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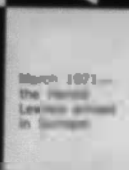
To go where one has never been before holds challenge. To go in response to the Great Commission adds purpose to challenge. Southern Baptists have been able to enter eight countries since 1968 because they have united their strength in response to purposeful challenge.



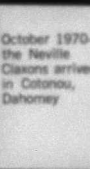
May 1968—
the Marsh
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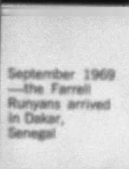
March 1971—
the Marsh
Reynolds and the
Munich family
arrived in
Vereniging, S.A.



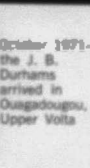
March 1971—
the Marsh
Reynolds arrived
in Surinam



August 1968—
the Marsh
Reynolds family
arrived in
Lomé, Togo



September 1969—
the Marsh
Reynolds arrived
in Dakar,
Senegal



July 1968—the
Charles
Whitson arrived
in Windhoek,
South West
Africa

Cover Story: Mrs. Neville Claxon shops for meat at a market in Dahomey.

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Dental Missions in Botswana

WHEN Marvin and Beth Reynolds, the first Baptist missionaries to Botswana, arrived in this developing country, they saw many needs. They were overwhelmed by the spiritual poverty of the people. Recently some evangelists described Francistown as one of the most wicked cities they had visited in all of southern Africa. Along with the spiritual needs of the people, the Reynolds saw physical needs. For example, they discovered that there was no dentist for the country's 629,000 people. The Reynolds saw the possibility of presenting the gospel of Jesus Christ through the ministry

of a dental clinic.

The first request for missionary personnel they made for Botswana was for a dentist. Marvin's request was published in many state papers in December 1968. While glancing through *The Alabama Baptist* one night, I happened to see the request in a short report on missions work in Botswana. Previously I had made a commitment to the Lord to do whatever he told me to do. As I read that request, it was as though the Lord were speaking directly to me, "This is what I want you to do for me." Without hesitating one minute, I said, "I will go."

CHARLES BELLENGER

I asked my wife if she would like to go to Africa. She agreed, thinking I was suggesting a vacation. But after telling her my feelings and convictions, she said that God had been speaking to her in recent days. The very next day, I wrote to H. Cornell Goerner, Foreign Mission Board area secretary for Africa, of our desire to go to Botswana. Dr. Goerner referred our letter to the personnel department. From then until January 1970, our lives were in one big hurry. After completing all the requirements of the Foreign Mission Board, we were ap-

pointed as missionary associates to Botswana.

In September 1969, our family packed and headed for Pine Mountain, Georgia. We spent thirteen weeks at the beautiful and restful Callaway Gardens in missionary orientation.

On December 30, we boarded the plane in Birmingham, Alabama, for New York, Paris, and Rhodesia. On January 3, we had our first look at the very dry land of Botswana. We traveled the bumpy, dusty roads in a Ford pickup to Francistown. Botswana has no paved highways, so this was quite an experience.

After a month of settling into our new world, Jane and I started formal language study. This lasted only five weeks. Since missionary associates usually do English-language work, we were not allowed as much time for the study of the language as regularly appointed missionaries are. We did learn how to greet the people and basic skills that have helped us as we have added new words in daily contact with the people.

Patience is one of the first things a missionary must learn in Botswana. No one ever gets in a hurry, except an American. We needed patience more than anything at first. We had to wait about five months for the dental equipment to arrive. This proved to be quite embarrassing. Since the people here knew the purpose of our coming, they immediately began asking when we were opening the dental clinic. I was able to work at the local Government hospital extracting teeth during those early months. I found working there a little strange at first. The equipment consisted of dull needles, rusty forceps, and a straight-backed chair. Many times, I wondered if I was really helping the patients.

Finally the equipment arrived. Two rooms were rented in an office located in the middle of town. To announce the opening of the dental clinic, a tea was given by the Mission at our home. We invited four hundred people and about three hundred attended.

After operating the office for a month, I received a letter from a man who works in a dental laboratory in South Africa. He requested me to make new teeth for his father who lived about thirty miles from Francistown. About two weeks later, I saw in the waiting room an old blind man of about seventy-five. I then learned that he was the father of the man from South Africa. I found that his top denture was broken into three pieces and that the teeth were completely worn away. He said he had been wearing them for thirty-five years. Three weeks after I completed his new teeth, he returned to the clinic with a gift for me. He had carved birds from cow horns. These he presented to me, saying how thankful he was that we had come to Botswana. I realized how thankful I was that God had called me here and that Southern Baptists had been willing to send someone to help these people.

The people of Botswana laugh a lot. They are very conscious of their teeth. Many times, after a missing tooth has been replaced, a man will respond, "Now I can laugh again."

After a few more months in the rented two rooms, God provided us with a lot located in the African township. On April 1, 1971, the Baptist Dental Clinic was opened. At the present time, about 65 percent African patients and 35 percent white patients are cared for by the clinic.

Since ours is the only dental office within three hundred miles, people come from great distances. We cannot tell them to go home and come back tomorrow. We have to work until we have treated all who come.

Because dental services have not been available in this area, persons often wait until their teeth hurt so badly that they must be extracted. We have tried to spend some time in educating the people in restorative dentistry. Once every six weeks, I speak to the new group of school-teachers who come to Francistown for a refresher course at the teacher training college. I give the teachers information about dental hygiene so

that they can help us teach dental hygiene in all parts of Botswana. We hope we can begin preventing as many dental problems as possible.

Because transportation is such a problem in Botswana, we have felt the need of traveling to some of the outlying villages to carry dentistry to the people. Once a month I travel to Maun, a village three hundred miles northwest of Francistown. A local mining company flies me to Maun in their own plane without charge. The journey by road would involve two full days. At the present time, I can only extract teeth and put in temporary fillings, hoping that the people will soon be able to come to Francistown for permanent work. In the next few months, we hope to have portable equipment enabling us to offer more complete dentistry to the people wherever we go.

We also visit a village about forty miles north of Francistown. We hold a clinic in the morning, visit in the afternoon, and then have a preaching service that night. After Marvin and Beth left for furlough, I had to double as dentist and preacher. The arrival of Ed and Charlene Smith in January solved this problem.

In the future, our plans include opening dental work and preaching points at two new mining towns. Orapa, about 120 miles from Francistown, is now a booming diamond mining town of about 1,000 people. The town has no church of any kind. Pitso-bulibe, about 80 miles north of Francistown, is a large copper and nickel mining town. The Baptists will be moving to this town of 3,000 people when they return from furlough in June.

In August 1973, we will be going to the States for furlough. We wonder what the people here will do for a dentist while we are gone. We are praying that God will speak to other dentists and show them the opportunities that await them in Botswana. If they could come for one month at one year, they could bring smiles to the people of Botswana as they bring a blessing to give them new life.



New Work in Laos

JERALD PERRILL

VIENTIANE, usually quiet and easy-going, was aglow with the lights and air of celebration. The Chinese embassy, bright with red lights, was celebrating the twenty-second anniversary of the People's Republic. The twenty-nine Buddhist wats were no longer dark. The lights of candles and paper-mâché bulls and stars twinkled the end of Buddhist Lent. The riverfront was filled with hundreds of people in festive mood.

Everywhere there were small stands where the fragrant odor of barbecued chicken tempted sightseers. Down the street we could see the lights and hear the music of a Ferris wheel. A strong reminder of the state fair "back

home," the celebration brought a fleeting touch of homesickness to the lives of the two new Baptist missionary couples and their children.

We had not been in Laos very long. These six months had been busy months—finding housing, securing visas, getting started in language study. Yet there had been time to go to know the city and to feel very much at home.

Laos was the seventy-second country entered by the Foreign Mission Board. After a preliminary survey trip with missionary Judson Lennon of Thailand, Dr. R. Keith Parks, area secretary for Southeast Asia, described Vientiane, the administrative

capital of Laos, as "a big overgrown country town." Compared to Bangkok or Hong Kong or San Francisco or New Orleans, Vientiane is a peaceful, quiet city where the only people in a hurry are the *Wangpa* *vanhans*. Sam-lan, the three-wheeled bicycle taxis, stand ready to take persons to the central market for fifty kip, one dong.

Nearly everyone goes to the central market, the place of a thousand umbrellas. Some of the people are there to sell their bundles of fruits, vegetables, and flowers. The rest are there to visit and perhaps to buy. We brought a bunch of bananas and new

the tiny woman give us change out of a wastepaper basket, her cash register. Since the paper money has little value, her full basket did not represent as much as we might have thought.

About the only word we hear of the war in this country is via the Bangkok newspapers. Yet grim reminders of a nation torn with strife and fighting are all about us. Often a truckload of soldiers with rifles in hand can be seen passing through town. All about us are the makeshift lean-tos and shacks of the north-

tribespeople who, having moved several times already, have left the battle scene completely and have come to the city.

Beggars with missing arms and legs, veterans of war, are in the market. Twenty kip is not much to give them (four cents), but it buys something to eat. We talk with wives whose husbands are either prisoners of war or missing in action. They hope to plead their cases before the headquarters of the enemy. Having done this, they will leave with no more knowledge or hope than the little they

had when they went.

Almost twenty-five kilometers north-east of Vientiane lies one of the most vivid displays of the devastating effects of the war. The Vientiane Plain is filled with some 30,000 refugees who have fled the war zone. Murphy Terry accompanied him Sam, a Laotian Baptist pastor, and her husband back to one of the villages in the plain. While we waited in the night of an "important town," Terry was informed that this is the residence of three refugee centers which contain a total of nearly 200,000 refu-

gees. "There was an obvious absence of young and middle-aged men," he commented.

Terry is optimistic about beginning a tract ministry to accompany the medical teams. A ministry with tape recorders is yet another possibility.

Nearly one-twentieth of Laos' 3,000,000 people live in Vientiane. Cosmopolitan is the only word to describe it. Along with the Meo and Khmu tribespeople, who arrive in growing numbers, there are large numbers of Chinese, Vietnamese, and Westerners to add to the Lao population. By 7:30 A.M. it seems that all these people have taken to the streets in order to see that their children are in school. There is a tremendous desire, though not always the privilege, to get an education. Sengdeth is proof of this desire. He rides his bicycle some sixteen kilometers (ten miles) each way to school every day!

Venturing too far from Vientiane on the ground is neither wise nor permitted. This condition makes the presence of Dave Swanson, the Missionary Aviation Fellowship pilot, all the more valuable. Through him, we have had the opportunity to visit several villages to see how the hill country people live.

The countryside is dotted with hundreds of small villages—families clustered together to work their crops of corn, mountain rice, and opium. Houses have dirt floors and thatched roofs with one corner blackened by charcoal smoke. Each is furnished with a wooden bench and several reed mats for sleeping.

Worn hands and lined faces betray years of hard work. Smiling women show teeth black with the stain of beetles. Their eyes sparkle with interest in life in spite of difficulties and hardships. Visiting in a Christian home, we feel the warmth of Christian fellowship as we share a cucumber.

Many Christian tribespeople have added difficulties because of their Christian faith. Vientiane Agency on loan from Thailand Overseas Mission Fellowship, reports that nine villages

chief has taken a position of open hostility toward Christians. He has caused many to move out of the village to small camps along the river. Such social ostracism is difficult for Westerners to understand. The many other culturally and linguistically isolated tribes like this one challenge us to find ways to take the good news to all the villages.

What do the people of Laos believe? Up country, the major belief is in the spirits, animism. This is a belief which controls most of their lives, a belief of superstition which thrives on fear. There is no satisfaction in their religion. The good spirits may be ignored because they cause no harm, nor do they provide positive good. The evil spirits are feared. Much effort is made to appease their anger.

In Vientiane, the religion is predominantly Buddhism (the Theravada or conservative type). This attachment to Buddhism is ritualistic or, at best, merely traditional. The spirit beliefs occupy a greater place in the minds and actions of the people than does Buddhism. Often spirit strings (strings attached to the wrists of friends as a prayer to the spirits for well-being) and patches of tape (placed on the temple or forehead to prevent evil spirits from entering the body) may be seen. Many practice these rites in good faith. For many, however, these things emphasize an inner hunger not satisfied. It is to this hunger that the Christian faith speaks and we hope to help satisfy that hunger.

We are not the first Christian missionaries to come to Laos. The Christian and Missionary Alliance, Swiss Brethren, and the Overseas Missionary Fellowship have been working here for a number of years. They have finished a revision of the Lao New Testament and will soon complete the painstaking work of putting the New Testament into Meo, a major tribal language with eighty-five consonants. After years of patient love and witness, these dedicated missionaries have seen the fruit of their labor in

clusters of Christian communities among the villages across the land.

The Foreign Mission Board took positive steps to formally enter Laos in response to the invitation of two Baptist laymen and their families. The witness of these men to their fellow pilots of Air America and the witness of their wives to the Laotian people around them was evident when we arrived on March 15, 1971.

We have joined hands with these laymen. We hope to start many home churches like the one in Mr. Kotha's home. He and his wife have been Christians in response to the work of Southern Baptist missionaries in Thailand before moving to Laos. We meet in their home for prayer and Bible study each week.

The door has been opened for us to teach at Uongdeth, the teacher's college of Laos. This is providing insight into the mind-set of students. We hope student work will be a major ministry in the near future.

Our eyes are open to the great possibilities of a cassette tape ministry among the refugees. A tape player can stay behind while a missionary must move on. Teaching English to adults has already begun on the opportunity to teach English Bible studies. Possibilities exist in the area of medical work, agricultural extension, teaching and student work, as well as for evangelism.

Remaining in our minds' eyes is a scene which left an indelible impression of the need in Laos. On the evening of our second day here, we drove past a Buddhist wat where a small group of people sat silently while the coffin of an old friend burned slowly. We had a time to speak a word of comfort or a word of hope in the living about a living God, we thought. But the only words we knew were *Ameyo chao, thank you*. About the wat, there was an air of uncertainty. The *Ameyo*, friends, were about their dead's chosen and so the friends were left alone with the burning coffin. They needed a pastor; they needed an evangelist; they needed God.

And they still do.





Surinam: Miniature World

RUDYARD KIPLING'S "Oh, East is East, and West is West, and never the twain shall meet," is far from being the case in Surinam. In this small country about the size of Illinois, people from five continents live peacefully together. The hub of the nation, Paramaribo, is a blend of many things: ancient and modern, cosmopolitan and primitive, Christian and pagan. Red, yellow, black, brown, and white races blend in this miniature world.

Surinam is located on the northeastern coast of South America between Guyana on the west and French Guiana on the east. All three nations share the Atlantic Ocean on the north and the jungle of Equatorial Brazil on the south. Surinam is a warm land. The average humidity of 81 percent combines with the average 90 degree daytime temperature to make one glad to seek the shady side of the

street. A short dry season in February to mid-March, a long rainy season beginning in mid-March and ending in July, a long dry season from August to mid-November, and a short rainy season until February make up the four seasons of the year. Rainfall averages 90 inches annually.

The history of Surinam is fascinating. Domingo de Vries, a Spaniard, was the first European to set foot on Surinam's soil. In the first half of the 1600's, Spanish, Portuguese, French, and English tried unsuccessfully to establish colonies. Hostile Indian climate, and the coastal swamps proved too much for these Europeans. In 1650, Lord Protector Willoughby, governor of Barbados, established the first successful colony. Within fifteen years, the Surinam colony had grown to four thousand people. As many as fifty sugar plantations extended for thirty miles up the Surinam River.

HAROLD W. LEWIS

For the next two centuries, Surinam was exchanged among England, France, and Holland. The Dutch West India Company, a private corporation, bought Guyana, French Guiana, and Surinam in 1662. A Dutch nobleman, van Comenelle, became governor. Involving other local rulers without participation caused the colony to flourish. Unfortunately, van Comenelle was murdered by his own men. One noteworthy exchange was between England and Holland. New Amsterdam (New York) was traded for Surinam.

Surinam's People

Interacial harmony in Surinam began in the early days of the colony's history. Governor Willoughby had an open policy toward all sorts of fugitives from unsuccessful colonies. One

group was the Jews from Brazil. These brought capital and know-how to the new colony. Their contribution to Surinam earned for them unusual privileges, namely, a land grant for a synagogue and schools. Here they erected the first synagogue in the Western Hemisphere.

The aboriginal Indians fled to the security of the interior with the coming of the settlers. From time to time, they came out to attack the settlers. The coastal Indians, Caribs and Arawaks, were cannibalistic. It is reported that on many occasions a main course meal consisted of a settler. Expeditions by missionaries of the Surinam Interior Fellowship in 1967 contacted the Stone Age Akeorios. Two other tribes, the Trio and Ojannas, lived in villages in the same general area. Today the Indian population is about forty thousand.

Negro slaves from West Africa were imported to work on the sugar plantations as early as the 1650's. By 1703 several thousand had been imported into the colony. A major problem of the plantation owners was the escape of many slaves into the surrounding jungles. Maroons, as they were called, grew in number to about 20,000. They often raided the plantations for guns, ammunition, metal utensils, and slaves whom they liberated even against their will. Every effort to recapture the escaped slaves met with failure. Many of the treaties drawn up between the plantation owners and Maroons were broken, usually by the plantation owners. The final peace came in 1775.

Today there are five tribes of Djukas, Bush Negroes, in Surinam. The head of each tribe is a *gronman*. Each village is governed by a captain and his council of men and women. Djukas are excellent wood-carvers and their handwork is always a must for the tourist. They number about 28,000 today. Taki Taki, the language of the Bush Negroes, is a combination of African, English, Dutch, French, and Portuguese. The way of life for Bush Negroes varies little from that which was known in West Africa

300 years ago. They provide the only example of African social organization and culture in the Western Hemisphere.

The first Chinese laborers brought to Surinam were imported from Java. Later they were brought directly from China. Only a few chose to extend their contracts and the plantation owners had to look elsewhere for laborers. These Chinese who remained in Surinam opened small businesses, usually growing small groceries even today are known as "Chinese shops." Probably the most important in the entire country is without a doubt the Chinese store. Between seven and eight thousand Chinese are in Surinam today.

In 1870, Britain granted permission for the immigration of workers from India. Part of them coming were Hindus and part were Muslims. Strong opposition in India brought immigration to a halt during World War I. Today East Indians, Hindustanis, make up approximately 30 percent of Surinam's 400,000 population. They hold a significant number of posts in government. Many of Paramaribo's leading business houses are owned and operated by Hindustanis. Local radio and television time is shared proportionately with the significant group in this miniature world. Many of Surinam's successful farmers are Hindustanis.

The last racial group to immigrate into this miniature world was the Javanese. Recruitment was begun in 1950 and continued until 1953. Their expertise in rice-growing has made it possible for Surinam to produce annually in excess of 100,000 tons of rice. Javanese are mostly of the Muslim faith and their mosques can be seen in every community where they live. Javanese and Hindustanis tend to live segregated from other groups. The Javanese number around 60,000 today.

Yet another group is called Creoles. The term means those of mixed races. Usually the reference is made to all people of Negro or Negro-white descent, except the Bush Negro. This

mixed group makes up 39 percent of the total population. Perhaps this is an underlying reason why there is racial harmony in quiet Surinam. Several minority groups make up the remainder of the population. Among these are Jews, Latins, Dutch, Europeans, and persons from the Western Hemisphere.

Ethnic groups in Surinam have their own languages. Dutch, the official language, is taught every schoolchild. Other languages spoken include Chinese, Javanese, Hindustani, English, Taki Taki, and the many languages of the various peoples. Local radio stations broadcast in Dutch, Taki Taki, Hindustani, Javanese, and English. Television programs likewise are in many languages. Most people speak at least two languages; many can converse in four or five!

Education is compulsory through age twelve. All schools, including denominational, are government-financed. Opportunities for advanced training are offered those who can qualify. A university with facilities in law and medicine is located in Paramaribo. A serious problem faces the nation's leaders with the ever increasing number of top students leaving Surinam for the Netherlands. What to do about the "brain drain" concerns the churches, too, as those most capable for leadership are leaving.

Modern shop facilities, a two-mile long jet runway, numerous multi-storied commercial buildings under construction, and the abundance of consumer goods are constant reminders of the prosperity of Surinam. Although the per capita income is only \$325, one is aware of a kind of prosperity different from that which is generally known in this part of the world. The economy is largely dependent upon Surinam's bauxite mines. More than 60 percent of the nation's income comes from this one industry. Alcoa, Reynolds and Ballou are the leading companies. A large lake and electric-generating station have recently been completed in the interior. The station provides power for aluminum production and public

consumption. Other such projects are planned for the near future. Rice and sugar are the leading agricultural exports. Wood and wood products have a bright future for this emerging country.

Medical facilities are quite good. Several modern hospitals are in Paramaribo. Clinics are provided for those who cannot pay. Specialists in some fields of medicine can be found practicing in Paramaribo. Under construction is a long-awaited, much-needed diagnostic laboratory. The lab will be of great importance to the medical school. Hospitals and medical teams keep abreast of the medical needs in the interior regions.

Surinam is an equal partner with the Netherlands and the Netherlands Antilles. Political parties are organized along ethnic lines. Two major

parties are mainly Creole. One Hindustani party and one Indonesian (Javanese) party are the leading ones now. Parties are eligible to vote at age twenty-three. Members of the legislative branch are elected every four years.

Approximately 70 percent of the population lives within twenty-five miles of Paramaribo. Less than 1 percent of the total land area is under cultivation. The vast forest reserves are yet to be exploited. Many mineral reserves are in the exploratory stage now. The future looks ever brighter for this miniature world as her hidden wealth is uncovered.

Southern Baptists in Surinam

The Foreign Mission Board in its June 1970 meeting voted to begin work in Surinam and transferring six from Trinidad. Encouraging video displayed

entry until March 1971. We spent our first year in language and culture study.

