for persons engaged in short-term mission service. Missionary Journeys and Missionary Associates (including terms of service) and the documents of whom sent to meet their lives. In the next few months, students will be chosen to serve in summer missions abroad. Around the calendar, doctors and dentists need to find the graduate students their skills can make.

Read the letters in the prayer calendar, asking members to suggest requests for each based on their study of missions vocations. After praying for them and the missionaries involved, they quote, pray for possible volunteers from your church.

MISSION GROUPS

ACTION



CONSIDER the prayer, "God, give us sensitivity to the needs of others, awareness of how to meet those needs, and the grace to do it in love." This prayer covers the scope of mission action. In personal petition, the prayer requests the desire to see through God's eyes, the willing ness to be used as agents for meeting human need, and the attitude for meeting need in a Christlike way.

Mission action groups should be saturated with prayer. It is one of the ingredients which enables "action" to become "mission." Mission action groups need to spend time developing knowledge and skills related to working with people in need. They need to provide resources, both material and personal, for meeting those needs. They must plan carefully and on a continuing basis for ways of carrying out mission action. Prayer cannot substitute for any of these things. Neither can any of these things substitute for prayer.

When an amateur becomes interested in oil painting, she begins looking at the world through different eyes. She sees shadows and lights around her which she has never noticed. She is increasingly sensitive to the faint differences in color along the landscape which had before seemed one mass of the same color. In attempting to reproduce a scene, she sees details she had never seen before and her appreciation and enjoyment of the world around her increases. In intercessory prayer something of the same process can

take place. As one prays for others, seeking to look at their lives from God's perspective and through his eyes, she becomes aware of individual differences. Her life becomes more tuned in to the lives of those for whom she prays.

Love enables her to see beyond what is on the surface to the deeper potentialities of a person's life. Praying for others can help missioning persons become more clear-sighted in their ability to see people as they are and as they may be when touched by God's love.

Prayer, to be most meaningful, must not be general. Rather it must be very specific. Which of the following prayers lead toward involvement? Prayer for the poor? Or prayer for Mrs. Smith who lives on a lower with no electricity or water, who has no one to help her carry water from her neighbor's half mile away, and who is often very tired and discouraged, managing the laundry and cooking for herself, three small children, and an invalid husband? Does it mean more to pray for those who are mentally ill, or to pray for Mrs. Brown who sits huddled in a corner of a room all day, depressed and unable to care for even her personal needs?

Intercessory prayer is a vital part of the ministry of a mission action group. What is intercessory prayer? Intercessory prayer is joining one's will with the will of God for all mankind. Intercessory prayer is putting others in God's hands. Intercessory prayer is moving out of self into God and a

Combining Prayer with Mission

Pat Thompson

oneness with his purposes for all creation. Intercessory prayer is willing with God that his kingdom come on earth in the hearts of men and in all of life's relationships. Intercessory prayer is at-oneness with God in love for persons.

Dr. S. D. Gordon puts on the communion and petition more the life with the power of God, intercession is a way on behalf of others.

Intercessory prayer is boundless in its potential. It is not limited by geography nor confined by man-made barriers. The only restriction on intercessory prayer is the one placed on it by the faith of him who prays.

Christ, in his teachings and by example, set the pattern for intercessory prayer. He understood the will of God for all mankind. In his intercession, his will for man merged with the will of the Father. His concern in prayer ran the gamut of human experience. He prayed for his family in Nazareth and for the loyal apostles who shared his mission and trudged with him across the Palestinian countryside. With equal love and compassion he prayed for the smug Sadducees, for the proud Roman centurion, and for those who hated his cause and worked to make it fail.

The scope of his concern was even unbounded by time. For he interceded for all who would march to the cadence of his demanding "follow me" for generations to come. In his final hours on earth, foreboding of his impending death could have preempted his concern for others. But it didn't.

Never in his ministry did the humanness of Jesus reveal more obviously in favor of the Christ who agonized more for a world than for himself.

Intercessory prayer today is a means for helping God in his great world plan. Prayer can extend the influence of a Christian and of a church where few are able to go. The power of prayer can renew when spirits falter. The spirit of prayer can break through barriers that separate and attitudes that thwart efforts toward world redemption. Prayer can mend when relationships are broken. The cause of missions can survive and succeed to the degree that Christians recover the power of intercessory prayer.

In the book, *All Things Are Possible Through Prayer*, Charles L. Allen makes some practical suggestions regarding intercessory prayer:

1. Pray definitely for one person, getting that person in mind so that he may be vividly seen. Think about that person's need and the circumstances of his life.
2. Keeping that person in mind, think of God. Try to think of some scene from the life of Christ that may apply to that person's needs. For example, if there are material needs, remember Christ feeding the five thousand; if the person is ill, remember an instance when Jesus healed physical illness. Think of God and the particular person together.
3. Imagine lifting that person to God. God already knows the circumstances. He already knows how the problem can be solved. Imagine supplying the human cooperation necessary for bringing the person and God together.
4. Share personal concerns regarding the person. Concentrate on the person's strengths rather than just on the needs. Pray hopefully and with confidence.
5. Continue praying until God seems to be providing an answer to the person's need.

Prayer can open the mind to creative thinking which will lead to finding the solutions to the problems about which prayer has been made.

PLANNING

Survey Actions

If yours is a new group, you probably have completed personal preparation actions and orientation actions. You are now ready to begin survey actions. The Survey Action section of your group guide gives detailed information to help you conduct survey actions. The church council or WMU council may have completed a broad survey using the *Mission Action Survey Guide* (available from Woman's Missionary Union or Baptist Book Store, see WMU order form, page 64). This survey was intended to help locate need and confirm that need does exist. The survey actions your group will begin now are designed primarily to explore need as a basis for planning what can be done to meet the need.

Several different methods for locating target persons are discussed. Members may choose or be assigned responsibilities for the location of persons before the meeting. One or two members should also determine what is already being done for the target group by community agencies and other churches. At the meeting, findings should be reported and compiled.

The group is now ready to make actual contact with the persons to be helped. The group should determine the kinds of information needed at the next meeting to begin planning the continuing activities of the group. The group should plan the ways that it will begin to establish contact with persons in the target group. This will be done before the next meeting.

Prayer Actions

1. Ask one member to prepare a few brief comments on the necessity of petitionary prayer to mission. The preceding article may be used as resource material. For the purposes of this study,

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

petitionary prayer may be defined as prayer requesting guidance in mission, skill for mission, and personal resources from which to answer human need.

Lead group members to introduce petitionary prayer to support the survey actions in which they are engaged. As group members begin to establish contact with persons in the target group, prayer for sensitivity to need, skill to encounter, and wisdom to understanding new situations will be needed by members.

2. Ask one member to prepare a few brief comments on the necessity of intercessory prayer to mission. The preceding article may be used as resource material.

On the basis of survey information and orientation to the target group, members may begin to formulate general intercessory prayers for those target groups. Lead members to formulate such prayers. But only do members need to pray for target persons, but also that need to pray for each other. Suggest possible prayers they might make.

3. Establish the fact that members will need to strengthen their planning with prayer as they move into the continuing actions of their ministry. Alert them to the fact that the prayer group(s) in their Baptist Women organization wants to give them support in their work. A list of requests may be given to the prayer group to be used in the January meeting.

Prayer: Baptist Women Meeting

Time comes to sit, stand, and share. As group members begin to make contact with persons in their target group, they will find some familiar to them. How can we best help with those crises? will become an important question in the minds of group members and in the planning process of the group. The Baptist Women meeting in January will provide answers in questions concerning ministry to families in crisis.

Call to Prayer

As group members grow in awareness of the support they experience through the prayers of their group and the prayer group, they experience a new appreciation for missionaries involved in missions. Read the names on the prayer calendar. Ask members to join in a period of sensitive prayers for those missionaries in the shared task of witnessing.

PRAYER GROUPS

The Missionary Homemaker

Carol Tomlinson

Stop and think for a moment about some of the concerns of the typical homemaker. Then look a link into the situations that make them anything but ordinary. A casserole to cook for dinner. The recipe calls for a can of tomato sauce and a package of noodle twists. No problem. But what if there were no cans of tomato sauce and no boxes of noodle twists to be had? How many meals could an average homemaker prepare without previously prepared food and still avoid dietary doldrums?

Young Jack has a fever. He has had it for eighteen hours now. Call the doctor? Fine, unless there is no phone and the doctor is in another village.

Clady is having a dreadful time with an algebra problem in her book. She wants to know how to work it, but she cannot seem to find the key. She could ask the teacher tomorrow. That would get mother off the hook. Unless mother is the teacher.

Homogenesis last week and twice last month. Other friends will be in town tomorrow and they really should be given a dinner while they are here. But it is difficult to make the shrinking dollar stretch. Maybe the dinner should be skipped this time? On the other hand, the friends have travelled thousands of miles to be here. Maybe the dollar will have to be subordinate again.

