

Royal Service

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Why does a brilliant doctor from a modern hospital in the United States journey a fourth of the world away to West Africa to practice medicine in a mud-walled dispensary? The answer was clear to George Green in 1907. Read his story in "Medical Foundations in Nigeria," page 5.

The shaky penmanship of the letter had nothing to do with the writer's age or occupation. The forty-year-old Baptist preacher leaned forward in his seat as the train he was riding bumped and swayed along the rails. Why was the letter he was writing significant? Read "I Am Willing to Go," page 8, to find the answer.

When Adolphe Stagg accepted the position of local tax assessor and later a seat in the legislature in his home state of Louisiana there were those who questioned: "What has happened to our missionary to the French speaking people?" "A Wedge Worker in Louisiana," page 15, answers their query.

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to COMMAND
a VESSEL
in
DISTRESS

June P. Carter

SMALL wonder that a half dozen gifted men turned down the job as executive secretary of the Southern Baptist Foreign Mission Board, who men felt qualified to monitor command of a sinking ship?

In October 1932, the leadership board was undoubtedly a vessel in distress, nearly lost in an ocean of debt well over a million dollars. In an effort to meet its commitments around the world—projects launched in the flourishing postwar '20s—the minority body had so extended itself financially that it was doomed further credit by the four Richmond banks that held its notes. Substantial payments on existing loans were demanded.

The desperate situation called for desperate measures. At its October 12 meeting in Richmond, the Board

tightened its belt by voting to detain in the US all thirty-two furloughing minorities (except two who were being returned under special arrangement) and to suspend their salaries.

Before adjourning, the Foreign Mission Board took one more desperate action. It voted to call Charles E. Moody as its executive secretary.

When Dr. Maddry, who was speaking in Knoxville, received word later that evening of his election to this awesome position, he was taken completely by surprise, no member of the Board had so much as approached him. He called their move a "surprising and desperate gamble," going on to say, "If I possessed any qualification for the position of leadership

... a new enthusiasm and my
quest for world peace."

Charles Maddy had been a

CHARLES E.
MADDOX



ganging, eighteen-year-old grammar school student in rural Orange County, North Carolina, when a newcomer, his schoolteacher, had confronted him with the question, "What are you going to do with your life?"

Although Maddry had grown up within sound of the school bell at the University of North Carolina, it had never occurred to him that he might

enter its doors. His education had been sketchy, his father, a dispirited veteran of the Civil War, was a poor farmer. Charlie thought he would be a farmer, too. The university, he believed, was for the rich.

When J. P. Canaday, the new teacher, expressed his conviction that God had something great in store for Charlie Maddy and urged him to go to the university, he lighted, said Maddy, a flame that never went out. "Henceforth, life held new meaning, for from that hour a new purpose dominated my life."

Entering preparatory school at the age of twenty, he bore the humiliation of studying with boys and girls many years his junior. He finished the four-year course in two years and entered the university led by a growing awareness of God's call to the ministry.

The hardships of his early years served to strengthen him for hardships to come. Both in his pastorates and in his later, larger roles within the denomination, he became an increasingly vigorous campaigner for funds to accomplish the large tasks he believed possible.

Through the years, he later said, whatever his task, he was filled with a "growing passion for world missions."

When Maddy was tapped by the Foreign Mission Board, he had been secretary for eleven and a half years general secretary of the Baptist state convention of North Carolina and then for several months executive secretary of the newly formed promotion committee of the Southern Baptist Convention.

Accepting the call of his brethren as the call of God (as he expressed it), he plunged into his new task on January 2, 1933.

A few weeks later, Maddy's capabilities were severely tested. A committee representing the four Richmond banks that collectively held the Board's notes for \$1,110,000, demanded a payment of \$150,000 on the principal. This was precisely one-fourth of the Board's total 1933 budget of \$600,000—already deci-



imated by a \$67,000 allocation for interest. Board members were stunned.

When Maddy met with the bankers' committee, he reminded them of the Board's impeccable ninety-year record as a customer. He reasoned that such a payment would paralyze the Board and bring disaster to its work. He told them further that if the agency collapsed, missions-minded Southern Baptist churches would undoubtedly send funds directly to the field; thus, in enforcing their demands the banks would surely "kill the goose that laid the golden egg." Maddy promised, on the other hand, that if the Board was allowed to carry on as a going concern, every cent would eventually be repaid.

Completely won over, the commit-

tee rescinded its demands. The new executive secretary had won the day—and possibly kept the church hall from sounding for the Foreign Mission Board.

A year later he scored another triumph with the bankers. During the '20s, the Board had acquired a great deal of property, some of which in the '30s was more of a liability than an asset. In 1934, Maddy was in Europe to handle a number of administrative duties. Among other things, he was to sell a valuable piece of property located in downtown Rome. With the proceeds, he was able to pay the debt by \$292,000. The bankers were greatly pleased. "We wrote," and our credit was put on edge from that day." Six months later

Maddox contributed the property for one-third of its value.

Frightened enough to catch the vision of a world in need of the gospel, Maddy was yet unrighted enough to relate that need in terms to which individuals could respond. He wanted all Baptists to become aware of the plight in which their Foreign Mission Board found itself, to understand the high cost of debt, and to assume a role in diminishing that debt.

Late in 1932, Wade H. Bryant, a Richmond pastor, had explained in the Southern Baptist missions journal a plan of giving over and above Co-operative Program contributions, which would pay off the debt within a year.

The plan captured Maddy's imagination, and he gave it his blessing in the March 1933 issue of the journal. "If 100,000 Baptists—one out of thirty—would give twenty-five cents per week for fifty-two weeks, the debt on the foreign board would be paid, and fresh courage given to our workers in every department of denominational activity, at home and abroad."

In the same article, he pointed out that the sum set aside for interest to banks during that year alone would have sent back the thirty missionaries detained at home and would have launched twenty new ones.

Late in 1935 he wrote "During the seven year period of 1929 through 1935, the Foreign Mission Board paid out in interest the staggering sum of \$384,458.45. This sum would have paid the salaries of sixty-one missionaries for seven years at \$800 per year. What a cruel and criminal waste of mission money!"

He could see the "tragic cost" beyond dollars and cents, and he cited the decay and deterioration of property which was "going to pieces for lack of repairs." At one mission, he reported, three single missionaries ("one of them old and sick") took their own manager salaries to repair Board property.

Most tragic of all, Maddy felt, was the cost in personnel and spiritual

With few appointments since 1924, missionaries were breaking, he declared, under the strain of waiting for returns that never came. "God forgive us," he wrote, "for bringing this curse of debt upon the Lord's work!"

The distressing financial picture was only one facet of the executive secretary's burden. Lack of administrative authority on the foreign fields had resulted in situations varying from problematic to chaotic.

With half the denomination's overseas work concentrated in the Orient, Maddy set out in 1935 in an attempt to manage Baptist affairs in that part of the world. It was the first time an executive secretary had set foot in the Orient in fifteen years, and the problem he met overwhelmed him.

But as he wrestled with the problems and reorganized the work, he managed to sound a note of optimism to the discouraged missionaries. One of them, M. Theron Rankin—destined to succeed Dr. Maddy—commented: "Having seen us as we are, he believes in us!"

Maddy realized early the impossibility of single-handedly directing the work of four hundred missionaries scattered across three continents, before leaving for the Orient he determined to recommend to the Board the election of a regional secretary for that area of work. Theron Rankin, president of the Groves Theological Seminary in Canton, became his choice. Years later, Maddy was to term this move the greatest thing he ever did for foreign missions.

The executive secretary arrived in China on the heels of a government ruling that all mission property no longer in use would be taken over by the government. For lack of funds, much mission property had fallen into this category. Maddy's arrival was providentially timed. He was able to work out a deal with the authorities over a period of three months such property could be registered with Chinese owners and thus avoid confiscation.

On March 7, 1935, the arrangement concluded, Maddy wrote to

Miss Jeanne Ford, his assistant in Richmond, of the absolute necessity of having someone to speak for the Board in such matters. "If we had had Dr. Rankin here [as area secretary] all these years," he wrote, "many tragedies would have been averted, and our Board would have been saved thousands and thousands of dollars."

He soon added two more regional secretaries. Through the years, as the missionary force has grown, others have been added until now there are six.

Maddy came to the Foreign Mission Board from a background of promotion. In 1932, as head of the promotion committee for Southern Baptists, he had written an article for the November issue of *Home and Foreign Fields*, noting the difference between churches that were "missionary" and those that were "congregational." Six thousand churches in the Convention, he wrote, had failed during 1931 to give "one cent" for the support of any denominational cause. It was his vision that these churches, through the tool of promotion, might be mobilized into "a great worldwide conquering effort for the coming of Christ's kingdom everywhere."

He arranged with editors of state Baptist papers for the monthly publication of a special page devoted to foreign missions. The material, furnished by the Foreign Mission Board, cost the Board a modest sum and reached 123,000 subscribers each month.

In October 1933, he led the Board in establishing a department of education and promotion, to be charged with creating new mission literature, coordinating the deputization work of furloughing missionaries, promoting stewardship and tiding conferences, and publicizing the work of the Foreign Mission Board. At the same meeting, Miss Isabelle G. Coleman was elected publicity secretary.

Early the next year, Miss Coleman and Dr. Maddy began contributing regularly to *Home and Foreign Fields*.

Both succeeded in imparting something of the romance of missions and earnestly strived to make the great debt a matter of individual concern for each reader.

But there were too few readers. When the Convention voted to discontinue the floundering journal and give each missions board responsibility for its own publication, Maddy decided to revive *The Communion*, a magazine published by the Foreign Mission Board before the Civil War, and to assume editorship of it. He carried this extra responsibility for five years before insisting that the Board find someone else to do it.

Financial solvency—personal as well as corporate—was to Charles Maddy one of life's basic values. Haunted by the thirty "diminished" missionaries, he could not forget that the vote was cast to discontinue their salaries on the very day he was elected executive secretary of the Foreign Mission Board. Many of these were soon returned to their fields—or found relief at home—because individuals and churches responded to Maddy's vigorous campaign encouraging gifts (above Cooperative Program contributions) toward their relief.

Determined that such a tragedy should never again happen, he presented a pension plan to the Board in the fall of 1933. Each missionary was to pay \$5.00 per month to the Relief and Annuity Board, which in turn would pay upon disability or retirement an annual pension of \$500. As soon as possible the missions body would assume the cost. It was Maddy's feeling that "the Board never did anything that was more popular." At the plan's inception, the missions family included fifty who were beyond the age of sixty-five. Three or four were more than eighty!

The executive secretary was ever able to see beyond the trees to the forest. Nowhere was this more evident than in his insistence on an ever-increasing missionary force. His anguished reports from the Orient cried for replacements for those who

had retired or succumbed to ill health.

He wrote: "Station after station is left without personnel to carry on the work. Druggists and schoolhouses stand vacant and vacant everywhere. We certainly face a tragic situation for lack of missionaries in Japan and China."

In another letter: "Our situation is desperate. We need at the lowest estimate fifty new replacements in the Orient this year [1935] and this will only hold the work already established. It has been so long since we called for volunteers, there are now few who are prepared and ready to go."

Ever mindful of the need to prepare, the need to look ahead, he urged the Board early in 1943 to establish a department of missionary personnel and to elect a secretary to administer it. The secretary would be charged with the recruitment of missions volunteers from high schools, colleges, seminaries, and medical schools, advising them of missions opportunities overseas and the preparation required for appointment.

Maddy himself had been carrying on this work as time allowed, although caution had to be the watchword because of debt and then war; new recruits were appointed to fill only the most crucial gaps. In April 1943, the debt was history, and Maddy sensed that the Board was on the threshold of a new era of expansion as, indeed, it was.

The twelve years of Maddy's administration embraced some of the most troublesome times our nation has known, but for Baptists it was a period of convalescence and, yes, even of growth. The administration of the Foreign Mission Board continued to build upon the solid foundation laid during those dark years of depression and world war.

Those years were marked by the soundest and most cautious of financial policies. Every available dollar was applied to chipping away at the great debt. When the Board met in March 1943, the amount was down to four figures—\$7,500—and the

group approved the following resolution:

"That such funds as are received from the Hundred Thousand Club during the month of March be applied on the debt of the Board and that if these funds are not sufficient, the treasurer be instructed to take from current funds the amount necessary to complete the payment of the debt."

Days later the watchcry, "Debt Free in '43!" became reality. As smoke ascended from the formal burning of the last \$5,000 note and gifts using the "Dedology," the prevailing mood was not a signal that the fight was finished but another call to arm.

"We have only paid the debt to the bank. Now we are free to pay our debt to a lost world."

Charles E. Maddy retired from the service of the Foreign Mission Board at the close of 1944. He had come at a time, his colleagues said, when "it took a stout heart to sound a note of hope," a time when Southern Baptists "were apologetic, on the defensive and susceptible to the tempests of despair."

"He imported to us the contagion of his own faith, courage, vision, and hope. Our unpayable debt to Dr. Maddy is the new spirit he gave us. . . . Our Foreign Mission Board has been blessed of God in the men who have been our secretaries. Faith did his day's work, and faithfully in that noble succession Dr. Maddy has walked. He has helped to make his predecessors' contributions secure. He has given security, stability to our own day, and has laid the foundation upon which his successors may build in confidence. We remember him as God's gift to us."

The captain had not brought his ship to safe harbor, the vessel that is the Southern Baptist Foreign Mission Board has never sought secure ports. But under Charles Maddy's captaincy, it was made seaworthy again, fit to battle whatever winds it need ply.

Mrs. Carter is a staff writer in the Press Office of the Foreign Mission Board.



then were shaping him into the person who would serve for thirty-seven years as a medical missionary. Daily prayers in his home, weekly sermons from the great Bible expounder, Charles Spurgeon, a personal encounter with Jesus Christ at the age of sixteen—these experiences resulted in a strong impression in the mind of George Green that God had a special plan for his life.

This impression was strengthened when he moved to Montreal, Canada, at age twenty-one and became active in a Baptist church and a preaching mission for sailors. Here he shared his Christian experience in the small circle of his own neighborhood. Personally, his pastor spoke of the need for Christian young people to attend college in Woodstock, Ontario, where he had graduated. George Green was convinced that his pastor was speaking to him. He enrolled in Woodstock College, paying his expenses by opening a bookbinding shop.

Upon graduation, George Green became a home missionary to North Bruce Peninsula in Canada. God continued to unfold his plan to the young pastor. A former classmate was preparing to serve as a medical missionary with Canadian Baptists. Corresponding with his friend, George Green pondered the question, what better way to show the love of God for Africans than through healing their bodies?

In 1900 Canadian Baptists had mission work only in Bolivia and India. George Green knew a pastor in Richmond, Virginia, who was admitted with the Southern Baptist Convention. He wrote asking him about medical missions in Africa.

Encouraged by his reply, George enrolled in Medical College of Virginia. In Richmond, personnel of the Southern Baptist Foreign Mission Board urged him to continue with his plan to go to Africa although they had no medical work there.

George Green was frequently called upon to preach in churches throughout Virginia while a student in medical college. One of his preaching trips took him to Norfolk, Virginia, where he met Lydia Williams.

Upon graduation from Medical College of Virginia, Dr. Green was chosen to intern in the Catholic Hospital in Norfolk. In this choice, God was continuing to direct Green's path. He renewed acquaintance with Lydia Williams. Soon she contacted to go with him to Africa. They were married in January 1907. In March, the newly married couple arrived in Nigeria.

If assurance of God's leading took a doctor to an area of the world completely untouched by modern medicine, what would keep him there in the face of need so overwhelming that the resources of his life would seem meager in comparison? What foundations could he establish for the future of medical work when there were no hospitals, no nurses, no pharmacists, and no trained nationals to assist in the task?

The quality of his commitment would soon be severely tested, but Dr. Green would move purposefully and calmly through many difficulties to the immediate goals of his work without forgetting long-range plans for the future of medical missions in Africa.

The day after his arrival at their station in Ogbomoso, a co-worker brought a young girl to Dr. Green for surgery. Temporary facilities for treating patients had to be set up as quickly as possible. Dr. Green had brought a supply of instruments, drugs, and medicines, surgical dressings, and \$50 with which to set up a dispensary. Three rooms in the lower part of the Mission residence were converted by soap and water.

whitewash and cement into examining room, dispensary, and temporary hospital room. Inpatients spread their sleeping mats on the floor. Until an operating table could be constructed from native wood, the Greens' dining table served for surgery. With this beginning, the Ogbomoso Baptist Hospital was born in 1907, although no permanent buildings were to be constructed until after World War I.

If his commitment was total, Dr. Green's involvement with all phases of the work of the Mission was to be total as well. The tasks of teaching must go on while others were on furlough; language study was an ever-present necessity; preaching and supervising the work of the churches was constant; the managing of Mission funds was mandatory, but still the sick came to receive the kind of care that only Dr. Green could give. By the end of 1907, his first year on the field, two thousand patients had been treated. Dr. Green and his wife initiated in the very first year a plan of self-help to retain the dignity of the person who came for aid. A small charge for medicines and surgical dressings paid for what was used. A chicken or corned beef, whatever they could bring in the way of an offering, gave them a feeling of being a part of the work.

Some patients were carried to Ogbomoso in a hammock-type carrier borne by two men. In addition to bringing patients to the doctor, plans were made to take the doctor to the patients. Prior to the coming of modern means of transportation, missionaries walked to other metropolitan areas or to villages distant from the larger population centers. Dr. Green went frequently with other missionaries on safari. All of his equipment for the journey was carried on the heads of Nigerian bearers. Visiting struggling churches or opening new areas of work in remote villages, he never failed to find patients who needed immediate attention. Frequently, clinics were set up in church buildings. Welfare clinics and dispensaries in areas distant from

the hospitals continue to be a small part of the medical efforts of Nigerian Baptists. Panning out from the Ogbomoso Health Service today, high school educated medical assistants trained to spot leprosy and tuberculosis are an invaluable asset in the clinic work. This pattern for clinics in the bush has been adopted in other areas of Africa as medical work has opened up.

During his first term of service, Dr. Green began a plan to train Nigerians to assist in medical work. After the construction of the first hospital, intensive nurse training programs were begun. Dr. Green stressed the importance of qualified African leaders. In *The Commission*, September 1944, he wrote, "African and non-African cooperation is . . . absolutely essential in the present-day situation and opportunities in Nigeria, and this will be best attained by qualified African leaders rising in positions of responsibility."

Green's wisdom foreshadowed two trends evident in current medical missions in Nigeria. At both Eku and Ogbomoso hospitals, doctors and nurses are being trained. The present medical work is moving rapidly toward complete nationalization. Nigerian nurses are now teaching nurses at Eku, and Nigerian doctors on the staff assist in teaching at both hospitals. The entire staff of Shaki Baptist Hospital is composed of Nigerians.