Before work can be initiated, much is to be done. We must study the language(s) and culture(s) carefully to determine the answers to some very critical questions. What are the problems which confront these many different peoples? What are their spiritual needs? Which areas most urgently need mission points now, which later? With which racial groups or social groups should work be initiated first in order that work might be indigenous from the start? Questions like these generate many more. Answers come slowly, but past experience has shown that there are answers, answers that must be arrived at with much prayer.

Several other missions groups from America are working in Surinam. Some work in the "bush" with primitive peoples. A few are working in Paramaribo and the small villages nearby. Government reports show the country to be 45 percent Christian. The evidence tends to show otherwise. There is a tendency on the part of officials to identify missions groups by social, racial, geographical, or practice "tags." The interior work has been closed to further missions groups, but the coastal area, where 80 percent of the total population lives, is still in great need of a vital faith in the living Lord.

Prayer Requests

Pray that we might be led to the right people at the right time.

Pray that God will lead qualified persons to us who will be leaders in the work established from the beginning.

Pray that full use of the language may be gained quickly so that needed materials can be produced and distributed early.

Pray that we might be sensitive to placing priorities in proper perspective.

Pray for the advancement of all Christian missions work in Surinam.



Dahomey and Baptist Witness

EMMA CLAXON

DAHOMÉY, an ancient West African country rich in folklore and as colorful as its flag of green, yellow, and red, was colonized mainly by the French. It was granted independence by France on August 1, 1960, and is now governed by a council of three presidents. It is a bit smaller than the state of Mississippi and is bordered on the east by Nigeria, the west by Togo, and the north by Niger and Upper Volta. The southern coastline, which extends about seventy-five miles, is washed by the waters of the Gulf of Guinea.

South Dahomey has a semi-equatorial climate with high humidity and a high and rather constant temperature. There are four seasons: two wet and two dry. In the north the climate is tropical, with two seasons: wet and dry.

The various bodies of water—the ocean, lakes, lagoons, rivers, and smaller streams—play an important

role in the life of the people. Fishing is one of the main industries. Some drilling for oil is being done along the ocean front, but with little result. In the lagoons along the coast in the south, villages are built here and there on the water. Ganvil, about 15 miles north of Cotonou, is a typical lacustrine village. Its 20,000 inhabitants live chiefly by fishing and trading. Business and communication are carried on by rowboat. The houses, built mostly of straw and bamboo, appear fragile. There are no churches in the village itself.

National parks are located in the north of Dahomey near the border of Upper Volta and Niger. These are tourist attractions, where one may see (and hunt) various animals, including buffalo, elephant, gazelle, cheetah, hippopotamus, and antelope, as well as birds of many sorts.

Dahomey has a population of 2,640,000 (approximately 6,000 Eu-

ropeans), with 12 major tribal groups.

There are several important cities.

Cotonou (111,100), the economic center, is a city of lovely villas and wide, planned avenues of sand and asphalt. A new port was completed here in 1965, and the busy international airport at Cotonou links Dahomey with all parts of the world.

Porto-Novo (74,500), the administrative capital, is an older city and was the most important one before the development of Cotonou.

Abomey (25,000), the traditional capital, is a fascinating city filled with history. Within the walls of its historical museum are records dating from 1645 to the present. A stool of each king is displayed, behind which is a tapestry illustrating the events of his reign. The ancient temple on the grounds was constructed after a victory which freed Abomey from pay-



ing tribute annually to the king of Oyo (Nigeria). Its walls were built with the blood of Abomey's enemies, the Yorubas of Nigeria, mixed with fine Portuguese liquors, gold, precious stones, and clay.

Ouidah (22,000) is the religious capital. Today one may visit the St. Peter House with its sacred Dargah, which promises good fortune to all who respect it.

Parakou (20,000) is an outstanding city of the east central part of Dahomey, as Djougou (15,000) is of the west central region.

It has been said that of all the Francophone countries of West Africa, Dahomey was the first in which formal education was introduced. A premium is placed on education, and many government and private schools dot the landscape. Statistics show that 80 percent of the children in the south attend school, while 30 percent of the country at large attend. The cornerstone for a university was laid at Abomey-Calavi, about 10 miles north of Cotonou, in November 1971.

The Dahomians observe, with much respect, the customs and rites of their folklore and their religion. The three major religions are animism, Christianity, and Islam. Christianity has made its major inroad in the southern part of the country. But in all parts of the country there is a Catholic church in practically every city and village. Other mission groups include Assemblies of God, Sudan Interior Mission, Conservative Baptists, Jehovah's Witnesses, Apostolic, and Southern Baptist. The African syncretistic religions are also represented. There is a high regard on the part of government officials and the people for a pastor or a priest.

As a whole, the country is animistic and practices vodoun, with emphasis on the supernatural, rites, and customs.

The three major religions coexist in an almost perfect harmony and often ceremonies are blended at the time of marriage, birth, and death.

In March 1963, the Home and Foreign Mission Board of Nigeria

decided to make a survey of Dahomey with a view to opening a mission station. My husband, who was then directing the work of the board, served as chairman of the commission. Along with three Nigerians, he made a tour of Dahomey. The commission strongly recommended entering Dahomey with Christian witness.

As my husband viewed spiritual conditions, noting the many fetish symbols alongside the Catholic shrines, he returned to Nigeria with a heavy heart. A definite conviction took shape in our lives. We determined that if the doors were opened, we would volunteer to go to Dahomey.

Three years later, the Nigerian board, after deciding it was not able financially to establish work in Dahomey, turned to the Southern Baptist Foreign Mission Board. Soon thereafter, the Foreign Mission Board voted to enter Dahomey. In 1968, we were asked to consider transferring there from Nigeria. Though reluctant to leave Nigeria, where we had served since 1949, we accepted the challenge. After a year's study of French, we began work in Cotonou, Dahomey, on October 24, 1970.

Eight Baptist churches had been established in Dahomey by the Yorubas from Nigeria. While these have no trained leadership, they carry on a regular program of Sunday School, women's work, and worship services. They have erected their own chapel buildings. In some cases, the indigenous people of Dahomey have begun to worship with some of the groups. In one village, the land for the Baptist church was given by such a person. The man has stated that he is ready to give more land to enlarge the present church and to build an additional church to serve people who speak a local language. In the 6 churches there are 113 baptized members. An additional 144 are preparing for baptism. A total of about 600 are regular or attendant.

In December 1971, a young man, Simon Olojede, came from the seminary at Ogburne, Nigeria, to work with Mr. Clanton for two weeks

in the Yoruba churches. During the summer vacation, Jacob Bode, another young man from the seminary, came to spend a week in each church. Bode held special revival services daily and helped with classes preparing for baptism. Each church was reluctant to allow him to move on to the next. From this experience, the churches recognized the value of trained leaders. They voted in the September 1971 meeting of the association to request a graduate of the seminary to come to work with them.

The task of establishing Baptist work in Dahomey is not an easy one. The power of fetishism is rather universally recognized. The questions of what, where, when, and how to begin must be faced before new work can be solidly established.

The words of the national anthem express the optimism we feel: the light of a new day is breaking in Dahomey. The people seem to be seeking the truth and ready to receive the gospel. We believe that a strong effort should be made to reach the youth of Dahomey. The work in Cotonou was started with Bible classes for students. Four young men have made professions of faith and are preparing for baptism. A site for a church has been selected and negotiations are under way for the purchase of the land.

Projected plans for the immediate future include increasing the number of Bible classes, beginning worship services in French, placing emphasis on a reading center, and conducting Bible classes in schools in Cotonou.

In addition, we hope to secure a seminary-trained Nigerian to work with the Yoruba churches throughout Dahomey.

The Dutch Benamils have been appointed to work in Dahomey and are presently studying in France. They will arrive in Dahomey in August.

We continue to feel that the door is open in Dahomey for effective missions work. We are grateful to God for the privilege of working in this challenging, though difficult, field.



Angola

A Portuguese Province in West Africa

PRINCE HENRY, the Navigator, ordered his Portuguese subjects to plant a cross on every land of land to which they might go. Between 1444 and 1482, Portuguese sailors took their small, sturdy vessels all the way down the west coast of Africa to the Cape of Good Hope on the tip of the continent. Gradually and peacefully, the Portuguese gained control of the extensive coastal area known even in the sixteenth century as Angola, approximately 1,000 miles along the south Atlantic Ocean. Its total frontier has a length of 4,000

miles. To the east is Zambia; the governments of Kinshasa and Brazzaville are to the north; South West Africa is to the south.

Angola has the shape of a massive block, approximately twice the size of Texas. More or less rectangular, it is longer than it is wide. About five and a half million people live in Angola. Possibly a half million of these are white.

Luanda, the capital of Angola, nestled for 400 years relatively un-

heard of between the ocean and the hills, under the ancient fortress of St. George. Today this modern city has pushed up over the hills and far out over the plateau as new suburbs spring up. More than 750,000 inhabitants reside in Luanda.

The famous missionary explorer, David Livingstone, visited Angola when he crossed Central Africa in 1854. A plaque at the entrance of the British consulate in Luanda is dedicated to him. Because of Livingstone, Protestant missionary interest became focused on that part of Africa.

The Treaty of Berlin of 1885, along with other treaties made in the decade of 1890-1900 between the European powers involved in Africa near the vicinity of the Congo River and its tributaries, guaranteed the right of missionaries to enter and evangelize the African people.

In 1877 the Baptist Missionary Society of London received funds designated for an expedition to the Congo. In 1878 two missionaries were sent to explore the Congo Basin. They entered Angola soon after this expedition. As the society increased its area of work, the staff increased. The terrorism of 1961 caused the society to leave; thus a large area in the northern part of the province has been without evangelical witness during the past ten years.

In 1903 Matthew Zaccaria Secher, an independent Baptist missionary, reestablished work in Cabinda (area north of Congo River where Cabinda Light Oil Company has interests). His work grew rapidly. The Canadian Baptist Foreign Mission Board took over this work after Secher's death in 1951. Arriving in 1957, the Canadians departed in response to terrorism in 1964. This board still hopes to return.

An individual Portuguese, Manuel Fervore Pedra, also began missions work in Novo Lundo, the heart of Angola. In 1934, the Portuguese Baptist Convention voted to officially sponsor this work. Later, in 1963,

Antonio Tiago Pereira came to Angola to serve as the convention's missionary.

In 1966, a young Danish layman, Svend Erik Jorgensen, and his lovely Spanish wife, Margarita, consecrated Christians who had been transferred to Luanda to work with a concert company, were hounded with the urgent need for a Baptist witness in the city of Luanda. There was no Baptist church in which to worship in that large city. They began a Bible study group in their apartment. As interest grew, the crowd outgrew the Jorgensens' living room. Contact was made with Pereira and help was given. A residence was rented and adapted for a temporary place of worship for this Portuguese-speaking congregation. The First Baptist Church of Luanda was organized on February 26, 1967, with sixteen charter members. Pereira accepted the pastorate of this church, even though it meant a week away from his home and work each month. The distance between Nova Lisboa and Luanda was a hard four hundred miles.

On the other side of the Atlantic Ocean, God had also touched the hearts of another couple. During the Baptist World Congress in Rio de Janeiro, Brazil, in 1960, we first came into contact with Portuguese Christians from Africa. From that time, we were convinced that there were vast numbers of Portuguese-speaking people beyond the Brazilian frontiers who needed spiritual help.

We did not do anything about our growing concern until we came to the States on furlough in 1967. Interviews were held with Frank K. Means, area secretary for South America, Baker J. Cauthe, executive secretary of the Foreign Mission Board, and H. Cornell Goerner, area secretary for Africa. As a result, the Foreign Mission Board approved a plan whereby I was sent on a preaching tour to the Portuguese provinces of Angola and Mozambique* and to the Portuguese-speaking people in Johannesburg, Republic of South Africa.

Dr. Goerner visited Angola just

prior to the preaching tour. He discovered a concentration of English-speaking personnel in Luanda with no pastor or church to provide for their spiritual needs.

While in Angola, I visited the existing Baptist work in Luanda, Lobito, and Nova Lisboa as well as the five native dialect churches surrounding Nova Lisboa. In addition, I was able to visit the Governor General of Angola.

On March 14, 1968, we were officially transferred from Brazil to the province of Angola as Southern Baptists' first representatives. The entry visa was officially granted and on August 29, 1968, we were granted by the small Portuguese-speaking congregation plus a number of Americans living in Luanda, working with the Cabinda Gulf Oil Company.

The Luanda church extended an invitation for me to be its resident pastor. The Baptists among the English-speaking community were concerned over the wantonness of spiritual guidance. An English-speaking worship service was begun, following the morning service in Portuguese. When the ground meeting place became overcrowded with a lack of sufficient space for either group, a store building and adjoining apartment were rented. This was a joint effort of the Portuguese and English congregations, on a fifty-fifty basis. The English-speaking work, a mission of the Portuguese church, became the Community Baptist Church on December 8, 1968, with sixteen charter members. This church became a part of the Angola Baptist Convention and called me its pastor.

The possibilities of additional work in Luanda and the province as a whole are good. The current movement drove large numbers of the native population from the north where formerly the Baptist Missionary Society, the Canadian Baptist Foreign Mission Board, and some independent Baptist ministers had worked. Many of these still need to be discovered, brought together in the areas where they live into a fellowship in the sub-

urbs where they are massed. Adequate small church buildings spread over Luanda could tap the potential.

Although Baptists number less than a thousand in Angola, this number could increase rapidly. There has been nearly a 100 per cent growth in the last three years. Now there are eleven churches—one English-speaking, six dialect, and four multiracial Portuguese-speaking. Five native pastors have been ordained this past year, doubling the previous number of pastors in the province.

The future of Angola is bright. It is a challenging field of service for Southern Baptists. Churches must be established in the cities and population centers to serve the multiracial society.

One must look realistically toward Angola. It is a part of Portugal. This fact must be recognized and never disregarded. For one to serve adequately in Angola, a knowledge of the Portuguese language and an understanding of the customs, as well as the psychology and philosophy, of the people are essential.

Though in January 1968 there were sixty-five missionaries from many Protestant faiths in Angola, today that figure is much smaller because of retirements and withdrawals by some Protestant groups. We were the first new missionaries to be permitted to enter Angola in eight years. Other missions and boards have since found reentry possible and personnel are free to leave the country for furlough without fearing their reentry denied. In July 1971, Dr. and Mrs. A. Ben Oliver, retired missionaries from Brazil, were granted permission to enter to substitute while we were away on furlough.

Pray for Angola. Personnel requests are for two couples to do evangelistic work—one couple to work in the field of theological training and layman leadership training and one couple for agricultural work.

*A province is a state. Angola relates to continental European Portugal as Hawaii and Alaska relate to continental United States.



Senegal—Gateway to Africa

IN September 1969, Southern Baptist missionaries entered Senegal. This entry realized the long-delayed plans and hopes of the Foreign Mission Board. Baker J. Cauthe and Cornell Goerner visited Dakar, Senegal's capital, first in 1957. At that time, they felt that it was the most strategic city, geographically and culturally, on the African coast. Thus it was a must in foreign missions expansion plans. But it was not until 1968, over ten years later, that missionary personnel became available. At that time, we were appointed as Southern Baptists' first missionaries to Senegal.

Senegal, an independent republic within the French community, is situated on the westernmost part of Africa's Atlantic bulge and borders the Sahara Desert. It is about the size of North and South Carolina and has a population of around four million people, among whom are some fifty thousand Europeans. The largest ethnic group is the 1,500,000 Wolofs

who dominate Senegalese life, history, religion, and politics. The remainder of the population consists of some eight or ten language groups.

The people of Senegal are about 80 percent Muslim, dominated by the Mourides, the Muslim sect which won most of the Wolofs to Islam. The bulk of the wealthy Senegalese and those in political power belong to this sect also. The rest of the people are animists or Roman Catholics, with a very small number of evangelicals.

There are seven evangelical missions groups at work in Senegal, almost all of whom have been there less than ten years and have no more than two hundred baptized believers among them. Believers constitute only 1/200 of 1 percent of the population. There are, to my knowledge, six baptized Baptists, only one of whom was baptized by Southern Baptists. The others are from the Conservative Baptists, working at Thiès, some forty-five or fifty miles from Dakar.

FARRELL RUNYAN

Thus far, Southern Baptist missionary efforts have concentrated on Dakar, the greatest population center in that part of Africa. Located on the tip of the Cape Verde Peninsula, Dakar, Senegal's capital since 1902, is Africa's westernmost city and the gateway to the continent of Africa. The French labored for decades to make Dakar the French showpiece of West Africa, while the Senegalese were determined that it would not lose its African face and flavor. As a result, it is a city that has a delightful blend of both the African and the French.

Dakar's gleaming white skyscrapers tower over the slums of one of the largest shantytowns in the world. Roman Catholic cathedrals and Muslim mosques vie with each other for its skyline. Its sleek European shops stand in striking contrast to vivid

open-air African markets. Its grand hotels, comparing in luxury to those of the Riviera, often overlook streets where people sleep rolled up in a cloth on the sidewalk. Among its half million people are Sorbonne-educated intellectuals, Muslim scholars in the literature of the Koran and still illiterate villagers who have come to the city seeking the "good life." Its facade runs the gamut from great modern factories to farms, from plate glass-windowed shops displaying the latest creations of Christian Dior or Pierre Cardin to traditional artisans' markets, from giant tuna processing plants to the colorful beach markets of local Lebou fishermen. Dakar is a gourmet's delight with splendid French restaurants serving truffles and roast pheasant or *pâté de foie gras* and boiled lobster. It also has African sidewalk vendors who sell boiled bean cakes, roasted casew pats, *chouja jira* (fish and rice), or African peanut brittle.

Dakar's handsomely designed buildings are constructed to fit the tropical African climate. These include the stately, rectangular Government Secretariat, the sleek-lined Palais de Justice with its massive black marble columns and its interior garden, or the modern University of Dakar with its high-tiled contemporary African architecture.

In addition to her beautifully designed skyscrapers, Dakar has broad open squares, drives along the seashore, lovely beaches, and relaxing sidewalk cafes with an old French atmosphere. Africans and Europeans live side by side in pleasant residential sections. The brilliant color and frenetic activity of the markets outshine any in Africa. Stately Senegalese women with their rakish headdress and long filmy robes are the most striking and stylish of any city on the continent.

Within the city one can enjoy riding, sailing, fishing, golf, tennis, or yachting. Or, if one desires, he can stroll along the nearby beaches among the quiet fishing villages with thatched huts and beautifully sculpted fishing prows. One can walk along streets

bordering with Dakar and listen to traders hawking their wares of ivory, ebony, gold, silver, or leather. Aggressive and reticent, these traders are always good natured, never without a sense of humor.

Dakar is the point of arrival and departure for most persons traveling between Africa and the United States. Only seven hours from New York, it has one of the busiest airports in Africa.

But this great city is considerably more than a great air transport terminus. Dakar is people—a half million of them, an eighth of the population of the entire country. It is a city comparable to San Francisco, Melbourne, Toronto, or Atlanta. But in this great metropolis, there is only one evangelical church.

When we went to Dakar, we found no foundation on which to build our work. Beginning work in other parts of West Africa has been built upon the migration of the Yoruba people from Nigeria. Often Yoruba Baptist churches have been established where the missionary arrived. In Dakar, there were no Baptist churches and no Baptist people. Our strategy has been to reach the young, men's high school and university students. In December 1970, the Baptist center was opened in one of the most heavily populated residential sections of the city. It is directly across from the city's international soccer stadium.

We began with a youth center and a reading room, where young people could come to read and gather for games and discussion groups. Since the Senegalese are quite fond of clubs, we started a reading club. At the present time, there are more than five hundred who are registered as readers in the club. Most of these would never attend a church service because they are Muslims, but they will come to a reading room where they can read Christian literature as well as books on philosophy, science, history, and other subjects.

A young convert from Islam, Chissé Alkaly, came to us from the Ivory Coast. Placed in charge of the read-

ing room, he has been instrumental in reaching the tens of thousands of young people in Dakar. Through his testimony, the first convert to Islam was reached and won.

In March 1971, we began our first church service in the Baptist center. We would have been satisfied if only three or four people had come. However, at the first service there were ten young men, including some Muslims. Since that time, attendance has steadily increased to a congregation of around thirty people. Some Muslims are always present. Recently several Senegalese have accepted Christ, giving Baptism a small nucleus around which to organize a church.

For instance, this is the day of the city, the municipality, or the commune. In years past, in our need to push ahead to reach the thousands, we have bypassed the millions in the great population centers of Africa. The missionary working in the remote places of the country may minister to a thousand or so people in a dense district village, but the missionary in the city has a parish of a million people.

The people of the rural areas of Africa are moving to the cities in vast numbers. It is estimated that by 1980 the population of Senegal will be 50 percent urban. At this rate of growth, Dakar will have 1,500,000 people by 1980. Among these people in the city are the leaders of the country. The city has larger and better schools, and one of Africa's largest universities with over four thousand students. Thus, our work of priority would be to reach the city. We overlooked it as we overlooked it in Senegal. That single example from our work, one that is well worth imitating. Living alone in this great city, hearing the morning call of the muezzin from minarets of mosques, and knowing the heart hunger of the outcasts, that people have a hunger that is almost more than they can live.

THE LAND OF THE BLACK, THE WHITE, AND THE RED

Upper Volta



J. B. DURHAM

BLACK, white, and red are not words indicating races of people or even shades of political opinion. They are the names of the three main branches of the Volta River which rises in the heart of West Africa and gives the name and the flag to the country now known as the Republic of Upper Volta. Upper Volta is a country in which Southern Baptists have just located their first missionary couple.

The Land and the People

Upper Volta, which became an independent country on August 5, 1960, is relatively poor but densely populated. The Mossi tribe which is dominant around Ouagadougou is by far the most numerous of the several tribes of the republic. The Mossi population is 2,000,000 out of a total population of 5,500,000. This tribe was to be closely related to the Dagomba tribe, which is found in northern Ghana. Tribal tradition says that they originally came from Yorubaland. The chief of the Mossi tribe is known as the Mossi King and his residence is in Ouagadougou. The Mossi has recently been transferred to the Mossi language, which is the language of the Mossi tribe, and is now to be published by the United Bible Society. Other important tribes are the Baka (100,000), the Goussou (100,000), the Loko (100,000), and the Mande group of tribes which are found in Mali as well.