A son will be ready for high school in just a few weeks. Exciting, is it not? Unless the high school is two countries away.

The church needs someone to teach a class on prayer for new Christians.

The person taking the job will have to understand many different backgrounds and have many answers. But no need to worry about it. Let someone else solve those problems. Unless there is no one who could begin to handle it.

With variations dictated by geography, this is the life of the homemaker on the foreign missions field. Most missionary homemakers say that they do not want their friends in the States to see them as "special" people who stand apart from most others. This request is made because they realize how very much they are like all people everywhere. They realize that they have no special corner on strength or weakness—no special relationship to error or perfection.

Yet it must be admitted that the environment in which they function on the field is often unlike the one to which stateside Baptists are accustomed. While the special causes and events on the missions field need the prayer support of Baptists, the common minutes in the life of missionaries also need support. Out of mundane moments, miracles come. Consider the common course of a week in the life of an American homemaker. Now contrast this image to the life of the missionary who must make a home lovely without the aid of department stores—who must serve her family as doctor, teacher, and business manager—who must serve her church as theologian, secretary, and musician—and who must remain an attractive, compelling lady at all times.

Exploring Prayer Needs

Mrs. Jack Branan is a relatively new missionary on the field. She has

a nine-year-old daughter and a six-year-old son. She and her family now serve in the Philippines. She has the challenge of building a home in surroundings quite unlike those common to the U.S. She has two school-aged children with whose education she must be concerned. Her husband is an evangelist. She must learn with him to relate to people of a different background, with different ideas, in such an attractive way that they can become attracted to her Lord. Think of roles played by the majority of homemakers in America. Understanding the dimensions of skill and strength that it takes to execute them well, consider the extra margin of both that the young missionary homemaker needs to see her through places where many "conveniences" and even some "necessities" are lacking.

Pray for Mrs. Jack Branan. She will need infinite patience and creativity to match. Pray that weariness will not become a burden too heavy to carry. Pray that she will know the God-ordained comfort of friends with whom she may work and laugh and weep. Pray that her awareness of God's presence may be so strong that confounding circumstances and situations may become challenges to creative thinking and creative prayer.

Mrs. J. W. Richardson is a veteran missionary in Africa. She has four children to whom she has been teacher, mother, counselor—and physician. For Mrs. Richardson is a medical doctor. She has served on the field for over twenty years. She has used her talents to heal and teach about health in unhealthy villages and in the bush. But she has also used her high-

est creative energy to be a homemaker.

As a veteran missionary homemaker with a family, Mrs. Richardson experiences a difficulty peculiar to the foreign missionary. As the MK grows up, he must often go away from home, even while at elementary school age, for boarding school where he may share in learning with other MKs in a school setting. This is not an easy day for a mother to greet. A young child far distant in an unfamiliar country brings innumerable concerns. These concerns are multiplied when the political situation in the country is uneasy.

But there are other years and months more difficult than those of the boarding school days. At least then there are holidays and summer vacations to be shared with family. When the MK is old enough to begin college, separation becomes much more restricting. Then the MK comes back to the U.S. to study. To be an ocean apart at that point in life is a painful experience for both mother and student. The mother worries—as do all mothers—about how registration went, whether there are roommate problems, whether the son or daughter is taking studying seriously, how the first college date was, what advice might be needed, and about the general health and well-being of the child. But it takes several weeks to get a letter. There are no phone calls, no weekend visits. And by the time insights to a problem which came in the last letter can be shared, the problem will likely have been solved.

The mother knows that it will not be an easy transition for her son or daughter to move from the adult, foreign, Christian setting to a youthful, American, non-Christian environment. But she must literally stay on the other side of the world and pray. (MKs are provided one trip to the country where the parents are assigned during their four years in college.)

Mrs. Richardson is one of many missionary homemakers who know the difficulty and pain of family separation.

PLANNING

Preparation Period

1. Lead members to study the section, "Methods of Prayer," pages 13-17 of the *Prayer Group Guide* (available from Woman's Missionary Union or Baptist Book Store, one WLU order form, page 64). As individuals enter to greater understanding of prayer and the methods of prayer, they will be able to exercise increased skill in prayer group meetings. Lead members to vary the methods of prayer and throughout the year. Members should be chosen according to the nature of the prayer requests before the group and the individual abilities of group members.

2. Before the meeting, assign members brief individual reports on the methods included in the methods section of the guide. Ask each woman to include in her report suggestions of the kinds of missions prayer requests that might be used with each method.

3. Give special attention to conversational prayer in preparation for the present period of the group studying this month. One outline they receive *Prayer—Communicating with God by Ronald Barber* (\$2.95, page 5.75, available from Baptist Book Store).

The Prayer Experience

Lead the members of your prayer group in a brainstorming session on the many roles which a housewife plays in just one week at home. Have someone list the roles as they are suggested on a chalkboard. Prior to the meeting, prepare simple cardboard hats which will symbolize these roles played by the housewife. On some of the hats, symbols such as a dollar sign (economist), a red cross (nurse), or an apple (teacher) would suffice. On others you may wish to place a label such as "counselor" or "mechanic."

After the members of the group have become aware of the "roles of a homemaker," discuss with them some of the facets of these roles that are compounded by virtue of the missionary's environment. Be sure to point out that many of these women must be adequate teachers and doctors for their children.

Discuss with them the contrast in cooking with prepared foods as opposed to cooking from scratch. Remind group members how many times in a week a shopping center is crowded on to meet a need and how fast they would feel with no department stores at hand. Lead them to consider the implications for the homemaker of new culture, new currency, and new language. Remind them of the demanding role the missionary must play in a church and how theologically and spiritually alive she must remain to serve well. Remind them of the responsibility with which the missionary is called upon to be a hostess to students or guests from the States.

Share with the members the women and students of Mrs. Branan and Mrs. Richardson and ask the women to pray specifically for the new missionary homemaker and for the veteran missionary who must experience separation from her children.

Ask members to join in conversational prayer as they thank God for the creative challenges of homemaking, and as they think through with each other and with God the needs of the foreign missionary homemaker. Use the guidelines on page 15 of the *Prayer Group Guide* as you engage in conversational prayer.

Related Activities

Call to Prayer

In order to experience another prayer method, give the prayer calendar and the method of silent prayer. Ask members, or you read each name, to pray silently for the persons listed. Before you begin the period, you may wish to list some general requests based on the prayer experience of the last two meetings.

Prayer Requests

Duplicate a list of prayer requests from those listed by the area operation of the Foreign Mission Board in the week of prayer materials. Lead members to choose an appropriate time each day when they can join in concerted prayer for these requests throughout December.

Preview of Baptist Women Meeting

Display the newly back cover of December *Baptist*, *Baptist*. Read the quotations. Invite women to attend the Baptist Women meeting in January in order to learn ways that they can pray for families in crisis.

BIBLE STUDY GROUP

Motivated to Mission

Passages for Study: Philippians 2:5-11, 2 Corinthians 5:17-21

James E. Carter

While writing an opera about the life of Jesus Christ, Jerome Hines found Christ as personal Saviour. He then began what he called an apprenticeship for playing the life of Christ. He went to the places where he thought Christ would go. He did the things that he thought Christ would do. To the prisons, sick rooms, and hospitals he went, giving witness to Jesus Christ. Jerome Hines was motivated to mission by the life of Christ. The life of Christ serves as the Christian's strongest motivation to mission.

Persons

One of the most exalted statements of the person of Jesus Christ in the New Testament is found in Philippians 2:5-11. This statement is a practical plea for Christian unity.

To these fellow Christians, Paul had expressed the desire that they serve together in unity and love. They were to be humble in their opinion of themselves and unselfish in their relations with others. To illustrate what he meant, Paul appealed to the life of the Saviour. He said, "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). Or, as J. B. Phillips translated it, "Let Christ Himself be your example as to what your attitude should be." Then he outlined the attitude of Christ Jesus in the verses that followed.

If this was to be the attitude of the Philippian Christians toward one another, it should also be the attitude of the church today.

Humility. When Jesus accepted the incarnation, he accepted humility. Even though Jesus existed in the very

form of God—he was one with God—he did not value that form so much that he selfishly grasped it to himself. Instead, he emptied himself and took the form of a servant.

What humility that is! The one who was present at the formation of the world became a servant in the world. Limiting himself to the likeness of men, he humbled himself.

The church formed by faith in this same Jesus must serve with humility. As long as there is pride of place and search for position, the church can hardly be a serving church.

To follow the example of Jesus, the church must humble itself enough to go where the people are and become involved in ministry to them. Jesus became a man, but went where the people were. Jesus became a servant; he was willing to become involved in the life of people.

No longer can a church erect a building, call a staff, and structure a program, expecting people to come running to it. The church, instead, will need to humble itself enough to go to the people in their homes, in their schools, and in their humilitations.