From 1907 until 1921, Dr. Green continued to lay the seeds of the medical work before his brethren in the United States. At last, through gifts from the Seventy-five Million Campaign and the Young Women's Auxiliary of Virginia, the money was found for the building of the hospital. The cornerstone was laid in November 1921. June 25, 1922, he wrote to the Foreign Mission Board: "Last summer I realized that the way for me to get a hospital was within my lifetime was to go ahead and build it myself, and so last October with Mr. McCormack's help I set to work to construct to erect some hospital buildings. Southern Baptists



will have nothing to be ashamed of in that hospital at Ogbomoso. These have been strenuous months indeed, but it will be worth it all to have a well-equipped hospital in Nigeria for the two-fold ministry of preaching the gospel and healing the sick." On July 4, 1923, the hospital was opened. Dr. Green wrote, "And that is the way we shall celebrate the glorious Fourth." His dream was fulfilled.

During his years as a missionary, Dr. Green saw many changes take place in the medical work. Changes in personnel, changes in methodology, changes in the scope of the work. He believed that spiritual and medical missions were inseparable. Only the practice of prayer with the practice of medicine would give the proper perspective for this branch of mission work. The ministry of medical missions was to the whole man. In 1944 he wrote in the October issue of *The Commission*, "After more than thirty-seven years as a missionary doctor in Nigeria, I can testify to the peculiar joy that comes to the doctor's heart as he renders this two-fold service, seeing pagan men and women turn from their idols to serve the living and true God, and hearing their testimony that they first heard

the gospel when they came for medical and surgical treatment."

Dr. Green was only one of many persons comprising the medical team in Nigeria. Other physicians, dentists, nurses, pharmacists, therapists, technologists, administrators, and other paramedical personnel have come for short terms or for a lifetime to add their witness to the pioneer doctor's well-laid foundation work.

Presently, the picture of medical work of Nigerian Baptists assisted by missionary personnel reflects some of the worldwide trends in medical missions work. There are three hospitals under the proprietorship of the Nigerian Baptist Convention. They own these hospitals. Of the three, Shaki Hospital is staffed entirely by Nigerians. At Eku and Ogbomoso, most of the physicians and some of the nurses are missionaries. At both of the latter locations, programs are carried on for teaching of nurses and doctors. There is a welfare center at Eku for maternity and child care. This center is staffed entirely by Nigerians. Adeptly trained Nigerians in places of leadership and responsibility reflect a trend to nationalization.

This trend toward nationalization does not imply that medical mission-

aries are not still needed in Nigeria. There is great need for specialists to form a part of the healing team. Dr. Martha Hagood, serving at Eku, stresses the urgent need for a pathologist and doctor of internal medicine.

Missionaries can train others to help meet the still overwhelming needs for health care and medical services. The teaching approach in Nigeria is centered around the "home-ownership" idea, corresponding to a residency at a hospital here in the States.

Opportunities for service in the medical profession in Nigeria today include not only the career physician and nurse, but also short-term projects such as the volunteer program where doctors can give two to six weeks service; special project physicians, who serve for one year; and the receptionist program for second and third year medical students to serve eight weeks.

In his first letter to Dr. Willingham at the Foreign Mission Board after his arrival in Nigeria, Dr. Green wrote "We can covet no higher privilege for some of our friends in the homeland than that they be God's ambassadors to Africa. And we need them here, Africa needs them and God needs them."

In that first year, Dr. Green treated 2,000 patients. In 1970 the team of Nigerian medical personnel and their missionary co-workers at hospitals and clinics treated 225,809 patients. Requests for doctors and nurses are still coming from the Mission. For those who respond to this call, the task will be different from Dr. Green's. The obstacles to their going and the conviction necessary to their remaining are as vital as in Green's day. They, too, must have a strong and active faith necessary to tap the unlimited resources of God available to them for creative solutions to problems.

Mrs. J. Richard Rogers, Sr., is Canon Missions Coordinator in the Audio-Visual Department of the Foreign Mission Board.

I am willing to go

Mike Dixon

THE shaky penmanship of the letter had nothing to do with the writer's age or occupation. The forty-year-old Baptist preacher leaned forward in his seat as the train he was riding bumped and swayed along the rails.

He filled both sides of a sheet of note paper. Dated March 19, 1873, the letter was addressed to H. A. Tappan, corresponding secretary of the Southern Baptist Foreign Mission Board. It was signed G. B. Taylor.

His first impression, wrote Taylor, was that he should accept the Board's appointment to be its missionary in Italy. His first decision would be forthcoming in two or three days. Taylor posted the letter at some point along the train's route. Just where he was traveling at the time is unclear, but a letter to Tappan dated March 21 was written in New York City. In this letter Taylor said, "I am willing to go."

George Boardman Taylor was pastor of the Baptist church in Staunton, Virginia. For the early months of 1873 he had been returned by his church to raise money in Northern

Virginia for the endowment of Richmond College. Having arrived in New York on February 22, he received on March 4 a telegram from Tappan saying that the Foreign Mission Board had appointed him to Rome the previous day.

Taylor returned to Staunton on March 26. His wife was not in favor of going to Rome, believing that the undertaking would be hazardous for her husband, not to say for herself and their four children—the youngest being just six months of age. Yet, when her husband had made up his mind that it was his duty to go, she concurred in that decision. On April 2, 1873, Taylor wrote a letter of formal acceptance of his appointment.

The Foreign Mission Board had turned its attention toward Europe as a mission field as early as 1856; however, two decades passed before any action was taken. The first official suggestion that Southern Baptists should begin work in southern Europe appeared in the Board's report for 1869. Meanwhile, English and Northern (American) Baptists were active in that area, particularly in Italy.

G. B. Taylor's father, James Boardman Taylor, then corresponding secretary of the Board, said in 1870 that the agency was ready to begin work in Italy "if a man could be found to send." He could not have known that within three years' time his own son would be asked to go.

Meanwhile, under James B. Taylor's leadership, the Board appointed a man to establish a mission in a city of France or Italy as nearest to him most available. The appointee was William N. Cote, oculist, medical doctor, and secretary of the YMCA in Paris, who at the time of his appointment was in the United States. Resigning his Paris post immediately, Cote sailed for Europe in June.

The luminous capture of Rome from the papal realm by the army of King Victor Emmanuel II convinced Cote that Rome was the place where he should begin work. On September 20 the army took Rome, ending the temporal power of the pope. Cote was one of several evangelical missionaries on the scene to take advantage of missions opportunities in the liberated city.



G. B. TAYLOR

Cote rented four meeting places in Rome. On January 28, 1871, a Baptist church was constituted with eighteen members. Mission stations were established in five other towns by Cote and a number of Italian workers, and evangelists and colporteurs were reaching Italians with the gospel in many places. Cote also started classes for training evangelists. In one working-class neighborhood, Baptist meetings were attended by more than two hundred persons, many of whom signed commitments against the Roman Catholic Church. Local priests became greatly alarmed. In April 1872, Cote reported a total membership of 271 Italian Baptists in Rome and the five other stations.

Trouble soon came, however. For one thing, many of the new church members lacked any depth of commitment. Secondly, the practice of "close communion," which Cote ad-

herented, was dividing the Baptists in Rome. And if these problems were not enough, an Italian pastor was accused of making advances to Mrs. Cote. The pastor responded by accusing her of impropriety, taking the matter to court, and publishing a seven-column paper of vindication. The pastor and Cote were subsequently dismissed, though the former was absolved of any moral wrongdoing.

In the spring of 1873 the Board sent J. B. Setzer of Richmond in Italy with the dual mission of calming troubled waters and buying property for a meetinghouse in Rome. It would remain for G. B. Taylor, however, to purchase a building for a chapel and to discover, as Setzer before him, that

buying property in Rome was no simple matter. Taylor would also report (having only a handful of obscure brethren in Rome).

The second of six children born to James and Mary Taylor, George Boardman—he was named for the missionary in Germany—came into the world December 27, 1832, in Richmond. He was graduated from Richmond College in 1851, taught school for a year, and spent the next three years as a student at the University of Virginia in Charlottesville. A physical breakdown under an extra heavy load of work cut short Taylor's student days at the university.

Soon after leaving Charlottesville, he became the first pastor of Franklin Square Baptist Church in Baltimore. During the latter months of his pastorate there, Taylor was the guest preacher one Sunday at the Baptist church in Fredericksburg, Virginia.



Rome. The family began learning to speak Italian, and within months Taylor was preaching, if haltingly, in his second language and traveling by train to visit the mission stations in Italy. During the 1870s, their number had doubled to ten, but opposition by citizens and clergy in some places kept Baptist activity at a minimum.

That day he met Miss Susan Spotswood Branson and fell in love with her at first sight. On May 13, 1858, they were married in the bride's home.

Several months earlier Taylor had resigned his Baltimore pastorate to become pastor of the Baptist church in Staunton. There the young couple began their life together. Of eight children eventually born to George and Susan Taylor, four died in infancy. Staunton remained their home during the Civil War years, although as chaplain of the Twenty-fifth Virginia Regiment, Taylor was often separated from his family.

The Taylors lived in Charlottesville two years, 1869-71, while he was chaplain at the university. They returned to Staunton, he to his pas-

torate. It was from that post that he was given leave in 1873 to raise money for his alma mater among friends in the North, and he was in the midst of that campaign when the call came from the Foreign Mission Board.

On June 18, 1873, Taylor, his wife, their four children, and a nurse began a fourteen-day crossing from New York to Glasgow. They enjoyed a leisurely journey to Italy, delaying their arrival in Rome until October 18 to avoid the notoriously hot Rome summer.

Cole, though no longer in the Board's employ, helped the family get settled in a fifth-floor piano (apartment) and acquainted Taylor with Baptist work—and its problems—in

Italy. The Taylors' name became so homesick and depressed that she developed spells of insanity and once threatened to take the baby's life and her own, forcing the family to barricade themselves against her. Taylor vent her home and she recovered.

From his arrival in Rome, Taylor sought property suitable for a chapel. Since there were no vacant lots in which to build, it was necessary to purchase a house which could be remodeled. In March 1878 he offered \$25,800 for a house at 27 Via Teatro della Valle, for which he had been negotiating for more than a year.

The owner would not have knowingly sold to an evangelist. Then it was necessary for a third party, acting secretly for Taylor, to buy the property and resell it to him. A

calculus tenant had to be evicted by the authorities.

Following extensive refurbishing, the chapel was dedicated November 2, 1878. Above the meeting hall were two apartments. The Taylors moved into one; the other was occupied by the family of Oscar Cocorda, pastor of the fifteen-member congregation and Taylor's most trusted co-worker.

In obtaining a chapel was Taylor's first concern during his early years in Rome, his second was to find a way to reach the public with information about Baptist work in Italy. Particularly, some means was needed to propagate and defend Baptist doctrines and practices.

Therefore, he began in January 1876 to publish a small monthly paper called *Il Seminare* (The Sower). The journal improved communication between Taylor and the Italian Baptist congregations, advanced understanding among the Baptists themselves, and helped them explain their views to others. In later years, two additional publications were to have important roles in Italian Baptist life: *Il Testimonio* (The Witness) and *Il Focolare* (Two Flames).

Because the final cost of the Rome chapel exceeded available funds by several thousand dollars, the Board asked Taylor to return to the United States to raise the needed money. Early in 1879, the family was again on native soil. Taylor spent the spring in the North on such a strenuous money-raising campaign that by the first of June he had physically collapsed. He rested during part of the summer, but fall found him again pleading on behalf of the chapel. After about a year in America, the Taylor family returned to Rome.

The missionary's efforts on behalf of Southern Baptists in Italy were plagued constantly by a shortage of funds. At least once, Taylor cut his own salary to meet the Board's urging that he trim the mission budget by two thousand dollars, and he paid some of the Italian workers out of his own pocket. Several trips back to America during Taylor's thirty-four

years of service were made in part for the purpose of raising money. One casualty of the shoe-string financing were the theological classes Taylor and Cocorda had conducted for prospective evangelists. Meanwhile, the Board had begun to appoint other missionaries to expand the work in Italy.

Mrs. Taylor and Mrs. Cocorda began in 1877 holding "mothers' meetings" for women in the Baptist community. Using the facilities of a school run by the Northern (American) Baptists, the women were aided by gifts from some Baptist women in Baltimore. The sewing classes and Bible studies led by Mrs. Taylor were, without her knowing it, first steps toward the eventual formation of the Woman's Missionary Union in Italy.

The Evangelical Baptist Union of Italy was born of a merger between the missions of the English Baptists and Southern Baptists. Although separate in financial and administrative matters, the two groups were together in evangelization, missionary propaganda, and educational and social work. Their united effort led to the formation of the Christian Apostolic Baptist Union of Italy in May 1884.

In 1922, an official merger created the present Evangelical Baptist Union. A post-World War II reorganization brought about national self-administration with missionary collaboration, and in 1964 the Union decided to assume full responsibility for its autonomy.

During Taylor's lifetime the Foreign Mission Board sent several missionaries to Italy. All, with one exception, remained on the field for relatively short periods.

Deater Whittinghill was appointed to open and supervise a theological school in Rome. He, Taylor, and two other men made up the faculty. Opened in 1901, the seminary was soon referred to as "the pride of our Mission." Within a decade, Taylor could report: "Of our thirty-five churches, one-third are now served by ex-students of our theological school."

After her mother's death, Susy, who

had married Deater Whittinghill, took up her mother's work with women, and from this small beginning the Woman's Missionary Union was developed under Mrs. Whittinghill's leadership. At first it was hard to interest the women in having a separate organization and holding separate meetings as this was such a departure from their prior experience. But they soon came to love the sessions in which they studied the lives of missionaries. The first meeting of the Italian W.M.U. was held in 1933.

The object that had drawn the women most closely together was the G. B. Taylor Orphanage, founded in Rome in 1923 as a home for the orphaned children of Baptists. In particular, the women made clothes for the children, a number of whom grew up to take positions of leadership in Baptist life. Today alumni of the orphanage are raising money to replace worn out furnishings.

George Boardman Taylor's love of teaching in the theological school was impaired as he gradually became deaf. In a statement memorializing her father, Taylor's older daughter, Mary, wrote: "Of course his delicate health and deafness brought many disappointments, many mortifications. He had to learn to be counted out among the active ones."

Confined to bed in the final months, Taylor died September 28, 1907. He would have been seventy-five in December.

A century of Southern Baptist witness in Italy has paved Membership in Italian Baptist churches and mission points today is less than 4,800; W.M.U. membership is about 630. At last report, the theological seminary, now located in Rivoli, had 5 students; the G. B. Taylor Orphanage housed 56 children. Perhaps the most fertile vineyard for Baptist workers in Italy today are in publications, broadcasting, and educational ministries. Because George Boardman Taylor was willing to go, a firm foundation was built for missions work in Italy.

Mr. Dixon is senior editor in the press office of the Foreign Mission Board.



*"How beautiful upon the mountain
are the feet of him that bringeth
good tidings! that publisheth
salvation; that saith unto Zion,
Thy God reigneth!"*
(ISAIAH 52:7)



PUBLISHING GLAD TIDINGS

NANCY NELL STANLEY

TELLING, or publishing, the story of salvation through Jesus Christ has been the privilege of Christians throughout the ages. In fulfilling this commission, some have gone half a world away that others might hear the good tidings.

One such publisher of good tidings was Ernest Nathan Walne. Growing up in Hinds County, Mississippi, where he was born in 1867, he was constantly brought in contact with those who had answered the call to preach that gospel. His father was secretary of the state mission board of Mississippi during much of his childhood. Ministers serving in the United States and foreign missions were regular guests in his home. As a result of this exposure to the wider horizons of ministry, Walne became interested in foreign and home missions early in life.

Converted at the age of thirteen, he became active in his church. Ordained at twenty-one, he graduated from Mississippi College the same year and went on to Southern Baptist Theological Seminary. In the seminary, he became convinced he should give his life in foreign mission service. In his words of application to the Foreign Mission Board, "I faced the question in my tones and when I offered to go

anywhere or do anything he might indicate, God gave me the assurance that this was my work."

Engaged at the time he applied for appointment, Walne was married to Claudia McCann in May 1892, one month after his appointment to Japan. In September, the Walnes left for Japan.

Walne's feeling for all that he saw, felt, and came to know and his gift of articulating it was almost a prophecy of the turn his missionary service was to take in the years ahead. Not only was he to continue personal evangelism throughout his over forty years in Japan, but also his gift of using words to ignite the imagination and understanding of the people of Japan and America was to play a very large part in his service as a missionary.

Scholarly knowledge of the Japanese language and of the mind and grace of the people with whom he had come to serve impressed all who knew him. This relationship with Japanese friends and fellow missionaries was a keynote to the years to follow. Almost every letter to Richmond carried in it some unsolicited praise of a fellow missionary or a capable, committed Japanese friend who was performing a vital role in the work at hand.

Coupled with this, his innate business ability was to be most helpful to the work for which he became responsible.

On this foundation of scholarly preparedness and true Christian adoption of Japan as a field and home, Walne built a life of publishing the gospel in Japan. This was done first in door-to-door visitation, in establishing small missions, and in helping to begin churches in various areas. Evangelism continued to be at the heart of everything he did, right to the close of his missionary career.

As he helped to establish missions and churches, he became deeply aware of the people's hunger to learn. In those early days, there were no Baptist publications for the people to read and little Christian literature. Such Christian literature as there was available, Walne began to collect and to distribute through circulating libraries and book depositories. Realizing the need to begin a publication work, he took occasion in a letter to Richmond in November 1903 to point out that Nagasaki would be a good location for a publishing business and hoped that one could be started before long. Three years later, in another letter to Richmond, he suggested that part

of the appropriation for Japan that year was needed to help publish a magazine he and Dr. J. M. McCollum had started in October 1905.

Walne always saw evangelism and education as partners and publication as the undergirding foundation that supported the continuing growth of these complementary endeavors. Writing from Nagasaki in December 1907, he was filled with pleasure at the opening of the seminary there. In addition to his preaching and the publishing venture, now in its infant stage, he accepted the responsibility of business manager of the seminary and head of the department of history.

In his 1911 report to the Foreign Mission Board, Walne explained that, up to that time, Baptists had contributed very little to Christian literature in the Japanese language, depending on other sources for this material. He urged that steps be taken promptly to begin production of Baptist literature. He urged the enlistment of national writers, stating, "A foreigner cannot do real good literary work in Japan."

For a number of years during this period, Walne cooperated with missionaries of other denominations in the publishing work of the Christian Literature Society Materials pub-

luded by this society were circulated throughout Japan. Walne indicated in letters home that Baptists had been indebted to other denominations for twenty years for materials and this assistance given by one of our missionaries partly compensated for some of that help.

During the time Walne worked with the Christian Literature Society, he continued to believe in the need for a thoroughly good Baptist paper. In 1916, an editorial board, consisting of one representative from each of the two Baptist mission boards and one from the Japan convention were appointed. Offices were located in one of the churches in the heart of Tokyo. After helping to get this under way, he resigned from the Christian Literature Society in 1917 and prepared to give full attention to publication work under the Southern Baptist Foreign Mission Board.