Landlocked, with a harsh dry climate, Upper Volta is predominantly an agricultural and stock-raising country. Ninety-five percent of the

people live in rural areas. The largest city is the capital, Ouagadougou, with a population of 115,000. Of modern design, sprawling over a wide area, Ouagadougou is an up-to-date city possessing the full range of urban facilities. During the last few years, this up-to-date city has become a center of business and industry, following the extension of the Abidjan-Niger railway from Boko Doudou and the opening of an international airport. Modern development also includes work in the other and picturesque sectors. Other important cities are Bobo Dioulasso (72,000) and Koudougou (25,000).

Religion

Religiously, the nation counts 1,250,000 Muslims and 220,000 Christians—Protestants and Roman Catholics. The remainder of the population is animist.

Several Protestant missions groups are presently working in Upper Volta. These are the Assemblies of God, which has by far the most successful work done by a Protestant mission; the Sudan Interior Mission; the Christian and Missionary Alliance; the Worldwide Evangelization Crusade; and the Upper Volta Mission, a non-denominational Canadian group.

Upper Volta and Southern Baptists

The first Southern Baptist contact with Upper Volta was on July 28, 1959, when Baker J. Coulton and M. Curran Gourner visited Ouagadougou while on a survey of French-speaking countries of West Africa. They had acquaintance with the As-

semblies of God missionaries working in Ouagadougou and that vicinity. They were assured at that time that Southern Baptists would be welcomed if they should find it possible to begin work in Upper Volta.

Dr. Coulton and Dr. Gourner found a small Yoruba Baptist church which had been established by immigrants from Nigeria. After meeting in the homes of members for several years, the little group built a modest church building in 1947. Dr. Coulton and Dr. Gourner met with the congregation in a special service the evening they visited Ouagadougou. In the humble building lighted with kerosene lamps, Dr. Coulton brought greetings from the Foreign Mission Board and preached a brief message through an interpreter. A little church crowded with eager Yorubas seemed desirous to have visitors from America and was challenged to continue its work under difficult circumstances. When the time came for a statement from the church leader, the microphones from Richmond were prepared for a response for funds with which to build a larger church building. Instead, after eloquent expressions of appreciation and gratitude for the visit, the church leaders requested only that a missionary be sent to help them with their work. No mention was made of financial aid.

The next morning, while Dr. Coulton and Dr. Gourner were having breakfast at the local hotel, repre-

representatives of the church came and requested the privilege of paying the hotel bill for their overnight visit. It was with great difficulty that Dr. Cauthen explained that funds had been provided for their trip by the Foreign Mission Board, and the Board members would be unhappy if the secretaries accepted money from the struggling congregation. The members felt that they should pay the hotel bill because these American friends had come as their guests and visitors. Far from asking for money, they sought to give out of their meager means. Dr. Cauthen and Dr. Goerner at that time resolved to try to meet the request of the congregation for a missionary to help them.

Soon after the visit of the secretaries, missionaries from Ghana made contact with the Ougadougou church. A period of fraternal relationship between the Yoruba church in Ougadougou and the Ghana Baptist Convention began. For some time, missionary James Foster, living at Tamale in northern Ghana, visited the congregation at least twice a year to bring encouragement and to help with various church problems. The church thrived, and on recommendation of the Ghana Mission, the Foreign Mission Board made a modest appropriation to assist the congregation to secure a more adequate church building.

In April 1968 at a meeting of Southern Baptist missionaries working in the Ivory Coast and Togo, plans were made for a survey of other French-speaking countries of West Africa in which there was no Baptist work. As a result, a survey team, composed of missionary Edwin Pink-

son of Ivory Coast and Bill Bullington of Togo, visited Upper Volta in November 1968. A rather thorough survey of the entire nation was made, with attention given to the existing evangelical work, and the needs of unoccupied areas. As a result of this survey, the Francophone Conference of Southern Baptist missionaries warmly recommended that the Foreign Mission Board be encouraged to begin work in the Upper Volta Republic as soon as possible, with the initial station at Ougadougou.

When the possibility of Southern Baptist work in Upper Volta came to our attention, we volunteered for service in that new field. We were transferred from Nigeria to Upper Volta effective June 1, 1970, and began the study of the French language in Tiers, France, in September 1970. We took up residence at Ougadougou in October 1971, resulting in a long delayed answer to the urgent request of the Yoruba Baptist church of Ougadougou that a missionary couple be sent to help in their work and witness.

With twenty years of experience in Nigeria and a knowledge of the Yoruba language, we hope to bring help and encouragement to the Yoruba Baptist church in Ougadougou. However, it is not expected that our primary efforts will be in work with this group and similar scattered groups of immigrants from Nigeria. Our primary purpose will be to develop work among the indigenous peoples of Upper Volta, perhaps beginning with the dominant Mossi tribe. The emphasis will be placed upon establishing work in the large towns and cities, using French as the

language of communication. We will attempt to win educated young men who can be trained as pastors and lay leaders to work among their own people. Since French is the common language of the educated class, work can be started among various language groups.

Opportunities for Southern Baptists

Surveys have revealed that the work of existing evangelical organizations in Upper Volta has been carried on largely in rural villages, while the larger towns and cities have been neglected. Some of the greatest needs and opportunities are among the educated class in the population centers, where French will serve as a medium of communication. Eventually the local African languages will have to be used in discursive work, especially among women and young children. But many of the young men who have had an opportunity for an education can speak the French language fluently, and can in turn communicate the gospel in their native language, after receiving instruction and training from the missionaries.

The World Christian Handbook for 1968 reported 364 places of worship for all evangelical groups in the Upper Volta Republic. Full members numbered 17,900. Most of them (16,000) were among the churches related to the Association of God. The total Christian population, consisting of children and un baptized adults, was listed as 29,659. For a nation one-half the size of France, with a population of 5,500,000 people and 7,000 villages, this obviously is a vast, neglected area. We hope that others will soon join us.



FACING THE LANGUAGE BARRIER IN *South West Africa*

WHEN WEST AFRICA is a large, sparsely populated country with less than one million people on its 318,381 square miles of land, it has one of the lowest population densities on earth. Two people per square mile of land in South West Africa compares with about 50 in the United States and 920 in the Netherlands. The population is made up of several different tribes or groups. The major groups are the Ovambo (270,000), the white European community (40,000), the Damra (50,300), the Herero (60,000), the Nama (59,000), and the Orlavanga (51,500). The remainder of the population consists of several smaller groups.

Much of the country is desert or

semi-desert. A very low rainfall makes land cultivation impossible. The raising of sheep, goats, and cattle is made difficult by years of drought. Still the country is very rich. Its coastal waters are rich in fish, and the land contains large deposits of various minerals plus many unexplored mines and diamonds.

Baptists were slow to accept the challenge of this country. In 1918, Mrs. P. J. Vries, wife of a missionary in South Africa, started praying for the spiritual needs of South West Africa. Thirty years passed before God started answering her prayers in a visible way.

In April of 1959, Mr. Patten and his family moved to Walvis Bay,

CHARLES WHITSON

which is the chief port city in the country, located on the "Skeleton Coast." Mrs. Patten had been very active in various Baptist churches in South Africa. Shortly after moving to Walvis, she wrote Bernard Robbins, pastor of the Baptist Union Church of Windhoek, South Africa, for information concerning the Baptist church nearest her new home. She was amazed to find that it was only 750 miles away in Capetown. Robbins suggested that she worship in the established churches in Walvis Bay and make a study of the needs of the city. If the needs warranted, he suggested that she start a Baptist work. His suggestion



plus the sight of so many boys and girls playing in the streets on Sunday moved Mrs. Paton to accept the challenge. After much prayer, a planning meeting was held and some rules of the operation were drawn up. A Sunday School was started in the Paton's garage in Walvis Bay. Without the aid of a missionary, the first Baptist effort in South West Africa was made.

The young work faced many problems. The enthusiasm of some workers was greater than their enlightenment. The established churches did not accept the new work with open arms. Mrs. Paton was not up to the best of health and the work was faced with a rapid turnover in teachers and Sunday School members. Each time the school started to make progress, a mass exodus would take place and a new start had to be made.

Shortly after starting the new work, Mrs. Paton received a letter from Mr. A. H. Berndt, a member of the Taylor Street Baptist Church on King William's Town, South Africa. Berndt expressed an interest in the work and offered to come to Walvis Bay and

hold evangelistic meetings in an effort to encourage the work. He came and held meetings for two weeks in various houses. The response was good and one convertant was reported. News of the new work spread quickly and many Baptists visiting to Walvis Bay were drawn to the group and encouraged them in the work.

Two events in 1961 had great impact on Baptist work in South West Africa. The first was the arrival of Mr. G. O. Pienaar, a deacon in the Pretoria-Burgersburg Baptist Church of South Africa. Pienaar not only started a Baptist work in Windhoek, the capital of the country, but also he often visited and helped the work in Walvis Bay. The other event was a disputation of the Baptist work in South West Africa at the Baptist Union Assembly in South Africa. South African Baptists wanted to send a worker to South West Africa but were unable to do so. They suggested that the Baptists in South West Africa contact the Foreign Mission Board of the Southern Baptist Convention and make their request known. At the request of the

Baptists in South West Africa, the Foreign Mission Board started looking for someone to send to this field. In December 1967, we were appointed to go and help strengthen the work and witness of Baptists in South West Africa.

We arrived in July 1968 to find a five-year-old church with twenty-eight members. One of these lived in England, fourteen lived in Windhoek, and the others lived in various parts of southern Africa. The church had no buildings and had never had a pastor. Although appointed to work with English-speaking people, we found a Sunday School with twenty members and classes being taught in Afrikaans, German, and English.

By July 1971, the membership had grown to seventy-eight and the Sunday School in Windhoek to eighty-five. The weekly youth programs were reaching fifty children and young people. The church in Windhoek has applied for land on which to build, but at the moment it remains the "church in the home." The church in Windhoek meets in the Masonic hall for worship services and youth meetings. Two departments of the Sunday School meet there while the other departments meet in private homes. All other meetings are held in the homes of the members. The fellowship in Walvis Bay, which is a mission work supported by the Windhoek church, meets in the Anglican church for worship and Sunday School. Other meetings are held in homes.

Any religious work in South West Africa faces a difficult language barrier. This is true in the European community as well as in the Bantu. The Baptists in South West Africa realize that services in English will not meet the needs of the various language groups in the land, and they are setting aside a large portion of their budget for missions work. They seek prayer support as they give and plan for the day when those of every tribe shall hear the wonderful story of God's love in their own language.

GOING CAMPING? Going with one rightness? Going to the WMU Annual Meeting, June 4 and 5? Stopping for the Southern Baptist Convention?

Have you thought of doing all of these on one trip? If not, why not begin turning it over in your mind right now.

Think family camping with a missions emphasis. Why not plan with your husband and children to camp along the way to and from Philadelphia? If you are old pros at camping, you have it made. If camping is something your family has not tried yet, talk with families who have.

Your family can become members of Campers on Mission, a fellowship for Christian campers. This new approach is designed to generate spontaneous witnessing among campers. Placing the Campers on Mission emblem on cars and camping equipment helps members get together in parks for fellowship and witnessing. Upon request of the Home Mission Board (1350 Spring Street, N.W., Atlanta, Georgia 30309), any Christian camper may become a member and receive the emblems with additional suggestions for communicating the gospel to camping people.

The *Cooperative Program Travel Guide* is also available free from the Home Mission Board. This booklet makes it easy to choose interesting Baptist places to see in any state where you are traveling.

Your family camping trip can center in on missions in different ways. You can learn about missions history and current-day missionary work as you visit places and talk with people. Mission books that are of interest to the family can be read on the trip. Ask your Baptist Women president or your WMU director to let you borrow a copy of *World on Wheels 1971-72*. This little book which appeals to different age groups. Select one or two books to take on the trip.

Daily family worship can be a planned event. Ask different members of the family to be responsible. Encourage each person to make the



time special. Use Call to Prayer in ROYAL SERVICE. Pray for home missionaries who serve in states where you are traveling. A Home Mission Board Personnel Directory is free from the Home Mission Board on request. Pray daily that each family member may be aware of opportunities to witness to other campers.

A family camping trip may provide opportunities for missions projects. Look for ways to share a burden of another traveling family.

A camper can provide an easy way of getting campers together. If someone begins playing harmonic reeds on a guitar, a group will begin singing. Choruses or hymns can be sung. A time of sharing what Christ means to you and your family may make a deep impression on other campers.

What about your plans for going to Philadelphia in June? Make this trip one your family will never forget.

Consider visiting these places en route to Philadelphia.

Richmond, Virginia See the Broad Street Methodist Church, the location of the organizational meeting of Women's International Union in 1858. Visit the Foreign Mission Board, 3806 Monument Avenue. Visit Hollywood Cemetery where many leaders of the Southern Baptist Convention are

buried, including Dr. George Braxton Taylor, co-founder of the Sunbeam Band, and Dr. M. Theron Rabin, former executive secretary of the Foreign Mission Board.

Baltimore, Maryland See the Anna Armstrong home at 1408 McCulloch Street. Visit her grave and read the inscription at Greenmount Cemetery. From 1909-1921, the headquarters for Women's Missionary Union, S.W.C., was at 14 West Franklin Street.

Lanierville, Maryland See Sater's Baptist Church, organized in 1742 by Henry Sater, great-grandfather of Anne Armstrong. The original building is still used.

Washington, D. C. Learn of the mission work at the Anna B. Schabert Center, 4023 Ninth Street, S.E. Visit George Washington University which was established by the Triennial Convention in 1821 on Columbian College with the urging of Luther Rice.

New York, New York Visit South-amp Baptist's first church in the Northeast, Manhattan Baptist Church, 11-B 777 UN Plaza, organized in 1958.

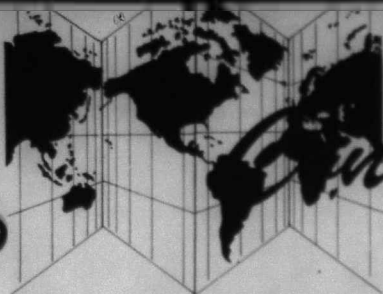
Providence, Rhode Island Visit Brown University, first Baptist college in America, 1764. Visit the site of the Baptist church organized by Roger Williams in 1639. The Providence Baptist Church has had Sunday morning worship services in the Radnor Hotel since December 1966.

Northborough, Massachusetts Visit the Rice Memorial Baptist Church, the site of the birthplace of Luther Rice, born in 1783.

Malden, Massachusetts Birthplace of Adoniram Judson, 1783.

Salem, Massachusetts See Tabernacle Church where Rice and Judson were appointed foreign missionaries in 1812. Visit the port from which Judson sailed to Ceylon a few days later.

Williamstown, Massachusetts Visit Williams College, which was the site of the Haystack Prayer Meeting and a society of inquiry on foreign missions.



Continuations

For more than 125 years Southern Baptists have sought to encompass the world with the message of hope in Christ. Representatives of the churches sending them, missionaries effect continuations of the work of the dreams of others. Continuations illustrates the kaleidoscopic pattern of world missions advance.

Guyana

This is a simple story of Barbara and a big blue ball. The scene is Family Bible Conference in Guyana. The story all began in the temporary nursery set up between bunk beds in the children and women's dorm.

Unaccustomed to any form of nursery life, four-year-old Barbara capriciously bounced from one toy to the next. Most of the time she alternated between coloring on blank paper and playing with the big blue ball. But it was not long before her first choice was evident. She had discovered the ability to throw and catch the ball.

When she found that I was available to play ball with her, mischievous black eyes danced and she threw the ball with all her small might. She now had a way to get my full attention!

After the nursery period was over, all toys were stored away. But Barbara always managed to find the big blue ball. And from Tuesday through Friday, I could expect a tap on my leg at any time of the day. Looking down, I would see Barbara standing still and holding the big blue ball. She made no sound. Her eyes evaded mine. Small as she was, she had learned to pretend that she did not care about my response. But when I took the ball and threw it to her, her pretense disappeared and she would

saucily flash a triumphant grin.

It was expecting almost too much to ask her to share the ball. But an opportunity arose among her peers. Teddy claimed his right to the big blue ball. At times, both Teddy and Barbara wanted my undivided attention. I worked toward a team sport.

"Throw the ball to Teddy," I would say. "Throw it back to Barbara." It worked a few times, but at other times, one would strap off and pass—only to come back a short time later.

Ted is the eldest of two children in his family and usually has the attention of one parent. His interest in the ball waned easily in favor of other toys. But Barbara is the fourth of six children and is usually expected to help with the younger children. She receives little undivided attention at home. For this reason, I responded even more to the unexpected taps on my legs and to the silent girl with the big blue ball.

On the last night of camp, after the ball had been put away for the day, Barbara decided that I belonged to her, too. She attached herself to me and sat on my lap during the evening service. The next morning she was there again during morning watch. During the rest of the day, she followed me everywhere I went. When

group time came, she found it very hard to share with Teddy—I was hers.

I could not tell Barbara how my heart ached for her. But I did write her a letter after camp. I told her that Jesus and I loved her. I told her I liked to play ball with her. And I drew a terrible picture of two people throwing a ball to each other between bunk beds.

The postman greeting card I could find said, "Get well." I wrote that I hoped she wasn't sick, but would like the card. I enclosed the three pictures she had "drawn" at camp, and the letter.

As the card, letter, and pictures were mailed, I found myself wondering if anyone had ever written this little girl a letter. In all likelihood, no one had. Her clean home is overcrowded and her life very frugal. Water is carried and clothes washed by hand. Material possessions are at a minimum. Her pastor father has taught himself to read. And her young mother bears the scars of a hard life of working in the rice fields and a fight for survival.

I could hardly wait for Barbara to get the things I mailed. My anticipation of her joy in receiving a letter was great.

I have not heard from Barbara or seen her since the conference. But she gave me a gift at the conference that I won't forget. She gave me the satisfaction of giving. Out of her deep needs, she gave and received love.

I learned something from Barbara at Family Bible Conference: I learned that nothing I can give a two-year-old

boy or girl is as important as the love that goes into it. The rewards of love received will not usually be as great, but the gifts will be counted.

I know, too, that nothing I will do as a missionary for Jesus Christ will be any more important than playing ball with Barbara.

—Mrs. Love

Peru

Ebenezer (hitherto hath the Lord helped us) was the name given to the small group of Christians in 1951 that formed the Miraflores Baptist Church in Lima, Peru. This was the beginning of what today is the Peruvian Evangelical Baptist Convention with its fifteen churches, thirty missions, and more than one thousand members.

These twenty years have included experiences of struggle, progress, pain, and joy. Through it all the message of Ebenezer has permeated the spirit of the work.

A perennial problem has been personnel shortage. The small missionary staff and a reduced number of national pastors have been burdened for work undone and opportunities they could not meet.

Financial support has been of prime concern to those who longed for an indigenous work. A continued effort is being made now by national and missionary through the evangelized churches hoped for the future.

A note of great joy in all the Baptist churches during this year of the centennial observance is the large numbers offering. For the year 1970, the total amount given was \$5,300 (45) pesos — 1 dollar! A real challenge was accepted when the goal for last year was set at \$3,000 pesos. The Women's Department of the convention, based itself with persistence and a plan of savings which was distributed to all the churches and missions in an effort to get every Baptist participating in prayer and offering.

The decision was made earlier by the convention that the monies from

this offering would be spent for the sending out of the students of the theological institute in summer missions work. They serve under the leadership of experienced pastors and missionaries in some of the new and remote areas of work.

With the goal doubled last year, the people praying and giving, the Lord blessed more than 42,000 pesos were received.

Again, in unanimous voice, the Baptists of Peru praise the Lord with a shout of "Ebenezer—hitherto hath the Lord helped us."

—Mrs. Marvin Pitts

Philippines

Where does one begin in order to relate the activities of our family during the intervening months since our Christmas letter? These have been full. In reflection, it is not the pace of missions activity that is remembered but rather the people involved.

There was the seventy-three-year-old retired superintendent of the Cebu City public school system who unashamedly walked the aisle at the close of the first of our evangelistic services. Spiritual growth was evident from the first. Morning after morning, he attended the early prayer groups; while night after night, he was seen speaking to many about their need for the Saviour. Friday morning I was paired with him as a prayer partner. I admit to a free flowing of tears as this week-old, rapidly growing saint claimed the victory and power of prayer in declaring: "Lord, you know my two sons and their families are as lost as I was a week ago. Lord, they need you. I thank you NOW for the salvation I KNOW you will bring to them." It is really so surprising to be able to relate that that very night one son responded; while Sunday morning the second phase of that victorious prayer was answered.

Then there was Mr. Nervin, the forty-one-year-old gold miner who came to our meetings out of courtesy to the young missionary kids who were taking lessons from him. He came to the

meetings out of courtesy, but he came to Christ out of conviction. "I have the Master Pro as my teacher now," relates this former national champion.

When reflections on personalities are related, an attorney comes to mind. Public defender for Northern Luzon and an active lay leader in the Roman Catholic Church he was being cultivated by one of our finest pastors. One afternoon while I was witnessing to him in his sala, he declared in awe: "Do you realize that I am holding the Bible in my hands for the first time?" Later in the conversation he earnestly requested that I repeat what I had said about the possibility of knowing for sure that he can be saved through Jesus Christ alone "because this is the first time I have ever heard such a fantastic statement and I want to be sure that I heard it correctly." No, he has not claimed that salvation as yet, but we have claimed him for the Lord and know that the Lord has already claimed the attorney for himself as a date set to his glory.