It may take humility for a church to conduct an outpatient clinic in a ghetto. It may take humility for a church to tutor children who have problems in school. It may take humility for a church to care for the children of working mothers. These things cannot be done with haughty spirits and clean shirts. As Jesus was willing to humble himself enough to take upon himself human plight, so must his followers be willing to

humble themselves enough to serve human problems.

Servant. Jesus became a servant when he became a man. This goes to the church in that powerful figure for identification. The church must be a servant church.

As Jesus came into the world to minister rather than to be ministered unto, so does the church exist in the world to minister rather than to be ministered unto.

A well-known minister once asked a group of Chinese peasants what it was that impressed them most about Jesus. One elderly man replied, "His washing the disciple's feet." A servant action of Jesus, an enacted parable, the significance of which these Chinese could well understand, had drawn them to Christ.

Opportunities abound to every community for the church to be a servant. The demands of the times, rather than being a reason for retreat, can become a basis for expanding mission for the church.

Modesty. Paul expounded to out-of-control languages the spirit of obedience exhibited by Jesus. Master. "And being found in human form he humbled himself and became obedient unto death, even death on a cross" (Phil. 2:8 RSV).

Jesus operated with a keen sense of obedience to the will of God. The same quality of obedience to the will of God is demanded by the church of God. As God reveals himself to the church and provides insight and opportunity, that church must be obedient to the will of God.

Obedience to the will of God may demand radical departures. It could call for moving from study to simple acts of love; it could demand a departure from preaching to practical acts; it could suggest a change from socializing to ministry.

Each church, at each individual, must search out the will of God for itself. What may be the mission opportunity for one church may not be for another church. Taking into consideration the constituents, the community, and the culture, each church can find God's will as mission, obedient to that will.

There would also be times when obedience to the will of God would determine that an action be suspended. It often takes more courage to stop something than to start something. Yet in carrying out its mission the church may see that the need for a particular ministry no longer exists. Short-term mission action projects have value. The church may discover that the need has been met or that someone else is doing that need better than the church. In that case, that particular mission action activity could be terminated and another begun.

Exaltation. What is the result of Jesus' loving action in becoming a man? The ultimate result is exaltation.

Paul stated that God exalted Christ above all else. The name of Jesus is the name that brings awe and submission to all creatures. At some time every person will realize that Jesus Christ is Lord. Even the created universe will acknowledge his lordship.

Persons have the choice of voluntarily acknowledging the lordship of Jesus Christ or of having this conclusion wrung from them in judgment. Although all may not agree to the stated state of Christ now, they will know it in some time.

What of the servant church? If the church follows the example of Jesus in humility, servanthood, and obedience, will it be similarly exalted? The purpose of the church is not to exalt itself but to point to the exalted Christ.

The greatest exaltation for the church is to see men confess Jesus Christ as Saviour and accept him as Lord.

Plan

The reason that God became a man in Jesus Christ is expressed in a beautiful passage in 2 Corinthians 5:17-21. The reason was the reconciliation of man to God. Paul put it very succinctly: "God was in Christ, reconciling the world unto himself" (2 Cor. 5:18).

Anyone who accepts this manifestation of God, Jesus Christ, as his personal Saviour becomes a new person. God gives new life; he does not count his previous sin against him. This has been forgiven through faith in Jesus Christ.

Then God has a plan. The plan is that those persons who have known Jesus Christ in faith are to be the agents of reconciliation themselves. They are commissioned by God to make this good news known to all people.

Reconciliation. The impetus to mission begins with the fact of reconciliation. It is not that God needs to be reconciled to man; it is that man needs to be reconciled to God. Man's rebellion has created the barrier, the separation between God and man. God has taken the initiative. He sent Jesus Christ into the world to reconcile persons to God.

The reconciliation is made possible through Jesus Christ. Jesus did not leave us. He was the perfect, unique individual. Yet on the cross he bore the full brunt of the sin of the world. Through faith in Jesus Christ, man can be accepted right with God.

The good news of reconciliation needs the Christian who ministers. Because he has experienced the grace of God in the forgiveness of sin, he wants others to have this same saving knowledge of God. Reconciliation forms the foundation for mission.

Reconcilers. Having experienced reconciliation, the believer becomes a reconciler. God has given to believers the ministry of reconciliation.

The forces of separation are indeed

powerful in this day. Separation is seen between races of people, between the sexes, between the educated and the uneducated, between the richer and the poorer, between the young and the old, and between the believer and the unbeliever. The gospel of Jesus Christ cuts across all barriers that people have erected to bring all who will come to him to salvation. Things that once were separating factors are overlooked in salvation.

Jesus showed in his own life that the barriers can be jumped through faith in him. By his encounter with the Samaritan woman at the well, he stepped across religious, racial, social, and sexual barriers to bring reconciliation between a woman and her God.

Finding motivation in the life of Christ, the Christian is to be a reconciling person.

The content of the reconciling message is that "God was in Christ, reconciling the world unto himself." This is the message of unity between people who are otherwise divided. It is not simply a reconciliation between separated persons. It is a reconciliation between separated persons on the basis of a reconciliation with God. Sin separates. Christ unites.

Representatives. Christians, then, are to be the representatives of God in this world. "Ambassadors for Christ," Paul proudly proclaimed.

A political ambassador is a representative of his country in a foreign land. He speaks for his country, he acts on behalf of his country. A spiritual ambassador is a representative of God on the earth. He speaks the reconciling message of peace and salvation through Jesus Christ; he lives for God in his community.

The First Baptist Church in Jonesboro, Louisiana, is located in a rather small town in a basically rural parish (county) in north Louisiana. A large paper mill is located nearby. The economy of the parish is based on that paper mill and the forests that land a Jonesboro could probably be described as a typical parish-seat town in rural Louisiana with all the problems, as well as opportunities,

that description implies.

Motivated by a desire to live the life of Christ in their community, the women of the church established "Benevolence Women" in a borrowed building across the street from the church. Beginning with the collection and distribution of clothing to victims of a devastating hurricane, the ministry has expanded to a continuous clothing program for needy persons. In addition, they supply food, household items, furniture, wheelchairs, and hospital beds to those who might need them.

When motivated by the life of Christ, there is no end to what could be done by the people of a church. The process and the plan continue.

PLANNING

Study, Session

1. Understanding the Aim

At the end of this study, members should understand that as Jesus became man he demonstrated the attitudes needed for mission and suggested the plan for mission.

2. Choosing Learning Methods

Introduce the study using the opening illustration concerning Jerome Hines. Conclude the introduction with these statements: Jerome Hines was motivated to mission by the life of Christ. As Baptist Women members, we may receive motivation from the life of Christ for mission action and mission support.

Read Philippians 2:5-11. Use the Phillips translation if it is available. State that as Jesus became man he demonstrated the attitudes needed for mission. Ask four women to prepare the following reports designed to explain the attitudes needed for mission and relate these attitudes to actual mission situations described in the feature articles in this issue of *World on Wheels*.

(1) *Obedience*. Review the attitude found

the study material on humility. Emphasize the statement: To follow the example of Jesus, the church must humble itself enough to go where the people are and become involved in ministry to them. Having read "Mobile Missionaries in Ethiopia," show members how missionaries in Ethiopia are following the humility example of Jesus. (2) *Servant*. Review the section of the study material on the servant example. Emphasize the statement: The church exists in the world to minister rather than to be ministered unto. Having read "Lottie Moon Christmas Offering and Sanyati Baptist Hospital," show members how this hospital is servant to persons in Rhodesia.

(3) *Obedience*. Review the attitude on obedience. Emphasize the statement: As God reveals himself to the church and provides insight and opportunity, that church must be obedient to the will of God. Having read "Close-to-home Bible Schools," show how the Indonesia Mission responded in obedience to the insight and opportunity God gave them. (4) *Exaltation*. Review the study section on exaltation. Emphasize the statement: The purpose of the church is not to exalt itself but to point to the exalted Christ. Having read "From All Tribes and People and Tongues," show how missions efforts of Southern Baptists have exalted Christ in Malaysia.

Read 2 Corinthians 9:17-31. State that as Jesus became man he suggested the plan for mission: Those persons who have known Jesus Christ in faith are to be the agents of reconciliation. Ask members to try to formulate a definition of reconciliation. Then ask them to suggest examples of reconciliation from the two feature articles: "Graduates in Every Area of Chilean Life" and "Reaching the Collegiate Generation in Taiwan." Define the word *reconciler*. Lead members to see that the teachers in the Baptist academy in Temuco and the directors of the student centers in Taiwan are reconcilers.

Emphasize the fact that Baptist Women members are representatives of God in the world. Motivated by the life of Christ, there is no end to what they could do through mission action and mission support.

3. Using Learning Aids

Letter on poster board the key statements used to teach the attitudes of Jesus. Display these at the appropriate

times. For your closing comments, letter "Baptist Women members are representatives of God in the world" on poster board.