Several years began to open for the publication work. The main outstanding of these was the insistence of Dr. Y. Chiba, as editor-in-chief of the publishing staff. Going back to his convincing belief that only Japanese Christians could do really good work in the Japanese language, Walne enlisted some of the best writers in Japan to serve with Dr. Chiba. With this kind of staff, books began to pour from the press. Books, including *The Gospel in Two Acts*, *The Corner of Christian History*, and *Barrel of the Island Sea* were soon available. Dr. Chiba prepared a *Commentary on the Psalms* and other commentaries were to follow quickly. The publishing venture was under way.

Publishing offices were established in Tokyo because the people of Japan looked with more favor on items published in Tokyo. As the editorial work progressed, Walne turned his attention to the necessary business affairs.

Technical needs began to come to his attention. There was the purchase of the first typewriter, a real accomplishment in those days. Soon he was writing to Richmond, requesting the appointment of a woman who could help organize and look after the business office while he gave more time to field work. With vision ahead of his time, he purchased the first camera in 1919, realizing that the attention of a reader would be captured more readily by illustrated materials. On furlough in 1921, he spent time in New York City, arranging to have a special car fitted for outdoor moving picture work. This, in the days when such work was just beginning to come into being in the United States. The businessmen in Walne was now providing the undergirding strength for the writing and editorial work being done by the Japanese staff.

Just as the entire venture seemed well on its way, disaster struck. In September 1923, a great earthquake struck large segments of Japan. Missionary personnel escaped unhurt, but the publication office in Tokyo was heavily damaged. In Walne's words, "Practically all of the Christian publishers in Japan were put out of business and printing plants were destroyed." All printing plants in Yokohama and 90 percent of those in Tokyo were destroyed, Walne wrote, "The plants of everything I have published in the last twenty years were destroyed, together with several manuscripts and a number of unfinished books which were in press." Reluctant to ask for relief help, Walne and his staff began to pick up the pieces as best they could. It took them more than a year to regain their former productivity. The initiative skill of the man and the commitment to the task by missionaries and Japanese Christians alike rebuilt the publishing

enterprise that was Walne's dream.

Ernest Nathan Walne loved God enough to place the call to his service above all other commitments. He loved, honored, and believed in the worth of the people among whom he was called to serve. One of his greatest contributions was the development of Japanese leadership. Beautiful was the eagerness with which he shared the task with others, training them to do the work of the kingdom. Beautiful was his love for the people and his relationship with them. Beautiful was the life, given without reservation.

Upon the foundation laid by Walne and his Japanese and missionary colleagues was built a work that was to outlast the disruption of war and the temporary separation of fellow Christians who had joined forces in the early work. Following World War II when Japanese Christians and missionaries were once again able to turn their efforts to the work of the kingdom, Jordan Press became a stronghold of support for all the work. Located in Tokyo, it has expanded with the years. Appropriations appearing in the 1972 budget of the Foreign Mission Board include amounts for building construction at Fukuoka. This branch of the Jordan Press, located in the university center of Fukuoka, with a population of 825,000 people, will open windows of opportunity for the future of publications in Japan. Walne and his generation began a good work. The Lord's servants in Japan today continue that work with the printed page and all the new mass media available in the twentieth century use. The publishing of good tidings continues in present-day Japan.

Miss Stanley is the librarian of the Jordan Library of the Foreign Mission Board.

WHEN Adolphe Stagg accepted the position of local tax assessor and later a seat in the legislature in his home state of Louisiana there were those who questioned: "What has happened to our missionary to the French speaking people? Has he given up his first love?"

The time was the 1860's and French-speaking, Catholic Louisiana was the last state in the United States in which one would expect to find a Baptist elected to the legislature. The miracle occurred somehow and Adolphe Stagg, honored as a state official, moved up and down the state

on weekends and during legislative vacations speaking to his French constituency about Christ. This bearded and fearless apostle, who frequently lapsed from French into English and back again, traveled by buggy, oxcart, horseback, and, later, by train. He became, according to one colleague, "one of the greatest fireside preachers." He found audiences in abandoned sugarhouses, tenant farm dwellings, and under moss-draped oak trees along the banks of Louisiana bayous.

No, Adolphe Stagg had not given up his first love! Adolphe Stagg took



literally and successfully: "Tout pouvoir m'a été donné dans le ciel et sur la terre. Allez, faites de toutes les nations des disciples, les baptisant au nom du Père, du Fils et du Saint-Esprit, et enseignez-leur à observer tout ce que je vous ai prescrit. Et voici, je suis avec vous tous les jours, jusqu'à la fin du monde" (Matthew 28:18-20).

Who was this bilingual, secular leader, champion of the gospel, alien in his own land, the first missionary in Louisiana to minister to the French? Adolphe Stagg was born December 16, 1834, near Opelousas, Louisiana, the fourth of sixteen children. His father was Dutch and his mother was French, thus his non-French name. His family was Catholic. Typical of that section of Louisiana, French was spoken exclusively. The chances of this man becoming a Baptist missionary seemed improbable.

Adolphe and his brother Etienne were allowed to attend a boarding school in a nearby community while they were teen-agers. Since there were no public schools, landed and well-to-do people employed the tutorial system within their homes for the education of the very young. Capable students were then sent to boarding schools. The school Adolphe and Etienne attended was run by a young professor named Thomas Rand, a graduate of a New York Baptist theological seminary. Professor Rand regularly read the Scriptures to his teen-age charges in the boarding school. This was a fearless thing to do in a community where Bible reading was forbidden. While Adolphe Stagg did not become an evangelical Christian until many, many years later, the influence of this dauntless Baptist New Yorker was undoubtedly a beginning.

A Baptist captain who served as Stagg's commander in the Civil War furthered the influence of Baptist thought on Stagg's life. Years later, living in a totally French Catholic community, with a wife devoted to the Catholic faith, Stagg continued to search. His wife, Ultime, joined him

as he sat by the fire grasping for the truth in the unfamiliar pages of the Bible. She searched verse by verse to reinforce her own faith and he searched to find the answers to the questions of discontent.

In 1871, Adolphe and Ultime hitched up the horse to the family buggy, drove many miles to a small Baptist fellowship and announced their newly found direction in life. Riding back home, word of their commitment preceded them and relatives turned their backs as they passed by houses. "You're not welcome here anymore, Adolphe and Ultime," they called. But welcome they were to the Baptists! A Louisiana Baptist preacher penned the following words: "In Adolphe Stagg we have an open wedge . . . more fluent in the French than in the English language, of high repute and extensive influence among his own people. It would be hard to find one better fitted."

Better fitted for what? His baptism in the Mt. Olivet Church in 1871 at the age of thirty-six began his ministry to the French. In spite of the priest's prohibition, the entire population around Mt. Olivet Baptist Church attended. In the small church, he was ordained (immediately) as a missionary. Because the church had no funds for providing a salary, ladies of the church determined to take their children with them to the fields while they picked cotton to provide the missionary a salary.

Stagg's ministry was a people-to-people ministry. Louisiana had few churches and few Baptists. His financial support was always inadequate. But his pioneer wedge work was carried out with a boldness that bespoke assurance that God was with him. He was well known for his public debates with priests in local areas. Yet his pulpit preaching was a conversational style exposition of the Scriptures. His first pastorate was the half-time pastorate of Mt. Olivet Church.

His role of wedge opener continued as he preached in Ville Platte (Plat Town) to a following of Baptists

there. He rode horseback to Coudre Croche (Crooked Crilly) and a young church grew as a result. He preached at Big Case, Bellevue, Pilgrim Rest to those who had never heard the gospel in their own French language. The minutes of the Louisiana Baptist Association in 1877 list Adolphe Stagg as the pastor of four churches.

For Dieu a fait avec le monde (for God so loved the world), he told hearthside groups on Saturday night and interested listeners on steps of the country store day by day.

Demonstrating to the community his honesty, his competency, and his fearless opposition to all that was evil, he, a Baptist, was elected by the local Catholic community to become parish tax assessor and then later to a chair in the state legislature! At this time he was not employed by the Louisiana association as a missionary, but by 1885-1886 minutes of the Louisiana association show that Stagg was re-employed by the Louisiana Baptist Board. He was elected to preach the missionary sermon in 1887 when the Louisiana Baptist State Convention met at Eden Church in Ville Platte. Stagg declined to preach the sermon, selecting another to preach while he stood beside him and interpreted the sermon in French. Not only a wedge opener, but also a man who was willing to be an echo! The text of the sermon was "Ye are the light of the world!"

As the first French missionary employed by the Louisiana convention, he was supply pastor for Bayou Des Oies (Clay Bayou), Big Bend Church near Marksville and Cottonport. He organized a church in Bayou Jacques in Avoyelles Parish, naming it Paddy's Church. One sermon was he used significantly as he preached to people was Matthew 19:20 "Car il est dans son cœur d'assembler tous mes frères, je n'ai pas de culture d'or" (Where two or three are gathered together in my name, I am in the midst). No wonder his wedge laid such grooves.

As Stagg grew older, he continued as a pastor of Baptist French churches,

revival preacher, and moderator of his association. A report on state missions when Adolphe Stagg was seventy-six years old read "Gratifying reports come to us from our French missions."

In 1912, when Adolphe Stagg was seventy-eight years old, the Louisiana Baptist Association met at Bayou Choctaw. The meeting place was on the identical spot where the New York schoolteacher read the Bible to Adolphe as a teen-ager. Jungman the thoughts that crowned the mind of Adolphe Stagg as he reflected on the years of his life that followed the influence of the teacher from New York.

In 1914 Adolphe Stagg died just as he approached his eightieth birthday. Many paid tribute to the magnificent service and vigorous character of Adolphe Stagg. The spirit of persecution and prejudice even on the part of his relatives changed to that of admiration. Perhaps one of the most significant eulogies was from a man who remarked, "What a beautiful

spirit my Uncle Adolphe showed. Would he not have made a wonderful priest?"

What did he leave? An enormous family of Stagg now serve throughout the world; his sons and grandsons and the sons and grandsons of Etienne Stagg are today's Baptist leaders—ministers, seminaries, professors, missionaries, scholars, and a state executive secretary.

He also left a heritage to those who follow in Louisiana Direct French Mission Work. Carl Conrad directs the activities of fifty-seven missionaries to the French in Louisiana. Each week a French language broadcast is made over thirteen radio stations in south Louisiana.

Why are there missionaries now? There is just continued resistance to the gospel in the French country of Louisiana. One-fourth of the population of Louisiana is French! An irregularly shaped triangle in the southern part of the state contains the recreation missions field. Persons still feel attraction and born-again when

they join the fellowship of Baptists. There are still dozens of communities of one thousand or more with no Baptist work. Arnaudville is one modern day missions field. Work was begun there fifteen years ago, yet only one family has been converted. Recently the never missionary was continually approached by an Arnaudville resident with the question, "How much does it cost to be a member of your faith?"

Ville Platte, a town of 7,900, has a single Baptist church of 250 members after 80 years of mission work. This church has a French preaching service and a French Sunday School. Less than 15 percent of the 900,000 French-speaking people in Louisiana have been evangelized. The task of missions is far from complete. Modern day wedge workers are at work in the land of the warring bayou and marshes, the crawfish fire and fish gumbo.

Mrs. Dolly Bowman is assistant professor of history, Louisiana College, Pineville, Louisiana.



Language Missions: America's Ethnic Tapestry

A tapestry of colors is a weaving and blending of various colors to form a design. In the final design, no color is destroyed or covered, instead, each is significant.

The various nationalities and ethnic groups that live side by side in America today are like a woven rug because they each contribute their own cultural patterns or colors to the whole that is America.

Language Missions Day
August 13

Christmas in AUGUST



Christmas in August is an opportunity for women to participate in missions by supplying items which can be used by home missionaries in their work. Mailed during August, gifts may be used by missionaries throughout the year.

Step I From the list of Christmas in August recipients, determine the missionary you wish to send Christmas in August packages.

Step II Review the needs of the missionary chosen. Items to meet the needs of each missionary are indicated after each name. Determine which items you will send. Remember that many churches will respond to the needs of these missionaries. Thus, only a few items need to be sent from each church.

Step III Collect the items you intend to send.

- Be certain that all items are new (do not send used items).
- Be certain that items are those which the missionary wishes to receive. (Do not send items that are not requested. Do not send Sunday School, Training Union, or WMU literature.)
- Do not send money.

Step IV Prepare a self-addressed stamped postcard.

The package mailed to me (date) by (organization)
(town and state)
has been received.
(Name vacant for signature)
(name of missionary)

Missionaries do not have the time or the funds to write individual letters to all the persons sending Christmas in August packages.

Step V Prepare package(s) for mailing.

- Do not gift wrap items.
- Wrap and tie package securely.
- Address packages carefully. Include a legible return address.
- Place self-addressed postcard inside each package on top of the contents.
- Mark "top" on outside of packages.
- Be certain that packages do not exceed forty pounds.

Step VI Check to be certain the addresses on packages are correct. Mail packages.

Christmas in August Recipients

Rev. and Mrs. James L. Gebhart
P. O. Box 62
Rio Grande City, Texas 78582

The Gebharts are missionaries to the Spanish-speaking people who work on the ranches of Starr County. Starr County is located in south Texas on the Mexican border.

The Gebharts visit the ranches of Starr County regularly. Often they take religious films to the ranches to provide the Spanish-speaking people an evening of entertainment and to open the way for proclamation of the gospel. Mini-Vacation Bible Schools are also held on the ranches.

Each Christmas the Gebharts have a Christmas Air Drop. They fly over remote areas of the county dropping

plastic bags filled with small Christmas gifts. With a public address system, Gebhart broadcasts Christmas carols and wishes the people a merry Christmas.

Since there is no dentist in Starr County, the Gebharts, with the assistance of volunteer dentists, take mobile dental clinics to the ranches. An old school bus has been equipped as a dental clinic.

The Gebharts wish to receive the following items to be used in their work: toothpaste, toothbrushes, washcloths, towels, small toys, socks, baby blankets, shirts, T-shirts, dress lengths, blouses, diapers, razor blades, shaving lotion, deodorant, *Baptist Hymnal*.

Mr. Pedro Hernandez
P.O. Box 323
Las Cruces, New Mexico 88501

Pedro Hernandez is pastor of a Spanish Baptist mission that soon will become a church. Many of the persons with whom Hernandez works have come from Mexico. The church provides instruction in both Spanish and English.

In addition to regular church programs and pastoral duties, Hernandez leads home Bible studies and assists other congregations.

The items requested by Hernandez will be used in the several Vacation Bible Schools held each year in the communities around Las Cruces.

Hernandez has requested the following items: Elmer's glue, crayons, tempera paint, paintbrushes, construction paper, paper cups, napkins, plates, pipe cleaners, ball-point pens, small toys, scissors, crib sheets, puzzles, sheets, pillowcases.

Rev. Allison Holman
First Papago Baptist Church
Box 238
Sells, Arizona 85634

The Allison Holmans are regional missionaries on the Papago Indian reservation. The reservation covers three million acres. The Papagos have occupied the same land longer than any Indians living in the Americas.

Holman is pastor of the First Papago Baptist Church in Sells. In addition to the regular church programs, the church also provides a tape ministry with recordings of sermons and Bible studies in the Papago language, a public shower which serves between fifteen and twenty-five people per day, a visitation program to shut-ins in Sells and on the reservation, and the distribution of Bibles, tracts, and other literature.

Holman also has responsibility for starting new work. Regularly Holman travels thirty-five miles northwest of Sells to help one Indian man prepare to lead a Bible class in Santa Rosa. Recently an inquiry was received from some Indians in Tucson who desire help in starting a Baptist witness.

Items sent to the Holmans will be used as "ice-breakers" to introduce people to the claims of Jesus Christ.

A large percentage of the people are uncomfortably poor. The items will be used to ease their living conditions somewhat and let them know that Christian people care about them.

Some of the items will be designated for the four-year-old kindergarten the church operates.

The church has a children's shelter for abandoned and/or abused Papago Indian children. This shelter is operated by the Arizona Baptist Chil-

dren's Services. Some of the items will go to help these children.

Some items will also be used to present as Christmas gifts to the Baptist people with whom the Holmans work.

The Holmans have requested the following items: Elmer's glue, crayons, tempera paint, paintbrushes, construction paper, toothpaste, toothbrushes, washcloths, soap, towels, combs, paper cups, napkins, plates, pipe cleaners, pencils, small toys, hula, Play-Doh, first aid equipment, milk, handkerchiefs, baby blankets, cup sheets, penicillin, shampoo, washcloths, *Good News for Modern Man*, shirts, T-shirts, shorts, dress lengths, aprons, blouses, sweaters, shirts, socks, shoes, pillowcases, diapers, deodorant, needles, thread.

Rev. Byron Lutz
Fillmore Avenue Baptist Church
821 Fillmore Avenue
Buffalo, New York 14212

The Byron Lutzes are located in the inner city of Buffalo. Buffalo has approximately 500,000 people with only one Southern Baptist church and one mission. The Lutzes live in an area that is largely Polish, Russian, German, and Negro. The Lutzes found, after trying many different things, that one of the best ways to reach new prospects was through camping. Because there are few yards and the city is crowded, everyone wants to escape to the country. About fifty acres of land about sixty miles from Buffalo was purchased. Five cabins, a kitchen, and a dining hall have been built. Paper plates and cups are used because water must be hauled and heated to wash dishes. Using paper plates cuts down kitchen work and helps to keep prices as low as possible. First aid supplies are also needed for camp. The camp is staffed with volunteer Southern Baptist ministers. Shirts are requested for their use. In addition to items requested for the camping program, the Lutzes request

items to be used by their church (Fillmore Avenue Baptist Church) and the Peace Bridge Baptist Chapel in ministry in the inner city of Buffalo.

The Lutzes request: Elmer's glue, crayons, tempera paint, paintbrushes, construction paper, toothpaste, toothbrushes, washcloths, soap, towels, combs, paper cups, napkins, plates, pipe cleaners, pencils, small toys, scissors, Play-Doh, first aid equipment, socks, shampoo, thumbtacks, *Good News for Modern Man*, shirts, shoes, pillowcases, diapers, razor blades, shaving lotion, deodorant, needles, thread, washing tape, plastic spoons and forks, games.

Mr. M. C. Mojica
1520 Clark Boulevard
Laredo, Texas 78040

As a missionary to the Spanish-speaking people, M. C. Mojica works with the churches in the two Laredos on the Texas-Mexico border. There are about a quarter of a million people in these twin cities. The two churches in Nuevo Laredo have a total of seven missions. Mojica's main emphasis is on lay leadership training. He holds an institute once a week for three hours. Mojica hopes to have laymen in charge of missions in homes, schools, jails, and rest homes in the near future. Several home Bible studies have already been established.

Mojica works mostly with Christian people who are members of the Baptist churches and missions. Together they minister to people who are Catholic.

Mojica holds personal conferences with pastors and laymen, attends church activities of some kind nearly every night, leads home Bible studies, and two days per month holds a health and dental clinic with volunteer personnel.

The items requested will be distributed to the three Spanish congregations in Laredo and the two in Nuevo Laredo. Other items will be given to families that are in need.