Recently, however, the opportunity to be the speaker for the annual youth conference down on the Island of Mindanao provided some of our favorite personalities upon which to reflect. Mercy and Edgar, two of the 150 youth who attended, were typical of the many in this country who have grown caught up in the search for relevance to life and have turned to social activism in the process. Edgar carried his copy of Karl Marx in the suitcase to let everyone know where he stood. Mercy vocally declared her antagonism when she declared the Bible to be but a "Western implantation without any relevance to the superlatively exploited landless masses of the Philippines." Hours of often heated dialogues were later climaxed by a still vocal Mercy who declared triumphantly: "Hey man, I did it. It really works. It! I had only known the difference that Christ makes." Mercy has just this past week communicated her desire to enroll in the seminary.

—R. C. Henderson



Something Is Waiting for You

JUNE WHITLOW

Have you considered the possibility of becoming a leader in a WMU age-level organization in your church? Do you recognize the missions training of children and girls as a very important facet of your church's total program? If so, what are you doing to see that these persons are able to study missions and to participate in missions? You may be just the one who ought to become a leader of a WMU age-level organization.

No doubt you have been actively involved in your Baptist Women organization for a long time. Being a member of Baptist Women has prepared you well for leading an age-level organization. How?

You have read *ROYAL SERVICE* and have studied about missions around the world. The age-level organizations have missions periodicals much like *ROYAL SERVICE*. Learning experiences take place in age-level organization meetings just as in Baptist Women. Since you have had opportunity to become a student of world missions, you are in position to share your knowledge and inspire others to study about missions.

If you have participated in mission action group work or project work, you have learned to be sensitive to the needs of others. By studying the mission action materials, you have learned to identify and witness to those persons who have special needs and find themselves in special circumstances. Age-level organizations engage in mission action activities, also. Because of your experience, you are ready to guide them in mission action.

Supporting missions through praying and giving is a vital part of any WMU organization's ongoing work. Members of age-level organizations participate in weeks of prayer and giving projects as well as in a regular emphasis on praying and giving according to their characteristics and readinesses. Because praying and giving projects have become a meaningful part of your life, sharing your enthusiasm and motivating others will be natural for you to do.

During these years while you have been a member of Baptist Women, you have been readying yourself for this leadership opportunity. You do not have to know all the minute de-

tails about WMU to be a leader in an organization. If you are eager to learn, anxious to have meaningful relationships with others, and interested in sharing your enthusiasm for missions, you can be a leader in Woman's Missionary Union.

Probably there are a number of possibilities which are available to you. WMU's plan for missions education and action provides for all ages. Because of your background and experience, you may be particularly suited for one age level. Determine what age group you would like to work with and follow these suggestions. Ask your WMU director if additional age-level leaders are needed for 1972-73. (Yours is an unusual church if leaders are not needed.) Talk with her about the possibilities and decide which age level interests you.

Talk with a person in the church who is a specialist with your chosen age level. She may be a Sunday School teacher, Training Union leader, or another WMU leader. Such a person will be able to give you excellent advice as you contemplate this new leadership role.

Should you decide to become a leader, you will need to avail yourself of more training. Your WMU will offer special leader training for you and you will be provided with materials to help make the job easier.

The future of Southern Baptist missions advance depends upon the youth of our churches. They are eager to study and act. Are situations in which they can learn of missions and be challenged to do missions being provided in your church?

Your task may be to become personally involved with children or youth in order to guide them in their development toward Christian maturity.

Go immediately to the WMU leadership committee and volunteer to lead or help lead an age-level organization. Children in your church may be waiting for a capable, enthusiastic, mission-minded Baptist Women member to become their leader.

MARGARET BRUCE

Values of Summer Conferences

Have you seen slides or pictures of Ridgecrest Baptist Assembly or Glorieta Baptist Assembly? Have you heard those who have attended a WMU Conference at either place give testimonies of what the week meant to them? Or have you attended one of the conferences? Then you know some of the values of summer conferences.

To list all of the worthwhile values of Ridgecrest and Glorieta WMU Conferences would be impossible. But here are five values that you will not want to overlook.

Training

Methods conferences are held each morning to give members understandings of the objectives of Baptist Women and demonstrate how these objectives may be achieved. Promotional features point up yearly emphases and suggest ways to promote all phases of Baptist Women work. Summer conferences offer a time for launching the new year's work and of motivating members to loyal support.

Some Baptist Women members come to summer conferences year after year. They continue to attend because they have discovered that the conferences provide them with the preparation they need for their organization responsibilities. The 1972 summer camp will give special help in member education.

Wise Investment

Those who attend Glorieta and Ridgecrest conferences learn that the hours beginning Thursday evening and continuing through Wednesday noon are a wise investment of time and money. The

week is filled with a variety of experiences. These are enjoyable and profitable to the woman who recognizes the value of time.

The money conscious members recognize that both assemblies are good vacation spots. The cost of registration, meals, and lodging is not out of line with prices of eating places and motels in resort areas. In addition, the excellently planned programs afford opportunities unavailable in popular resort centers.

Good Fellowship

One of the things women enjoy most about the WMU Conferences is meeting new friends and seeing old friends again. Lasting friendships have been formed at Ridgecrest and Glorieta Baptist Women assemblies, many being with women who are engaged in the same missions work throughout the nation. Christian sisters and sisters find these weeks together at the Lord's work.

They like sharing experiences of how they enlisted women and of how they engaged them in the various activities of Baptist Women. They enjoy sitting on the wide verandas and patios and watching the ever changing skies. They like sharing the beauty of the mountains in the early mornings and late afternoons. The refreshing, invigorating mountain air stimulates enjoyment of the gift of life.

Spiritual Enrichment

The Bible study hour is an enriching experience for members. It gives them a better understanding of the missionary message of the Bible and a firmer foundation for

the total program of Baptist Women.

The evening prayerettes provide opportunities for conferees to pray especially for the missionaries having birthdays during the conference and whose names are listed on the calendar of prayer. Those attending the conferences have opportunity to share their own needs and those of family and friends. Critical issues facing the nation and world are presented, and earnest prayer for these is a part of the evening prayerettes.

Bible study and prayer hours are spiritually enriching times for those attending the conferences.

Missionary Vision

The missionary conference periods each morning help women give themselves more fully to the cause of missions. They come to understand more clearly the plight of those who are without Christ. They become better informed of the responsibilities of those without belief. This knowledge comes Christian women to want to become instruments through which the message of salvation may be sent around the world.

Women gain inspiration and vision from the missionaries who have seen the mighty working of God's Spirit in the salvation of others. Missionary devotion and joy in service become an inner compulsion for loyalty and zeal for worldwide missions.

Plan now to come to Glorieta, New Mexico, July 12-19, or to Ridgecrest, North Carolina, August 10-16. Experience for yourself the values of a WMU Conference at Ridgecrest or Glorieta.

THE MISSIONS GROUP

The missions group that functions at maximum capacity is the missions group that has carefully defined its goals. Goals help missions group members know the direction in which the group is headed. Well-stated goals give direction to the work that the group plans.

The formulation and statement of goals by the group helps the group develop a unity that they may not otherwise have. Working together to hammer out ideas and concepts draws the group together in *joint* concern. When goal formulation is accomplished, the group has a *hacen sense of esprit de corps*, a common spirit that inspires enthusiasm, devotion, and strong regard for the honor of the group. As a result of the formulation of goals, members feel a *hacen sense of group purpose*.

Goals that need to be formulated by missions groups fall into six classifications: purpose, size and composition, time, level of interaction, leadership, and group discipline.

Purpose of the group. To a certain extent, the purpose of each missions group is defined by its title or function. For example, a missions prayer group is organized to pray for world missions. Study groups find that further purpose is supplied through the aims formulated in the study materials in *ROYAL SERVICE*. There are other more specific decisions of purpose that need to be made. A group must find its own purpose within the purposes that it assumes from the organization. Not only does a language mission action group need to determine the language persons to whom it will minister, but it also needs to determine what it wants to

accomplish in their lives. A current missions group needs not only to determine that it will follow the monthly study aims suggested in the study materials, but it also needs to determine the goals it intends to accomplish in the lives of its members.

Size and composition of the group. Missions groups are formed according to the choices of the members of the organization. After groups are mutually formed, size and composition are primarily regulated by the goals of the group. Having stated the purpose and of ministering a *language program for underachieving school children in the community*, a missions action group may find that it must enlist additional members to adequately develop the program. A Round Table group, having stated a purpose goal of *reviewing current news to the books on world affairs that it has chosen*, may find that it needs to enlist two or three members with special skills to help interpret the materials being read. A current missions group of fourteen active members may decide that their group is quite large enough and that they will turn their attention to visiting persons for the monthly Baptist Women meeting and then indirectly for other groups.

Time. Meeting time is a basic decision that must be made. Other decisions that are often overlooked revolve around guidelines for length of meeting and arrival time. Members may wish to agree that they will conscientiously arrive on time and that they will conclude their meeting at a given time regardless of the heat of the discussion.

Level of interaction. In addition to its primary purpose, a group may wish

to determine additional levels of interaction. A missions Bible study group may experience a deeper understanding of the application of the missions message of the Bible to contemporary missions if group members will decide to search *ROYAL SERVICE*, *Home Missions*, and *The Commission* each month for examples to share at group meetings. A prayer group may determine to develop a covenant relationship with a mission action group, participating in projects quarterly and praying monthly for the work of the group.

Leadership. Missions group leaders are elected by the Baptist Women organization. The group must then decide how the responsibilities of group work will be handled. Members might determine that they would like to share in the planning of each group meeting. A portion of time at the end of each meeting might be devoted to planning the next meeting and *volunteering the specific responsibilities*.

Group disciplines. The group may wish to determine certain personal goals that each member will agree to strive to achieve. Such goals might include regular attendance, individual study outside the group, individual mission action projects, a concerted prayertime each day, and an effort to lead families to experience missions activities.

Each group must determine its own goals in light of the interests of its members. For goals to be effective in the direction of group work, they must represent the opinions of the group, be meaningful to all members, and be stated in writing for frequent reference.

MISSION ACTION: THE SICK

JOE BOONE ABBOTT

Sick or broken persons, whether physically or mentally troubled, need personal care. They need care rendered by sensitive and perceptive persons. Though this is openly expected of professionals, a reasonable measure is called for from warmly motivated Christians.

Willingness to minister involves the risk of becoming significant to another person. Involvement with another at the point of his need requires of the helper several very demanding things. First, the helper must have a reasonable grasp of his own need to be needed and of the cost of interpersonal involvement. Second, the helper must require of himself the suppression of his own needs to meet the needs of the helped.

These two requirements are not as simple as they at first appear. It is easy to hide behind the oft-stated reply to an ineffective helping situation: "I was only trying to help." Sincerity does not excuse the lack of thoughtful reflection nor the lack of competent execution of a task. Sincerity is valuable if it motivates one to be responsible to another and to be willing to accept critical scrutiny of work. This is especially true when ministering to the sick.

Baptist women may render responsible care that reflects both love and willingness to risk personal considerations to care for others. Ways that such ministry may be rendered seem simple enough when they are read, but they take on deeper dimensions when they are placed in motion for another person.

Often dramatic examples are used to illustrate ministry to the sick. Disregard such examples for now and focus on less obvious ways of rendering ministry. One day a hospital chaplain was called to visit a patient

on the surgical floor. The patient was new in town and knew only one neighbor. She was upset. One of her children had called from school because he was sick. With her husband away on his traveling job, she did not know where to turn. The chaplain contacted a church nearby. They were able to get a warm, friendly person to pick up the child, take him to the pediatrician, and reassure him that he would not be left alone. This person called the anxious mother and reported about the child. On the basis of this act of ministry, these two women developed a relationship that helped sustain the patient through her post-hospital recovery. Through their *love of God was reflected in the ministry that ministered*. A *compassionate ministry was rendered and a personal need was met*.

The care of the family of the ill person may be a most productive way of helping that person. Staying with children (in the child's familiar domain) so a husband or wife can visit the hospital may be more helpful than a visit to the hospital. Providing one family meal per day for a patient who is convalescing may be enough to lift a heavy load of responsibility. The choice of a mission action project or activity must be determined by the needs of the patient, not the helper. Meeting realistic needs may have more value than routine actions that may have become counterfeits of personal caring such as tray cards, tracts, or to-whom-it-may-concern type of notes. These are often impersonal and depersonalizing.

Willingness to help may be actualized by careful assessment of resources for ministry, time needed to adequately meet needs, circumstances under which help can be given, and limitations in giving help. Before help can be offered, persons must know

what specific needs they can meet. It is better to be specific and too meager than it is to be too general and unable to articulate the offer of help.

When a mission action group has determined the ministerial it can offer, contact may be made with the local mental health association, hospitals, nursing homes, social agencies, and groups within the church. These should be informed of specific ministrations the group can provide.

When ministry is offered to a stranger, careful explanation must be made of the purpose in helping. The stranger should be given the opportunity to refuse or accept help without feeling obligated.

One group offered help with this introduction: "I am Nancy Martin, a member of a group of persons who want to help you and other people who are all through a tough time. We do not want to impose ourselves on you. Paul does not need us. We have learned that your wife has no means of transportation while you are hospitalized. We would like to be available to her for hospital visits, grocery shopping, and for any errands she might have. We are from New Hope Baptist Church, and we are just trying to be our faith rather than merely talking about it. There are no strings attached. We find it meaningful to help that way."

Ministry to patients must often begin slowly. People do not easily trust groups such as mission action groups. Persons may be afraid that the mission action group will use ministry as leverage to get them to go to church, change their lives, or make contributions. Some people fear that they will be exploited by religious groups.

Mission action group members are involved in loving action by witness and in risking themselves in the hurts of others outside their circle of relationships.

MISSION GROUPS

ACTION



Encouraging Trust

Fel Thompson

Sandy, at age fifteen, was living in an institution for dependent children. Her mother lived in the same town, but Sandy rarely had any contact with her. Sandy's life had been a series of problems, with the result that her behavior had gained her a reputation as a delinquent girl. She was very demanding, often showing little regard for others. Frequently she expressed the feeling that she was unloved. On one occasion her social worker pointed out that God loved her very much. Sandy's response was, "How do you expect me to believe God loves me when my own mother doesn't?"

Not long after this discussion, a family in the community invited Sandy to come to their home for a weekend visit. She accepted the invitation. The social worker was fearful that she would treat the family rudely. But at the end of the visit, the social worker heard Sandy express appreciation and say thank you. Having been shown love and acceptance, Sandy responded with feeling.

The establishment of a relationship of trust in a human being precedes a helping relationship. Human relationships open the way to the possibility of acceptance of God's love.

Many of the people in the target groups with whom mission group members work have learned through experience that people cannot always be trusted. Experience has taught them that to love is to be hurt, that to get close to someone leads to disappointment.

Trust is a strong word. Definitions include such explanations as assumed reliance in the character, ability,

strength, or truth of someone; hope; a charge or duty imposed on faith or confidence as a condition of some relationship; something committed or entrusted to one to be used or cared for in the interest of another.

Relationships with target persons must be based on their ability to rely on the character, ability, strength, and truth of the mission action group members. Therefore, those who want to work effectively through mission action must be trustworthy, reliable, and authentic. If an individual who is a risk and places trust, faith, and confidence in the word of the group member that she cares or that concern help will be offered, hope will be inspired. It is on this basis that a relationship can be formed. Faith or confidence is, in like manner, a trust committed to the group member.

The capacity to trust others is sometimes early in life. If a person has had many experiences in which people have let him down or he has been denied a reliable relationship, he may find it difficult to believe in the expressed interest of others. He may question the motives of people who offer help and consequently reject help or hold back from allowing him- self to become involved in a relationship.

Mission action groups often have the opportunity to offer corrective relationships. They may offer relationships which can be trusted and which endure many tests. A faulty relationship may be replaced with a relationship which can be trusted. When this happens, the person's confidence in his own worth and in others is restored.

In order to learn how to establish a relationship of trust, there are certain qualities the mission action group member should work toward achieving. First, he must be trustworthy. This means behavior must coincide with words. Promises, even the smallest, must be kept. The casual comment to a delinquent child of seeing him in a day or two must be followed by seeing him in a day or two. The remark, "I'll call you later this week," made to an elderly person must result in a call later in the week. Such comments may be made casually. Often they are ordinary ways of ending a visit or call. But to the target person, they often become indicators of whether the ministering person can be trusted.

Acceptance is another attitude which contributes to the development of a relationship of trust. Acceptance, unrelated to approval, has to do with taking a person as he is, where he is.

Although a non-judgmental attitude is closely related to acceptance, it is not the same. Acceptance simply means that one's attitude is to help, not judge. Judgment, although unspoken, will set up barriers which will hinder, if not prevent, the establishment of a trusting relationship.

Confidences and personal information will often be shared in mission action activities. The ministering person must learn to handle these confidences with care and respect based on a deep commitment to the dignity of every individual. Confidentiality is more than just keeping secrets, although keeping secrets is a part of it. Confidentiality implies the responsible use and respect for any information

one may have about others. Therefore, information about a target person or his circumstances will not be discussed lightly.

This does not mean that a situation may not be discussed with other group members or that experiences may not be shared. Such discussions within the context of the group have value in terms of learning and fellowship. Caution should be exercised that sharing in the group be done within the context of respect for human personality and for the purpose of learning to help more effectively.

PLANNING

Planning Actions

To evaluate your last mission activity, use the eight questions suggested for the evaluation step in the planning process in the Planning Actions section of your mission action group guide (all guides available from WMU are listed on page 48). Plan the next activity in your ongoing cycle of ministry to your target group.

Sharing Actions

Ask each member to share an

example of trust that she found in relating to one person with whom she works. Ask each member to share an experience where trust was broken in her relationships with the persons to whom she ministers.

Debriefing Training

Ask members to read the material on establishing trust (preceding page) before the group meeting. Use the questions to lead members to discuss the material and share the material to their situations. (1) What did Sandy have to experience before she could trust those persons that wished to help her? (2) How can trust be defined? (3) What are examples of trust? (4) The establishment of trust is dependent upon what experiences? (5) What qualities should group members work toward achieving in their own lives to enable them to more adequately establish trusting relationships?

Call to Prayer

Trust is difficult to establish with those whose experiences have led to patterns of distrust. When language, cultural, and national barriers must be bridged by missionaries, trust is even more difficult to establish. Following the reading of the poem on the prayer calendar, use the questions in a silent period of directed prayer. (1) Pray that missionaries may know ob-

jectively those actions which establish trust and those which destroy trust. (2) Pray that the persons with whom the missionaries work might respond in trust to the efforts of ministry extended to them. (3) Pray that missionaries might have the patience that is required to wait for the natural development of trust relationships. (4) Pray for each person in your group, using the same three requests used for the missionaries.

Practical Baptist Women Meeting

A new level of trust is being reached between missionaries and national Christians in Indonesia. Following a meeting of the Indonesian Mission that was characterized by deepening spiritual awareness and a renewal of commitment to a servant ministry, missionaries agreed to place more emphasis on Indonesian initiative and Indonesian expression in establishing churches and developing leadership.

Salute this information to your group and emphasize the fact that these missionaries are trusting Southern Baptists for the financial support necessary to continue their work. Invite members to attend the Baptist Women meeting next month to learn more about the results of financial support through the Cooperative Program in Indonesia.

NATIONAL MISSION ACTION WORKSHOPS THIS MONTH

Emmanuel Baptist Church
Billings, Montana May 9-11
Lodging will be provided in homes.
For reservations write:
Mrs. Jack Groom
2908 Rugby
Billings, Montana 59102

person to:
Dean B. Alden Dean
Ouchida Baptist University
Arkadelphia, Arkansas 71923

Southern Baptist Theological Seminary
Fort Worth, Texas May 23-24

Seminary accommodations:
Room rates: \$3.00 per person per night.
Meals available in seminary cafeteria.
For reservations write:

Ouchida Baptist University
Arkadelphia, Arkansas May 17-19
Room and board: \$10.00 per person.
\$1.00 additional for meals.
For reservations send \$2.00 fee per

Public Relations Office
Southwestern Baptist Theological Seminary
P. O. Box 22000
Fort Worth, Texas 76122
Hotel accommodations:
For rates and reservations write:
• Howard Johnson's Motor Lodge
South Freeway
Fort Worth, Texas 76115
• Ramada Inn
South Freeway
Fort Worth, Texas 76115
• Fort Worth Motor
4213 S. Freeway
Fort Worth, Texas 76115

PRAYER GROUPS

Music is the song of a bird reminding the world that there is a reason to rise from night.

Music is joy in the heart of a child that skips right out into the air. Music is the companion that makes the dark seem bearable.

It is the breath of contentment which comes naturally as a sigh.

To the nonreader it is learning new thoughts.

Cement for broken lives.

Tears when they must fall—or rather, thing to hold them back.

Music is as though one has always known a need to say the deepest things in a voice closer to the angels. Music is the chanting of man's quest to find his Lord.

Music is a special path open to all men that their souls might have a place to wander when their bodies seem like cells that are too small to hold them. A mother smiles as she hears her child from his way about the house; and she translates the tune to mean, He is happy here. Children to God is felt by all who rise when the choir sings the last "halleluia" from the *Messiah*. The young are drawn to music; a song renews their moods when all else is not enough. All have experienced the rising of a song within the soul to dare away the fear. The cohesiveness of a group occurs when many voices are made one in song. Much about music is so familiar it is accepted and expected in ordinary life.

Think how large a place music holds in Christian faith. Most persons remember "Jesus Loves Me" from early childhood and recall as youth the songs they shared with teen-age

Music Missionaries

Carol Tomlinson

friends in the church. Recall the sacred music that has been a part of the weddings and funerals and Easter and Christmas of the past. If such music were abstracted from one's life, the emptiness would ache throughout one's being. Since David sang to his half of all, and even today, man knows that he could not say to God a feeling that he could not say. Without a hymn, there is silence in places that should be busy with expression.

Exploring Prayer Needs

Twenty-one years ago the Foreign Mission Board appointed the first full-time music missionaries. Indeed, close to fifty missionaries work with music as their primary or secondary assignment. Their joy is as full as that of an athlete when they share the effectiveness of music as a tool for evangelizing and teaching.