4. Evaluating the Study

Ask members to discuss the following questions:

What will our church have to do to humble itself? What would be the result of this humility in the eyes of the church itself? In the eyes of the community? In the eyes of the people touched by the life of the church?

Is our church now a servant church? What, if anything, would have to be changed for our church to be a servant church?

Where, specifically, could our church begin in assuming its role as a servant church?

Are there elements in my community that need reconciliation?

Can our church serve as a minister of reconciliation in the world?

How can our church serve as a minister of reconciliation in the world?

5. Planning for Follow-through

What could your Bible study group do to begin to incarnate the life of Christ in your community? How could your Bible study group begin to be a servant group?

What could your group do to begin a ministry of reconciliation among the people in the community where you live? In the world that you read about?

Pray that God will help you to understand the implications of the incarnation and its motivation to mission. Then act on your understanding.

Preview Baptist Women Study Plans

Crises come in all sizes, colors, and shapes. (Display a poster on which you have pasted pictures of persons in crises.) Crises are open invitations for Christians to become servants in obedience and humility, exalting the person of Christ. Attend the Baptist Women meeting in January and learn ways to be agents of reconciliation amid crises.

Call to Prayer

Read the names on the prayer calendar. Emphasize the fact that missionaries are representatives of Christ. Commissioned by God, they are agents of reconciliation. Pray that those listed today might move into new experiences of humility, obedience, and servitude that Christ may be exalted as never before in the history of the church.

FORECASTER

MARGARET BRUCE

Evaluating Week of Prayer for Foreign Missions

If you read page 34 of the Baptist Women Office Plan Book* as planning for the week of prayer, it will be easier for you to evaluate certain phases of the Week of Prayer for Foreign Missions (November 28-December 5).

These questions follow the outline on this plan sheet:

- Were suggested materials for the week distributed at the right time? ☐ yes ☐ no
- Did the materials add to the effectiveness of the week? ☐ yes ☐ no
- Were the promotion plans adequate for informing and interesting members in the week's activities? ☐ yes ☐ no
- Did the plans for prayer provide meaningful experiences for members? ☐ yes ☐ no
- Did Baptist Women members participate in the churchwide observance? ☐ yes ☐ no
- How many members of Baptist Women participated in the week of prayer and Lottie Moon Christmas Offering? _____
- Was the church goal for the Lottie Moon Christmas Offering reached? ☐ yes ☐ no
- Was the 1971 offering an increase over the national goal in 1970? ☐ yes ☐ no
- What could have been done to make the week of prayer and the Lottie Moon Christmas Offering a more far-reaching activity?

Using World on Wheels 1971-72

World on Wheels 1971-72 is a current list of books and resources related to the work of WMU organizations. The inclusion of a book in this catalog does not mean that all views expressed are approved. It does mean that it contains information for better understanding of mission work.

The Baptist Women section of the catalog lists books which provide supplementary material for study and for follow-through in learning opportunities. It lists mission books to study and read and sets the mission study chapters in selected books to recommend to members for reading each quarter. *World on Wheels* lists books related to mission action and to mission support through praying and giving. Baptist Women materials are listed in the catalog, along with publications, and other learning aids.

World on Wheels 1971-72 is mailed to Baptist Women directors, presidents, and chairmen. *World on Wheels* catalogs are distributed according to state plan.

Reaching Abseentees

The Baptist Women Achievement Guide keeps before officers their responsibility for keeping in touch with members who are absent from meetings. More achievement 12 and Achievement achievement 13 encourage officers to plan and conduct activities for reaching absentees and evaluating progress.

Baptist Women members need to be engaged in these activities at least once each month or at least once each quarter. Here are some activities you may want to plan for your organization:

- Assign an absent member to an active member who will play the role of a secret pal.
- Plan a strategy that will make use of casual contacts in Sunday School, Training Union, and other church activities.
- Involve absentees in mission action at the point of their interest and ability.
- Find persons to pursue contacts—telephone calls, personal visits, cards, notes, newsletters with organization happenings.
- Inform absentees and other members of the results of the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering, November 28-December 5.

The following items can be used with success in person to person contacts: Baptist Women Door-to-door Calling Card,* Baptist Women Invitation Card,* Baptist Women Invitation card.*

In-service Training for Mission Action

One of the 1971-72 WMU emphases is mission action. It is recommended that during January, February, and March a big push be given to mission action training. The

efficiency council will be alert to regional mission action workshops and mission action training opportunities offered to the membership.

It is important for all Baptist Women to have an understanding of mission action and to know how to carry on the work effectively. This applies not only to mission action group work but to mission action projects also.

It is essential that members of mission action groups be trained for the sustained work of ministry and witness to persons of special need or circumstance.

Mission action groups started their work in October with a series of preparation actions. This preparation built understanding of the biblical teachings which underlie ministry and witness. It helped create an awareness of the needs of others and a sensitivity to what is involved in meeting needs. After individual study the groups conducted study sessions which gave members an understanding of the persons with whom they would be working.

Mission action group members discover need for additional training of their working with individuals of special need. A new readiness for training develops as group members encounter problems they are not equipped to handle. So, in-service training is the answer. This is training which is necessary to the service being attempted by the group.

In each of the mission action group guides (see WMU order form, page 64 for list) there is a section titled In-service Training Actions. Some of the subjects for study in this section are: Learning to Care, Being Available, Being a Good Listener, Understanding Persons in Crisis Times, and Communicating the Christian Faith.

A Resource List in each mission action group guide lists books and other resources related to that specific area of mission action. In-service training is a very important part of the program involved in planning and conducting the work of a mission action group.



The mission action booklet, *Mission Action WMU Ministry and Witness 1971-72*, is a helpful resource for mission members to participate in mission action more effectively.

Using ROYAL SERVICE

In order to use ROYAL SERVICE in the best possible way Baptist Women members need to be aware of its contents. You may want to introduce the magazine by sections at an organizational meeting or at a meeting of the officers council. This may be done in various ways. Write a poem, a song, a skit, or make a poster which shows the contents of ROYAL SERVICE.

Begin the presentation by showing the significance of the cover pages. These contain: (1) the study-action page which includes material for the general Baptist Women meeting and study material for current mission and Bible study groups. Also in this section there are helps for prayer and mission action groups. Other there are back study suggestions for mission books and Round Table groups.

Order form, WMU or Service Book, Service Book, or Service Book, page 64.

(2) Each month there are regular features which provide help in group techniques and mission action skills.

(3) Another section of ROYAL SERVICE includes articles relating to the study topics for that particular month. These may be used for personal enlightenment and enjoyment.

(4) Call to Prayer is the section which is to be used daily. These pages list the home and foreign missionaries on their birthdays. They enable Baptist Women to become acquainted with the type of work and the location of the missionaries. In addition to this there is a brief paragraph of mission information given each day. This is one of the most popular and far-reaching sections of the magazine for it guides women in their prayer support of world missions.

(5) Forecaster is a leader section which provides information and guidance for Baptist Women officers in fulfilling their regular monthly leader responsibilities. In this section officers are alerted to activities which need to be planned and promoted.

This song by Dorothy Pryor, WMU executive secretary of Georgia, written to the tune of *Sing a Rainbow*, shows something of the content of the magazine. You may want to use it in your presentation.

Sing a Magazine

Maps and pictures, Call to Prayer Poems and features a few You can sing a magazine ROYAL SERVICE Sing a magazine, too.

Listen with your eyes Listen with your eyes And sing everything you see You can sing a magazine ROYAL SERVICE Sing along with me—

News and stories and Forecaster Studies and projects to do You can sing a magazine ROYAL SERVICE Sing a magazine, too.



Listen to the world CALL to PRAYER

1 WEDNESDAY John 3:12-20

Mr. and Mrs. C. E. Harvey, under appointment for Mozambique, moved to Johannesburg, South Africa, last summer on temporary assignment. Their immediate responsibility is to strengthen the Baptist witness within the viable Portuguese community of South Africa. They will move on to Lourenço Marques, the capital of Mozambique, when residence permits are granted.

Ray Cruz, Spanish, New York
Mrs. Elaine Harte, Spanish, Louisiana
L. Edward Johns, Indian, Arizona
Higuel Angel Lopez, Spanish, Puerto Rico
Mrs. A. A. Moore, Indian, Washington
Sidney Patena, Spanish, Ohio
Cruz Rodriguez, Spanish, Texas
Marvin Southard, Baptist center, North Carolina

Mrs. Ted Trent, Indian, Arizona
Robert C. Wilson, US-2, West Virginia
George Cox, preaching, Japan
Marvin Fox, education, Peru
Mrs. C. E. Harvey, home and church, Mozambique
Mrs. C. E. Owens, home and church, Tanzania
Mrs. M. G. Pratt, home and church, Togo
Mrs. W. E. Saviland, home and church, India
Joe Snyder, social work, Kenya
Howard Teal, preaching, Pakistan

2 THURSDAY John 14:10-15

In addition to teaching at the seminary in Cali, Colombia, last year, Ray Wyatt assisted two churches in building programs made possible by the Lottie Moore Christian Offering. Both of these buildings were situated in extremely populated areas, providing the congregations opportunities for community ministry. The Emous Church in Cali has a small school and is interested in day care and nutrition classes for mothers. The Yumbo Church is situated in a strategic industrial suburban town about one-half hour's drive from Cali. They also have a small primary school.