Mojica requests the following items: Elmer's glue, crayons, tempura paint, paintbrushes, construction paper, toothpaste, toothbrushes, washcloths, soap, towels, combs, paper cups, napkins, plates, pipe cleaners, ball-point pens, pencils, small toys, books, scissors, Play-Doh, first aid equipment, socks, handkerchiefs, baby blankets, crib sheets, puzzles, shampoo, crochet needles and thread, thumbtacks, T-shirts, shorts, dress lengths, aprons, blouses, sweaters, skirts, jackets, sheets, pillowcases, diapers, razor blades, shaving lotion, deodorant, needles, thread, Baptist Hymnal.

Rev. Concepcion Padilla
1244 W. Postec Way
Fremont, California 93705

The Padillas work with all of the Spanish-speaking churches in California. Mr. Padilla's job is to help in development of programs that will aid the churches in their growth. Padilla is responsible for training leaders and starting new work.

The Spanish-speaking people represent the second largest minority in America. The Los Angeles area is one of the largest concentrations of Spanish-speaking in the world, second only to Mexico City. Most of the Spanish-speaking have been deprived educationally, economically, socially, and spiritually. The average education of the Spanish-speaking is below the national average. The unemployment rate of the Spanish-speaking is higher than the national average. Socially, they have been condemned for being different. Often they are looked down on for speaking another language or speaking English with an accent. Spiritually, they have been taught doctrine that has caused them to place their faith in "The Virgin" rather than in the Christ.

Where other minorities have lost their identities, Spanish-speaking peo-

ple have retained their culture and their native language.

The items requested by the Padillas will be used by the Spanish-speaking churches of California as they are needed.

Padilla has requested the following items: Elmer's glue, crayons, tempura paint, paintbrushes, construction paper, toothpaste, toothbrushes, washcloths, soap, towels, combs, paper cups, napkins, plates, pipe cleaners, ball-point pens, pencils, books, scissors, first aid equipment, socks, handkerchiefs, baby blankets, crib sheets, puzzles, shampoo, crochet needles and thread.

Miss Enaida Reyes
New Orleans Baptist Association
2222 Lakeshore Drive
New Orleans, Louisiana 70122

Miss Reyes works with the language missions department of the New Orleans Baptist Association. She ministers to the Spanish-speaking people through the Baptist center, Friendship House. She also visits regularly Spanish-speaking people in Charity Hospital and Oschner Foundation Hospital. Many of the Spanish-speaking people to whom she ministers are Cuban refugees.

Miss Reyes will use some of the items requested with the children in the hospitals and in her program at the Baptist center. Other items will be distributed to the many families that she visits regularly.

Miss Reyes requests the following items: Elmer's glue, crayons, tempura paint, paintbrushes, construction paper, toothpaste, toothbrushes, washcloths, soap, towels, combs, paper cups, napkins, plates, pipe cleaners, ball-point pens, pencils, small toys, scissors, Play-Doh, first aid equipment, socks, handkerchiefs, baby blankets, crib sheets, puzzles, shampoo, crochet needles and thread.

thumbtacks, shirts, T-shirts, shorts, dress lengths, aprons, blouses, sweaters, skirts, jackets, sheets, pillowcases, diapers, razor blades, shaving lotion, deodorant, needles, thread

Rev. Ed C. Thomas
717 Daniels
La Junta, Colorado 81059

Ed Thomas is a regional missionary in the Arkansas Valley Baptist Association. He serves as pastor of the Olvera Spanish Baptist Church, La Junta, Colorado. He has helped organize a service for the Spanish-speaking people in Rocky Ford and has reorganized work in Lamar. Plans are being made to assist the Las Animas church in reaching the Spanish in their town and field. A survey has located approximately four hundred families with Spanish surnames in Las Animas.

Some of the items requested will be used for Christmas socks for children in the fellowship groups and missions. Some will be given to mothers with new babies. Toothpaste and toothbrushes will be used for training some of the children in health habits.

Mr. Thomas requests the following items: Elmer's glue, crayons, tempura paint, paintbrushes, construction paper, toothpaste, toothbrushes, washcloths, soap, towels, combs, paper cups, napkins, plates, pipe cleaners, ball-point pens, pencils, small toys, Bible story coloring books, scissors, Play-Doh, first aid equipment, socks, handkerchiefs, baby blankets, crib sheets, puzzles, shampoo, crochet needles and thread, Good News for Modern Man, shirt, T-shirt, shorts, dress lengths, aprons, blouses, sweaters, skirts, jackets, sheets, pillowcases, diapers, shaving lotion, deodorant, needles, thread, Baptist Hymnal.



The same that 120 years before, Baptists have sought to minister the world with the message of hope in Christ. Representatives of the churches meeting, share, minister, effect continuations of his work in the future of which, Continuations Minister for the worldwide body of world mission agencies.

Vietnam

The Baptist Mission in Vietnam is very young. Because of the overwhelming needs, we have several different phases of work. While evangelism and church development constitute the major purpose of the Mission, many ways and means are used to reach this objective. English classes, medical help, student work, kindergarten, and day care centers have been used successfully.

The opportunity to work with children is an open door. Children are everywhere—the Vietnam of tomorrow. We would like to have a kindergarten or day care in every Baptist church or chapel. Lack of trained teachers prevents this.

In response to this need, our Mission is sponsoring a program of training through our seminary.

In 1969, I came here from Thailand to lead in this program of work with young ladies who feel called to work with little children. Girls study at the seminary and then spend a year in practice teaching in our kindergarten laboratory.

A kindergarten in Saigon has been developed for teacher training. Last year we had forty children, only one of which was from a Christian home. We have had several parents' nights where the children presented the program. The parents are very cooperative and appreciative. As we visit in the homes, we are very cordially received.

Our second project is a day care center located at Catnash near a large housing center. The parents in this area work at a large military base. Many, many little children are left home with little care. Last year we had fifty-two enrolled, but could have had twice that many if we had had more teachers.

The children come six days a week and stay from 7:00 a.m. until 3:00 or 6:00 p.m. Two missionary-trained girls are responsible for the entire program. They have someone who prepares the lunch, but they help serve it. They have some help at the gate in the morning and the late afternoon.

I go to Catnash as often as possible to counsel with the girls and encourage them in this important labor of love. Already, the center has made a name for itself and the teachers are being well-received in the homes. There is not a Christian home in this entire housing area.

Pray that more young women will volunteer to work in this challenging field. I believe we can have open doors into the homes through this ministry because the Vietnamese love their children and will sacrifice to give them every opportunity for the best training possible.

Education has a high priority in Vietnam despite the war-torn conditions and hardships. Schools are crowded (two sessions each day), buildings are poor, books and supplies

are limited. Children love to go to school and apply themselves to their studies. When they are successful, they are thought to bring honor to their parents.

—Oliver Allen

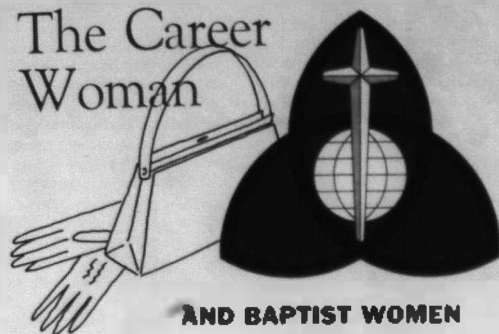
Singapore

Baptist churches in Singapore hold the first sessions of a three-year program of lay leadership training in January. Seminars in biblical and practical studies were conducted in three locations to allow laymen to attend classes near their homes. Four Chinese Baptists and two missionaries taught in the Mandarin Chinese and English languages.

Japan

A strategy study committee of the Japan Baptist Mission (organization of Southern Baptist missionaries) has adopted a detailed study of long-range planning procedures presented to the committee by W. L. Howe, retired Baptist Sunday School Board executive. Howe is on a special assignment of the Southern Baptist Convention Foreign Mission Board as consultant to several missions in Asia for their long-range planning and strategy. The strategy study committee was created at the request of the Foreign Mission Board as part of the Board's overall "strategy for the 70s."

The Career Woman



AND BAPTIST WOMEN

Margaret Bruce

THIS morning I had an opportunity to talk with a successful career woman. "I wish churches would recognize the needs of women who work outside the home," she said. "Churches will be losing more and more prospects if they do not recognize this large segment of society who are in the business and career world."

My conversations with this career woman made me stop and take stock of Baptist Women. What does this organization have to offer the career woman? Baptist Women's flexible plan of organization, its emphasis on shared leadership, and the fellowship and stimulation which it offers its members immediately came to mind, answering my question.

Even before the beginning of Woman's Missionary Union in 1888, women were demanding equal education and the privilege of becoming a part of every honorable profession. It was the foresight and forward look of the shapers of WMU that helped them see the value of the businesswoman to missions and her need for the organization's privileges. Through the years, the organization's structures, plans, and program have been reviewed and revised to keep Baptist Women relevant to world needs and to the changing needs of women. In all of this study, planning, and adaptation, the career woman has been kept in focus.

She is an integral part of the orga-

nization and has full member status. Her ability to plan the organization work and to carry out the plans is recognized. Career women are encouraged to participate in a program of missions education and involvement which is adaptable to their schedules, interests, and abilities.

Flexible Schedule

A flexible organization pattern allows members the privilege of a tailor-made structure to accommodate their needs.

For the woman who works outside the home from eight to five, Monday through Friday or Saturday, a flexible schedule is essential. Organizations are urged to offer members a choice of meeting times.

Shared Leadership

The philosophy of shared leadership speaks to the initiative of the career woman.

Shared leadership involves members in planning and setting goals. The plans and goals then become the responsibility of the total group rather than just the elected leaders. Elected leaders are guides, encouragers, inspirers. This kind of leadership results in personal growth of each person and lightens the load for all members.

Shared leadership means that every member is a participant instead of a spectator. It promotes a spirit of unity and a responsible feeling for the total work of the organization. It encour-

ages members to volunteer for work to be done.

Fellowship and Stimulation

"Last night our Baptist Women organization had its second of five prayer services planned for the Week of Prayer for Foreign Missions," a career woman reported. "After the prayer period, we sat around tables and ate and talked. It was fun having fellowship with women who are concerned about missions work and who feel a compulsion to support it with their prayers and gifts."

The executive, the supervisor, the teacher, the bookkeeper, the saleswoman, the retiree, each needs the inspiration of such fellowship. The career woman needs the stimulation and motivation the experiences she learns about community and world needs which she can meet.

Once there was a man who dreamed that \$1,440 would be deposited in the bank for him each morning. He was told that any balance not used each day would be canceled; it could not be carried over to the next day.

The dream was so real it left a vivid impression on the man's mind. He went to a wing man to ask its meaning and this is what he was told: "Each morning life credits your account with 1,440 minutes. Each night cancels those not invested in some good purpose."

Like this man with the dream, a career woman, too, has an account. Each day she lives, she is allowed 1,440 minutes. Many demands are made on her life. She can use a portion of her daily minutes usefully for the cause of world missions, or she can sit back leisurely and let them slip away without being of any value to herself or to others.

Each must decide how she will use her time. For the career woman and every woman who wants to invest her life in carrying out Christ's commission to "go . . . to all peoples everywhere and make . . . disciples," I recommend Baptist Women.

*Matthew 28:19 TEV. Used by permission of American Bible Society.

NORTH AMERICAN BAPTIST WOMEN'S UNION

June Whitlow

A SPECIAL event for Baptist women in North America which occurs only once in every five years is about to happen. The North American Baptist Women's Union continental assembly is scheduled to meet in Toronto, Canada, October 17-19. Baptist women attending will have the opportunity to enjoy fellowship with women from sister Baptist groups in North America. This assembly gives Southern Baptist women a channel of fellowship with women from thirteen other conventions.

The meeting will begin Tuesday evening, October 17, at 7:30 P.M. in the Yorkminster Park Church. Meetings are planned to continue through the Thursday morning session on October 19. Mrs. I. Judson Levy, North American Baptist Women's Union president, will preside.

The theme which relates to commitment will be carried out in unique ways during the meeting. Music will be coordinated by Mrs. William Wright, a Toronto musician.

Featured speaker on the opening evening will be Mrs. Atinuke Bamijoko, teacher in the Reagan Memorial Baptist Girls' Secondary School, Yaba, Lagos, Nigeria, West Africa. Mrs. Bamijoko is the past president of the Baptist Women's Missionary Union of Nigeria and currently serves as a member of the Executive of the Baptist World Alliance.

Following the Tuesday evening session, a hospitality hour will provide women an opportunity to get acquainted and have fellowship with other women from the North American continent.

Two presentations scheduled for Wednesday will be built around the question, "Lord, What Would You Have Me Do?" Each participating convention will respond by reporting on her convention's involvement in prayer and fellowship or in serving and giving. This will be a time when women will have opportunity to hear about work which other conventions are doing.

Periods of worship throughout will be conducted by Mrs. Frank Wigginton, Philippi, West Virginia, former treasurer of the North American Baptist Women's Union and currently member at large.

In honor of the twenty year existence of the North American Baptist Women's Union, former presidents, Mrs. Edgar Baes, Mrs. Maurice B. Hodge, and Miss Alma Hunt, will recall past experiences in the union's history.

Business sessions will be conducted throughout the meeting, and officers will be elected. A report will be given on the Baptist Women's Day of Prayer and offering. A materials presentation will feature *The Baptist World, The Tie, and Together*. Reports will be given by representatives of the Canadian and American Bible Societies.

The NABWU meeting will conclude with an address by Mrs. R. L. Mathis, president, Women's Department, Baptist World Alliance, and a service of commitment.

Join the Baptist women of North America in Toronto next October 17-19.

APPLICATION FOR RESERVATIONS

To: Mrs. Frank Taylor
277 Hillcrest Avenue
Windsorale 441, Ontario, Canada

Preference of Room: _____ (date)

☐ Twin
☐ Double

At morning with bath, toilet, and TV

An advance deposit or written guarantee of payment is necessary to hold your room if arrival is scheduled after 6:00 P.M. To enable the hotel to confirm your request, reservations must be received before September 19.

NAME

ADDRESS

CITY

STATE

Number of other occupants

DATE ARRIVING

MODE OF TRANSPORTATION

Arriving at: Place

Time

Rate Enclosed

MOTELS

1. Westbury (Convention Headquarters)
Double and twin \$26.50
Single 20.50
2. King Edward Sheraton
Triple \$24.00
Double and twin 20.00
Single 15.00
3. Royal York
Double and twin \$26.00
4. Park Plaza
Double and twin \$24.00

All rates subject to 5 percent tax

MISSION ACTION GROUPS



Introducing Christ

WITNESSING is sharing faith. Witnessing is sharing a personal experience as a personal way with a person who has not had the experience. Witnessing is sharing one's perception of the presence of Christ with another person.

Sharing can only be possible in any relationship when one person sincerely desires to give and another person is willing to receive. Sharing can happen only when the receiver is convinced that the sharer has something to share. Sharing can only be complete when the receiver is conscious that he needs what the sharer wishes to share. Just as there are levels in relationships, there are levels in sharing. As persons get to know each other, they begin to build a relationship that may deepen into a lasting friendship. Friends are able to share on deeper levels than acquaintances. Friends who have experienced many things together are able to share on deeper levels than those who have shared only a few things.

Mission action affords the Baptist Women member an ideal structure for sharing her faith. She brings to mission action a depth of concern that is built on her own redemptive experience with Christ. As she begins to minister to the needs of persons, she demonstrates not only the proof of her redemption, but also her level of concern for the target person. True to her own unique personality, she initiates a relationship. As the relationship develops, she is able to build

an atmosphere of acceptance that will allow the target person freedom of choice. In a mature sharing relationship, the target person must have the assurance that concerns for his needs will continue even though he chooses not to respond to the sharer's witness.

Drama Starter #1

Scenario: Maudie Johnson has been going to Caraway Center every week for about six months. Her mission action group goes to this downtown home for girls each Monday night to provide a tutoring service. During the first two months, Maudie rarely worked with the same girl. Then one night Sharon was assigned to Maudie. Maudie had liked the girl immediately and was pleased when Sharon requested her help on following Monday evenings.

MONDIE: I'm so proud of you. Three B's and a C. I think that's just wonderful. How do these grades make you feel?

SHARON: Kinda good. I've never made a B before. I didn't think I could.

MONDIE: I knew you could when you began to believe in yourself a little bit. **SHARON:** Yeah, I know. But I keep thinking that I got somebody else's card by mistake.

MONDIE: Do you like your classes better now that your work has improved?

SHARON: You know, that's the funny thing. I used to think English was so boring. But last week we were reading Walt Whitman, and I really enjoyed it. All of a sudden I thought, this guy

really loves life in America. Then I began to think about the things I really like. For the first time since I've been here, I began to think about what I will do when I get out. Up until now, I just haven't cared. **MONDIE:** What are some of the things you remembered after you read Whitman?

SHARON: Oh, I thought about the stray puppy that I found in the alley behind our home once and the way the flowers first began to pump out of the muddy ground in the spring. Then I thought about some of the people I've known. Somehow, everybody just seemed better than they ever had before. And I thought, I really like people. Don't you?

MONDIE: Yes, I think people are pretty important. I'm glad God made so many different kinds. The variety keeps the world from getting boring. **SHARON:** Do you really believe that, about God making different kinds of people?

Drama Starter #2

Maud Stump and Charlotte Green are walking home from their sewing class at First Baptist Church. Maud and Charlotte have been going to the class weekly for six months now. They both live in a housing project for the economically disadvantaged less than three blocks from the church.

MAUD: I can't wait to try this dress on. Nancy I hope it fits. Mrs. Ramsey said that if I was careful when I fit the pattern on her that it should fit

it doesn't, I'm to call her and she will pick Nancy and me up and take us over to her house on Saturday to help me with the changes. That Mrs. Ramsey is really nice.

CHARLOTTE: Yeah, I wish she were working with me instead of Mrs. Deak. I would love more about sewing if Mrs. Deak wouldn't preach at me so much. She knows more Scripture verses than anybody I've ever seen.

MAUD: No, Mrs. Ramsey isn't like that. Sometimes we talk about things, but she doesn't preach. She mostly asks me about my children and tells me about her daughter.

CHARLOTTE: The worst thing is that I can't understand what most of the verses mean. Mrs. Deak wants me to feel something, but I just can't seem to figure out what I'm supposed to say or do. If I didn't want to learn to sew so badly, I'd quit going.

Drama Starter #3

Mrs. Carlson goes to the High Rise retirement apartments once a week to take portable library facilities to the residents. This is Mrs. Andrews' first time to come by for a book.

Mrs. CARLSON: May I help you find a book?

Mrs. ANDREWS: Yes, I'd like a good story.

Mrs. CARLSON: Fine, we have a number of good novels. What are your interests? What do you like to read about?

Mrs. ANDREWS: I like stories about ordinary people, with happy endings, of course. I don't like books that are depressing.