Bob Buckner, Jr., says, "Music, I believe, is the most accessible route of communicating the gospel that we know in Central Africa. Many of the people are illiterate and do not understand the printed page. But they do understand music. Sing a song to them once. They will sing it with you the second time, and sing it back to you the third time. They learn with their ears. They can hear the gospel, learn it, absorb it, and through the medium of music pass it on to anyone, regardless of education or background."

Mrs. C. W. Applewhite says, "In dominion people love music, and we have found that musical programs always attract people. We use music constantly as a method of instruction."

Rhodesia missionary John P.

Griggs says, "Many people who are not church members have been drawn to our church because they like the new songs we are singing."

Jeannine Willmon, stationed in Lebanon, joins in, "Hymns are a product of a vital faith and a means by which one grows in faith of a particular culture. Therefore, every people should have a hymnody which is the product of their own unique response to God and one which will engender more faith."

"Music is our best method of attracting people to services. They love music," says Philip Anderson of the Philippines. And from Hong Kong a journeyman reports: "Young people join the choir whether they are Christian or not. They like the songs about Jesus, and learn of him this way."

The missionary may ask: Where does the music come from in this uncaptured land? And far from having a simple solution, the question occupies some of the best missionary minds.

In Italy, there are few Protestant Christians. Only the tiniest segment of the population knows how to sing. Catholic background coupled with a feeling that only a few professional artists should sing has made singing virtually barred from the average man. How does one begin a choir, much less dream of an Italian Christian hymnal fathered by the Italians themselves.

In Vietnam, where the society is pagan and Christians are few, there seems to be no place to turn to harvest a Christian hymnody which reflects the culture of the Vietnamese. There seems to be little more that is

hopeful than training the young in music and waiting for artists to be born.

Where would one start to write a hymnal for the tedious Chinese language. The written Chinese language is one, but when spoken it is in dialects. Words which rhyme in one dialect might well sound dreadful in another.

And what of the role of the American missionary in the creation of an indigenous music, a music of the people? Teen-agers love "rock music" and love it loud. For most adults, it is close to impossible to tolerate the music, much less develop a strong taste for it. The missionary may experience something of the same situation as he moves into a society whose music is made with tones and sounds that are foreign to his ears. At best, even the missionary who loves and learns the music of his field cannot produce it as a national. His music will always reflect his culture. That is the nature of music. And the nationals of his new land will still hunger for a music of their own. The missionary can share Christ until the national artist wants to sing. He can uncover hidden gifts in the lives of those about him and develop situations in which those talents may grow. He may train the young to understand music, and the old to express their joy in Christian song. He may share with them the songs of his land. But always it is his dream and prayer that people of his missions field will develop the love that creates the songs that express God meaningfully wherever they are sung.



PRAYER GROUP GUIDE

PLANNING

Preparation Period

Use the missions-related questions on pages 24-25 of the *Prayer Group Guide* (available from Women's Ministries Union or Baptist Book Store, or WML order form, page 44) to evaluate prayer concerns among members.

The Prayer Experience

Divide your larger group into small groups of three or four women. Depending on the number of groups this yields, assign the following prayer topics to one or more than one group and ask the women to develop and write a prayer specifically related to their topic.

Ask one group to compose a prayer of gratitude for the gift of music. They may want to recall not only the blessings which it contributes to their own lives, but also the potential which it holds as a tool of ministry on the missions field.

Ask a second group or set of groups to compose a prayer of gratitude for missionaries such as Conrad and Jeannine Willmon of Lebanon and James Watts of Italy who are training youth and adults to express and share their joy in Christ through music which reflects their culture. Ask them to pray with grateful awareness for progress which is being made in the composition of indigenous hymnals in places such as Hong Kong and Rhodesia.

Have the third group or set of groups review the presentation of some of the problems of the music ministry on the missions field, consider some possible solutions to those problems, and pray that solutions may be found which will free the voices of Christians around the world to sing of God's presence in their midst.

When the groups have had suffi-

cient time to prepare their prayers, ask the entire prayer group to join to pray as the individual prayers are read as parts of one prayer. No Amen should be used until the conclusion of the final prayer.

Related Activities

Ask the women in your group to agree to try to maintain a special awareness of music in worship during the next weeks. As a prelude to played on the organ, ask them to imagine that the church is silent because there is no instrument available. As the choir sings, ask them to consider what it would be like if no one in the church were trained to sing and no one was there to teach them how. When the congregation sings, ask them to recall special memories and feelings in their own life that the hymn calls forth. Then imagine that the only hymn they had to sing were those of another country in translation. As they realize the barrenness that their Christian experience shows without music, ask them to pray for lands where there is a scarcity of Christian music, for the men and women who work to bring the dimension of music into worship. Ask them to express their gratitude for the promise of music to change men's lives.

Call to Prayer

Before the meeting, assign each name on the prayer calendar to different members. Ask each to select one verse of a hymn that might be used as a prayer for that missionary. At the meeting, members will read the verses and relate them to prayer to the missionaries assigned.

Preview the Baptist Women Meeting

Ask one member to summarize the article, "Building an Indigenous Music Ministry in Indonesia," from November 1971 *ROYAL SERVICE*. Stating that Southern Baptists support the work of Bill and Deliana O'Brien through the Cooperative Program, invite members to attend the Baptist Women meeting next month to learn of other work in Indonesia which Baptists support through the Cooperative Program.



Virginia Pounds Brown

Missionary, Come Back. Arden Almaquist, \$5.95 from Baptist Book Store

When a book like *Missionary, Come Back* comes along, somebody ought to raise a flag. Here is a missions book that is not dull, not out-of-date, not beside the point. Arden Almaquist, executive secretary of World Missions of Evangelical Covenant Church of America and a former medical missionary, walks in our age, speaks our language, and tells us what we need to know.

Dr. Almaquist makes no attempt to deny the cry, "Missionary, go home," and finds good reason for it. But he turns the coin, and like a clearing wind dispels any cloud of doubt that overseas missions is a consuming trust.

Turning to his many years of experience in the Congo, Dr. Almaquist examines the validity of the cry, "Missionary, go home." He traces the identification of the missionary with the European colonialists. Most missionaries become part of the segregated colonial structure, eating with the Europeans, educating their children in white schools. By their very whiteness they inherited a legacy of barriers reaching back to the slave trade. They joined with the colonialists in a benevolent paternalism, as well understood by Southern whites, which denied the African culture and attempted to replace it with their own. No wonder the new nations of Africa, seeking to rid themselves of the colonial yoke, included the missionaries in a cry which, Dr. Almaquist believes, may more accurately be heard as "Whitely, go home." But even that is only a half-truth.

When he returned to the Congo in 1967, Dr. Almaquist found in many places missionaries wanted, loved, and even liked. Spanning the barriers was a legacy of bridges built by hundreds of missionaries through the years. "It was the memory of shared meals, of shared laughter, of the sharing of the Lord's table." The most important bridge we have built, says Dr. Almaquist, is the liberating influence of Christianity which has freed Africa from pagan magic and tribal warfare and thereby allowed the new Africa to emerge.

Dr. Almaquist sees the great number of lay Christians abroad as a modern diaspora important as the first-century scattering of the early Christians. These lay people by their unashamed, unapologetic living of the Christian life can "pitch a tent" wherever they live or work. Too often they soft-pedal their faith because of fear of offending the nationals or their uncertainty about their own beliefs.

For Dr. Almaquist there is no substitute for *carum munus*. He reports a conversation with Africans about the kind of missionaries they want: "Send us missionaries who will love with us, work with us, die with us, and lay their bones here in Africa. We do not want missionaries who come to shake hands and say goodbye." Short-term missions Dr. Almaquist sees as having serious limitations. The short-termists frequently do not know the language and is inadequately prepared for the job which he is sent to do.

The time is right, Dr. Almaquist suggests, for us to "lay our bones" with the new nations, that is, to participate in the life of a people on the basis of friendship rather than just

service. He visualizes a reversal of the "brain drain" to America and a feeding back to the young nations of some of this country's able sons and daughters. Our Christian youth, frequently disenfranchised and bored with our affluent society, might well lead the way even to the point of relinquishing their American citizenship to identify as loyal citizens with the people to whom they take the Word of God.

It is not necessary to agree with Dr. Almaquist at all points, but it is necessary to take seriously the fresh insights this book uncovers.

Since it is impossible to read this book without wanting to share it, the questions that follow are designed to spark discussion in your Round Table or mission books group.

1. What effect has the separation of the sacred and secular, so characteristic of Western thought, had upon the missionary trying to identify in his host country?
2. In what ways has our image of a successful missionary, judged by American standards of popularity and productivity, been a detriment to the missionary in his overseas commitment?
3. If, as a national church organization has suggested, 20 percent of its total budget goes into experiments for missions, what experiments would you suggest?
4. What can a short-term missionary offer a long-established overseas missions program?
5. In what ways is it possible for missions today to become innovative without sacrificing its essential witness?

Reprinted from *Contemporary Outlook* 1971



Foreign Missions:

An Extension of the Church

Carolyn Wetherford

Introduction

The Great Commission applies to every New Testament church. To go into all the world with the purpose of winning people to faith in Christ is the work of Southern Baptists. When we recognize that the Great Commission applies to every church and to every believer, we begin to understand that it is not just the work of the Foreign Mission Board. The Foreign Mission Board of the Southern Baptist Convention is the channel through which we carry out one aspect of the church's work. The churches have the responsibility for providing the individuals who will be the missionaries. The churches give the money that equips missionaries and sends them out. The churches maintain the prayer support that enables missionaries to continue their work. The Foreign Mission Board unifies the efforts of all the churches by serving as the channel through which people and funds reach around the world.

Dr. Baker J. Cauthen is the executive secretary of the Foreign Mission Board. In 1964, under his leadership, the Board set before the churches the objective of placing 5,000 missionaries in foreign countries at the earliest possible time. Cauthen believes that this will be possible only as churches move toward a deeper study of the Bible, leading to an understanding of the missionary purpose of Christ. This Bible study must include prayer for missions and missionaries. A part of missions praying is to call out laborers. Every church should pray that at least one foreign missionary would be called from its number. In addition

to the Bible study and prayer, and as a result of these, the principle of mission stewardship needs to be developed. If churches give more money for missions, the possibility for missions advance will be greater.

This study explores the way that churches and the Foreign Mission Board work together to carry out the Great Commission. Look through the eyes of Mrs. John Herndon, missionary to Portugal since 1964. Listen to the letters that might have been written during the last eight years.

Churches Provide Missionaries

STUDY CHAIRMAN: If additional missionaries become a reality, more people in the churches must hear and respond to God's call. A large missions undertaking places on the church the responsibility for giving full information about needs, the efforts being made to meet these needs, and some results of the efforts. John and Norma Herndon are products of Baptist churches that were concerned about the world.

Dean Parsons

John and I began a church in 1962 that led us to Portugal, a country we knew about only through geography and history lessons. I had been learning toward foreign missions since I was fourteen years old, but meeting and falling in love with John made me feel that God could use me as a pastor's wife. After seminary days, we served six years in various pastorates. We were fortunate to be in churches with active missions organizations. As a pastor's wife, I was active in WMU. I was a leader in Girls' Auxiliary, which had made so

much to me when I was a teen-ager.

John always promoted missions activities and preached many missions sermons. He never saw himself as a possible missionary until we were at the Vernon First Baptist Church in Jasper County, Alabama. There we found one of the most active WMUs John had ever seen. He was impressed with their response to missions. I became an occasional GA director. God began to speak more and more to me about world needs as I appeared to girls as being willing to go wherever God wanted them.

Then John and I began to talk about pastor home missions. We thought about going to the Southern Baptist Convention in California that year to see some work firsthand. Instead, we went to Foreign Missions Week at Ridgecrest. During that week, I decided that I could no longer urge GAs to do something I was not willing to do. God was working with John, too, for he began to feel for the first time that God might use him in another part of the world.

When we returned to Vernon, John preached a series of missions sermons. God spoke to him through his own sermon!

The world missions conference preached at our association was influential, too. Since we did not have an educational ministry at the time, John had the responsibility for leading the churches in planning, promoting, and conducting this week. Following this week, we decided that we must be willing to go if God could use us overseas.

The work of churches in teaching missions, in providing missions orga-

nizations, and in participating in world missions conferences played a major role in our decision to be foreign missionaries.

Your missionary,
NORMA HERNDON

The Foreign Mission Board Guides Volunteers

STUDY CHAIRMAN: After a person becomes a mission volunteer, he contacts the Foreign Mission Board. Through trained staff members, the Department of Missionary Personnel gives help and guidance. Two important facts are kept in mind as appointment is sought: (1) The person appointed must feel definitely that he is called of God. The Foreign Mission Board does not call missionaries. In fact, some criticize the Board for not being more active in recruitment. (2) The applicant is carefully screened. In each case, the applicant is examined carefully by a competent physician and psychiatrist. These doctors do not decide whether or not one is appointed, but they do help the Board personnel look carefully at the total person and his family in view of stresses and strains to be faced on a foreign missions field. Listen to Norma's account of appointment procedures for the Herndons.

DEAR FRIENDS:

Well, we have been appointed! This ends the months and months of agonizing preparation. We made our first contact with the Foreign Mission Board soon after the associational world missions conference. We were sent the first forms to fill out. We each had to write our life history, fill out applications, and give references from among people who knew us well. For me this meant burning the midnight oil, since I could sit down to work on forms only after getting the three small Herndons to bed.

We had personal contact with personnel from the Board. Then came the very thorough alodical examinations, followed by the long period of waiting. We were not sure that we would be appointed. What if we were

not? Would we lose face before friends and church? Would we feel rejected, even bitter? After much prayer, we decided that the process of seeking appointment had been one of the most meaningful experiences we had ever had. If it did stop short of appointment, we could know that God was closing the door. We felt that we still would have grown in the process.

During this period of waiting, we were given guidance in choosing our place of service. We were not told where we ought to go. Instead, we were told of needs in all parts of the world, so that we could seek God's direction. We read an article in *The Alabama Baptist* that told of the opening of new work in many countries in Europe. Since we began to feel drawn to Europe, we began our research with several countries in mind. Since Dr. Cornell Goerner was area secretary for Africa, Europe, and the Middle East at that time, we had a conference with him: We learned that Portugal had only one Southern Baptist missionary couple, and that in one year they would come home on furlough with no missionaries to take their places. After that, we could not get Portugal off our hearts.

In May 1964, exactly two years after we began our search for God's will concerning foreign missions, we were approved to seek appointment in June. The Foreign Mission Board had joined hands with the efforts of the churches which had helped to influence us. Now we are on our way!

Your missionary,
NORMA HERNDON

The Churches Support the Missionaries

STUDY CHAIRMAN: William Carey, a Baptist shoe cobbler in England, is credited with beginning the modern missionary movement. Although we are well acquainted with his pioneer work in foreign missions, we do not know as much about the work of a group of men who supported Carey. Led by a pastor named Andrew Fuller, these men accepted a call to mission sup-

port when Carey accepted the call to missions labor. The support of missions is a serious calling within itself. Financial support begins as the missionary is appointed.

DEAR FRIENDS:

Bags are packed, crates are nailed together, and we are ready to leave for Portugal! After we were appointed, we remained in Richmond for a period of orientation. (Since the Herndons were appointed, a more extensive missionary orientation program has been launched. Missionary appointees now spend twelve weeks at Pine Mountain, Georgia, in a period of preparation for their lives overseas.) We were told all about passports, visas, and vaccinations. We received instructions for packing and crating our belongings. Again and again we felt small and inadequate and asked, "God, are you sure?" We received much encouragement from the Foreign Mission Board staff as they gave all kinds of help and information.

The Board recognizes the problem of leaving the States to live overseas for four years. Missionaries are given an outfit allowance according to the size of the family. This is important, for in our case many of our applications needed replacing. We were instructed to take a gas stove to Portugal. Since ours was electric, that meant a new one. Because of the difference in electrical current, we had to buy transformers for the electrical items we planned to take. We wondered why we shouldn't wait and buy in Portugal, but we were told appliances were smaller and more expensive.

Board personnel helped us know how much clothing to take, and I was given helpful information about the kitchen items I would need. Of course, there was a limit to how much we could buy and send, but the outfit allowance was still a tremendous help in quantity buying.

Next, our possessions had to be crated! The Board pays for so many cubic feet per person, so we had to

get the most in the smallest spaces possible. We had to type lists of every item for insurance and customs purposes.

Then we waited again. We had to wait four months after packing and sending all our worldly possessions for our visas to arrive. We lived between John's family and mine, and we cherished this time with them. And now the final word has come. We are finally leaving parents and friends, church and home, to go with our three small children to a place and a people we know little of.

Your missionary,
NORMA HERNDON

The Foreign Mission Board Administers the Program for the Churches

STUDY CHAIRMAN: Southern Baptist churches have delegated to the Foreign Mission Board the work of administering the program of foreign missions. The line of responsibility runs from the Board itself, made up of members from the various state conventions, through the executive secretary, to the Overseas Division, to the area secretaries. Consultants and field representatives have advisory and supportive functions. The Board exists as a channel through which churches can provide the backing needed by the missionary in his work.

The Overseas Division has a liaison function: to present and interpret to the Board the various needs on missions fields. Decisions about work in each country are made by the Southern Baptist Mission there. The Mission is the organization of the entire Southern Baptist missionary group in a country or a region. The group chooses its own leaders and makes work assignments for the missionaries in its country.

DEAR FRIENDS:

Now we are on the field! We still have the support of the Board through the unique way it is organized. We are related through a field representative and area secretary. In a sense, we as a Mission are our own "boss,"

for the Board does not direct our day-to-day work.

We are directly responsible to the area secretary. He visits us occasionally and through letters we seek and receive counsel in problems, plans, and decisions. To help in this relationship, there is the area position of field representative. He lives in the area, and there is a closer contact with him. Our field representative, Dr. John Allen Moore, lives in Switzerland. Dr. J. D. Hughey, our area secretary, has his office in Richmond, Virginia, at the Foreign Mission Board. Every day we are grateful for these men.

Your missionary,
NORMA HERNDON

Churches Work Through Missionaries

STUDY CHAIRMAN: Missionaries on the field represent Southern Baptists. Supported by the members of Southern Baptist churches, missionaries do the work of the churches in specific areas of the world.

DEAR FRIENDS:

Portugal is about the size of Indiana. We have three couples at work here. Our couple works with our missionary, which is two years old. The other two work in field evangelism helping to organize churches, promote stewardship, and engage in evangelism. John is pastor of one church. We only have twenty-two parsons for our thirty-six churches and several missions.

The Mission gives financial assistance for new church buildings, the seminary, the book store, and the radio ministry. Most of our churches own have WMLU work. We have a national organization and a quarterly magazine. John is director of one Baptist camp, located in a pine grove half a mile from the Atlantic Ocean. Last year we had four hundred in five weeks of camp. From the 1970 Little More Christmas Offering, we received \$20,000 for the camp. Portuguese Baptists are grateful to Southern Baptists for this camp.

Your missionary,
NORMA HERNDON

PLANNING

Scripture: Matthew 28:10-20

Give each person a pencil and a piece of paper. Explain that you are going to read Christ's Great Commission to his church. Then ask each one to write his understanding of how his church can carry out this commission. Then explain that the study questions will show how churches work together through the Foreign Mission Board to go into all the world.

Memory: "We've a Story to Tell"

(Chorus #100, No. 456)

Call to Prayer

Read Colossians 4:2-4. This is a prayer request from Paul, missionary of the early church. It contains a good reminder for churches involved in mission support today. Missionaries make many preparations for mission service. They are educated, talented, and sent to places where people have need. But it is God who opens the doors to the hearts of people. Pray that the missionaries listed today will have the experience of being able to enter doors that God has opened for them. (Place before the group a scroll with the title, "Pray for us . . ." signed with the names of the missionaries on the prayer calendar.) Ask each member to select the name of one missionary and pray for him silently.

Promotional Feature

Ask someone to do the following monologues. (Women rushes to the front of the room with arms loaded with books.) Well, summer is almost here. Wonder what I can plan to keep from having the summer slump at my house? (places books on a table at the back of the room) Hey, I think I have an idea! I think I'll plan my summer so it will have more meaning. I think I'll do some individual study in missions. I'll study all those things I intended to, but never got around to studying. Let me see, I have never

studied the *Baptist Women Leader Manual*.^{*} I really should, since I'm a group leader. All I'll need is my manual. . . . those questions in the book will guide me in my study. Thus I can apply for church study course credit, too. My neighbor is just a member, but maybe I could talk her into studying *Changes and Choices*.^{*} She needs to know why she is a member, and I don't think she does! Then I think I'll study a missions book. We had two good ones this year, but I didn't attend either study. I think I'll study the *Family's Missions Guide*.^{*} too. Maybe that will give me some ideas about keeping the children out of my hair! Say, this summer is going to be better than I ever thought!

Publicity

Using a world mission map as background, paste cutout letters to read: Foreign Missions: An Extension of Our Church. In the bottom corner, give date, time, and place of the meeting. Place one in each adult department.

In the church bulletin, place this announcement: Our Church Works in Portugal. To learn how our church has placed and continues to support missionaries in Portugal, attend Baptist Women meeting (give date, time, and place).

Organizational Plans

1. Preview the next meeting

Display a poster on which the word cooperation has been lettered. Say: Cooperation is a big word for Southern Baptists. Last month we studied cooperation between the Home Mission Board, state conventions, and associations in accomplishing home mission tasks. This month we studied (are studying) the way the individual, the church, and the Foreign Mission Board work together in accomplishing foreign mission tasks. Next month, we will focus our

attention on the way that Baptists cooperate to finance their missions plans. Indonesia will be the focal country. The Cooperative Program will be the focal subject. Plan to attend Baptist Women next month to find out what Baptists are cooperating to finance in Indonesia.