Mrs. Joe L. Buckner, deaf, Kentucky
Aurelio Gutierrez, Spanish, Texas
Robert Melton, retired, Texas
Mrs. George Maxim, retired, Texas
Mrs. Cristabel Pazo, Spanish, Texas
Edgar Ables, preaching, Ecuador
Mrs. M. M. Alexander, home and church, Argentina
Mrs. C. B. Clark, home and church, Venezuela
Mrs. W. L. Duvell, education, Nigeria
Mrs. J. L. Kellum, home and church, Vietnam
Mrs. W. E. Markey, home and church, Peru
Donald Redman, preaching, Costa Rica
Gordon Reese, business administration, Chile
Ray Wyatt, education, Colombia



See page 33 for more information.

ROYAL SERVICE • DECEMBER 1971

tepic industrial suburban town about one-half hour's drive from Cali. They also have a small primary school.

Mrs. Joe L. Buckner, deaf, Kentucky
Aurelio Gutierrez, Spanish, Texas
Robert Melton, retired, Texas
Mrs. George Maxim, retired, Texas
Mrs. Cristabel Pazo, Spanish, Texas
Edgar Ables, preaching, Ecuador
Mrs. M. M. Alexander, home and church, Argentina
Mrs. C. B. Clark, home and church, Venezuela
Mrs. W. L. Duvell, education, Nigeria
Mrs. J. L. Kellum, home and church, Vietnam
Mrs. W. E. Markey, home and church, Peru
Donald Redman, preaching, Costa Rica
Gordon Reese, business administration, Chile
Ray Wyatt, education, Colombia

3 FRIDAY John 20:19-31

J. K. Maroney expresses his concern for a Lebanese woman who came to the Mission residence to examine household goods for sale by a missionary who was going home. Having heard of the lady before, he knew that she was a lonely woman whose religion was the accumulation of things. More than a materialist, she was a pathetic human being who had been passed over by Christians for many years. Maroney began to pray that the next time the woman comes to him on business, he will have the opportunity to tell her about the One for whom he works.

Mrs. Rufus Ray Centrell, Indian, North Carolina
Paul Coover, Spanish, Texas
Martha Ann Eichenberg, weekday ministry, Alabama
Lorey Albright, preaching, Zambia
Robert Harris, preaching, Bermuda
Lewise Jeff, preaching, Costa Rica
Mrs. J. K. Maroney, home and church, Ghana
Wayne Serrell, preaching, North Brazil

4 SATURDAY Acts 1:3-12

The C. W. Applewhites are involved in medical missions in Indonesia. Dr. Applewhite serves on the staff of the Baptist hospital in Kediri. A nurse is needed at the Kediri hospital to enable an adequate

staff to open the Bukittinggi hospital in West Sumatra. After many years, a permit has been granted for the opening of the hospital in West Sumatra. Possibilities are now dependent upon the availability of personnel and equipment.

Pedro Lopez, Spanish, Texas
Mrs. C. W. Applewhite, home and church, Indonesia
Mrs. W. D. Bender, education, Nigeria
Lydia Earl Greene, retired, China, Hawaii, Malaysia
Thomas Jones, business administration, Kenya
Mrs. J. E. Scholer, home and church, Oklahoma
Ernest Valerius, administration, South Brazil
Weldon Viertel, education, Barbados

5 SUNDAY 1 Timothy 2:1-6

While on furlough, Ervin E. Hasty is assisting Joseph B. Underwood, consultant in evangelism and church development for the Foreign Mission Board. Hasty's special assignment involves worldwide travel to plan and carry out projects of evangelism, stewardship promotion, and church leadership training. At the invitation of Missions and national Baptists overseas, he will help prepare churches for evangelistic campaigns and attend conferences on evangelism and special evangelistic projects.

Mrs. Julia Aldege, Spanish, Texas
Manuel Ries, Spanish, Texas
Mrs. L. E. Saunders, Spanish, New Mexico
Burton Singleton, pastor-director, Tennessee
Mrs. M. J. Bradshaw, home and church, Japan
Mrs. E. E. Hasty, home and church, Mexico
Harvey Newland, preaching, Peru
George Paulos, English-language, Belgium
Clark Seaton, field representative, Middle America
Jewell Strickland, education, Taiwan
Kathryn White, education, Hong Kong
Harlan Willis, doctor, Thailand

6 MONDAY Nehemiah 1:1-9

Dr. and Mrs. Farrell Runyan started Southern Baptist work in Senegal in late 1969. Senegal is a former French colony, located on the western coast of Africa. Senegal's four million population is strongly Muslim. Only 1/600 of 1 percent is

Christian. The Rukwara are located in the capital city of Dakar. Dakar is a major shopping point for both planes and ships between four continents: North America, Africa, Europe, and South America.

Humberto Cruz, Spanish, Florida
Mrs. Juan Maphin, Spanish, Michigan
Mrs. James G. Norman, associational services, Illinois

Samuel S. S. Somoza, associational services, New York
Mrs. B. V. Calcutt, home and church, Japan

Bobby Compton, education, Colombia
Carol Leigh Humphries, women's work, Nigeria

Mrs. R. F. Blakstone, education, Philippines
Mrs. F. E. Remya, home and church, Senegal
David Strull, radio-TV, Ohio

7 TUESDAY Jeremiah 29:4-13

About four years ago the B. B. Scotts passed for a period near Lake Malawi and proved for God's guidance about whether to begin Baptist work in the town of Mkhoto Koto. The outlook was dim although another Christian group had worked in the area for more than a century, the population remained largely Muslim. After lunch, the couple's mood changed to optimism as the village began to respond to Christian preaching the Scotts had distributed earlier. The Scotts decided to stay and began a ministry among the people along the lake shore. The response since that time has proved them right in their decision to stay.

Mrs. Nelson A. Camph, Christian social services, Alabama
Mrs. Elly Cruz, Spanish, New York
Mrs. Tony Japala, Indian, New Mexico
Mrs. W. L. Lankford, Baptist center, Georgia
Paul Rayburn, retired, California
Mrs. Billy Walls, weekday nursery, Washington

William Doreless, preaching, Colombia
Mrs. B. W. Fiebig, home and church, Israel

Samuel McElroy, education, Paraguay
Sam Bost, preaching, Malawi
Karl Shuman, education, Peru
Mrs. T. B. Summerkamp, home and church, Switzerland

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Birmingham, Alabama 35203

Allow five weeks for change of address. (If label is not available, be sure to send your old address, including ZIP Code.)

Mrs. W. E. Sarrells, home and church, North Brazil
Mrs. S. D. Sprinkle, home and church, Costa Rica

8 WEDNESDAY James 5:8-16

Dr. Robert D. Culpepper teaches theology in the Japan Baptist theological seminary, a department of Seinan Gakuin University in Fukuoka. During his years in Japan, Dr. Culpepper has taught approximately 70 percent of the present pastors of the Japan Baptist Convention. A textbook that he has written for theological schools has been translated into Urdu for Pakistani readers and Arabic for readers in the Middle East.

Mrs. Jose S. Flores, Spanish, Texas
Hugh Franklin Miller, superintendent of missions, Ohio
Mrs. Lloyd White, interfaith witness, Florida

Mrs. D. W. Brady, home and church, Guyana
Robert Culpepper, education, Japan
Mrs. Jerry Hobbs, dorm parent, Thailand
Mrs. C. W. Whitten, home and church, Spain

9 THURSDAY Matthew 9:30-38

Don Rhymes is director of a Baptist center in Atlanta, Georgia, designed to minister to the hippie community. The Aurora ministers to young people with varied problems. Mary, a twenty-one-year-old girl from a Northeastern city, was the product of a broken home. Having been molested by her alcoholic father, Mary spent two years in a mental institution grasping for some sort of life adjustment. After release, she turned to drugs for the answers she sought. In Atlanta, Mary became acquainted with a group of young people from a Baptist church who came and sang of the Aurora. They led Mary to become a Christian. She is now living with a Christian family, undergoing therapy to gain a more satisfactory adjustment to life.