Mrs. CARLSON: Here's one you might like. It's the story of Myron and Martha, an older couple who have sold their farm to move to the city to retire. The youngsters do face some real troubles, but they are able to solve their problems. They find some surprising answers to their problems when they get to know one of their neighbors who shares his faith with them.

Mrs. ANDREWS: Well, it sounds sort of religious.

Mrs. CARLSON: Oh, I think you'll

like it. You'll love Myron and Martha, and Paul Jennings, the neighbor, is so funny that you'll be moved by his message. He makes faith quite simple.

Mrs. ANDREWS: Now don't get me wrong, I'm not against the church. I just get tired of religious people telling everybody what's wrong with them.

Mrs. CARLSON: I find that kind of religion is hard to take, too. I take it that you don't see yourself as religious.

Mrs. ANDREWS: No, I wasn't raised in the church. I think churches do some good in the world, but I haven't felt the need of one.

Mrs. CARLSON: You sound just like Myron, I suspect. Why don't you get to know him and next week when I come, you open me here at 2:00 and we'll go to the coffee shop for a chat about him before I open the Book Nook.

PLANNING

MISSION ACTION GROUP MEETING

Planning Action

To evaluate your last mission activity, use the eight questions suggested for the evaluation step in the planning process in the Planning Action section of your mission action group guide (all guides available from WBU are listed on page 48). Add the question, Have we been successful in determining the right time to introduce verbal witness into our ministry activities?

Plan the next activity in your ongoing cycle of ministry to your target group.

Sharing to Others

Ask each member to share experiences they have had that have indicated that target persons were open to verbal proclamation of the gospel.

In-service Training

At the end of this study, group members should be able to determine

the right time in their relationships with target persons to introduce Christ. In the study, we will work toward a natural approach to faith sharing.

Prior to the meeting, assign each of the drama starters on the preceding page to members. One drama starter in each two members. Ask members to be prepared to act out the short drama starter assigned to them.

At the meeting, use the introductory paragraphs to stimulate thinking about witnessing. Paragraph one suggests some definitions of witnessing. Lead group members to formulate their definition. Paragraph two and three suggest some concepts of sharing faith. Lead members to test their concepts against their experience.

Use the following questions to lead members in discussion following each of the drama starters. (1) Was faith sharing natural? (2) Was it effective?

(3) How could the situation be improved? (4) When are the strong points of this example of faith sharing in mission action? (5) How would you have handled the situation differently? (6) What is the role of the Holy Spirit in determining the right time to introduce verbal witness?

To conclude the session, lead members to his guidelines to follow in determining the best time to introduce verbal witness into mission action experiences.

Call to Prayer

Ministrants struggle daily with the problem of determining the best time to introduce Christ to the persons with whom they work. List some possible prayer requests in this context that may be made on behalf of those ministrants on the prayer calendar today. Use them in a period of directed prayer as names are read.

Possible Scriptural Mission Meeting

To learn more about the ways you can effectively pray for ministrants engaged in evangelism, attend the Baptist Women meeting next month. Members will focus attention on plans for intensive evangelism in the Caribbean in 1972-73.

PRAYER GROUPS

Education

Carol Tomlinson

A Plea for Learning

A letter came to America from a distant spot not very long ago. It spoke of a need—the most pressing of all needs—for that hot Arab land. A cry for doctors? Perhaps. A plea for agricultural help to make food-lands of deserts? Maybe. A cry for evangelists to speak compellingly of Christ? It could be. A plea of unity in a land divided in many directions? Then too. All of these things, the letter dreams. For the letter speaks of something basic to all hopes.

Mrs. Conrad Willmon writes in behalf of herself and her husband. "Thousands have been turned away from colleges this year for lack of space; others are disgruntled because of the quality of education in this country. This is how the brain drain works. Eventually, we lose our finest young people to study in the West. Most remain there."

Mrs. Willmon is a veteran missionary. She knows the frustration of seeing a country struggle for strength and significance, only to watch it fail repeatedly because it cannot educate its young. One of God's crowning gifts to man was a mind. God's gift of a mind was the gift of potential. But even the richest potential can decay unless it is tapped and moulded and directed.

All around the world, missionaries see hungry people who need to know how to till difficult land—and have no place to learn. They see people who die too young and suffer too long, because there is no training for a would-be doctor or nurse. They see old men who cannot read their names because there was no one to teach them—or their grandchildren. They

see neighbors living in hatred because there are no places where they may go to learn each other's ways. They see men hungry to find a reason for living, with no one to minister because they have not been taught.

Mrs. Willmon no doubt expresses the feeling of many when she says, "One of the major needs here at this point is for Christian liberating education."

Education Holds Many Keys to Tomorrow

In Beirut, missionaries have already begun to meet the needs of the country, the people, and the gospel with the establishment of the Beirut Baptist School. The school offers classes from nursery through high school. The students come from many different backgrounds, including Muslims, other Christian groups, Maronites, and Druses. In daily chapel services and in Bible classes the students are brought face to face with the claims of Christ on their lives. The spiritual life of the school is the responsibility of the chaplain, missionary Glen Patton. Other missionaries involved in the ministry of the school are the James Reglands, Nancy Wingo, Emma Cook, Wayne Fuller, the Charles Arringtons, Mabel Summers, and Mrs. Finley Graham.

The Fourth R Is Present

Christ never left a man with an unmet physical need and tried to touch him spiritually. He fed the hungry, then shared the gospel. He healed the lame, then introduced his Father. He answered puzzling questions, then shared his teaching. Missionary educators seek to do much the same

thing. Through schools, missionaries can teach hundreds how to feed their sands. They can show doctors how to cure diseases. They can instruct men to solve mysteries, and let their new insights bring new life to whole nations. Christ always ministered to the physical, mental, or emotional needs of his people. Mission schools do the same kind of thing. Christ never stopped there, though. Neither does education on the mission field. Along with the "three R's" instruction always goes the fourth R—religion. Whatever is taught is taught in the name of Christ. Whatever studies that is given is done in the spirit of Christ. Whatever wisdom is shared is wisdom only because it is based in the reality of Christ.

The missionary who is a well-qualified teacher is often asked by non-Baptist and non-Christian schools and colleges to join their faculties on a part-time basis. Many do. Here they find they have come to study more non-Christians—both student and faculty—who seek their knowledge and are eager to engage in conversation about ideas basic to living.

As the missionary shares his home or his classroom time with a group of eager young minds, he finds he has an audience eager to know why he is where he is, what life means to him, and the kind of dreams he and his Master share for their land and their lives. From just this kind of conversation has often come curiosity that led to commitment.

A Special Challenge

Missionary teachers know the challenge of awakening minds with the fascination of a new thought and

watching the thought grow into creativity and productivity. They teach all subjects, in all kinds of schools, to people of all ages. They teach the subjects which the school needs them to teach. They teach in the spirit of the Lord who has called them to teach. And always, they are conscious of the fact that if Christianity is to become significant in a land which is not native to them, it will take many nationals who are able to meaningfully share Christ with their countrymen. A national pastor can in many places the missionary pastor cannot. The national evangelist is far less limited in his outreach than the stranger.

Missionaries thrill to see young people on the field accept Christ and grow in desire and determination to minister to their land. But the missionaries know the enormous task of equipping a minister to be a worthy leader of men. This is a difficult task in any land—but especially so if the youths do not read or write. It is especially critical if they know little of the Scriptures—little of how to grow into effective leaders. Thus many missionaries are on the mission field, and even there for the purpose of training young men and women for church leadership. These new ministers are much of the hope of sharing Christ worldwide.

PLANNING

Prayer and Planning

Before your group looks at any material in this article, ask the members to list what they think a missionary would be most likely to make as the greatest need on the field in which he serves. Point out to the group that all of these needs are acute and are touch in the prayers of all missionaries. Then suggest to the group that some missionaries consider the greatest need on the field to be more teachers and more schools so that more of the young may be educated.

Select a mission field which is

politically in the news (such as Africa or Israel). Have the group members suggest some critical needs which they know that area has. Then have them suggest ways in which education provided by missionaries might be aided through history and government courses—the need for more workers in more areas and for greater financial stability might be met through increasing literacy in the country.)

Have one of your group members lead the others in a consideration of what schools like the Beirut Baptist School might be able to do for a country like Israel.

Share with the group the special need for education of national church leaders on the mission field. Lead them to realize that missionary education on the mission field might be quite different from such education in the US because of the educational background of the students, the feeling of society about Christianity, lack of materials, etc. Share with the group any other information from the article which you think might deepen their awareness of education on the mission field.

The Prayer Importance

Have several women read the following conversational prayer aloud to the group. Explain to the group beforehand that this prayer will serve as a pattern for them to develop their own conversational prayers. Suggest to them that the purpose of these oral prayers is to share thoughts on a subject with each other and thus broaden their base of prayer. You may have the group members pray orally as soon as the read prayer is completed, or you may allow group members some time to write several thoughts and prayers to follow them, then read the model and have the group share their prayers orally at its conclusion. Have each woman use the prayer pattern. Father, I've just had an idea. (idea) (prayer)

Father, I've just had an idea. A missionary who can teach a man how to till a field can be a "feeder of the five thousands." Help our missionaries and us to realize how vast even our small knowledge is in the face of a world hungering for a start.

Father, I've just had an idea. No man has ever reached his potential without a teacher. May we and our missionaries dare to dream for those we might teach.

Father, I've just had an idea. Work done in education outlasts our calendars and spreads in as many directions as the winds. May we speak only those things which bear repeating.

Father, I've just had an idea. In a world where almost half the people are nonreaders, my Lord will not be known as he should through his written Word. Help us understand that we deal with eternity when we teach.

Related Activities

Have each member agree to search mission magazines and books in her home for news and stories about Baptist education on the mission field. Each person might wish to share one such article with the group at the next meeting. Urge group members to listen to and read the news of the next few weeks with special care. As they do, have them spot world crises which they feel could be lessened by more effective Christian education spread throughout the world.

Call to Prayer

As each name is read on the prayer calendar, lead group members to comment on the importance of education to that missionary's work in the country he serves. Pray for each missionary conversationally as he is discussed.

Preview Baptist Women Meeting

Weldon E. Virel is developing a program that will provide leadership training for lay pastors in the entire Caribbean area. Virel is preparing study guides and other materials needed for self study. Attend the Baptist Women meeting next month and discover the wide range of needs Virel must keep in mind as he plans.

BOOKS for MISSIONS READING

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

The Quality of Mercy, by Juliana Steenama (Richmond, Virginia: John Knox Press, 1969, \$3.95)*

John and Juliana Steenama lived in Korea from 1958 to 1966 while John directed an amputee rehabilitation center. *The Quality of Mercy* is the story of those years. It is a story filled with the pathos of lives robbed of their rightful human dignity. It is a story of the results of life's natural disasters in a culture unable to understand or accept physical disfigurement. It is the story of redemptive hope demonstrated as lives reclaimed for participation in life.

They live on their eight years in Korea conscious of the long-range consequences of each action. Constantly aware that they must work for the day when they will turn their work over to Korean leadership, they concentrate on a solid foundation in all that they plan and on the development of emerging leader skills among those who assist them. They live also with the awareness that prosthetic fitting and vocational training are only part of the rehabilitation center's task. Their patients must learn to adjust to life in the total structure of Korean society, not just to the society of paraplegics within the center walls.

The Steenamas also live with the reality that the future of the center is dependent upon a growing awareness of the need to rehabilitate the handicapped on the part of government authorities, specialists in the field of

social work, and the Korean men on the street. Old prejudices must be replaced by accurate facts and a vision of possibilities.

Approaches to Study

Round Table groups may wish to consider this book in connection with their study of the unit "East and Southeast Asia—Struggle in Transition" from the *Round Table Group Guide 1970-72*. Use the following study aim to relate *The Quality of Mercy* to sub-theme 2. How does this book show the struggle of transition in Korean viewpoints? Adapt questions 2-4 below to this aim. Assign each question to a different group member.

Mission books groups may want to make a depth study of this book. Use the following study aim: What does this book tell us about missions work in Korea? Ask members to read the book before the group meeting. During the meeting lead them to search for answers to the questions that follow.

1. What does this book tell us about the adjustments a missionary must make while learning to live in a new culture? Find examples of language difficulties, differing customs, climatic changes, safety precautions, and relationships with household help.

2. What does this book tell us about the ways missionaries of various agencies cooperate on the foreign mission field? Find examples of fellowship, shared resources, and education of missionary children.

3. What does this book tell us about the viewpoint of Korean society toward the disabled? Find examples of total rejection, of situations where the persons are cared for, yet treated as sub-human dependents, and of situations where the families come to the center with hope for disabled?

4. What does this book tell us about the self-image of the disabled in Korean society? Find examples of persons who have no confidence in themselves, of persons who experience the happiness of learning to do things for themselves, and of persons who have become self-sufficient.

5. What does this book tell us about the meaning and dynamics of rehabilitation? Find examples of beggar boys who choose to return to their old patterns of life, patients who fear leaving the security of the center, patients who must be taught to leave the center, patients who learn new previous patterns of life after they have been away from the center for a certain period of time, and patients whose rehabilitation seems successful. From these examples, formulate a definition of rehabilitation.

6. What does this book tell us about the problems to be solved and the decisions to be made in running an institution on a foreign field? Find examples of problems involving patients, funds, and the work. Find examples of decisions that John Steenama made in the philosophy, the location, and the administration of the center.



Sunmye D. Jones

Foundation Builders

Southern Baptists have had an uninterrupted witness in Brazil since 1881, when under the leadership of William B. Bagby the first Brazilian work was begun. True to the description of a good foundation as laid down by Paul, the first work was begun because an eminent leader openly professed his faith in Christ. A. T. Hawthorne went to Brazil following the Civil War to accept a land grant. He later returned to the United States to promote immigration to Brazil. Because of the illness of his wife, he was unable to return. While in the United States, he was converted and immediately became concerned about the spiritual welfare of the Brazilians whom he had come to love. It was through his conversion and concern that Anne and William Bagby answered the call to become Southern Baptist first missionaries to South America and Brazil.

A year later, in 1882, the Bagbys were joined in service by the Z. C. Taylors. The burden for laying firm foundations upon which all subsequent Baptist missionary undertakings in Brazil were built lay upon the shoulders of these missionaries.

The first few years of their labors were difficult with few results, but the zeal and enthusiasm of these early pioneers would not be dimmed.

Mini-sketch #1 Erik Nelson

Many work situations, businessmen and educators have visited the Amazon Basin, but few have traveled as extensively on its 30,000 miles of navigable waterways as did Erik Nelson.

Born in Sweden, Nelson emigrated with his parents to the United States. As a child, he grew up in Kansas. After several years of wandering about as a cowboy and railroad worker, he returned to Kansas to work on the family farm. It was here he felt called of God to serve. Upon reading a letter from W. B. Bagby published in a Swedish Baptist paper of Chicago, he determined to go to Brazil. With very little formal education, no commission from a missions board, and very little money, Nelson arrived in Belém, Para, Brazil in 1891. There he preached and established a home for stranded sailors.

Nelson began a missionary apostle in drama to live in the history of evangelistic missions. Unable to master the Portuguese language, he found it difficult to hold the attention of his audience. He finally resorted to storytelling about playing the violin and singing or reading aloud from the Scriptures until he drew an audience. Discovered by Solomon Gimburg, a Baptist missionary, Nelson was questioned on doctrine. Gimburg found Nelson to be sound in his faith. After ordination as a Baptist minister, he and his wife were appointed by the Foreign Mission Board.

After years of seeing God's word across the Amazon, singing, preaching, and enduring the ravages of yellow fever, Nelson became known as the Apostle of the Amazon.

Mini-sketch #2 Solomon Gimburg

Solomon Gimburg was born in Poland, the son of a Jewish rabbi. Rebelling from the custom of parental planning of career and marriage, he

find to London to live with an uncle. While in London, he was converted and his conversion resulted in expulsion from his uncle's home.

Gimburg was sent out to Brazil in the service of an interdenominational English missionary society. In Brazil, after much study and debate, Gimburg became convinced that immersion was the only biblical way of baptism. This decision meant estrangement from friends who sent him to Brazil and loss of a means of support.

Although Gimburg's greatest work in Brazil was as an itinerant evangelist, he helped start the North Brazil Baptist Seminary in Recife. He also set up a printing shop that was used in a great way to spread the gospel in Brazil.

Chief among the many contributions to Baptist life in Brazil was his translation and adaptation of hymns into Portuguese. Because of his many talents and extensive travels, the Wandering Jew became one of the most widely known men in Brazil.

Mini-sketch #3 The A. J. Terry's

Mr. and Mrs. A. J. Terry were appointed to Brazil in 1912. After initial language study in Recife, Pernambuco, they went to Teresina in the state of Piauí to do evangelistic work. At that time, there were only two Baptist churches in the state and they were five hundred miles apart. The Terry's traveled long distances on horseback, carrying most of their provisions and camping out at night. They made one eight-hundred-mile trip during their first term of service. The need for trained national workers

led them to establish the Baptist Industrial Institute at Corrente, deep in the interior of Brazil in 1920.

The Terrys mothered their own two children and all the boys and girls who lived at the school.

After Mr. Terry's death in 1943, Mrs. Terry taught in the North Brazil training school (Seminary of Christian Educators) at Recife until retirement. She died in 1965.

A Good Sell

Students of Christian missions say that no other country can match Brazil in its growth of evangelical Christianity.

In 1889, Brazil became a republic. Building its constitution after the pattern of the US constitution, freedom of worship and separation of church and state were guaranteed. The timing for beginning Baptist work was just right.

In the midst of political revolution, the people of Brazil are adventuresome and ready for new ideas.

Foundations Laid

Early in the founding of Baptist life in Brazil, guiding principles were laid down. First, the founding fathers planted a distinctively Baptist witness. Emphasizing biblical interpretation and indoctrination, they established a work that today maintains a strong conservative emphasis.

Second, a strong evangelistic fervor and unique genius for moving into new areas characterizes the Brazilian witness. Perhaps lay evangelism as no other factor has been responsible for the rapid growth of Baptists in Brazil.

Third, the early builders in Brazil led the national leaders into areas of leadership, thus building toward an indigenous work.

A final guiding principle was the fact that the early missionaries endowed Brazilian Baptists with a sense of destiny. In 1907 the Brazilian Baptist Convention was formed. With a sense of destiny for Brazilian Christians in the work of the kingdom of God, the convention immediately established home and foreign missions boards.

In 1970 the Brazilian foreign missions board appointed nine missionaries, the largest number in the convention's fifty-five-year history. Four missionaries were appointed to Bolivia, three to Paraguay, one to Portugal, and one to Mozambique.

Emerging Structures

The Press In 1940 the Brazilian Bible Press was established. This was the first organization to publish the Scriptures on a large scale in Brazil.

Pioneers with vision have from the beginning sensed the immediate need for providing basic religious literature in the language of the people. This vision resulted in the election of missionary W. E. Enteninger as manager and editor of the Baptist journal, *O Jornal Batista*, a weekly paper which has been in continuous publication for well over a half century.