2. Present summer opportunities through family missions activities. Use the plans in Forecaster for this presentation.

Study Session

1. Understanding the Aim

At the conclusion of this study, each member should have learned ways the individual, the church, and the Foreign Mission Board work together in accomplishing foreign mission tasks. Each member should be able to show how the Foreign Mission Board is organized to give maximum competency to missionaries on behalf of the churches.

2. Choosing Learning Methods

The material for study is presented in the form of letters from a missionary. If this method is used, the study chairman should give the introduction and the transitional sections before each letter. During the session, the study chairman will stand to one side of the front. The member who poses as Mrs. Herndon should be seated behind a desk or table at the other side. If you are meeting at night, or your church is equipped with spotlights, spotlight Mrs. Herndon while she reads her letters.

For additional variety, divide those present into six different groups. Assign one group the introduction, another the first section, and so on. Allow time for the groups to read their assignments. Ask each group to list the steps found in its section which a missionary takes toward appointment. After time has been given for this study, ask one person from each group, beginning with the introduction, to come to the front and list the steps. When each group has reported, you will have listed the steps a person follows from hearing and

responding to God's call to service on the field and beginning work.

3. Using Learning Aids

To assist members in following the material, the study chairman should prepare a flip chart. On the first page write the title of the study session: "Foreign Missions: An Extension of the Church." On each of the following pages, write the subtitles: Churches Provide Missionaries, etc. At the appropriate time, the study chairman should turn the pages. An easy inexpensive flip chart can be made by writing on newspapers with a black felt-tip pen. Staple the top to heavy cardboard.

The flip chart may be used to review the session during the time of evaluation.

Prepare a map-fact poster to give additional information about Portugal not included in the material. Draw an outline map of Portugal, showing the location of Porto and Lisbon, the cities where Southern Baptists are stationed. On colored strips of paper pasted to the map, write the following facts: Baptists as early as 1888; representatives of Brazilian Baptists arrived in 1908; Southern Baptists—1959; seminary; radio broadcasts; camp; 6 career missionaries; 36 churches of the Portuguese Baptist Convention; 2,109 Baptists; 22 national pastors; publication work; book store; population—9,560,000.

4. Evaluating the Study

At the close of the study session, ask the members to look again at what they wrote at the beginning of the meeting about how the church carries out the Great Commission. Ask if they want to make any additions now. In review, turn the pages of the flip chart. Ask members to recall information about each topic.

5. Planning for Follow-through

James D. Stedman, once missionary for Baptist America, said: "When we ask people to give of their spiritual resources to understand the foreign mission program

(C) continued on page 40



Missions and Crises of Affluence

Men Without Motive

Jean Davis

Sit in on an open discussion in a typical Baptist church. Those assembled are representative of the age levels in the adult division—youth adults, median adults, and senior adults.

The objective of the meeting is to consider innovative avenues for giving a helping hand to the increasing number of senior citizens in the community.

LEADER: Do you realize that twenty million people in our nation today are over sixty-five? Every month America is an older America. Of this number, thirteen thousand are more than one hundred years old.

The theme of our conference is "Men Without Motive." As a person ages, there is often an accompanying tendency to lose incentive and excitement for living. Many people come to the fourth quarter of life without purposeful goals. Indicative of this feeling of worthlessness is the fact that the suicide rate among elderly men is far higher than that of any other age group.

Money is also a crucial problem for the aged. On the average, older people have less than half the income of younger people. Their limited savings and incomes are eaten up by accelerating costs of living. Only one in five older persons is in the labor market.

The objective of our discussion is to surface ideas of ways individuals and organizations can develop a min-

istry to older people. Keep in mind that senior adults want to feel needed and want to make a contribution to the purposeful life of the community.

To begin our examination of the population of the aged, consider some facts from our community. As you listen, reflect upon these two questions: (1) are our resources being best used to meet basic needs; and (2) when new ideas do you have about our attitude to the aged?

Case of Mrs. A

Although Mrs. A is in her early sixties, she has been homebound for five years. Declining health followed a paralytic stroke early in life. Because of growing cataracts, vision in both eyes is extremely limited.

Mrs. A's husband still works five days a week. Even though his hourly wage is minimal, he strongly desires to remain self-supporting. Since Mrs. A has no children, one of her sisters comes to the home each day to care for her.

In the past, Baptist Women members have enjoyed visiting Mrs. A; she is always happy and joyful.

During the past five years, Mrs. A has been remembered periodically with gifts of fruit and flowers. But have we done all we could in helping this woman face her confinement? What are her real needs now?

Case of Mrs. B

Mrs. B is one of the many widows in our land. She is in relatively good

health and is able to care for herself. She lives alone, and lack of transportation has resulted in her spending much of her time at home. A definite pride and hesitancy in asking for rides probably accounts for her lack of involvement in the world outside her home.

Loneliness has taken its toll in her life. Her children live in other towns, and many of her closest friends have died. Few new acquaintances have been made.

A Sunday School class has attempted to reach her for Bible study, but to no avail. Are there ways that she could be drawn into purposeful activity?

Case of Mr. and Mrs. C

As a young man, Mr. C immigrated to this country. He found employment work and eventually married a young lady in our town. That was forty-five years ago. Now the couple is retired, living in the immediate vicinity of our church.

Mrs. C has been a Baptist for years. Mrs. C states that he is a Lutheran—the state religion of his native land—but he does not attend any church.

The complexity of the problem is heightened by Mr. C's staunch disapproval of his wife's church work. There are times when she cannot attend because he insists that she stay home with him. Mrs. C has shared with him through the anguish she feels

^{*}Available from Women's Missionary Union or Baptist Book Store. See WMU order form, page 44.

in wanting to serve God more, yet facing the creature of her husband.

To approach Mr. C in the name of the Lord is not an easy matter. The mentioning of spiritual matters only hardens him. He never learned to read English, so leaving a Bible is of no real help.

How can the barriers that exist between Mr. C and the church be crossed?

Care of Miss D

All of the patrons of the Downtown restaurant a few years back will remember Miss D. Her kind, jovial disposition as a waitress no doubt was an asset to the café.

During all the time she worked in the public, however, she was never influenced to go to church. Besides, there was always the swarming shift on Sundays.

Miss D is living in a low-rent apartment complex and is in financial need. Not being able to stand on her feet for any length of time, she has been unable to work in several years. Her income is less than \$200 a month—not enough to meet current living expenses and rising medical costs.

This lady has no family. Can we be her family? How do we begin?

LEADER: One principle of ministry evident in these case studies is the

need for person-centered help. Through these persons were in the same age bracket, the specific needs of each person differed. To minister best is to know the particular needs of the recipients.

What ideas do you have? It's time to listen from you.

MRS. SENIOR ADULT: I would like to respond to the case of Mrs. B. Loneliness, worry, and that general sense of uselessness can easily overwhelm a lady who has to manage an "empty nest." When I first became a widow, I was on the brink of chronic depression. Healing came as I involved myself in trying to help others. One of the best prescriptions for a lonely heart is to get out and find lonelier persons and seek to fill their lives.

I think some of us older members need to cultivate the friendship of Mrs. B. Perhaps a lady could phone her each day to check on her and assure her that people do care.

Some other ideas have come to my mind that we might consider. I would like to see us have some kind of monthly gathering for the senior adults. I heard of one church that has a special club for senior adults. It is called "Golden Agers." Why couldn't the older adults in our church sponsor a series of activities for older

adults in the community?

If we could get senior citizens to come to the church for recognition, we might be able to break down the barriers that exist between them and the church while we meet their needs for social relationships.

Mrs. MRS. ADULT: I have always enjoyed visiting homebound persons. They are a special interest of mine. Our own active lives often isolate us from homebound persons. They, too, need to be recognized and appreciated by our church.

In thinking of Mrs. A, I sense that some persons are needed to relieve the family from time to time. Shopping or paying bills for her could be helpful.

In addition to her physical needs, she also has emotional needs that may seem hidden by her happy response to life when visitors are near. Mrs. A needs to be involved in an exchange of friendship that goes beyond the occasional visit. Such a relationship might be established by a woman who would go regularly three times a week to read to Mrs. A and discuss the books or magazine articles read together.

Mrs. A also needs to feel that she is useful to someone. Maybe we could think of some projects she could do for others in spite of her handicaps.

MRS. YOUNGER ADULT: There are no simple answers for the complex problems of our society and our city. Difficulties seem insurmountable for some people. Take the case of Mr. and Mrs. C, for example. She has been concerned for her husband for so long. Mrs. C needs the security and encouragement of her Christian friends in this matter. Perhaps an older couple could invite Mr. and Mrs. C to their home for dinner. Gradually a friendship might develop that would bridge the barrier.

There might be other ways to reach Mr. C. Perhaps he would come to an organized shop or crafts class at the church for men his age. Or he might agree to someone's coming into the home to teach him how to read.

LEADER: The avenues of Christian ministry and witness are many and varied.

In these closing minutes, let's focus briefly on Miss D. Her immediate need is additional income. If we would inquire around town, possibly some type of part-time employment could be secured. The church might be in need of a kitchen helper. Our helping her to meet this financial need could open the door to meeting her spiritual need.

The Christian view of life—that all of life is sacred—challenges our church to have an effective ministry to all ages, including our older adults.

As we close this session, may we be reminded of the promises found in the prophetic scroll of Isaiah:

He gives power to the faint,
and to him who has no might
he increases strength.
Even youths shall faint and be weary,
and young men shall fall exhausted;
but they who wait for the Lord
shall renew their strength,
they shall mount up with wings
like eagles,
they shall run and not be weary,
they shall walk and not faint.

Isaiah 40:29-31 RSV

PLANNING

Study Session

1. Understanding the Aim

This is the second of three sessions presenting challenges which confront the contemporary church and call for new dimensions in mission.

Session one, the first challenge, examined the problems and possibilities of increased leisure.

This month the challenge of the aging is brought into focus, with an examination of the problems peculiar

EVERY 10th AMERICAN



IS AN OLDER AMERICAN

to the aging and a presentation of positive correctives. The unit will conclude next month with the challenge of the generation gap.

2. Choosing Learning Methods

Content: The leader of the group assigns the role of conference leader. Place a copy of each one of the case studies in a manila folder. Have one member read all four to the group.

Assign Mrs. Senior Adult, Mrs. Younger Adult, and Mrs. Younger Adult to three members. These women may remain seated as they respond to the case studies.

An alternate study idea might involve members come directly to the program presented. Divide them present into four work groups, giving each group a different case study. Let each group work out solutions which it feels Baptist women could implement in response to the needs presented.

The groups should then reconvene, letting a spokesman from each work group share the suggestions made.

3. Using Learning Skills

Use the simple poster above as an interest center or add time, date, and place of meeting for a publicity poster.

4. Evaluating the Study

At the conclusion of the study, evaluate your church's mission action program to older people. Is this an area where your church needs to work? The mission action chairman can help you interpret the program of your organization and present information about the aging in your

community compiled when the WMU council took the mission action survey earlier this year.

5. Planning for Follow-through

(1) Select a mission action project to the aging from the Mission Action Projects Guide for Baptist Women and Baptist Young Women (available from Women's Missionary Union or Baptist Book Store, see WMU order form, page 48).

(2) Organize a mission action group for a ministry to the aging. Help may be secured from Mission Action Group Guide: The Aging (available from Women's Missionary Union or Baptist Book Store, see WMU order form, page 48).

(3) Read the articles on the needs of the aging in the November and December 1971 issues of Home Ministries.

Assignment: Baptist Women Plan

Four as a judge. Give some of the arguments you have heard against the Cooperative Program—the money isn't needed, we're giving enough already, etc. Then say, "Now, you be the judge. Hear all the evidence presented and make your own decision." Announce meeting place and time.

Call to Prayer

Since that missionaries work with all ages—children to senior citizens. Read the names on the prayer calendar. Ask each member to choose one name for which she will pray throughout the next week. Ask members to let requests that they might make for the missionaries as they work with the aging in their areas of work.

MOVING SOMEWHERE?

Moving to a new address? Royal Service would like to know about it, so we can keep your magazine coming to you every month.

Print the address label from the back cover of Royal Service in the space provided. Fill in your new address and mail it.

ROYAL SERVICE
800 North Twentieth Street
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.

Name _____

Address _____

City _____

State _____

ZIP Code _____

BIBLE STUDY GROUP

The Mission of the Church

Using Various Gifts in Mission

James E. Carter

Passages for Study: 1 Cor. 12:4-31; Ephesians 4:11-16; Luke 11:14; Ephesians 3:22-37

What kind of persons does God use in mission? The truth is that God uses all kinds of persons.

God can use ordinary people. Like the first twelve disciples. They were certainly ordinary folks! Paul reminded the Corinthian Christians, "Now remember what you were, brothers, when God called you. Few of you were wise, or powerful, or of high social status, from the human point of view" (1 Cor. 1:26 TEV).¹

But God can also use the unexpected. John Bunyan, the tailor; William Carey, the shoemaker; and William Booth, the paralytic's assistant, all lacked formal education, but each turned innumerable people to God and each remains unforgettable in the story of Christian faith.

God can use the disgraced. George Whitefield, the famous evangelist contemporary of the Wesleys, was so cross-eyed that when he made the mistake of saying, "That man, that man I am looking at now," two men always came under conviction.

God can use the obscure. No one knows the name of the preacher who urged Charles Haddon Spurgeon to "look and live."

God can use all sorts of persons in mission. The only real qualification is that the person must be willing to be used.

Persons

In 2 Corinthians, Paul felt compelled to defend his apostleship. He felt that his ministry had been given to him by God. By preaching Jesus Christ, he had been an instrument of

God's service. The same God who had commanded the light to shine out of the darkness in creation had been dispelling the darkness from human lives through regeneration.

Then he made a tremendous statement in 2 Corinthians 4:7 when he said, "But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us" (RSV).

The treasure, of course, is a reference to the treasure of the redemptive message of God. Of all the valuable things in this earth, the most valuable is the message of salvation through faith in Jesus Christ.

This great treasure, however, is contained in earthen vessels. Who would ever expect to find a collection of rare gems in an old clay pot? And who would expect to find the treasure of God's redemptive message of love entrusted to fallible, weak persons? But this is how God has chosen to work.

Personnel

Each Christian possesses some gift of God's grace given by the Holy Spirit. In 1 Corinthians 12:4-31, Paul described the diversity of gifts bestowed by the Holy Spirit. Yet at the same time the church is a unity under the leadership of the Holy Spirit.

In verses 4-11, the apostle enumerated some of the gifts of the Spirit. One thing is essential to a proper understanding of this passage: all the gifts are given by the Holy Spirit for service to the Lord. The gifts may be the possession of the individual; but

they are to be used for the good of the body, the church. This is caught in the TEV translation of 1 Corinthians 12:7: "Each one is given some proof of the Spirit's presence for the good of all."

The gifts mentioned can be broadly grouped into three groups: gifts of instruction, gifts of power, and gifts of speech. Each of these spiritual gifts, or abilities, has been given by the Holy Spirit. As each person uses his gift, the whole Christian community is strengthened.

The illustration of the body shows the significance of each person using his own gift. Paul employed this illustration in verses 12-26. In the human body, each part, each limb, each organ has its own special function. One cannot have a healthy, properly functioning, perfect body without the use of each part of that body.

Now apply that to the church, especially to the mission of the church. Paul applied it in verses 27-31. God has given various persons in the church certain functions. A church cannot properly function without preaching, teaching, administration, and evidences of the power of God. It does not really matter who does them; they must be done. And they must be done with the understanding that they are gifts of the Holy Spirit used by the individual for the good of all. The highest gift of all is the gift of love which is bested in chapter 13.

For several years the people of the First Baptist Church, Greenwood,

Louisiana, have gone into pioneer areas to help construct buildings for the use of millions and churches. Men with many skills—and men with no particular skills—carpenters, electricians, plumbers, and those who can dig the ditches and carry supplies—go together. Their wives and families go, too. The women prepare the meals and lead missions activities. At times, the trips have been combined with revivals, surveys, or Vacation Bible Schools. In a practical and tangible way, each person makes his own particular contribution.

The use of individual gifts for God's service is essential to mission action. One person may be able to teach, another to sew, another to cook, another to nurse, another to comfort, and another to write letters. Each person can find the thing that she can do, and she can do it for God's glory.

Preparation

The person who has a gift of God's Holy Spirit in his possession is prepared for God's service. Ephesians 4:11-16 sounds something like 1 Corinthians 12. However, there are some differences in the passages. One significant difference is the indication that the gifts given by the Holy Spirit are intended for the preparation of persons for the work of ministry.

The apostle Paul indicated in the verses that follow that the preparation for the ministry of the Christian helps him to attain the Christian maturity needed. It is only when people of God are prepared for their own ministry that they will be able to stand firm in Christ and to resist opposing doctrines and perverted teachings.

Christians are to be prepared for growth in Christlikeness. Verses 15 and 16 refer again to the metaphor of the body. Christ is the head. Through Christ, the whole body is made to grow and to function properly.

In the late summer of 1971, a team of eighty young people, ten physicians, and thirty-nine adult sponsors from the First Baptist Church, Pensacola, Florida, made a mission trip

to the Dominican Republic. Called "Operation: Good Samaritan" in Pensacola and "El Coro, Por Amor, de Pensacola" (literally, "The Chorus, For Love, of Pensacola") in the Dominican Republic, the group carried out a combination medical and musical mission. Divided into occupation medical teams, they set up clinics in some of the poorest sections of the Dominican Republic where they did not bring from home. During the summer, they performed medical surgery. During the evening, they performed musical concerts to raise funds for the country's rehabilitation programs. They sang in the Royal Palace before top Government leaders, including the president. They also performed in city squares and on television before thousands of Dominican people.

The pastor, James Pleitz, reported that the project began more than a year earlier when the church began thinking of ways to get youth and others involved in helping people in need. This was not intended as just one missions project. Paul Royal, minister of music and coordinator of the project, said, "They felt to the man that in order for us to enjoy the integrity of proclaiming the reason we did this, we must carry out the same sort of ministry, the same sort of sharing right here in Pensacola."²

Production

God expects production from mankind. Christians are not to simply sit back and enjoy all the blessings of the Christian faith, nor to sit around and become saturated with study. Both the study and the meaning of our faith are intended to enable Christians to produce for Christ.

In a little parable found in Luke 13:6-9, Jesus indicated that man was intended to produce. The story concerned a man who had a fig tree in his vineyard. For three years the tree had not produced figs so the man told his vine dresser to cut it down. The vine dresser pleaded but just one more year. Then after the next year if it

for one more year, he would remove the tree if it still did not produce.

The tree's whole problem was that it had done nothing. It was considered capable of producing fruit, but it had not. This is a parable of judgment and, of course, primarily directed to Israel. But Christians can surely apply it.

Since Christians have been given various gifts, these gifts must be used for mission. The Devious expects Christians to produce ministry.

Purpose

Illustrative material used by Paul in Ephesians 3:22-27 serves to demonstrate the purpose of the church. The key verse is Ephesians 3:21 where Paul said believers are to be submissive to one another. The principle was then applied to family relationships. The primary reference was to domestic relations. The illustrative material involves the church and in the process tells us something of what Christ intended for his church.

The will is to be submissive to her husband as the church submits itself to Christ. Christ is the head of the church. The church must always be submissive to Christ and responsive to him. The husband is to love his wife as Christ loved the church.

Apart from what Christ has already done for the church by his death and by setting it apart, the church becomes "pure and spotless" when it carries out Christ's purpose.

Christ's purpose for the church is mission. Mission cannot be conducted without all the components of the church, its members, and the various gifts that God has given to them in mission.

A church is composed of persons who have been redeemed by Christ. Not only have they been redeemed, but also they have been equipped by the gifts of the Holy Spirit.

¹This and all other quotations from Today's English Version used by permission of the American Bible Society.

²Good Samaritan—Bible '73; Baptists Missionary Society, 1973, pp. 12-13.

PLANNING

Sandy Sennels

Understanding the Able

At the end of this study, members should understand that God gives to Christians various spiritual gifts to be used in the church's mission. Members should also be able to identify their own God-given abilities and commit them to use through mission action.

2. Choosing Learning Methods

Five passages of Scripture are used as the basis for this study. Make assignments before the group meeting. Ask each member to study each of the five passages and prepare a summary statement of the content in the passage.

At the meeting, read the passages aloud from several translations. Ask members to listen carefully to determine whether they need to revise their summary statements.

Use the following questions for review and discussion.

Is it true that God uses all kinds of persons in missions? List some of the persons that you know that God has used in missions? Draw answers from the mission study held this year at the Baptist Women's meetings.

Does a person have to be talented or gifted in many areas to be of service to God? Can a person who can do only one thing well have any possibilities for Christian ministry?

Should one person consider himself to be superior to others because of his or her particular ability? Are some abilities more special than others?

Are persons really important in missions? If God did not use particular persons doing particular things, how would his mission in this world be accomplished?

What is the source of spiritual gifts?

How are spiritual gifts to be used?

Do Christians sometimes complement one another in their gifts or

abilities? Apply the illustration of the body.

How does mission action allow a church to use the special gifts of persons?

Is the task of the minister to equip the saints and to edify the church? How is this done in your church?

Are all Christians, using their own gifts, supposed to be ministers?

How can Baptist Women members be productive in the mission of the church?

Is the purpose of the church realized as people in the church minister?

What relationship is there between mission and what Christ has done for the church?

3. Using Learning Aids

Use the Bible throughout this study. You will want to have various translations of the New Testament available. The American Bible Society's *Good News for Modern Man*, the *New Testament in Today's English Version*, (75 cents, available from Baptist Book Store), would be helpful.

4. Evaluating the Study

Evaluate this study in terms of your own life, your own church, and your own community.

What gifts do you see represented in the people around you?

What gifts do you think that you have as a Christian?

Have you ever thought of the ability to cook, to sew, to teach, to comfort, to relate to others, to organize activities or games, to visit, or to meet new people as spiritual gifts?

Do you think that spiritual gifts are defined too narrowly by thinking of them in terms of teaching, preaching, and singing?

How have you used the abilities that you have in mission?