Mrs. William J. Austin, associational services, Colorado
Jack Duke, mountain, Colorado
Mrs. Coy Finley, church extension, New Mexico

L. Ray McKinney, superintendent of missions, New Mexico
Donald Rhymes, Baptist center, Georgia
Mrs. J. R. Stogsdill, Indian, Oklahoma
Mrs. Satori Vero, Spanish, Texas
Mrs. E. E. Redden, retired, China
Mrs. R. S. Burney, home and church, Nigeria

Mrs. J. G. Conley, home and church, Kenya
Mrs. E. R. Fessler, home and church, Equatorial Brazil

Robert Fricks, education, Mexico
Mrs. E. J. Hall, home and church, Nigeria
Mrs. A. C. Muller, retired, Mexico
James Teel, press, Argentina
S. W. Terry, English-language, Germany
Mrs. J. W. Trimble, home and church, Lebanon

Mrs. J. E. Troop, home and church, North Brazil
James Wilson, preaching, Equatorial Brazil

10 FRIDAY Matthew 5:38-48

Dr. Thomas Hill is director of the Baptist Spanish Publishing House in El Paso, Texas. The publishing house serves Spanish-speaking people in more than forty countries of the world. The publishing house is located in the States because a USA address simplifies shipping problems. Literature is provided for use in churches and among nonbelievers. The heaviest concentration of countries served is in Latin America.

Meck Dix, Spanish, Texas
Mack Gordon, National Baptist, South Carolina
Aaron Guajardo, Spanish, Texas
Mrs. Gary K. Halbrook, church extension, Illinois

Paul Jolly, retired, Colorado
Mrs. Antonio Martinez, retired, Virginia
Mrs. W. E. Allen, retired, Brazil
Joseph Harrington, education, South Brazil

Thomas Hill, Baptist Spanish Publishing House, El Paso, Texas
Sandra Holcomb, secretary, Colombia
Kenneth Holbrook, preaching, Kenya
Mrs. P. H. Miller, home and church, Nigeria

John Allen Moore, field representative, Europe

11 SATURDAY Luke 10:1-7

In 1968, radio broadcasting in Arabic was undertaken by missionaries in cooperation with Arab Baptists. A fifteen-minute program was broadcast twice weekly, one beamed toward North Africa on regular frequency and the other beamed toward the Near East on shortwave. Responses during the first years came from Morocco, Egypt, Syria, Turkey, Jordan, Lebanon, and Iraq. William Dunn is the radio-TV specialist assigned to Lebanon.

James E. Forrest, superintendent of missions, California
S. David Harbison, weekday ministry, Alabama

S. M. Taylor, retired, Arkansas
Mrs. D. M. Carroll, home and church, Virginia

William Dunn, radio-TV, Lebanon
Mrs. R. M. Hendrick, home and church, Argentina
William Ischer, music, South Brazil

Benjamin Lawton, education, Italy
August Loregren, doctor, Jordan

Hugo Perkenen, business administration, Philippines
Jackwell Sears, English-language, Singapore

Mrs. J. P. Smyth, home and church, North Brazil
Fanny Starnes, business administration, Thailand
Messy White, retired, Brazil

12 SUNDAY Genesis 12:1-9

In Peru almost everyone has opportunity to hear a radio. Tom Watson is aware of this circumstance. As the radio-TV man in Peru, he plans live programs geared to catch the attention of the average Peruvian. Other local stations make free time available to him for taped programs. Since 1964, television has become an increasingly useful medium of communication as well.

Yane Aguilard, retired, Mississippi
Mrs. Gene E. Crenshaw, Indian, Florida
Jay Donnelly, superintendent of missions, Michigan

Mrs. C. L. Henshaw, Jr., associational services, South Carolina
Donalda Ortiz, Spanish, Texas
Mrs. F. C. Rowland, retired, Kansas

Mrs. Eugene Wolfe, Spanish, California
Gene Lagg, education, Nigeria
Mrs. H. K. Middleton, education, Chile
Mrs. G. M. Swaseed, home and church, North Brazil
Thomas Watson, radio-TV, Peru

13 MONDAY Isaiah 45:1-8

Bryan Braxington, husband of Mrs. J. B. Braxington, is field representative for the northern part of Spanish-speaking South America. He is a personal link between the Foreign Mission Board and its more than 150 missionaries serving in Colombia, Ecuador, Peru, and Venezuela. Braxington continues to make his home in Lima, Peru, where he formerly ministered to an English-speaking congregation, worked with university students, and supervised the Baptist book store.

Harbert Barber, radio-TV, Taiwan
Mrs. J. B. Braxington, home and church, Peru

Thomas Cleary, student work, Austria
Bonnie Mae Moore, secretary, Nigeria
Mrs. G. W. Fickston, home and church, Indonesia

Donald Roberts, religious education, Gao
William Walter, preaching, Malawi
Anne Wallerman, preaching, South Brazil

14 TUESDAY Genesis 17:15-22

Randall Thetford pastors an English-language church in Agaña, Guam. Tamuning Baptist Church was organized from a mission during early 1970. Membership has grown due to military rotation is severe. Guam has seven military bases, not counting a ship repair facility. More than 1,000 teachers are there on two-year teaching assignments.

Mrs. Jorge Cardosa, Spanish, Texas
Mrs. Harold E. Cunningham, church extension, West Virginia
Mrs. Adam Espavosa, Spanish, Texas

Mrs. S. L. Faulkenberry, Baptist center, Virginia
Mrs. Ray J. Ferguson, associational services, Idaho
Mrs. Donald E. Howell, deaf, Florida

Ray Bell, maintenance, Rhodesia
Mrs. J. P. Cole, education, Liberia

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Mrs. D. W. Graham, home and church, Peru
Mrs. W. H. Gray, home and church, Mexico

Mrs. G. S. Leach, home and church, Venezuela
Gerald McNeely, education, Spain

Mrs. F. W. Patterson, publication, Spanish America
Thomas Stephens, preaching, Indonesia
Randall Thetford, English-language, Guam

15 WEDNESDAY Jeremiah 32:36-41

Last spring Mrs. Gene Phillips went with twenty-two other women to Fort Victoria, Rhodesia, for an associational WMU meeting. As the women rode together on the bus to the meeting, the women spent the time singing. They continued to sing much of the night as they put their bedrolls down in the church floor. The next morning, before the meeting, they walked through the village, again singing hymns.

Raul Gonzalez, Spanish, Florida
LeYon Isner, mountain, Nevada
Mrs. L. E. Martin, National Baptist, Louisiana

Leslie Moore, Spanish, Texas
Mrs. Gilbert Shear, associational services, Washington

J. L. Soria, retired, Texas
Jackie Cooper, preaching, Costa Rica
Marshall Flournoy, preaching, South Brazil

Mrs. T. L. Lewis, home and church, Equatorial Brazil
Leon Mitchell, business administration, Indonesia
Gene Phillips, preaching, Rhodesia

Mrs. J. G. Simon, home and church, Uganda
Lewis Smith, doctor, Hong Kong

16 THURSDAY John 6:41-50

The Webster Carrolls are involved in evangelism and church development in Uganda. During 1969 churches in Uganda baptized one new convert for every two church members. "Nationals are dynamic in leadership. Their simple and sincere faith has prepared them for deep insights into God, into the Scriptures, and into the

matter of church development," states Mr. Carroll.

Doniel Elson, Christian social ministries, Texas
Mrs. Victor Garcia, Spanish, Texas

Audley Henrich, Indian, New Mexico
Mrs. E. L. Rios, Spanish, Texas
Mrs. Ios Sanchez, retired, Texas

Mrs. C. G. Carlin, dorm parent, Ghana
Mrs. G. W. Carroll, home and church, Uganda
Mrs. A. R. Haylock, home and church, Dominican Republic

William Smith, preaching, South Brazil
Mrs. J. A. Tunklin, retired, Brazil
Mrs. E. G. Winstead, home and church, Taiwan

17 FRIDAY Luke 21:12-22

Mrs. C. W. Oliver maintains a home for her husband Charles and her children, Cynthia, Virginia, and Robert, in Rivoli, Italy. Her husband Charles is a professor of the Baptist linguistic school in Rivoli. Their children are twelve, ten, and eight. In addition to caring for her family and home, Sandra Oliver is active in her church.

Paul Ellidge, superintendent of missions, Korea
Mrs. H. V. Davis, home and church, Brazil

James Gibson, business administration, Tanzania
Mrs. C. W. Oliver, home and church, Italy
Mrs. E. L. Thetford, home and church, Guam

18 SATURDAY Revelation 22:1-9

The D. W. Moores were employed in 1949 as missionary associates. Brevet from the Coast Guard, the Moores are in their second term as associates in Ghana. Mr. Moore serves the Ghana Mission in the area of business administration. Greater emphasis in Ghana is currently being placed on work among the indigenous people. Prior to 1949, most of the work in Ghana was with Yorubas from Nigeria. A Government ruling has caused most of the alien Yorubas to return to Nigeria.