Schools Prior to the establishment of evangelical Christianity in Brazil it was virtually impossible for the poor to overcome the handicap of their social structure and rise above their economic and cultural level. Baptists have educated thousands of Brazilians for Christian leadership and have contributed greatly to the cultural development of a growing middle class.

Deep in the heart of Brazil, virtually "in the middle of nowhere," lies Corrente Baptist Institute, one of the 390 schools operated jointly by the Foreign Mission Board and the Brazilian Baptist Convention. The small interior town of Corrente is inaccessible during the rainy season, except for flights of the Mission plane.

The work of laymen, members of the Paranaguá family, resulted in the beginning of Baptist effort in this lonely region. Into the home of Nogueira Paranaguá were born twins, Benjamin and Joaquim. Benjamin became a landowner and cattleman active in political affairs. Joaquim became a physician. Upon his conversion, he became concerned about the salvation and education of the people in his native state. A small school was begun in Corrente. Later the A. J. Terrys came and began what is now known as the Corrente Baptist Insti-

tute. Today the grandson of Joaquim Paranaguá, Dr. Helen Paranaguá, is director of the institute.

The school is divided into an elementary program (middle to our high school) and a teacher training division. The students prepare the students to go on to higher learning if they so desire. The normal school is a three-year course recognized by the government to train young people to become elementary school teachers. This part of the institute was organized a few years ago to provide Christian teachers for the surrounding area.

In an area where the people cannot support the school, it has been supported by Foreign Mission Board funds through the North Brazil Baptist Mission. According to the agricultural missionary, Dale Carter, the primary objective of the agricultural program is to make the school self-supporting.

Airplane Ministry In each of the three Missions that make up Southern Baptist organization in Brazil there are missionaries who participate in airplane ministries.

Teams of laymen are flown into interior towns where there is no church for preaching, singing, and witnessing. Overwork A Trans-Amazonian highway currently being constructed will run across the widest part of South America from the Atlantic to the Pacific. When it is finished in 1973, the highway will stretch three thousand miles across the widest part of South America. The government hopes it will bring settlers to the Amazon River basin, greatly developing this virgin area of Brazil.

Brazilian Baptists consider the new Trans-Amazonian Highway an opportunity for missions outreach and expansion. Because the millions of people settling along this highway represent an unprecedented opportunity for evangelization, the Brazilian home mission board is already acquiring properties along the highway in preparation for beginning work.

Extending the Horizon

Brazilian Baptists, through a broad-based vision, have begun to assume

responsibility for the evangelization of the world within and beyond the boundaries of Brazil. Out of an urgency to evangelize their homeland came the 1965 nationwide evangelistic crusade, "Christ, the Only Hope." It was Brazil, through its convention president, Rubem Lopes, that challenged Baptists of the Western Hemisphere to join the 1969 Crusade of the Americas.

Indicative of increased national responsibility was an incident that took place during the planning stages of the Brazilian crusade. During the meeting of the South Brazil Mission, the division as to whether or not the Mission would help sponsor the campaign or leave it entirely to the national churches was to be made.

Without the South Brazil Mission the other two Missions (organizations of Southern Baptist missionaries) would find it difficult to participate for lack of funds. Plans for the crusade called for great financing.

Mrs. A. Ben Oliver, daughter of pioneer missionary in Brazil, A. B. Oliver, was present during the meeting. During the discussion she recalled the period in missionary history when W. B. Bagby, Solomon Ginsburg, Z. C. Taylor risked their lives in missions advance.

"It is common knowledge," she said, "that we allocate more funds in the publishing house than any other agency. Here Bibles are printed in Portuguese for people all over the world. Let me tell you something of the beginning of this tremendous work. In 1901 Dr. Fraizinger had contracted leprosy, so my father, A. B. Oliver, was asked to take charge of the publishing house. At that time, Baptists had a few printing presses on the second floor of a frame house on a wide street in Rio. Each time the machines were put to use there was a tremendous rumbling and shaking of the building. Because the weight of the presses was endangering the structure, my father was told to move the machinery. The Foreign Mission Board responded, 'Sorry, we simply

have no funds. We are praying for you!'

"After wrestling with the problem, my father approached my mother with the idea of selling our furniture in order to save the presses. Without a moment's hesitation, my mother said, 'Poppa, why didn't we think of that before?' We sat on orange crates and wooden boxes to eat our meals. Mother led us to believe that this was an exciting adventure and it was.

"Could we take a page out of the history of Baptist life in this country and be willing to make personal sacrifices in order that the crusade may have our support," Mrs. Oliver pleaded. "If it is impossible to set aside Mission funds, I for one am willing to sell our furniture to make this dream a reality!"

Needless to say, the Mission voted to participate to the full extent. Only time and history will tell of the full impact of the Crusade of the Americas. Time will record that the challenge for this great venture came from the heart of Brazil.

PLANNING

Hymn: "How Firm a Foundation"

(Baptist Hymnal, No. 263)

Scripture: 1 Corinthians 3:7-14

Call to Prayer: Ask one member who leads her family in daily observance of Call to Prayer to comment on the foundation this practice has laid for increased missions concern in her family. Ask her to suggest ways other families might use Call to Prayer. Ask her to demonstrate one of these ways as she presents the calendar of prayer for the day on which the Baptist Women meeting is held.

Organization Plan

1. Preview the next meeting. On a globe, place a small airplane halfway between Port of Spain, Trin-

idad, and Miami, Florida. State that a Baptist living in Miami, Florida, could leave Miami at 8:30 in the morning and arrive in Port of Spain in time to take the John Sanderson to lunch. Or that same Baptist could sleep a bit later and take a 9:30 flight to Kingston, Jamaica, for lunch with the Dutton Millers. Other options for the same day might include a morning coffee break with the James Spauldings in Nassau, Bahamas, only forty-three minutes from Miami or afternoon coffee break with the Howard Shoemaker in Santo Domingo, two and one-half hours from Miami. Such trips would acquaint the traveling Baptist with the personnel and prayer needs of the Caribbean. Baptists who live elsewhere in the US (or Miamians who aren't planning such trips) can learn of these needs by attending the Baptist Women meeting next month.

2. Promote Royal Service

Ask several members to look over issues of *ROYAL SERVICE* received during 1971-72 (October-September) and choose the articles they liked the best. Ask them to be prepared to review the things they learned in these articles.

Remind members that their subscriptions may need renewing. Urge them to send for their new subscription the very day they receive their renewal notices. (If your church provides subscriptions, designate the person to whom members should give their renewal notices.) Urge members without subscriptions to subscribe. (*ROYAL SERVICE* is available for \$2.50 per year from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203. Alabama subscribers add necessary sales tax.)

Study Session

1. Understanding the Aim

At the end of this study, the members should be aware that today's missions opportunities in Brazil exist because of the firm foundations laid by heroic pioneers and the high standards these pioneers set.

2. Choosing Learning Methods (choose one)

(1) Plan this study as a luncheon or supper. Using Brazilian decorations, set up a festival atmosphere with gay Latin American music filling the room as members arrive. A wrought-iron doorway made of cardboard may be decorated with vines and flowers. Other ideas may be found in travel books or encyclopedias from the local library. Ask several members to dress in the colorful costumes of the state of Bahia: Full ankle-length cotton skirts with flower patterns may be worn with ruffled style "rumba" blouses and many ropes of colored beads. A scarf may be tied around the head turban style with the knot on top and slightly to one side. A small berry basket may be fastened to the knot and filled with flowers, leaves, or fruit. Study session material may be given as reports of the Mission committee on Baptist work in Brazil.

(2) Begin the study by taking an idea inventory. Ask members to respond in brainstorm fashion relating ideas that come to mind when the word *Brazil* is mentioned. Make a list on the chalkboard or with a felt-tip pen on newspaper of all the words or phrases mentioned. Follow the idea inventory with a presentation of the study material in synopsis fashion. Conclude the session with a period of recall in which members mention the things that come to mind when they hear the phrase, "Baptists in Brazil."

(3) Interview a contractor. Find out the standard requirements for build-

ing a firm foundation of a building in your area. Foundation requirements vary from area to area. Divide the members into groups and see what they can do in building the semblance of a foundation with a small bag of sand and water or modeling clay. Relate this exercise to foundation building in Brazil. Distribute the following questions to members. Ask each group to search for answers in the study materials.

1. Who were some of the early pioneer missionaries in Brazil? What contributions did they make?

2. What were some conditions in Brazil that were conducive to Baptist growth?

3. Discover some of the guiding principles that were fused into Brazilian Baptist life in the early years.

4. Discuss the types of missions work that have emerged in Brazil.

5. What distinctive qualities existed in the lives of the early pioneers that need to be emulated today in missions work?

Conclude the study with a brief summary of the topics.

(4) As a premission assignment, ask members to search for books on Brazil that are out of print. Some may be found in attics, church libraries, or grandma's bookshelf. Among brief reviews of following if they are located:

The Baptists of Brazil by Helen Bagby Harrison

Pilgrimage to Brazil by Eupron Gill
Apocalypse of the Amazon by L. M. Breiches

A Wandering Jew in Brazil by Solomon F. Ginsburg

Terra of Brazil by Woodrow

3. Using Learning Aids

Using the map, Southern Baptist Mission to Brazil (available free from Foreign Mission Board Literature, Box 6597, Richmond, Virginia 23230), point out the three Missions: North Brazil, South Brazil, and Equatorial Brazil. Locate the Amazon, Corrente, and Rio

4. Evaluating the Study

Try to evaluate what has been learned in this study. Arrange members in circles (if the Baptist Woman is small, use one circle). Ask each member to tell one thing she learned during the study. Begin with the first person in the circle and continue until the circle has been completed.

5. Planning for Follow-through

Men and women of spiritual vision have always accepted the challenge of giving sacrificially for the cause of Christ. As a closing, lead the members present to take a personal inventory.

(1) Is there anything I am doing today that is a point of sacrifice?

(2) Have I considered greater service and then decided against it because of the personal loss of time or money?

(3) What about my stewardship of time?

(4) Without persecution, we have the opportunity to serve. What will my answer be? Here am I, Lord, in my home? in my community? in my church? Ask two or three members involved in mission action or family missions to share some of the things they are doing.



Missions and Crises of Population Change

POVERTY

Louise Winningham

"A poor person? No, I'm afraid I do not know anyone in poverty!" said a Christian woman recently when asked to describe the poor people she knew.

It is true that many Christian Americans, however, are relatively insulated from poverty in their own communities. Many are even less aware of the millions upon millions of persons around the world who are destitute. True, many realize there are lots of "poor folks" in the world, but have vague ideas of the real people involved. Poverty is impersonal to them.

What should be the Christian's attitude toward the poor of the world? What is it like to be a missionary in an area of great poverty, physical as well as spiritual? Is "being poor" the same in America as in India or the Middle East?

Christian missions does not operate in a vacuum. The missionaries must work in a real world with all its hardships, handicaps, and frustrations. Missions and missionaries must respond to world conditions and present Christ as the Saviour in the midst of many problems and continuing crises. Poverty is one such condition.

Measuring Poverty

How can poverty be measured in terms that are meaningful to today's Christian woman in America?

Measuring the per capita income of a country is an inadequate index of poverty since many economies trade by barter rather than money. Yet a per capita income comparison can give some insight into the great

gulf between the "haves" and the "have-nots." By assigning a figure of \$500 per person per year as a point of comparison, eighty percent of mankind lives below this level. In the United States and Canada, personal income is three or four times above this minimum. The privileged nations around the North Atlantic are the principal examples of the \$500 minimum. But the masses of mankind live well below the income level of \$500 per person per year! Indeed some countries may have a per capita income as low as \$60 annually. Thus, the gap between the rich and poor is tremendous.

Poverty in the Middle East

Just as wealth and the various standards of living vary from country to country, so poverty has some marked variations. It is as unfair to say that all who live in the Middle East are in poverty as it is to say that all Americans are wealthy. Many of the world's poor people do live in the Middle East, though, and the study today focuses on the efforts of the missionaries in Jordan who seek to minister to "the whole man."

In a recent year, the per capita income in Jordan was about \$275, of which slightly more than a third went for food and about a third for rent. Poorer families spend a higher percentage of their incomes for food than do more affluent families. There are some Jordanians who are wealthy—landowners, big businessmen, for example. There is a larger middle class—teachers, nurses, younger doctors, civil servants, army officers, small

businessmen, and some farmers. But the majority are well below these economic standards. Many thousands are in gross poverty, the kind that grinds a man down, that issues in hopelessness, that reveals eyes haunted by hunger or illness.

Compare a Jordanian village or rural woman with an American housewife. The Jordanian woman lives in a village, has a two-room house in which live two or more generations and often as many as eight people. The house is practically unheated. Electricity is not very common. If the family does have electricity, they may discontinue it when they no longer can pay the \$1.40 monthly rate. The kerosene lamp is again used. Sewage disposal is a big problem, and sanitation is poor. There is no running water, no bathroom. Perhaps there will be an outside toilet. The furniture consists of a few straight chairs and perhaps one iron bed. Mats are used for sleeping by most of the family.

The Jordanian housewife uses a crude charcoal stove or one-burner camper-type stove. For many, water is carried the equivalent of several blocks. The housewife bakes her own whole wheat bread in an outdoor oven or in the village oven, sometimes using wheat the family has grown for flour. Daily shopping is required for much of her food since there is no refrigeration or storage space. It is the husband, though, who usually does most of the grocery shopping. Buying is done at village markets which are small, many not under cover. Staple goods are bought in

shops which handle everything from aspirin to moves to wedding dress material. Everybody bargains for everything.

Rice, goat's milk cheese, squash, eggplant, cabbage, fruits, melons, chick peas, lentils, and some macaroni might be on the menu from time to time. A raw, unpeeled cucumber is considered a good dessert. In fact, many of the vegetables are eaten raw. Housewives dry fruits and make pickles and preserves.

In spring they make thyme-sage isherk, which is like cream cheese. In the fall the preparation of olives takes several days. They grow olives, figs, and grapes. Food costs in the markets might be: apples and oranges 2 or 3 cents each; rice, 12 cents per pound; bananas, 15 cents per pound; cabbage, 10 cents per pound; tomatoes, 8 to 10 cents per pound. While the prices they pay seem reasonable to Americans, the average Jordanian income is but a fraction of comparable US wages.

The poor Jordanian woman may have only one dress per year. Some new and many knit sweaters for their families. Few have coats, though in gen below freezing. Schoolchildren wear uniforms so there is no fashion competition among the youth.

There are a few shopkeepers, but most ones in the villages are farmers. Occasionally the mother must work in the fields during certain seasons. Almost all families, even the poor, have radios. Increasingly, they desire material things, though the family income may be no more than \$45 per month for the whole family.

In larger cities, the standard of living may be better for most. Still there are areas of vast poverty. The cities may have water and electricity in the houses. Few of the poorer women have even a washing machine or refrigerator, though.

Jordan is not a welfare state, but because of the limited resources and work, the people have become dependent upon the government. For example, student nurses receive a substantial stipend from the government.

College students, also, receive stipends from the government while they study. Many of the student nurses, college students, and vocational students are from the lowest economic classes and depend on the stipend to help support their families.

Palestinian refugees in Jordan live in extreme poverty. Until recently, they lived in tents. Now homes for an entire family is a 10 by 10 foot galvanized metal or asbestos room. They cook over the small one-burner gas or kerosene stove or use an open fire outside. They receive food from the United Nations, rations based on a set number of calories per day. They also receive clothing, a few education, and some child support funds.

Meeting the Need

What are foreign missionaries doing to meet the needs of the people in Jordan? One missionary put it eloquently when she said, "I don't see how one could witness to a hungry person so that person could hear unless at the same time the person is fed."

The missions work in Jordan actually started in response to physical need. In 1952, a hospital located at Ajloun was purchased from an English missionary doctor who was retiring. From Ajloun as a center, an expanding program of medical care, education, and evangelism has been projected into neighboring villages.

The fifty-bed hospital is known as a place where a Christian staff seeks to give the best medical services possible. About 1,600 hospitalized patients and 12,000 clinic patients are cared for each year through this ministry.

A hospital visit to be examined by a doctor costs a very small amount. If a person is unable to pay, no payment is required. Many village and rural women come to the hospital to have their babies. Since they rarely bring receiving blankets for the babies, the hospital provides them. Clothes are given through the hospital or through Baptist churches to the needy. A "well baby" clinic is operated by the hospital. Each Friday,

"well" babies are brought, weighed, and given a week's supply of powdered milk.

Second, missionaries and nationals help meet needs by having four Baptist schools witness to over three hundred students. In addition to regular subjects, Bible study is offered and there are regular chapel services. Christian teachers are living, witness of the love of Christ to their pupils. The students have ranked high in government competitive examinations.

Third, there is a ministry through the churches themselves. Missionaries seek to present the living Christ as the answer to the spiritual needs as well as the many other problems perplexing people. Missions work is slow in the predominately Muslim area. There are about two hundred members in Baptist churches in Jordan. In 1971, revival was experienced in the Jordanian churches. Over forty were baptized at that time.

The people attending Jordanian Baptist churches are middle and low income people by local standards. There is no difference in their acceptance of each other in the churches, though. The churches seek to aid the needy, whether or not they are Christians. The GAs and YWAs help with such projects especially at Christmas, Easter, or at the time of a death or long illness in the family. Helping to meet material needs, whether from an illness or poverty often means a first entrance to a home or village and an opportunity to witness for Christ.

Baptist Woman's Response

In the face of such great need in the world, many throw up their hands and sigh. "There is so little that I can do! I'm just one person and the task is so great." But wait! There is something each member of Baptist Women can do. As Baptist women give faithfully through the Cooperative Program and the Lottie Moon Christmas Offering, they are sharing in efforts to meet the needs of the thousands of needy people for whom Christ died.

Listen to the plea of a missionary from Jordan: "Would some Baptist women covenant to spend five min-

utes a day in prayer for the missionaries in Jordan, for the pastors of the churches, for the 'believers' as we call our church members. Pray that God would help us find strong dedicated Christians to teach in our schools and to work in our hospital. Pray that new Christians will stand firm in their decision for Christ and will grow to be more like him. Pray that these will have a burning desire to share their faith with others that they, too, may come to know him as Lord and Savior."

PLANNING

Study Session

1. Understanding the Need

Last month the group began a unit on missions response to world conditions. This session on poverty in the Middle East is the second in the series. At the end of this session, each member should be able to compare the standard of living she knows with that of a woman from Jordan. She should know what Baptist missionaries are doing to meet the needs of poverty-stricken people there.

2. Choosing Learning Methods

Arrange to have two or three creative activities centers in the room. Provide paper and crayons or pencils and paper for those who choose to work in art. In another section, provide pencils and paper for those who choose to write. A third group might utilize an autoharp or piano and write a simple melody.

As group members enter, ask each to choose one of the groups in which she would like to participate. Each group will express in art, creative writing, or music their impressions and feelings about world poverty. As the leader goes from group to group, she should encourage each person to express what she thinks poverty is, how it affects people, and what the

Christian response to it should be. Indicate that this is an introduction to the study for the day on "Poverty in the Middle East." Ask members to consider the subject from the standpoint of poverty awareness. Suggest that members refer to the early portions of the study materials for ideas. The leader may want to ask group members simply to answer the questions. What is poverty?