Do you see some new opportunities to mission, using the abilities that you have?

5. Planning for Follow-up

Begin by taking an inventory of the gifts, talents, or abilities that you have.

Then consider the gifts, talents,

and abilities that you know are represented in the people of your study group.

Consider ways that these gifts can be used in mission action. These ways may be innovations. Perhaps you have not even thought of them in terms of mission action before.

Pray that God will help you and your group to use the various gifts that each possesses in mission action. Pray that God will help you to interpret your ability as a spiritual gift and to dedicate that to him. After all, it is not the talent, but the availability that is most important. God can use any talent if it is available to him.

Plan a mission action project using the unique abilities of your members.

Preview Baptist Women Study Plans

Various gifts, abilities, and skills are given to man to be used in fulfilling the mission of the church. Need always exists for more persons to commit their gifts to the purpose or mission of the church in the world. For example, in Indonesia a nurse is needed to enable an adequate staff to open a hospital in Bukittinggi (boo-ki-TEENG-ghes) in Sumatra. A seminary professor is needed to match the growing demands of the seminary in Indonesia. An agricultural evangelist is also needed to open new work.

When persons are found with these varied skills, how will they be supported? Their support will come when the varied skills of Southern Baptists supply funds through the Cooperative Program. To learn more about the results of the Southern Baptist investment of skills in Indonesia, attend the Baptist Women meeting next month.

Call to Prayer

Read the list of persons on the prayer calendar. State that missionaries, like other Southern Baptists, possess a wide variety of gifts or skills and abilities. Each has been equipped with those assets needed to do the job he is called to do. Lead members to suggest prayer requests they might make for the missionaries listed in terms of the use of gifts.

FORECASTER

Margaret Bruce

Christian Home Week

Christian Home Week, May 7-14, has as its theme, "Family Ministry—Our Responsibility." Family ministry embraces all that a church should do to provide an answer to need in family relationships. It is a ministry addressed to families as family units—to support, undergird, and strengthen their daily living together as a family. WMU shares in the church's responsibility for family ministry by encouraging missions involvement by families. Family missions may be defined as the organized effort of a family to study missions, to participate in mission action activities, and to support missions through prayers and offerings. WMU is emphasizing family missions activities during the entire 1971-72 year.

Observe Christian Home Week in your Baptist Women by promoting summer family missions activities.

1. Promote family missions activities for the summer at the Baptist Women meeting.

(1) Ask one member to review the *Family Missions Guide*.^{*} Ask members involved in family missions activities to give short testimonies.

FAMILY MISSIONS GUIDE



(2) Reproduce the cover of the guide on or attach the cover to a poster. At the top of the poster print, "Education About Missions Begins in the Home." The *Family Missions Guide* shows you how to begin!

Print these words on another poster: *The Family Missions Guide* shows

"how to"

• Plan family mission study activities

• Plan mission support activities

2. Prepare handout sheets suggesting the following missions activities for families.

(1) Family Missions Vacations.

Visit a place where the Home Mission Board helps you "witness, teach, and heal humanity's hurt." The booklet, *Cooperative Program Travel Guide*, gives the location and addresses of mission points you may want to encourage vacationers to visit. The booklet is free from the Home Mission Board, 1550 Spring Street, N.W., Atlanta, Georgia 30309.

Visit an overseas mission. Use *Know Your Baptist Mission*, a condensed survey of Southern Baptist missions, to choose a place to visit or to dream about. This booklet is free from the Department of Missions Education and Promotion, Foreign Missions Board, P. O. Box 6597, Richmond, Virginia 23230.

(2) Engage in family camping with a missions emphasis. Ask one member to review the article, "Think Family Camping," page 19.

(3) Lead families to help with education Vacation Bible Schools. Steps which will guide in planning a mission Vacation Bible School are given

on page 47 of the *Mission Action Projects Guide for Baptist Women and Baptist Young Women*.^{*}



(4) Visit a migrant camp. If there is a migrant camp near your community, suggest that parents take their children to visit families at the camp. Page 14 of the mission action projects guide gives cautions and suggestions for making the experience a happy and rewarding time for both families.

(5) Study missionary biographies, such as *The Shear-Leather Globe* (life of William Carey), \$2.95 from Baptist Book Store. This book is written for children.

(6) Plan a current events evening. Encourage each member of the family to look for pictures and newspaper and magazine articles which give information regarding missions in other countries. Relate these to mission opportunities.

(7) Attend a missions conference. WMU Conference, Georgia Baptist Assembly, Okefenokee, New Mexico, July 13-19 (Okefenokee is a natural for family involvement) this summer (four-year daughters) will enjoy the National Autumn Convention, college-

age daughters will enjoy the special BYW plans, fathers can attend the Brotherhood conferences. Some can hike and enjoy recreation. The whole family can hear mission messages each evening.)

WMU Conference, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina, August 10-16

Foreign Missions Conference, Ridgecrest, June 15-21

Gloria, August 17-23

Home Missions Conference, Ridgecrest, August 24-30

Gloria, August 3-9

Keeping Attendance High

In some places women say, "We can't get members to attend the general meetings." In other places they say, "Members like the general meetings, but they don't attend group meetings."

Certain guidelines may be followed that will help to increase attendance.

1. Select appropriate meeting times. Plan times of fellowship in order for members to get to know each other more intimately.

2. Make meetings meaningful. Make adequate preparation for each part of the meeting: opening activities, business and announcements, and study session.

3. Plan ways to involve members in learning about missions, participating in mission action, and supporting missions through praying and giving. Plan ways to involve all members in goal setting, follow-through, and other organization work.

4. Show members how to use Royal Service. Refer to articles and books to read, study materials (for general and mission group meetings). Call to Prayer, and Forecasts. Speak enthusiastically of upcoming study areas for general and group meetings.

5. Use a variety of ways to keep members informed of organization activities: cards, letters, telephone calls, radio announcements, posters, church bulletin announcements, and personal contacts.

Using Publicity Techniques

American people are becoming aware of the effects of mass media on the individual. The advertising business is one of the fastest growing businesses in the world. Baptist Women leaders need to make use of the publicity techniques used in mass media to inform members of organization activities.

Most Baptist Women organizations can make use of printed media. Space in local newspapers is one possibility. Space in the church newsletter is another possibility. Some organizations may wish to consider publishing their own monographs.

Posters are eye-catching when they are carefully done. To be attractive, they must be colorful, simple, and to the point. Poster making does not require professional. Poster making has been made easy today with colored letters, travel folders and posters, and patterns which can be cut from magazines.

A Poster Pack is available for \$3.95 from Baptist Book Store. The set contains over 1,700 ready-cut manuscript style letters and figures in two sizes—4 inch and 1 1/4 inch. Both have capital and small letters, and each size is made in red, yellow, blue, and green card stock.

Leader Training

Merit achievement 14 of the Baptist Women Achievement Guide reads, "Each member of the officers council holds New Church Study Course credit for reading or studying Baptist Women Leader Manual." Advanced



achievement 15 reads, "One half the members of the officers council holds New Church Study Course credit for reading or studying Understanding Adults and Guiding Adults."

Have all officers read or studied the Baptist Women Leader Manual? Have all officers read or studied Understanding Adults and Guiding Adults (\$1.25 each from Baptist Book Store)? If you cannot answer "yes"



to these questions, plans should be made to have the books taught. If there are those leaders who cannot attend the classes, urge them to read the books.

For leader training to be of greatest value to leaders and to the organization, it should be done before officers assume their new responsibilities.

Officers Council

Suggested agenda for May meeting:

- Call to Prayer
- Reports of officers
- Evaluation of April activities
- Coordinating May activities
- general meeting
- missions group meetings
- mission action
- Completing plans for:
- participation in Christian Home Week
- leader training
- attending Gloria or Ridgecrest WMU Conference

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



Betty Brown

1 MONDAY Romans 12:9-18

Olivia Temple serves as director of week-day ministries at Central Baptist Church, Akron, Ohio, under the Home Mission Board's Department of Christian Social Ministries. Before assuming this position in August 1968, she served in a week-day ministry at Coliseum Place Baptist Church in New Orleans, Louisiana. Miss Temple is a native of Virginia.

Mrs. John Cooper, deaf, Indiana
Mrs. Rose Harrison, pastor, Montana
Ramon Martinez, Spanish, California
Helen M. Nelson, Baptist center, Louisiana
Charles Pearson, Spanish, Texas
Trey Smith, Spanish, Texas
Olivia M. Temple, week-day ministry, Ohio
Mrs. Ben Yalvington, Indian, New Mexico
Franklin D. Hawkins, education, South Carolina

2 TUESDAY Acts 10:25-28

A preacher-turned-photographer is helping develop a visual aids program for all Southern Baptist missions in Africa. He is Gerald S. Harvey, who volunteered to be a missionary preacher, but agreed to become an audiovisual specialist when he learned that someone was needed to do full-time visual aids work. He still preaches on Sunday and does many other jobs, but his primary responsibility is visual aids. The Harveys are stationed in Salisbury, Rhodesia.

A. F. Cabrera, Spanish, Texas
Edward B. Freeman, Jr., week-day ministry, Kentucky
Mrs. E. R. Hammock, retired, New Mexico
Christie Iglesias, Indian, New Mexico
Charles E. Magruder, superintendent of missions, Ohio
Lowell Wright, superintendent of missions, Indiana
Thomas L. Cole, preaching, Argentina
Gerald S. Harvey, preaching, Rhodesia
Margaret Johnson, secretary, South Brazil
Mrs. L. E. Williams, home and church, Liberia

3 WEDNESDAY Romans 12:1-5

A Baptist center may be housed in the building of the church which operates it or in a rented building far from the sponsoring church. It may be sponsored by one church or by a group of churches working together. Center ministries are varied, including day care and tutoring in one case.

*on furlough

clubs for aging persons and sewing classes for young mothers in another. Whatever the situation, Baptist centers attempt to meet the needs of persons in the name of Christ. Mrs. Marie W. Denny serves in a Baptist center in Columbus, South Carolina. Mrs. Marie W. Denny, Baptist center, South Carolina
Coy Foley, pastor, New Mexico
Mrs. William Fawcett, Spanish, Texas
Mrs. Alton Green, associational services, New Mexico
Daniel M. Carroll, religious education, Jamaica
Jack L. Carter, education, Thailand
Mrs. S. W. Davenport, home and church, Argentina
David W. King, education, Lebanon
Mrs. D. A. Rader, home and church, Zambia

4 THURSDAY Acts 17:24-28

A new Baptist mission has been started on the Chippewa Indian reservation in Nay-Tau-Wauish, Minnesota. Mr. and Mrs. W. J. Hughes, missionaries in Grand Forks, North Dakota, are helping establish the mission. Mr. Hughes makes a two-hour drive each Sunday to preach there. High attendance has been twenty-four.

Mrs. David Beal, Baptist center, Georgia
Mrs. W. J. Hughes, church extension, North Dakota
Dorothy Milam, Baptist center, Kansas
Raymond Oates, Japanese, California
Mrs. Manuel Rios, Spanish, Texas
Mrs. A. B. Craighead, home and church, Italy
T. E. Douthett, doctor, Korea
Jimmy Hartfield, religious education, Mexico
Mrs. J. A. Moore, home and church, Europe
Maya Bell Taylor, social work, North Brazil
John P. Wheeler, education, Switzerland

5 FRIDAY Philippians 2:1-11

Choosing a field of service is not easy when one is aware of great needs in two places, according to the James E. Youngs. Appointed to Pakistan in 1969, the Youngs served several months in Yemen while awaiting visas to Pakistan. The needs in Yemen were so great that when the visas

finally came, an inner struggle began. Should they stay in Yemen, where they had found such great need; or go on to Pakistan, where equally pressing needs awaited? Finally, after days of struggle, they decided to go on to Pakistan. Wrote Mr. Young, "Only we have increasing peace in our decision to go. But we have seen Yemen and its needs. We wonder who will come to Yemen to meet these needs."

Mrs. George Beckett, Baptist center, Oklahoma
Mrs. Joe Jimenez, Spanish, Texas
Mrs. J. H. Gayle, home and church, Indonesia
Robert D. Hickey, education, Rhodesia
Jack S. Mahaffey, preaching, Thailand
Mrs. J. D. Ragan, home and church, Malaysia
Mrs. J. W. Riemenschneider, home and church, Tanzania
Anne Roper, education, Nigeria
Mrs. T. G. Small, home and church, Zambia
Rosemary Spenser, nurse, Thailand
James E. Young, preaching, Pakistan

6 SATURDAY 2 Timothy 1:1-6

Migrants, who follow seasonal jobs across the U.S. have special needs. Never in one place long enough to become a part of schools and churches, be accepted in communities, and establish roots, they often lack education and religious training and feel that no one cares about them. Baptists, through the Home Mission Board's work with migrants, are seeking to meet these needs. Mrs. J. E. Taylor serves with her husband, who is superintendent of migrant missions for Georgia, South Carolina, North Carolina, Virginia, Maryland, and Delaware. The Taylors live in South Carolina.
Mrs. Larry Hunt, National Baptist, Florida
Mrs. Allen K. Morris, Indian, California
Bob S. Sene, Spanish, Texas

Missionaries are listed on their birthdays in the DIRECTORY OF MISSIONARY PERSONNEL, from Home Foreign Mission Board, P. O. Box 6807, Richmond, Virginia 23220, or in HOME MISSION BOARD PERSONNEL DIRECTORY, from Home Foreign Board, 1280 Spring Street, Atlanta, Georgia 30309

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Ridgecrest Baptist Assembly
Ridgecrest, North Carolina 28770



Mrs. J. Ed Taylor, migrant, South Carolina
Mary Cannon, education, Japan
Jack D. Hencas, preaching, French West
Indies
Mrs. J. D. Hollis, home and church, Hong
Kong
Alma Jackson, retired, Brazil
Thomas Jackson, business administration,
Korea
Quinn P. Morgan, student work, Malawi
Michael S. Simonsen, music, Japan
Jimmie D. Spenn,* education, Uruguay
Mrs. E. J. Therpe,* home and church, Hong
Kong

7 SUNDAY Deuteronomy 6:4-9
The Church Extension Department of the
Home Mission Board develops and promotes
ways to help churches grow, especially
those in newer evangelizing areas where
Baptists are few. Mr. and Mrs. Bobby Sue
Duffer are missionaries serving under the
Church Extension Department in Kanabshi,
Hawaii, where Mr. Duffer is pastor of Ma-
hala Baptist Church.
Mrs. Bobby S. Duffer, church extension,
Hawaii
Mrs. Russell Adams, Spanish, Arizona
A. A. Adams, Indian, Washington
Garfield E. O'Brien, National Baptist, Kan-
sas
Frank Barrow, Spanish, Arizona
Armando Vargas, Spanish, Texas
Mrs. E. C. Barham, home and church, Ten-
nessee
Harold R. Noonan, nurse, Kansas
Henry P. Moyman, student work, Venezuela

Mrs. W. G. Henderson, home and church,
Hong Kong
Mrs. D. E. McDowell, home and church,
Paraguay
Mrs. J. A. Nickell,* home and church, Ni-
geria
Mrs. E. O. Sanders, home and church, In-
donesia

8 MONDAY Ephesians 5:22-33
Missionary James R. Barron teaches at
the Ghana Baptist Seminary near Kumasi,
Ghana, helping to train nationals to lead
Baptist churches in West Africa. He would
like to see seminary extension centers set
up for training African Baptist leaders in
their hometowns, so that they might con-
tinue working at secular jobs as they train.
The Barrons were appointed to Ghana in
1969.
Mrs. Eugene Briggs, language missions,
Michigan
Miguel A. Lopez, Spanish, New Mexico
Samuel Marks, Indian, Kansas
Dwight Pittman, deaf, Texas
Allen Pollock, superintendent of missions,
Michigan
A. J. Smith, superintendent of missions,
California
James R. Barnes,* education, Ghana
E. Preston Bennett, preaching, Japan
Mrs. J. R. Dixon,* home and church, Peru
Mrs. S. P. Emanuel, home and church, Ja-
pan
Virginia Highfill, religious education, Japan
Mrs. L. D. Ingram, home and church, Hong
Kong

Mrs. G. E. Wadsworth, home and church,
Pennsylvania

9 TUESDAY Galatians 6:1-4
The spirit of revival which swept through
Indonesia and several other Southeast
Asian countries last year has led to chang-
ing mission patterns and missionary atti-
tudes. Two evident trends have been new
emphasis on partnership with national
Christians and decreased emphasis on in-
stitutionalism. In Indonesia, where Bobby L.
Jones and his wife serve, consultation with
nationals has led to a plan to decentralize
theological training.
Dale Doster, superintendent of missions, In-
donesia
Mrs. Paul H. Garcia, Spanish, Texas
Carlos Godinez, Spanish, Texas
John E. Hubbard, Indian, New Mexico
Mrs. Thomas Wae, Baptist center, Texas
W. Arthur Campers, education, Nigeria
W. R. Hall,* preaching, Tanzania
Bobby L. Jones,* preaching, Indonesia
James C. Muzz,* preaching, Ecuador
Mrs. W. M. Parker, home and church,
Ecuador
Mrs. R. E. Seel,* home and church, Korea

10 WEDNESDAY Psalm 78:1-8
Mrs. James L. Benson serves with her
husband as a language missionary among
Spanish-speaking persons in San Antonio,
Texas. Prior to their appointment by the
Home Mission Board in 1965, she was ac-
tive in church work in Kentucky and Texas

where her husband held pastorate. The
Bensons have three children.
Mrs. James L. Benson, Spanish, Texas
Mrs. Benjamin Dugan, Spanish, Colorado
Mrs. Leobardo Garcia, Spanish, Texas
E. S. Hamrick, retired, New Mexico
Mrs. Raul Ortiz, Spanish, Texas
Frederick H. Anderson, preaching, Italy
Walter L. Dorell,* education, Nigeria
Mrs. E. N. Finley, home and church, Singa-
pore
Cora May Hardy, education, Nigeria
Mrs. J. F. Humphries, home and church,
Vietnam
Billy W. Lane, English-language, Malaysia
William D. Moxley, preaching, Brazil
James P. Satterwhite, death, Japan
Mrs. J. M. Young, medicine, Yemen

11 THURSDAY Psalm 128:1-6
Mrs. Bert R. York is a missionary asso-
ciate serving with the Home Mission Board's
Language Missions Department in Shaw-
nee, Oklahoma. Her husband is pastor of
Selatooska Indian Mission. The Yorks are
completing their first year of service, hav-
ing been appointed in 1971. They have two
children.
Mrs. Marcus D. Garcia, Spanish, Texas
Mrs. Miguel Olmedo, Spanish, California
Mrs. Juan R. Valdes, Spanish, Texas
Mrs. Bert R. York, Indian, Oklahoma
Mrs. E. A. Barnes,* home and church, Leb-
anon
Samuel Choy,* religious education, Korea
Mrs. Raul Hoshinski, home and church, Ja-
pan
N. Chrys Starnes, education, Korea
Mrs. C. E. Westbrook, home and church,
Argentina
Dickson K. Yagi, education, Japan

12 FRIDAY Matthew 19:1-8
Although Puerto Rico is not officially
part of the United States, Southern Baptists
have had home missions work there since
1964. This year Irene Esther Mika is com-
pleting her final year of US-2 service there.
US-2 appointees serve as home mission-
aries for a period of two years.
Irene Esther Mika, US-2, Puerto Rico
Mrs. B. D. Davis,* education, Ecuador
Helen Meredith, religious education, Co-
lorado
Russell Morris, education, Kenya
Mrs. J. D. Peach, home and church, Giza
S. Arie Pender, retired, China, Hawaii,
Singapore
Tara S. Small, education, Zambia
Mrs. Y. C. Woodfin, home and church,
Switzerland

13 SATURDAY Psalm 68:3-8
As the wife of the superintendent of
missions for Northeast Indiana, Mrs. Len-
don Callings serves with her husband under
the Home Mission Board's Associational
Services Division. In this work the Col-
lingses seek to encourage and assist all
member churches of the association to par-
ticipate actively in the total program of
Southern Baptists to carry out the Great
Commission.
Oscar Corti Alcala, Spanish, Texas
Ruben J. Casas, Spanish, Texas
Mrs. Lyndon Collins, associational services,
Indiana
Mrs. Ross L. Hughes, associational services,
Ohio

Mrs. Estelle Johnson, retired, Louisiana
David H. Perkins, pastor, Pennsylvania
Farnet Wiggins, Spanish, Texas
Jo Van Buren, education, Kenya
Mrs. E. S. Erwin, home and church, South
Brazil
Mrs. R. A. Hampton, home and church,
North Brazil
Mrs. R. E. Wyatt, education, Colombia

14 SUNDAY Proverbs 31:10-20
Mrs. Alton Houston Harpe, Jr., was ap-
pointed with her husband in December
1970 by the Home Mission Board for stu-
dent work at the US Military Academy,
West Point, New York. The Harpes had
previously served in student work at the
University of Miami and Florida State Uni-
versity. Mrs. Harpe is the former Fairy
Ramsay of Francis City, Alabama. They
have two children.
Amelia Diaz, retired, New Mexico
Mrs. Alton H. Harpe, Jr., military-BSU,
New York
Kenneth S. Lyle, superintendent of mis-
sions, New York
Walter Scott McBrown, Jr., US-2, Wiscon-
sin
Schador Molina, Spanish, Texas
Abdell J. Silve, Spanish, Georgia
Ed C. Thomas, Spanish, Colorado
Jackie G. Conley, preaching, Kenya
Mary Lee Earnest, religious education,
Singapore
John E. Legard, publication, Indonesia
Mrs. W. N. McElrath, home and church,
Indonesia
Faye Pearson, student work, Taiwan
Roberto Ryan, Baptist Spanish Publishing
House, El Paso, Texas