Mrs. Pedro Arambide, Spanish, Texas
Thomas Eason, Spanish, New Mexico
Mrs. Mae Ortiz, Spanish, Texas

Mrs. Abdul J. Silva, Spanish, Georgia
 Mosima Vangam, retired, Florida
 Catherine Pa. Chappell, social work,
 South Brazil
 Eugene Kunder, preaching, Venezuela
 Dano Mendez, business administration,
 Ghana
 Gertrude Morgan, retired, Brazil
 Mrs. J. L. Robinson, home and church,
 Equatorial Brazil

10 SUNDAY Isaiah 40:1-12
 Charles and Betty Sands were active in
 Fifth Avenue Baptist Church in St. Petersburg,
 Florida. Gradually they became con-
 vinced that God wanted them to prepare
 for future Christian service. Enrolling in
 Southeastern Baptist Theological Seminary,
 they learned of foreign mission possibilities.
 Responding to God's call, they found
 that Charles training as a pharmacist
 could be used in foreign missions. William
 Charles and Betty are in Korea where
 Charles is a pharmacist at Wollong Ma-
 meral Hospital.

James O. Beck, Baptist center, Georgia
 Ed L. Brown, superintendent of missions,
 Colorado
 Mrs. R. R. Martinez, Spanish, Texas
 Howard Adams, preaching, Nigeria
 Dallas Bateman, religious education, Kenya
 Bradley Brown, preaching, Liberia
 Mrs. E. E. Ceder, home and church,
 North Brazil
 Edward Gordon, preaching, Philippines
 Robert Hensley, preaching, Bahamas
 Mrs. P. C. Porter, retired, Brazil
 Charles Sands, medicine, Korea
 Charles Shirley, preaching, Argentina

20 MONDAY Isaiah 53:1-12
 Dr. Chien Braden is on the staff of the
 Baptist Hospital in Barranquilla, Colombia.
 Personnel from the hospital have made
 medical help available to many patients
 from near Barranquilla. At present, three
 such clinics are maintained. In 1964 Dr.
 Braden started a family planning center.
 It has since outgrown its first quarters
 requiring a full staff. The birth rate in
 Colombia is very high. Population has in-
 creased from 12.6 million in 1956 to more
 than 21 million.

Julio Aldape, Spanish, Texas
 Silvester Ayala, Spanish, New Mexico
 Mrs. Gerow F. Carr, Spanish, Florida
 J. D. Grebb, Spanish, Texas
 Jose Flores, retired, Texas
 Mrs. Daniel Gomez, Spanish, California
 Theodore Virgin, retired, Texas
 Mrs. A. I. Bagby, retired, Brazil
 Glynn Bredon, doctor, Colombia
 Mrs. Margaret Herrin, home and church,
 Guyana
 Stanley Howard, preaching, Japan
 Leslie Johnson, retired, Brazil
 Paul Johnson, education, Philippines
 Mrs. G. A. McNeely, home and church,
 Spain
 Daniel O'Regan, preaching, Japan
 Donald Phleger, preaching, Thailand
 J. W. Trimble, preaching, Lebanon

21 TUESDAY Luke 1:3-17
 The T. E. Bryants are involved in the
 life of the Baptist ministry in San Paulo,
 where Thurmon teaches. One of the stu-
 dents the Bryants appreciate especially is
 Joana. Called to preach, Joana came to
 the seminary to study. The sole supporter

of a family of thirteen, Joana could not
 spare the \$20 monthly tuition from his
 monthly salary of \$125 as a bookkeeper.
 Waiving the tuition, Bryant began to watch
 the development of Joana as he led his
 mission to constitute a church and build a
 building and as he later became president
 of his association.

Mrs. James L. Gohmert, Spanish, Texas
 Mrs. T. E. Bryant, home and church, South
 Brazil
 Mrs. J. L. Burnham, home and church,
 Israel
 Chester Cadwallader, education, Guate-
 mala
 Anne Caven, education, Jordan
 Lois Hart, nurse, Chile
 Frances Horton, religious education, Japan
 Mrs. J. E. Mahaffey, home and church,
 Thailand
 Mrs. J. G. Morris, home and church,
 Thailand
 Lee Nichols, preaching, Korea
 Robert Parham, preaching, Nigeria
 Mrs. J. C. Sanderson, home and church,
 Trinidad

22 WEDNESDAY Luke 1:26-38
 Mrs. J. V. Hudson serves with her hus-
 band in Taejeon, Korea. During his junior
 year of college, Jimmy Hudson was con-
 vinced that the Lord wanted him to be a
 teacher. Later that year he received a
 pamphlet listing opportunities overseas.
 Realizing the expense of service offered by
 the Foreign Mission Board, he prayed that
 God would reveal his will. As a result, he
 is now a missionary teacher in Korea.

Marvin O. Berry, Spanish, Illinois
 Gladys McLanahan, retired, Florida
 C. Burt Potter, Jr., church extension,
 Pennsylvania
 Mrs. Mallie Swetnam, retired, Louisiana
 Herman E. Wooten, superintendent of mis-
 sions, California
 Mrs. F. M. Allen, home and church, Zam-
 bia
 Mrs. R. L. Corliss, retired, Uruguay
 Mrs. N. H. Eudaly, Baptist Spanish Pub-
 lishing House, El Paso, Texas
 Mrs. J. Y. Hudson, home and church,
 Korea
 John Riffer, retired, Brazil
 Henry Schwelberg, preaching, Spain
 Ben Welmsker, education, Colombia

23 THURSDAY Luke 1:46-56
 Bill Matheny is a field representative in
 Peru. He has found that an effective
 evangelistic approach is to go into the
 countryside with loudspeakers and pro-
 jectors. Curious crowds gather to watch
 and listen. After the films are shown, the
 missionary preaches from the tailgate of the
 station wagon. Nationals move through
 the crowds giving out tracts or Gospel por-
 tions. Names of those making decisions
 are carefully taken so that follow-up work
 can be done.

Mrs. Frank M. Alonzo, Spanish, Texas
 L. P. Barnett, retired, North Carolina
 Weldon I. Barnett, superintendent of mis-
 sions, New Mexico
 Mrs. Freddie Harris, Baptist center, Kan-
 tucky
 Harold P. Hitt, general, Oregon
 W. D. Sharp, pastor, West Virginia

John Adams, doctor, Kenya
 Mrs. M. L. Gerrett, home and church,
 Rhodesia
 Donald Langford, doctor, Hong Kong
 Hal Lee, English-language, France
 William Matheny, preaching, Peru
 Mrs. D. W. McNeill, home and church,
 Equatorial Brazil
 Mrs. R. H. Nash, home and church, Philip-
 pines
 Mavis Pate, nurse, Gaza
 Donald Turner, preaching, North Brazil
 Mrs. J. C. Willman, education, Lebanon

24 FRIDAY Luke 1:67-80
 C. Ray Rogers is involved in the preach-
 ing ministry in Indonesia. Indonesian Bap-
 tists have appointed their first home
 missionaries. Pastor and Mrs. Sartori will
 work in extreme eastern Java. Support for
 the new missionaries will come through the
 Cooperative Board of Indonesian Baptists.

Mrs. Jose Salazar, Spanish, Texas
 Robert N. Holland, superintendent of mis-
 sions, Indiana
 Marguerite H. Iglesias, Spanish, Texas
 Joe G. Jaime, Spanish, Texas
 James Lee, Chinese, California
 Cleverine Merlotto, Portuguese, Cali-
 fornia
 Mrs. Glendon I. Morris, church extension,
 Massachusetts
 Mrs. H. E. Littleton, women's work, Ghana
 Hubert Middleton, education, Chile
 Gerald Palmer, preaching, Nigeria
 Mrs. Glenn Patton, home and church,
 Lebanon
 Ray Rogers, preaching, Indonesia

25 SATURDAY Luke 2:1-16
 Last year on Christmas Day a Thai-
 Chinese neighbor boy came by the home
 of Bob Stewart to bring young Bobby
 Stewart a gift. He left joyfully singing "Joy
 to the World." Surprised that the boy
 knew the song, the Stewarts concluded that
 he learned it from hearing them sing it so
 many times. Later, the neighborhood boys
 were playing soccer in a vacant lot across
 the street from the Stewart home. Bobby's
 young friend sang "Joy to the World"
 throughout the game.

Mrs. Jose B. R. Contreras, Spanish, Texas
 Valdez DeSilva, Spanish, Texas
 Mrs. Byron Hawkins, retired, Oklahoma
 Mrs. Victor Ortiz, retired, Washington
 Don Bilberry, preaching, Guyana
 Judson Stein, Baptist Spanish Publishing
 House, El Paso, Texas
 Mrs. R. A. Halfield, home and church,
 Italy
 Mrs. E. E. Johnson, education, North
 Brazil
 Tom McMillen, education, Tanzania
 Daniel Ray, business administration, Korea
 Raymond Shelton, student work, Thailand
 Mrs. R. E. Stewart, home and church,
 Thailand

26 SUNDAY Proverbs 1:1-7
 The Jim Wootens have finished the
 first level of language instruction at the
 Korean Language Institute of Yonsei Uni-
 versity in Seoul. In July they moved to
 Taejeon. Jim will serve as the principal of
 Korean Christian Academy next year while
 the regular principal is on furlough. Dur-
 ing the past school year, the academy ex-
 perimented a revival among many of the
 students.