Allow each group several minutes to create their impressions of poverty, then ask individuals to share.

Enlist an advance two women to discuss the opening portion of the study and the section, Measuring Poverty. Ask two others to prepare an interview based on the material in Poverty in the Middle East, one woman portraying the Jordanian woman and the other an American. Another person could describe how Baptists are meeting needs in Jordan. Ask the one responsible for leading prayer experiences to utilize the section, Baptist Woman's Response, as the beginning praise for prayertime.

3. Using Learning Aids

Around the room place pictures clipped from magazines and newspapers that show people in poverty around the world. Display a small banner with the words, What does it mean to be poor?

4. Evaluating the Study

At the conclusion of the study, members should be able to recall the meaning of poverty in the Middle East, some characteristics of the daily life and work of poor Jordanians, and some of the things the Foreign Mission Board is asking to do to alleviate suffering. Ask members to evaluate their personal feelings about the poverty-stricken people of the world. Then, lead members to evaluate their feelings about the poor areas in home. Ask: Has this study helped me to have more concern for the suffering peoples of the world? Have I determined to do something to help these less fortunate?

5. Planning for Follow-through

Discuss ways of locating poor peo-

ple in your neighborhood or city. What ways could you minister to them? Is there need for a mission action group to render specific aid? Are there women who would appreciate some help in learning to sew, to shop economically, to serve nutritious meals? What about the older people in the community? Is their income level at or near the poverty level? Is there a need the group can fill? There may be nonreaders who would be interested in aid in learning to read.

Economically disadvantaged persons can be located in many ways. Check findings of community surveys, contact public officials, make an in-church survey, interview tradesmen, read news stories, contact hospital administrators, observe areas of need. Additional help is available on ministering to such persons of special need in the book, Mission Action Group Guide: Economically Disadvantaged (available from Baptist Book Store or Woman's Missionary Union, or WMLU order form, page 48).

6. Call to Prayer

Review the closing paragraphs of the study material and pray individually for each of the requests suggested by the missionary. Then read the names on the prayer calendar and pray for each person listed. Remember in prayer especially all missionaries who labor among people of great poverty and need. Pray for God to reveal openings for services which can be undertaken in the church's neighborhood or community.

Preview the Baptist Women Meeting

Display a map showing the Caribbean in relation to North and South America. Point out the Caribbean islands as you state, Like a long backoning arm the islands of the Caribbean sweep north from the shoulder of South America into the heart of the Caribbean Sea on up the southeastern seaboard of the U.S. Follow this backoning arm to the island of the Baptist Women meeting next month to learn of missionary personnel needs in the Caribbean.

BIBLE STUDY GROUP

The Mission of the Church

METAPHORS OF MISSION

James E. Carter

Thoughts for Study Mark 16:7-8;
John 1:22; Acts 1:6, 12-42;
2 Corinthians 6:16, 13:4; Galatians 4:21-31; 1 Peter 2:9-11;
Revelation 19:7-9

How do you describe a church? Obviously it is not described simply by the building in which it meets. It possibly can be described by likenesses drawn between it and the objects or ideas to which it may be compared. To make these descriptions, metaphors are used.

The biblical writers often used metaphors to describe the church. An interesting feature of these metaphors is that they can also be used as metaphors of mission. Not only do they help persons to understand the nature of the church but they also describe the mission of the church.

The People of God

In 1 Peter 2:1-11, reference is made to the "people of God." This concept links the New Testament church with the Old Testament community of faith.

God had made a covenant with the people of Israel. He would be their God and would give them guidance and protection; they would be his people and would give to him faithfulness and obedience.

But in Jesus Christ, God had made a new and complete covenant. By Christ's death on the cross, atonement was made for the sins of man. Those who accepted Christ became the sons of God.

As the people of God, the church is to carry on the work of God. Being identified with God would indicate an attempt to live and to express the will of God in this world. The people of God must be consistent with the character and concern of God.

First Peter 2:11 characterizes the

people of God as a pilgrim people. Their citizenship is on earth, but their home is heaven.

Pilgrims are always in search. They are in transit to another place. As the people of God, Christians must always be in search of God's will and effective ways of service.

A Royal Priesthood

In 1 Peter, the same concept that was applied to the people of Israel in Exodus 19 is applied to the new people of God. Among other things in 1 Peter 2:9, the church is called a "royal priesthood."

The function of a priest is to serve as a means for others to find God. As the people of Israel were to fulfill a priestly role in the world by pointing others to God, so the church fulfills the same function.

The idea of the "priesthood of believers" has often been considered in personal terms. Each man can be his own priest. Each person can approach God directly. Man does not have to use an intermediary in order to come before God. But the priesthood of the believers may also be considered in corporate terms. Christians are to serve as priests in this world. Not only are they able to approach God directly, but they are also to help others to know God.

The Body of Christ

It is impossible to think of a person without a body. In the days of the incarnation, Jesus had a body. The Scriptures consider the church to be the body of Christ.

Notice Ephesians 4:4 and Romans 12:5. In both of these references the

believers are called the body of Christ. Christ must be the head of the body. As the human body responds to the signals given by the brain which is located in the head, so the Christian body must respond to Christ.

All the members of the body serve the entire body. In the discussion that follows in Romans 12, Paul made that explicit. Different members of the body might have different gifts and different abilities. Yet each of them is significant for the whole. The body cannot exist without each part doing its share.

The metaphor of the church as the body of Christ emphasizes the common life in Christ: It is in Christ that Christians find life and it is in Christ that they are called to live together. Christians become one body of believers seeking to follow his will and to serve his needs.

Without the concept of body, there can be little mission. Each individual member may not be able to perform the same function; but each can perform his function.

Related to the idea of the church as the body of Christ is the concept of the household of God. In John 1:12, Romans 8:15, and Galatians 6:10 are found references to the household of God. The household of God is composed of all those who know God in salvation and faith. To be a part of the household of God is to have become a part of the body of Christ by faith.

The Bride of Christ

The church has sometimes been called the bride of Christ. Basic to

this understanding is the complete union between Christ and the church. In biblical language, when two persons are married the two become one. The union between Christ and his church is complete. In several Old Testament references, the prophets likened Israel to an unfaithful wife. The old people of God had been unfaithful to God. With the new relationship that the people of God have with God through Christ, a faithful union is anticipated.

In Galatians 4:31-32 Paul resorted to allegory to express the freedom of the Christian. He drew the distinction between those under the law and those under Christ as the distinction between Abraham's son by Hagar (Ishmael) and his son by Sarah (Isaac).

This is a type of interpretation that seems strange today, but was common to the first century Jewish rabbis. Christians are the children of promise. God promised Abraham and Sarah that they would have a son. It seemed an impossibility. But God's promise was fulfilled. The greatest of all God's promises was the promise of Christ and salvation through Christ.

Ephesians 5:21-33 is a clearer expression of the figure of the church as the bride of Christ. In this passage, the teachings about husbands and wives and the church and Christ are intermingled. Wives are to be subject to their husbands as the church is subject to Christ. Husbands are to love their wives as Christ loved the church and gave himself for it. The relationship between Christ and the church stands as the example of a proper relationship between husbands and wives. Christ loved the church. The church is submissive to Christ.

The obvious implication for mission from this metaphor is submission to the will of God. The church must always be submissive to God's will. God's will might lead into absolutely new areas of mission.

If the church is truly the bride of Christ, then it should be submissive to Christ even as a bride is submissive to her loving husband.

A Community of the Spirit

The one thing that sets the church apart from any other voluntary group of persons is the presence and power of the Holy Spirit. The Holy Spirit transforms a collection of persons into a fellowship of Christians.

Before the ascension, Jesus told his disciples or what in Jerusalem would they received the promised Spirit. Jesus had baptized them with water, now they would be immersed in the Holy Spirit (Acts 1:5). This was accomplished on the day of Pentecost. The Holy Spirit came upon them with power and they were transformed.

In both 2 Corinthians 13:14 and Philippians 2:1, Paul mentioned the "fellowship of the Spirit." It is the fellowship of the Spirit that creates the community of the Spirit. The Holy Spirit gives life and sanctification to the believer. He gives power and purpose through his presence. Without the fellowship of the Spirit, there could be no community of the Spirit.

Related to this is the expression of the church as the temple of God. The temple was considered the dwelling place of God. God now dwells in the lives of his followers. The church is truly stated in 2 Corinthians 6:16 that the Christians are the temple of the living God.

The same thought is carried further in Ephesians 2:11-22. An analogy was drawn to the old temple with its various courts for women, for Gentiles, and for men. In Christ the dividing partitions were demolished. Through the power of the Holy Spirit, God has created a new person, a Christian person. Then he builds of these new people a temple, a dwelling place of God. It is the fellowship of the Spirit that makes it the dwelling place of God's Spirit.

So the church can be considered a community of the Spirit. The Holy Spirit gives it life and empowers it. With a sense of community, the church moves into its mission in the world. Acts of mercy and mission are not isolated, unrelated acts, but a result of the sense of community that feels an obligation to all people.

The Servants of God

Perhaps the most familiar figure of speech describing Jesus in the New Testament is the metaphor, servant of God. Identifying with the servant passages in Isaiah, Jesus made it known that he had come to serve. Throughout the Gospels he is found pouring out his life in service to others. He even gave service as a summary statement of his purpose: "For even the Son of Man did not come to be served, but to serve and to give his life as ransom many people" (Mark 10:45 TEV).^{*}

If the church identifies itself with Christ, then it, too, must be a servant church. The church exists as the servant of God.

It is as the servants of God that the church engages in mission. To discharge service and mission would be an impossible task. All of the loving, compassionate acts of Jesus serve as examples for the church in its mission.

The metaphors of the church depicted in the New Testament. Each of the metaphors of the church can also be a metaphor for mission. But mission must be more than metaphorical. It must be actual. Mission is not simply a figure of speech. It is a calling of living to compassionate love for others.

PLANNING

Study Session

1. Understanding the Aim

After the study of this material, members should be able to identify the descriptive metaphors for the church used by New Testament writers. Members should be able to relate these metaphors to the mission of the church.

^{*}Used by permission of American Bible Society.

2. Choosing Learning Methods

Assign each of the Scripture passages to a different member before the study. At the appropriate times, these passages should be read aloud to the entire group.

Ask other group members to prepare interpretive statements for each of the passages. These statements may be presented following the reading of the passages.

Use the following questions in group discussion.

Why do you think New Testament writers used metaphors when they spoke of the church?

Do the metaphors help to clarify the meaning and mission of the church? Do they change the meaning and mission of the church? Explain.

Are there other metaphors for the church in the Bible that might have clearer implications for women? (Ask members to search for other metaphors.)

Give your understanding of the implications for women of each of these metaphors: the people of God, the body of Christ, a royal priesthood, the bride of Christ, a community of the Spirit, and the servants of God.

Is there any relationship between the Old Testament concept of the people of God and the New Testament expressions of the people of God?

What does the priesthood of believers suggest to you by way of mission or action?

How is the church the body of Christ? What about the individual members of the church?

Why may the church be considered the bride of Christ? Draw the distinctions that the apostle drew between Christ and church and husband and wife.

How does the presence of the Holy Spirit make a gathering of Christians any different from a gathering of garden clubbers?

How much of a servant role should the church assume?

How can the church continue the servant ministry of Christ in the world?

3. Using Learning Skills

Letter each of the metaphors describing the church on a piece of poster board. As each metaphor is discussed, the passage of Scripture which uses that metaphor should be listed under the heading. Beside each passage of Scripture, a brief interpretation or summary may be added in the group (written). A large chalk board may be used if available.

4. Evaluating the Study

Try to evaluate this study in terms of your church and your community.

What is distinctive about your church that could enable it to be called the "people of God"?

If your church is indeed the people of God in its community, what should it do about initiating ministering activities in the community?

Have you been considering the priesthood of the believers in personal terms or in corporate terms? What difference would it make?

The Latin word for prayer means "bridge builder." Is there any way that a royal priesthood would build bridges between men and God through ministry?

Since the church is the body of Christ, what place does each member have in the body? What is the difference if one member is extremely talented and another member seems to be less talented?

If the church is the body of Christ, to whom should it be responsive? To the pastor? To the WMU director? To the association's ministry?

How can a church determine the will of God?

Think of ways that your church may not have been submissive to the

will of God. Think of this in terms of the disadvantaged, the elderly, the lonely and neglected, and the disadvantaged people in your community.

Does your church exist to serve or to be served? How can your church take on more of a servant role in your community? Who needs serving there?

Is there such a community of spirit, such a fellowship of faith, in your church that you can move into action together?

5. Planning for Follow-through

Consider the metaphors of mission. Do they describe your church? Do they describe your life? What changes would have to be made in the church or in your life for them to become truly descriptive?

Think about the missions needs around you. What, specifically, could you do to make the metaphors of the church's mission become realistic statements of your church's life?

Pray for greater understanding of the mission action of the church. At the same time, pray for deeper dedication to the head of the church, Jesus Christ.

Call to Praise

Read Matthew 5:14-16. Explain the metaphors light of the world as it is used in this passage. Relate the passage to the lives of the members on the calendar of prayer. Close with a season of prayer for them.

Prepare the Baptist Women Meeting

Dr. Charles W. Bryan, the Foreign Mission Board area secretary for Middle America and the Caribbean has said, "We are in the Caribbean now, and we are going to be in all the Caribbean." What will it take from Southern Baptists for Southern Baptists to be in all the Caribbean? Attend the Baptist Women meeting next month to learn the answer to this question.

FORECASTER

Margaret Bruce

Annual Planning

July and August are the months recommended for Baptist Women annual planning. This kind of planning done each year helps Baptist Women prepare for the new WMU year. The WMU Year Book 1972-73* guides the officers council in making broad plans for meetings, women study, women action, women support, and volunteer activities; leader training; and finance.

The Baptist Women planning section in the WMU Year Book 1972-73* is based on the Baptist Women Achievement Goals. Looking toward 1972-73 annual planning, here are some reminders which may be helpful to you.

- Secure copies of the WMU Year Book 1972-73* for each officer.
- Evaluate with outgoing officers the work done in 1971-72.
- Secure copies of the 1971-72 midyear report of your Baptist Women organization.
- Select time and place for annual planning which is convenient for all Baptist Women officers (schedule ample time so that leaders will not have to make quick decisions. Some leaders may choose a retreat place where planning can be uninterrupted.)
- Arrange Baptist Women annual planning to fit into WMU and Baptist Women council annual planning. The Baptist Women version of the WMU Year Book indicates information to be

secured from the WMU and Baptist Women council (in churches having more than one Baptist Women organization) before doing Baptist Women annual planning.



Secure copies of the
WMU YEAR BOOK
1972-73

Budget Planning

Since money is needed to carry on Baptist Women work, budget planning is an important part of annual planning. The officers council is responsible for estimating the money needed. Activities of the organization as well as literature and supplies must be funded.

Here is a list of some of the activities and materials which should be included in your budget.

ROYAL SERVICE and other printed materials (manuals, handbooks, guides, reporting and planning materials)

Leader and member training, including attendance at conferences and workshops

Enlistment and social activities
Publicity supplies
(organization and mission group meetings)

Prayer retreats
Mission action projects
WMU Focus Week activities
Incidental expenses

After the officers council determines its financial needs based on its annual planning, these requests are given to the Baptist Women director or to the WMU director in churches with only one Baptist Women organization.

Then the WMU council compiles the total financial requests of all WMU organizations; analyzes the requests; revises as necessary, and submits the WMU budget to the church stewardship committee.

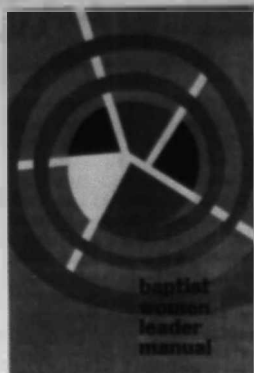
The church stewardship committee submits the WMU budget to the church and it is approved as a part of the church budget.

Church policy should be followed in requisitioning funds. In some WMUs all Baptist Women requests go to the president and she submits them to the Baptist Women director or to the WMU director, then she requisitions the funds through established church channels.

One of the first questions a good leader asks is...

"How can I learn my job?"

The Answer:



Church accounting methods should also be used by all WMU organizations. Periodic financial reports should be made to the Baptist Women and WMU councils.

The experience of the 1971-72 officers council in budget planning can be a big help to the 1972-73 council in planning the Baptist Women budget for the new WMU year.

Ridgecrest WMU Conference

During the 1972 WMU Conference at Ridgecrest, August 10-16, there will be five conferences for Baptist Women. There will be a conference for:

- (1) presidents
- (2) mission study chairmen and study group leaders
- (3) mission action chairmen and mission action group leaders
- (4) mission support chairmen and prayer group leaders
- (5) other Baptist Women members

The conferences will be Friday, Saturday, Monday, and Tuesday mornings 8:15-9:45.

Team teaching will be used in these conferences with two leaders sharing the one and one-half hour period each morning. One leader will give instruction in basic understandings of organization structure, officer duties, officers council work, and the Baptist Women Achievement Guide. The other leader will give training in leader skills, publicity, promotion, enlistment, and group techniques.

An afternoon session, "Baptist Women '72-'73" Friday, Monday, and Tuesday afternoons will point up some of the new year's emphases such as coffee dialogues, faith sharing, and enlistment and enlargement.

For Baptist Women members not involved in leadership conferences the new *Baptist Women Member Handbook* will be taught.

The theme for the conference is "Prepare Across the Earth the King's Highway." This theme is based on the 1972-73 WMU hymn. The watchword is "Ask of me, and I will make the nations your heritage, and the ends of the earth your possession" (Psalm 2:8 RSV).

Each Baptist Women conference

at Ridgecrest is designed to be a "functional conference." A "functional conference" is one where the action and work begins, in contrast to a convention where there is an ending. Baptist Women will receive understandings, ideas, and inspiration from the conference that should completely revitalize their Baptist Women work at home.

State and Associational Leadership Opportunities

One of the first questions the good leader asks is, "How can I learn my job?" It is important for each Baptist Women officer to know her duties and the responsibilities she assumes when she accepts a leadership role in Baptist Women.

She can read the *Baptist Women Leader Manual* and the current WMU Year Book. But this study does not take the place of individual involvement in conferences and workshops. Most state and associational WMUs provide leadership opportunities. There are usually quite varied and offer training in enlistment, mission action, mission support, mission study techniques, and leader skills.

Here are suggestions for the new Baptist Women leader who wants to know her job and wants to become an effective officer in the organization:

1. Become acquainted with your state and associational WMU leaders (see current WMU Year Book and associational WMU directory).
2. Put associational and state leadership meetings on your calendar. Attend these meetings; go to know persons doing the same kind of work you do, learn the organizational structure, purposes, and the how of doing missions work through Baptist Women.
3. Visit other Baptist Women organizations and observe how the work is carried on in various churches.