15 MONDAY Colossians 3:12-16
Before leaving Nigeria for their furlough
which began in June 1971, Mr. and Mrs.
Robert D. Williams visited the Owerri area
of eastern Nigeria. They reported that this
area, one of the worst hit by the civil war
of 1967-70, is making a dramatic come-
back. Baptist churches and associations in
the area, they said, have experienced re-
newed vitality with a minimum of assis-
tance from outside.
Mark H. Daniel, superintendent of missions,
Arizona
Mrs. George P. Gaskins, associational ser-
vices, Colorado
M. D. Gates, Spanish, Texas
Mrs. Dionicio Ortiz, Spanish, Texas
Mrs. Eduardo Rendon, Spanish, Texas
Mrs. J. F. Leeper, home and church, Turkey
Mrs. J. T. Fox, Baptist Spanish Publishing
House, El Paso, Texas
Robert D. Williams,* preaching, Nigeria

16 TUESDAY I Corinthians 12:31 to
13:3
Medicine has opened the door to a new
area in Honduras. In answer to an appeal
for medical aid from the Honduran Min-
istry of Health, Southern Baptist mission-
aries have medicine, clothing, and personnel
into Mapulaca, an isolated mountain town
with no doctors and no roads leading into
the town. In addition, the missionaries
brought the gospel to Mapulaca, and in De-
cember 1970, the First Baptist Church of
Mapulaca was organized and dedicated its
new sanctuary. Among the missionaries in-
volved was Ralph A. Wilson, who preached
the dedication sermon for the new church.
Mrs. Rae R. Beard, retired, Oklahoma

Mrs. Ezequiel Cervantes, Spanish, Texas
Mrs. Samuel M. Hernandez, Spanish, Ari-
zona
Mrs. F. William Kunat, church extension,
Connecticut
Jose M. Sanchez, Florida
Mrs. R. W. Brubeck,* home and church,
Uganda
Pat H. Carter, education, Mexico
Mrs. M. J. Fisher, home and church, Thai-
land
Mrs. J. W. Fuller, publication, Lebanon
Ceri R. Hall, social work, East Africa
Kenneth S. Milam, preaching, Indonesia
Mrs. D. E. Pickett, home and church,
Ivory Coast
Mrs. J. E. Peery, home and church, Philip-
pines
Mrs. W. L. Wagner, student work, Austria
Catherine Walker, education, Indonesia
James O. Watson, preaching, Paraguay
Ralph A. Wilson, preaching, Honduras

17 WEDNESDAY I Corinthians 13:4-7
"One need for Christians in the Philip-
pines has been for the opportunity actually
to retreat, to get away for a while from the
pressures and problems involved in be-
ing a Christian in a non-evangelical com-
munity," write Mr. and Mrs. William R.
Wakelield, missionaries to the Philippines.
The Wakelields have been actively involved
in developing a Baptist camp on the island
of Luzon to meet that need.
Pascoal Carrasco, Spanish, Texas
Mary Angela Holmes, US-2, Indiana
Padra Rivers, Spanish, Texas
Mrs. Daniel R. Sanchez, language missions,
Georgia
Jackie G. Portale,* education, Tanzania
Mrs. W. P. Roberts, home and church,
Japan
William R. Wakelield, student work, Phil-
ippines

18 THURSDAY I Corinthians 13:8-13
Missionary James E. Hampton, serving
in Tanzania, reported early in 1971 that
evangelistic crusades in 1970 resulted in
genuine revival in six countries of East and
Central Africa. In one area of Kenya alone,
669 persons made professions of faith in
Christ. Estimated attendance at all meet-
ings in Kenya and Tanzania during the
campaign was 80,727. A total of 5,747
professions of faith was reported in the two
countries. The four other countries—Zam-
bia, Uganda, Malawi, and Rhodesia—re-
ported similar results.
Felix Omer Garcia, Spanish, Florida
Mrs. Benjamin Martin, National Baptist,
Louisiana
Mrs. A. Wilson Parker, associational ser-
vices, South Dakota
Irvin H. Acres, education, Uruguay
Charles W. Campbell, preaching, Argentina
A. L. Gillespie, preaching, Japan
James E. Hampton, education, Tanzania
Edward H. Loughridge, preaching, Trin-
idad
Mrs. G. E. Schleit,* home and church,
Rhodesia
Mary Joze Wharton, secretary, Nigeria

19 FRIDAY John 21:11-17
A native of Shanghai, China, is serving
as a Southern Baptist missionary-pastor in
San Francisco, California. Peter Chen, the
son of a wealthy Chinese merchant, came
to the US to study in 1948, and because

PLANNING the BAPTIST WOMEN GROUP MEETING

(Continued from page 34)

gram of Southern Baptists, we must at the same time beseech them to increase the level of intercessory prayer for those who are to use these funds. As members have participated in the study, several urgent needs for prayer support should have been evident. Encourage each member to make a list of these, being certain to include the goal of the Foreign Mission Board to place additional missionaries overseas as soon as possible, the need for churches to have a world missions outlook, and the need for increased financial support. Ask women to pray daily about the needs they list.

Do some research on your church. Has a missionary ever come from your

church? Is there concern about this among the membership? What is being or could be done to encourage persons in your church to respond to mission service opportunities? Lay Baptist Women members might do to cultivate a missionary environment in your church.

Women with families might use some of the information from the study material to share with their children. Tell the children about the need for more missionaries. Discuss with the children the ways that God leads a person to find a vocation in life. Help them to see that he may lead some of them to be doctors, or teachers, or preachers and that he

may want them to use this calling either at home or overseas as missionaries. Order individual copies of "If You Want to Be a Missionary" for children and "Your Future Is the Future of Missions" for youth (available from Foreign Mission Board Literature, P. O. Box 4800, Richmond, Virginia 23250).

Make a list of the youth in your church who have made commitments at camp, state or associational meetings, or in other places for mission service. Pray for them. Recognizing that God, not man, calls, yet that persons can and should encourage, speak a word of encouragement to these young people.

of the political climate in his own country was not permitted to return home. A Christian before he left China, Mr. Chan was captured by the Hsiao Moussu Band in 1951 to serve among the Chinese in August. George Mo moved to San Francisco in 1952, and now serves as pastor of Chinese Grace Baptist Church, one of two churches he has started there.

Peter Chen, Chinese, California.
Mrs. Luis Estrada, Spanish, Texas.
Mrs. Otilia Frege, Spanish, Texas.
Larry Henry, Spanish, Texas.
Mrs. Claudia Iglesias, Indian, New Mexico.
Mrs. Ramon Martinez, Spanish, California.
Mary Alexander, retired, China, Hong Kong.
J. Charles Allard, preaching, Equatorial Brazil.
George E. Arthur, preaching, Indonesia.
Charles W. Bodenbaugh, education, Tanzania.
William D. Bender, education, Nigeria.
Mrs. H. H. Snuggs, retired, China.
James N. Westmoreland, preaching, Rhodesia.
Mrs. J. W. White, home and church, Mexico.

20 SATURDAY 1 John 3:18-24

Miss **Marion Tifford**, presently on furlough in the US, will retire a year from now after thirty-six years in China, twenty of them in Taiwan. In an October 1971 letter, Miss Tifford wrote: "Early in this year I bought a brass plaque with my favorite Bible verse, Philippians 4:13, engraved on it. It sits on my dresser and each time I enter my bedroom I am reminded of the source of my strength—even for retirement."

Guy L. Bradley, superintendent of missions, California.

Mrs. Clifford P. Bruffey, deaf, Washington, D. C.
Mrs. Mildred Streeter, weekday ministry, Colorado.
Lester C. Bell, education, Portugal.
Mrs. J. M. Leach, home and church, Indonesia.
John S. McGee, preaching, Nigeria.
Mrs. T. D. Rayburn, education, Guam.
Lorena Tifford, student work, Taiwan.
Mrs. G. H. Wise, home and church, South Brazil.

21 SUNDAY John 14:23-28

Musical evangelism has been highly successful on the beaches of Tenerife, Spain, where missionary J. Antonio Anaya and the young people of his church have led services. Using singing with guitar accompaniment, the young people attract a crowd, then distribute tracts and portions of the New Testament. In two services the youth were able to distribute more than 1,500 tracts and Scripture portions.

Mrs. Warren Littleford, associational services, Minnesota.
J. Antonio Anaya, preaching, Spain.
Nobel D. Brown, education, Nigeria.
Robert L. Cullen, religious education, Thailand.
Gene E. Kingsley, education, Malawi.
Donald L. Smith, preaching, Tanzania.
Ronnie G. Woodard, education, Taiwan.

22 MONDAY Acts 2:1-4

The children's film series of the Moody Institute of Science have been given a new sound track using Spanish instead of the original English in a cooperative project between the Foreign Mission Board and the Moody Institute. The fifteen films, seven of them biblical in nature and eight with

scientific content, will be used on television and in general field evangelism. Missionary Alan W. Compton, FMS radio and television representative for Latin America, supervised the project. The Comptons are now on furlough.

Rae E. Beard, retired, Oklahoma.
Mrs. Ira Mae Bybee, Spanish, Texas.
Alan W. Compton, radio-TV, Latin America.
Graydon B. Hardtner, business administration, Jordan.
Eugene A. Moore, doctor, Tanzania.
Mrs. E. J. Page, home and church, Philippines.
Marjorie Perryman, education, Jordan.
Orvil W. Reid, preaching, Mexico.
Mrs. C. D. Sende, home and church, Korea.
John E. Schoeler, English-language, Oklahoma.
Yancey O. Vernon, religious education, South Brazil.

23 TUESDAY Acts 2:37-42

Among those on the prayer calendar today is Mrs. W. Neville Claxton, who serves with her husband in Dahomey, West Africa. The Claxtons were the first Southern Baptist missionaries to Dahomey, arriving there on October 24, 1970. One of the first ministries they began was a Thursday afternoon informal discussion for students held in the missionaries' home. Although new to Dahomey, the Claxtons are veteran missionaries, having served in Nigeria from 1949 until their transfer to Dahomey.

Mrs. Charles E. Clayton, church extension, California.
Joan Frick, Baptist center, Texas.
Mrs. Harold T. Grever, Spanish, Puerto Rico.
Luis Reese, Spanish, Florida.

Mrs. C. E. Seabrook, youth and family services, Georgia.
Mrs. W. H. Closen, home and church, Dahomey.
Mrs. E. W. Harrell, home and church, Korea.
Mrs. M. S. Harvey, home and church, Hong Kong.
W. Guy Henderson, English-language, Philippines.
Mrs. H. T. McKinley, home and church, Rhodesia.
Mrs. C. D. Whitten, home and church, South West Africa.

24 WEDNESDAY Romans 8:1-11

Spanish-speaking persons make up one of the seven largest ethnic groups in the US. As an expression of Southern Baptists' concern for people of all nationalities, languages, and races, the Home Mission Board has Spanish missions work in twenty-one states. Among the 690 missionaries assigned to this work are four missionaries in three states on the prayer calendar today.

Mrs. Guadalupe Fonseca, Spanish, Texas.
Mrs. Ricardo Glade, Spanish, Florida.
Paula E. Jaffe, Spanish, Texas.
Neal L. Peyton, deaf, North Carolina.
Aurelia Trevino, Spanish, Florida.
Fernando Whitaker, Spanish, California.
Mrs. Charles W. Campbell, home and church, Argentina.

Doris Penkert, social work, North Brazil.
Mrs. W. W. Bennett, home and church, Guatemala.
Mrs. H. V. Watten, home and church, Indonesia.

25 THURSDAY Romans 8:12-17

In Marabá, Brazil, where Mr. and Mrs. Olin D. Bates serve as missionaries, a high school teacher gave a Bible to an illiterate woman, a leader of one of the most primitive forms of spirit worship in Brazil. Unable to read the book herself, the woman decided to get someone to read it to her. As a result she became a Christian and one of the greatest soul-winners in that area. Six years after receiving the Bible, this woman man, as she put it, "soul saved his citizen." Mrs. Bates was the husband of the high school teacher who had given her the Bible.

John Berkata, Ukrainian, Pennsylvania.
Mrs. Herman T. Chasen, Spanish, New Mexico.
William E. East, superintendent of missions, California.
Mrs. Joseph P. Glenn, Jr., US-2, Pennsylvania.
Mrs. Howard Ramsey, associational services, Washington.
Mrs. Robert Smith, Spanish, Texas.
Mrs. O. B. Bates, home and church, Equatorial Brazil.
Thomson E. Bryant, education, South Brazil.

Gene A. Clark, preaching, Japan.
Alan F. Geyer, preaching, Argentina.
Samuel M. James, education, Vietnam.
Donna Kirby, education, Hong Kong.
Donald E. Smith, preaching, Venezuela.
Harold E. Spencer, education, Philippines.
Mrs. C. C. Worthy, home and church, Israel.

26 FRIDAY Romans 8:18-26

The example of a Buddhist monk who became a Christian is encouraging other persons to accept Christ, writes Charles H. Morris, missionary to Malaysia. The monk was won to Christ by the lay pastor of a Baptist church next door to the Buddhist temple. Encouraged by the faith of the monk, at least ten other persons began attending inquiry classes. Six of them have already accepted Christ.

Carter E. Seardon, deaf, Georgia.
Joan V. DeLaCruz, Spanish, Texas.
Janet Sue Myer, US-2, New Jersey.
Lester Patterson, Indian, Oklahoma.
Robert Weather, Spanish, Texas.
Mrs. M. S. Ford, home and church, Ecuador.
Charles H. Morris, preaching, Malaysia.
H. David Pinkston, dorm parent, Thailand.

27 SATURDAY Philippians 1:19-26

In a letter dated August 25, 1971, the Frederick M. Hortons, missionaries to Japan, wrote: "Our Kobayashi Mission was



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organized into a church May 30. We hope to have a new sanctuary this fall. God has blessed us with a fine young pastor and faithful friends."

At the time the Harmons were there were 149 churches and about 100 missions in the Japan Baptist Convention.

Mrs. Laila Harmon, Spanish, Taiwan

Mrs. C. A. Alton, home and church, Kenya

Thomas D. Basso, preaching, Indonesia

Mrs. M. B. Basso, home and church, Malaysia

Mrs. J. M. Dillman, home and church, Kenya

Frederick M. Horton, education, Japan

Mrs. J. M. Wolf, home and church, Taiwan

28 SUNDAY Ephesians 1:5-12

Mrs. Thomas N. Clinkscales has served both as a foreign missionary and a home missionary. She and her husband were foreign missionaries in Brazil from 1941 to 1967. In 1968, they were appointed to the Home Mission Board to serve among the Portuguese in Brazilian, Rhode Island. Their work in Brazil where Portuguese is the official language helped to prepare them for their work in Rhode Island.

Mrs. Thomas Clinkscales, Portuguese, Rhode Island

J. B. Parker, retired, Texas

Mrs. Jesse Pedraza, Spanish, Texas

Carolyn McClellan, nurse, Yemen

William R. Medling, preaching, Okinawa

Gary K. Swafford, preaching, Malawi

Mrs. J. R. Thompson, home and church, Colombia

29 MONDAY Ephesians 2:1-7

Cuban refugees fleeing Castro's Cuba have flooded the southern tip of Florida during the past few years, multiplying the need for ministries to Spanish-speaking persons in that area. To help meet that need, Mrs. Luis Gomez and her husband moved from Deming, New Mexico, where they served a Spanish language church. They now serve a Spanish-speaking congregation in Perrine, Florida, near Miami.

Mrs. Luis Gomez, Spanish, Florida

Mrs. A. L. Gray, home and church, Colombia

Mrs. R. K. Evensen, Baptist Spanish Publishing House, El Paso, Texas

Mrs. J. A. Foster, home and church, Philippines

30 TUESDAY Ephesians 3:14-21

Construction of the Panama Canal in the early 1900's drew thousands of Americans to the Canal Zone. In 1906 the Home Mission Board sent a missionary to minister to these U.S. citizens. The work spread to include three other groups in the area: Spanish-speaking persons, Jamaicans, and Indians. Seventeen missionaries now serve in the Canal Zone, among them Mrs. Joe Carl Johnson.

Mrs. Joe Carl Johnson, language missions, Panama Canal Zone

Donald E. Boone, religious education, Kenya

George W. Brewster, student work, Iran

H. Victor Davis, field representative, Bagel

Mrs. G. D. Grober, education, Equatorial Brazil

Mrs. J. A. Hering, retired, China, Taiwan

Mrs. Vassu C. Kispethick, home and church, East Africa

John H. McGuckin, music, Argentina

Iva N. Patterson, retired, Nigeria

Mrs. J. M. Shelby, home and church, Malaysia

Mrs. J. H. Stiles, home and church, Colombia

31 WEDNESDAY Ephesians 4:1-8

A girl who married her Sunday School teacher now serves with him in a ministry to the deaf. When Mary Ruth Orr was in her teens, her family moved from Tennessee to Portland, Oregon, where she met Jerry Potter, her Sunday School teacher in a mission. They were married in 1950 and began their work with the deaf in North Carolina in 1952. In 1962 the Home Mission Board joined the state of North Carolina in sponsoring the work. The Potters have four children.

Mrs. Jerry Potter, deaf, North Carolina

William H. Burdette, Spanish, New Mexico

Billy G. Calton, preaching, Korea

Mrs. A. W. Compton, home and church, Latin America

June Cooper, religious education, Japan

Mrs. S. H. Lave, home and church, Malaysia

Mrs. William Skinner, home and church, Paraguay

William Stennett, preaching, Guatemala

Mrs. J. E. Tye, home and church, Ecuador

G. Kenneth Vassar, preaching, Taiwan

Mrs. D. G. Wyman, home and church, Mexico

When Baptist Women members go to Philadelphia, Pennsylvania for the WMU ANNUAL MEETING, June 4-5,

what will they hear? What will they hear?

Thought-provoking inspirational messages

W. A. Griswell, pastor, First Baptist Church, Dallas, Texas

Elton Trueblood, author of the recently published book, *The Future of the Christian*

James B. Irwin, lunar module pilot, Apollo 15

Foreign missions commentary on troubled world areas

James McKinley, Jr., Pakistan

Roy C. McGlamery, Gaza

Baker J. Cauthen, FMB Executive Secretary

Home missions happenings

The Philadelphia Story, a missions presentation by Kenneth Chafin, HMB

Youth in Missions in the Northeast

M. Thomas Starkes, HMB, moderator

James Wideman, New Hampshire

Glenn Igleheart, New Jersey

Mack Taylor, Massachusetts

Ethics in Missions in the Northeast

Oscar Romo, HMB, moderator

Rudolph Morgan, New York

Jesus Martinez, New York

Armando Silverio, Pennsylvania

Churches in Missions in the Northeast

J. F. Redford, HMB, moderator

Robert Fling, New York

James A. Wright, Jr., Connecticut

Samuel Simpson, New York

Paul Glenn, Pennsylvania

Which Way, America?

Drugs—Warren Rawles, HMB

Poverty—Beverly Hammack, HMB

Music for the Missions Message

Hymn Sing under the direction of Claude

H. Rhea, Jr., Gene Bartlett, and C. V. Ford

Singing Churchmen of Oklahoma accompanied by symphony orchestra under the

direction of Beryl Red

Special music by Irene Jordan and Mr. and

Mrs. William R. O'Brien

Candles of the Lord, Maryland WMU centennial anniversary oratorio

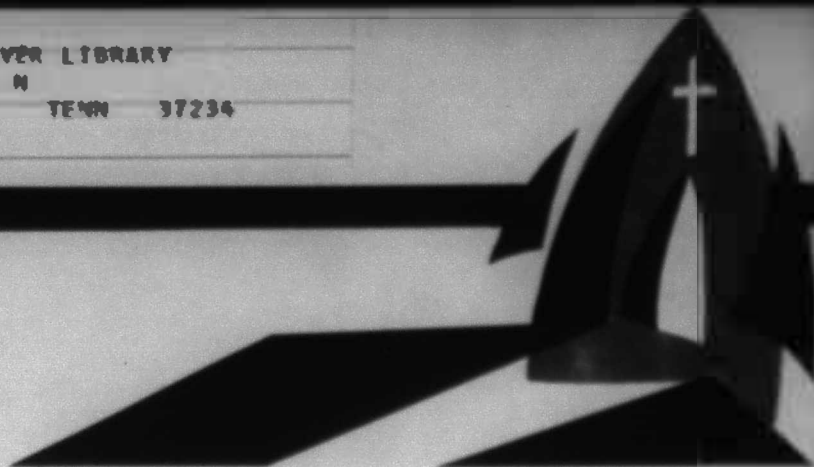
Sunday, June 4 5:30 p.m.

Civic Center

Monday, June 5 9:30, 2:00, and 7:00 Academy of Music

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Dear Pastor,

We extend a special invitation to you to attend one or more of the sessions of the WMU Annual Meeting in Philadelphia, June 4-5, 1972.

We feel that you will be especially interested in the opening session at 5:30 p.m., Sunday, June 4, in the Philadelphia Civic Center Convention Hall. Leaders of many Baptist groups—Southern Baptists, American Baptists, Progressive Baptists, National Baptists, USA, and National Baptists of America—have pledged support of the unusual convocations.

Missions, music, evangelism, and Baptist history will be highlighted during the evening.

The keynote speaker Sunday evening will be W. A. Crowell, pastor of the First Baptist Church, Dallas, Texas, and former Southern Baptist Convention president. Crowell will speak on the theme, "Freedom's Holy Light," which serves as the theme of the entire meeting.

Other participants in the Sunday session will be Carl Bates, Porter Routh, John Biagno, Joe Bernette, and Carl Perry.

V. Carney Hargroves, president of the Baptist World Alliance and pastor of the Second Baptist Church, Germantown, Pennsylvania, will bring greetings from the Alliance.

The three sessions on Monday will be full of missions information presented by home and foreign missionaries and others who have a real love for missions.

Consider this a personal invitation to you, for we want every Southern Baptist pastor who comes to the Southern Baptist Convention to attend this opening session of the WMU Annual Meeting. And, of course, you may come on Monday, too. Pastors are always welcome.

Sincerely,

WMU Staff