John W. Hughson, Jr., pastor-director,
 Massachusetts
 Mrs. J. C. Abel, home and church,
 Nigeria
 Mrs. G. W. Brewster, student work, Iran
 Antoinette Cassner, education, Bahamas
 Bob Carter, agriculture, North Brazil
 Bob Deal, preaching, Colombia
 Mrs. D. E. Garner, home and church,
 Mexico
 Jerry Gashway, medicine, Nigeria
 Yvelle Long, nurse, Tanzania
 James Walker, religious education, Bha-
 mas
 James Wooten, education, Korea

27 MONDAY Job 12:1-10
 The Grayson Tennysons serve with two
 other couples in Portugal. The Portuguese
 Baptist Convention is composed of 36
 churches with approximately 2,100 mem-
 bers. These are pastored by 20 national
 pastors and three missionary pastors. Por-
 tuguese Baptists give 67 percent of their
 total budget to missions. In addition to
 home missionaries, they support mission-
 aries in Mozambique and Angola.

Edna S. Corbin, National Baptist, Okla-
 homa
 Mrs. John Tallison, associational services,
 Delaware
 Harold W. Wilcox, Christian social min-
 istries, Virginia
 Mark Alexander, preaching, Argentina
 Curtis Asher, preaching, Japan
 Ruth Ford, nurse, Indonesia
 James Moseley, doctor, Nigeria
 Farrell Ramsey, preaching, Senegal

Grayson Tennyson, preaching, Portugal
 Pamela Yael, education, Mexico
 Mrs. R. H. Wolf, home and church, Mex-
 ico

28 TUESDAY Job 42:1-12
 Margaret Herrin works as missionary ad-
 visor with pastors and lay leaders in a fifty-
 mile area along the east coast of Guyana.
 He and his wife Elaine are involved in pre-
 paring a Bible correspondence course. In
 five months, the first course, "This is
 Jesus," has been sent to more than 1,200
 students, ranging in age from twelve to
 seventy-six. Some 40 new students are
 added each week.

Mrs. Heriberto Benavides, Spanish, Texas
 Richard Bregon, National Baptist, Missis-
 sippi
 Mrs. James H. Pope, Baptist center, Ten-
 nessee
 Mrs. Jerry St. John, deaf, Mississippi
 Mrs. James S. Warren, associational ser-
 vices, California
 Vella Jane Burch, education, Hong Kong
 Mrs. S. L. Goldfinch, home and church,
 Costa Rica
 Margaret Herrin, religious education, Guy-
 ana
 James Hallis, preaching, Hong Kong
 Mrs. J. D. Smith, home and church, Indone-
 sia
 Mrs. J. R. West, home and church, Ven-
 ezuela

29 WEDNESDAY Proverbs 7:1-5; 16:32
 The Harold Hancocks are new mission-

aries in Korea. After language study,
 Harold will be involved in developing music
 programs in large churches and associa-
 tions in Korea. Through the ministry of
 their church in Biloxi, Mississippi, the
 Hancocks came into contact with people
 from around the world. Gradually they
 developed a burning desire to be involved
 personally in missions.

Mrs. Herbert S. Luster, church extension,
 Colorado
 Mrs. H. E. Hancock, home and church,
 Korea
 Mrs. Clint Kimbrough, home and church,
 South Brazil
 Mrs. H. L. Newland, home and church,
 Peru
 Mrs. J. G. Portin, home and church,
 Tanzania
 Marion Phillips, education, Nigeria
 Ann Swanson, Baptist Spanish Publishing
 House, El Paso, Texas
 Mrs. H. R. Tucker, home and church, Ven-
 ezuela
 Earl Williams, preaching, Liberia

30 THURSDAY Proverbs 3:1-8
 Mary Sue Meuth is an office secretary
 at Mission headquarters in Jakarta, Indone-
 sia. Miss Meuth works with Leon
 Mitchell, business manager of the Indone-
 sian Mission, in handling business ar-
 rangements affecting approximately one
 hundred missionaries located in seventeen
 places in the islands of Java and Sumatra.
 Mrs. Jack L. Duke, church extension, Col-
 orado

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 Mrs. J. L. Deal,* home and church, Mo-
 losio
 Mrs. C. L. Dixon,* home and church,
 South Brazil
 Mary Sue Meath, secretary, Indonesia
 Joe Poe, Baptist Spanish Publishing House,
 El Paso, Texas
 Eve Sanders, retired, Nigeria
 Mrs. F. L. Williams, home and church,
 South Brazil

31 FRIDAY 1 Corinthians 1:17-25

The task of formulating guidelines for a philosophy of missions and a total plan of missionary action in urban, state, home, and foreign missions brought together Baptist leaders from all but two of the twenty-two states of Brazil. The four-day meeting was Brazilian Baptists' first major effort to evaluate and plan an overall mission program. Participants included executive secretaries and representatives of national and state boards, seminary professors, and representatives from seven Baptist missions boards at work in Brazil.

Jose Correa, Spanish, New Jersey
 Valeriano C. Cutiler, retired, Texas
 Cary Herden, superintendent of missions, Ohio
 Mrs. Hershel Henkel, associational secretary, Arizona
 Paul Mexey, superintendent of missions, Pennsylvania
 Bonnie Griffin, business administration, Nigeria
 Walter McNeely, preaching, South Brazil

*on furlough

CURRENT MISSIONS

(Continued from page 49)

Southwestern seminary students that goes each year to the Bahamas Islands to do intensive missions work. Every March for twenty-one years, the Southwestern student body has had fund-raising drives to provide support for the team.

Students desiring to serve on the team make application, and a committee selects the team members.

During the summer of 1970, the Southwestern group, working with four BSU summer missionaries and two journeymen, spent sixty days in the Bahamas and held forty Vacation Bible Schools and three revivals on seven islands. They stayed at the Bahamas Baptist College where they bunked in classrooms made empty by summer vacation.

Working with missionaries, they divided into small teams to go to some settlements on islands where summer missionaries had never been. Often

the summer workers were the only white people on the islands. Working conditions were always difficult; telephones never worked; electricity was usually off. A single teacher often had as many as 40 children. At times, there were 150 children in a small, hot, one-room building. There were never enough supplies for the children who often walked two or three miles in the tropical sun to attend. Even adults came.

For further information about this short-term missions project, have your son contact one of the mission professors at the seminary.

—MISSIONS MAILBOX

The history of world missions has been made by missionaries who have given a lifetime of service to the spreading of the gospel.

Although career missions is still the major thrust, modern history is being made in part by Baptists who are serving within their vocations for short terms in foreign lands.

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Prisoner Rehabilitation		1.00	
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The Sick		1.00	
Mission Action Survey Guide		.80	
Mission Action: WMU Ministry and Women 1971-72		.50	
Prayer Group Guide		1.00	
Program covers, Week of Prayer for Foreign Missions (25) (100)		.60	
		2.00	

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R. Lefton Hudson

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Dear Pastor,

During December, our thoughts seem to turn to foreign missions. And rightly so, for November 28-December 5 is the Week of Prayer for Foreign Missions. The Lottie Moon Christmas Offering goal is \$16,750,000. The theme is "Expect . . . Attempt."

The words of the theme are taken from a famous quotation in a sermon preached by William Carey in England in 1792. "Expect great things from God; attempt great things for God," Carey urged. In response, a Baptist missionary society was formed and Carey was later sent as one of its first missionaries. The theme ties in well with the Southern Baptist Convention emphasis for the year: "Living the Spirit of Christ in Expectancy and Creativity."

Because people need to be informed before they can pray intelligently for missions and give sacrificially to missions, the Foreign Mission Board is providing, during November and December, a prayer information service called "Missions Hot-Line." By dialing Area Code 703-358-7975, you can listen to three minutes of the latest news and prayer requests received directly from the field. The messages are updated on Tuesday and Friday afternoons to make it possible for you to have the latest news and prayer information for your Wednesday prayer meetings and Sunday services. The cost to you for this service is the regular station-to-station charge from your city to Richmond, Virginia.

Sharing this up-to-the-minute missions news with your members may mean an added interest and excitement in foreign missions. Hearing a definite request from the field will encourage persons to pray and give for foreign missions. Why not use the "Missions Hot-Line" and then share this information with your members on Wednesdays or Sundays.

During the Week of Prayer for Foreign Missions, expect great things from God and attempt great things for God.

Sincerely,

#21

WMU Staff