* Available from WMU or Baptist Book Store. See WMU order form, page 4.



Betty Brown

1 TUESDAY Job 36:26-30; 37:5-6

Many and varied are the activities of Southern Baptist missionaries in the areas where they serve. Harold Hurst, missionary to Honduras, reports that in 1971 he taught in regional conferences and in the theological seminary; served as interim pastor for six months; managed the book store; served as administrator of the Baptist clinic in El Porvenir; and directed "Operation Touch," a project in which physicians and dentists from the United States visited remote villages to provide otherwise unobtainable medical and dental aid.

Joe Behren, Spanish, Texas.
Mrs. Eugene C. Branch, Indian, New Mexico.

Mrs. C. Marshall Durham, Spanish, Panama Canal Zone.
Mrs. Larry Gardner, Baptist center, Ohio.
Mrs. Veryl Henderson, church extension, Hawaii.

Reynaldo Leal, Spanish, Texas.
Mrs. Luis Raza, Spanish, Florida.
Mrs. H. L. Blankenship, home and church, Libya.

Betty Lynn Cagle, women's work, Rhodesia.
Jean Carter, women's work, Kenya.
Mrs. J. B. Durham, home and church, Upper Volta.

Harold E. Hurst, preaching, Honduras.
Mrs. W. H. Isler, education, South Brazil.
Mrs. J. R. Leroy, home and church, South Brazil.

2 WEDNESDAY Job 28:20-28

Mrs. Tony E. Brevington, a missionary associate of the Home Mission Board's Language Missions Department, serves with her husband among the Indians in Pembroke, Robeson County, and throughout the eastern coast of North Carolina. They were appointed in July 1970. Mrs. Brevington, the former Peggy Lou Barnes of Pembroke, is an American Indian of the Lumbee tribe.

Mrs. Tony E. Brevington, Indian, North Carolina.

Sherman D. Bridgman, superintendent of missions, Illinois.

C. F. Landon, deaf, Arkansas.
Calvin Sandlin, Indian, Utah.
Mrs. Calvin Sandlin, Indian, Utah.

Charles A. Allen, education, Colombia.
Mrs. W. A. Cowley, home and church, Nigeria.

Mrs. John W. Fielder, retired, China.
Earl G. Gutscher, business administration, Thailand.

Listen to the world CALL to PRAYER

W. Griffin Henderson, education, Hong Kong.

Mrs. William D. Massey, home and church, Brazil.

J. T. Owens, music, Mexico.
J. Kenneth Park, preaching, Chile.
Malcolm W. Stuart, administration, Hawaii.
Gene V. Tunnell, social work, Vietnam.
Gerald M. Workman, music, Malawi.

3 THURSDAY Job 32:7-9

In Brazil, where many adults have only a primary school education, a number of pastors are returning to school. Of the twenty men who studied last year at the Bible Institute of Governor Valadarez, Minas Gerais, Brazil, six were studying to complete what could be called junior high school. Some of them attend classes with fifth-grade children, which requires special courage, according to Joe E. Terry, Southern Baptist missionary in Governor Valadarez.

Mrs. Pascual Carreza, Spanish, Texas.
Gary K. Holbrook, pastor, Illinois.
Mrs. J. A. Harrington, education, South Brazil.

Mrs. N. M. Kelly, student work, Indonesia.
Dorsey M. Lawton, preaching, Taiwan.
Mrs. T. W. McMillen, home and church, Tanzania.

B. Lynn New, preaching, Taiwan.
Mrs. K. D. Shelton, home and church, Peru.
Joe E. Terry, preaching, South Brazil.

4 FRIDAY Job 38:2-7

Ruford Hodges has completed one term as a missionary working with students in Korea. During that term he taught English conversation on the faculty of a college in Seoul and conducted voluntary Bible classes after school hours. The Hodges have recently returned to Korea following furlough in the States. While on furlough, Hodges served as minister to international students at the University of Alabama in Birmingham.

Samuel A. Boggs, education, Japan.
Mrs. R. L. Cepps, home and church, Malaysia.

Ruford H. Hodges, student work, Korea.
Mrs. D. L. Miller, home and church, North Brazil.

Mrs. Karl J. Myers, home and church, Nigeria.
John N. Thomas, preaching, Colombia.
Grace Wells, retired, China, Hawaii, Indonesia.

Mrs. R. A. Williams, home and church, Honduras.
Ruth Wemack, nurse, Nigeria.

5 SATURDAY Job 19:23-27

Susan Sprague, US-2er serving in Washington, D.C., with the Home Mission Board's Department of Christian Social Ministries, represents numerous young people across the United States who have volunteered to serve with the Home Mission Board for two years. These young college graduates have chosen to postpone their careers while they give two years of their lives to missions work in the United States—wherever they are needed most.

Charles R. Clayton, pastor-director, California.

Mrs. Joe Carreza, Spanish, Florida.
Robert Gross, language missions, Arkansas.
Mrs. David L. McCall, church extension, West Virginia.

Gilbert Oakesley, Spanish, New Mexico.
Susan Sprague, US-2, social work, Washington, D.C.

J. Virgil Cooper, preaching, Korea.
William E. Corwin, dorm parent, Indonesia.
Dorsey M. Lawton, preaching, Taiwan.

James K. Maroney, education, Ghana.
Mrs. J. W. McGeeck, retired, Chile, Baptist Spanish Publishing House, El Paso, Texas.

James F. McKisley, preaching, Bangladesh.

Takakira Oue, preaching, Japan.
Mrs. E. L. Smith, home and church, Botswana.

Hugh G. Smith, dorm parent, Singapore.
Mrs. J. A. Smith, home and church, Philippines.
Rodney B. Welford, education, South Brazil.

6 SUNDAY Proverbs 1:2-7

Wesley Mills Johnson is superintendent of metropolitan missions for Baltimore Association, Baltimore, Maryland. He serves with the Division of Associational Services.

Missionaries are listed on their birthdays. Addresses in DIRECTORY OF MISSIONARY PERSONNEL, free from Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230, or in HOME MISSION BOARD PERSONNEL DIRECTORY, free from Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309.

of the Home Mission Board. Before appointment in 1970, he was pastor of Waterside Baptist Church in Baltimore, and also pastor of churches in Wheaton and Clarkburg, Maryland. He and Mrs. Johnson have two daughters.
Mrs. Cos H. Davis, Jr., nurse, Louisiana
Mrs. Regalia M. Guel, Spanish, Texas
Wesley Johnson, superintendent of missions, Maryland
Mrs. Julian Moreno, Spanish, Texas
Elmer Sizemore, superintendent of missions, Massachusetts

Debra Ruth Smith, Baptist center, Kentucky
Mrs. Ted York, Sellers Home, Louisiana
Mrs. C. D. Doyle, home and church, Costa Rica
Dorothy Emmons, education, Tanzania
Mrs. L. J. Harper, nurse, Paraguay
Marlene Minor, medicine, Indonesia
Milton Murphy, preaching, Israel
J. Earl Pacey, student work, Philippines

7 MONDAY Proverbs 1:8-15
 Music has always played an important part in evangelism, and Southern Baptist missionaries are aware of the power of music. In the countries where they serve, they are discovering and encouraging gifted national composers and artists. **Phillip M. Anderson**, missionary to the Philippines, was instrumental in encouraging the highly talented **Rolando Ragonas**, pastor of Immanuel Baptist Church, Davao, to study music at Southwestern Seminary. Ragonas has composed Christian songs in Philippine style that have had instant appeal in his homeland.
J. Z. Alexander, National Baptist, North Carolina
Mrs. Cornelius Bright, church extension, Pennsylvania
Alejandro Davila, Spanish, Arizona
Mrs. Preston M. Denton, associational services, Illinois
Mrs. Thomas Eszen, Spanish, New Mexico
Mrs. Marvel Iglesias, Spanish, Panama
Carol Lane
Elizabeth Lundy, Baptist center, Georgia
Matias Quintanilla, Spanish, Texas
Mrs. B. Clyde Reckert, church extension, New Jersey

James S. Wright, pastor-director, New York
Philip M. Anderson, music, Philippines
Mrs. L. A. Doyle, home and church, Equatorial Brazil
Mrs. Gerroth E. Joiner, home and church, Ecuador
Mrs. G. F. Jewell, home and church, Paraguay
Mrs. Donald Kirkland, home and church, Ghana
W. W. Lewten, retired, China, Hawaii, Taiwan

8 TUESDAY Proverbs 3:1-6
 Missionary committee meetings must go on, regardless of circumstances. During the war in Pakistan last year, Southern Baptist missionaries, choosing to remain in Dacca during the siege of the city by Indian forces, held their missionary committee meeting under a table in the home of Mr. and Mrs. Troy C. Bennett, where they were staying while the war raged around them.
Donald M. Bradley, US-2, student work, Wyoming
Mrs. Axel P. Chavez, Spanish, Texas
Mrs. Andres Rodriguez, Spanish, Texas

9 WEDNESDAY Proverbs 4:1-7
 In 1969, when a Ghanaian government ruling forced many aliens to leave the country, most of the sixty-six Nigerian Baptist congregations in Ghana disbanded as their members returned to Nigeria. More than fifty church buildings were left vacant. Mr. and Mrs. Maurice Smith, missionaries serving in Kumasi, Ghana, are helping Ghanaian Baptists rebuild the divided congregations and begin new congregations to occupy the deserted buildings. These efforts have led to more than 150 baptisms in less than a year.
Mrs. James O. Beck, Baptist center, Georgia
Mrs. B. Frank Babin, Indian, Oklahoma
Charles H. Crawford, pastor, Minnesota
Earl Jackson, Indian, Idaho
Hiroshi Kanda, international, California
Marshall W. Moore, Christian social ministries, Indiana
Edwin Robinson, retired, Cuba
Mrs. Jose M. Rodriguez, Spanish, Texas
Mrs. Frank G. Rola, Spanish, Michigan
Mrs. Barlen Singleton, rescue mission, Tennessee
M. Neil Steland, preaching, Thailand
Gary T. Deane, education, Equatorial Brazil
Mrs. W. E. Emanuel, nurse, Japan
Mrs. B. B. Grant, home and church, South Brazil
Richard Greenwood, preaching, Guatemala
Carl G. Lee, preaching, Indonesia
Lawrence E. Rice, music, Venezuela
William P. Roberts, music, Japan
Mrs. Maurice Smith, home and church, Ghana
John W. Watts, education, India
Mrs. L. C. Yoder, home and church, Belgium

10 THURSDAY Proverbs 7:1-4
 George L. Foster is a pastoral missionary of the Home Mission Board's Department of Church Extension serving at Colby Baptist Mission, Colby, Kansas. Before transferring to Colby in November 1970, he had served in the same capacity with the Home Mission Board at Sixth Avenue Baptist Church, Dodge City, Kansas, since 1964. He held pastorates in the Penland Association, Oklahoma, for ten years prior to that.
Richard DeLeon, US-2, Spanish, Pennsylvania
George L. Foster, pastor, Kansas
Larry Griggs, Spanish, Texas
Frank W. Scott, pastor, Pennsylvania
R. Paul Sullington, preaching, Equatorial Brazil
C. S. Boatwright, preaching, Japan
Mrs. J. E. Coates, home and church, Philippines
Marlene L. Carley, preaching, Colombia
Mary Crawford, retired, China, Hawaii
William O. Hens, preaching, Lebanon
Mrs. C. J. Lowe, retired, China
Pepton M. Moore, radio-TV, Vietnam
Mrs. A. P. Neely, home and church, Colombia

11 FRIDAY Proverbs 10:29-32
 "It's been counting even more on your prayers," wrote missionary Roberto Hampton as she reported that she would begin working with the Brazilian Baptist Home Mission Board in March 1972. Miss Hampton's new duties include: promoting missions work through publications and articles, interviews, and missionary education literature; maintaining contact with churches and institutions; and establishing relationships with missionary candidates.
Mrs. Oscar C. Aldeia, Spanish, Texas
Lorenzo Castillo, Spanish, Texas
Mrs. Melvin Hawthorne, church extension, New York
Mrs. Matias Quintanilla, Spanish, Texas
C. E. Scarborough, youth and family services, Georgia
Robert A. Wells, superintendent of missions, Nevada
Mrs. James H. Dorell, home and church, Ivory Coast
Stephane G. Enga, preaching, Argentina
Roberto Hampton, press, South Brazil
Mrs. S. A. Smith, home and church, Leeward Islands

12 SATURDAY Proverbs 4:1, 13:14, 14:1
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Mrs. E. S. Dreesen, home and church, Kenya
Mrs. N. B. Eubanks, home and church, Nigeria
Mrs. James E. Hampton, home and church, Tanzania
Mrs. H. M. Harris, retired, China
May Perry, retired, Nigeria
Mrs. H. E. Spurgeon, home and church, Taiwan
Mrs. B. C. Thomas, home and church, Malaysia

13 SUNDAY Proverbs 15:1-7
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Mrs. T. C. Bennett, home and church, Bangladesh
Mrs. R. M. Bradley, home and church, Korea
Ralph W. Harrell, publication, Kenya
Mrs. J. A. Lunsford, home and church, South Brazil
Tomaki Masaki, preaching, Japan
Glen Patton, preaching, Lebanon
Marion Sanders, education, Mexico
Sara Frances Taylor, secretary, Argentina

14 MONDAY Proverbs 1:8-15
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Alejandro Davila, Spanish, Arizona
Mrs. Preston M. Denton, associational services, Illinois
Mrs. Thomas Eszen, Spanish, New Mexico
Mrs. Marvel Iglesias, Spanish, Panama
Carol Lane
Elizabeth Lundy, Baptist center, Georgia
Matias Quintanilla, Spanish, Texas
Mrs. B. Clyde Reckert, church extension, New Jersey

James S. Wright, pastor-director, New York
Philip M. Anderson, music, Philippines
Mrs. L. A. Doyle, home and church, Equatorial Brazil
Mrs. Gerroth E. Joiner, home and church, Ecuador
Mrs. G. F. Jewell, home and church, Paraguay
Mrs. Donald Kirkland, home and church, Ghana
W. W. Lewten, retired, China, Hawaii, Taiwan

8 TUESDAY Proverbs 3:1-6
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Mrs. Andres Rodriguez, Spanish, Texas

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Edwin Robinson, retired, Cuba
Mrs. Jose M. Rodriguez, Spanish, Texas
Mrs. Frank G. Rola, Spanish, Michigan
Mrs. Barlen Singleton, rescue mission, Tennessee
M. Neil Steland, preaching, Thailand
Gary T. Deane, education, Equatorial Brazil
Mrs. W. E. Emanuel, nurse, Japan
Mrs. B. B. Grant, home and church, South Brazil
Richard Greenwood, preaching, Guatemala
Carl G. Lee, preaching, Indonesia
Lawrence E. Rice, music, Venezuela
William P. Roberts, music, Japan
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John W. Watts, education, India
Mrs. L. C. Yoder, home and church, Belgium

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Mrs. J. E. Coates, home and church, Philippines
Marlene L. Carley, preaching, Colombia
Mary Crawford, retired, China, Hawaii
William O. Hens, preaching, Lebanon
Mrs. C. J. Lowe, retired, China
Pepton M. Moore, radio-TV, Vietnam
Mrs. A. P. Neely, home and church, Colombia

11 FRIDAY Proverbs 10:29-32
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Mrs. D. L. Saunders, home and church, East and Central Africa
James E. Slack, education, Philippines
John H. Tatum, doctor, Indonesia
Mrs. J. N. Westmoreland, home and church, Rhodesia
Charles L. Whaley, student work, Japan
Mrs. R. D. Warley, home and church, Spain

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Gary T. Deane, education, Equatorial Brazil
Mrs. W. E. Emanuel, nurse, Japan
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from six to seventeen, took part in the musical drama which was presented at the Mission meeting, to the delight of the missionaries.
William I. Berkley, retired, Maryland
Mrs. Homers Gerza, Spanish, California
Mrs. Danny Moore, Japanese, California
Matias Rodriguez, Spanish, Texas
David Torres, Spanish, Florida
Mrs. Andres Viera, Spanish, New Mexico
Mrs. L. G. Fielder, home and church, Japan
Beverly Gilchrist, education, Venezuela
Mrs. W. C. Harrison, retired, Brazil
Mrs. D. E. Heitz, home and church, Japan
Mrs. J. T. Owens, education, Mexico
Mrs. H. Mack Shultz, home and church, North Brazil
Mrs. Malcolm W. Stuart, home and church, Hawaii
J. Murphy Terry, preaching, Laos
David H. Whitson, preaching, Tanzania

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attended to God's call at a similar camp produced. "On these grounds we will hear God's voice. We will be trained and prepared. Many God will call new generations to conquer Peru for Christ."
James Andrus, Indian, Oklahoma
William B. Barnes, National Baptist, Missouri
Carlin Combs, Spanish, Florida
Claude Hossain, Spanish, Texas
Olga Evelyn Loh, Polish, New York
Samuel McCaskey, Baptist center, Malawi
Mrs. L. Ray McHenry, occupational services, Malawi
L. G. Bradford

Mrs. C. L. Calogopoulos, retired, China, Hong Kong
Kara Taylor
John M. E. Pate, education, Peru
James A. Pappas, business administration, Venezuela
Mrs. E. B. Haynes, home and church, Venezuela
John S. B. Phillips, home and church, India
Mary L. Roby, business administration, Taiwan
Mrs. W. L. Seigrist, home and church, Korea
Janet Short, education, Hong Kong
Mary Ingeborg, student work, Ghana

15 TUESDAY Proverbs 20:6-11
 In Brooklyn, New York, Park Slope Baptist Church sponsors a weekday ministry in the basement of its building. The ministry was planned and executed by young people in the community, under the guidance of James Daves, director of Park Slope's Christian social ministries. Many of the youth who helped plan and develop the ministry were drug users; but when they became involved, they stopped using drugs. The church also provides a house for the use of NYC Addiction Services Agency counselors, who work with pre-addicts as well as addicts.
Mrs. Luis Chape, retired, Texas
James L. Daves, weekday ministry, New York
Mrs. Ester Hamrick, Baptist center, Virginia
Allison Halman, Indian, Arizona
Harry E. Woodall, Christian social ministries, Arkansas
Mrs. R. E. Gordon, home and church, Philippines
J. E. Jackson, retired, China, Japan, Philippines
Mack L. Sacco, business administration, Lebanon
Larry K. Seet, education, Japan
Mrs. D. R. Smith, home and church, Venezuela
James D. Watts, music, Italy
Mrs. C. H. Westbrook, retired, China

16 WEDNESDAY Proverbs 21:2-8
 Southern Baptist missionary Robert L. Lindsey, who is involved in New Testament research, directs a New Testament research library and museum in the recently-opened "Jerusalem House," a Baptist-run student center in Jerusalem, Israel. The student center also houses a lounge and a coffeehouse and is accessible to students attending several institutions.
Marion F. Boyd, superintendent of missions, Michigan
Richard F. Bumpass, chaplain, Maryland
Mrs. Orville Griffin, associational services, Ohio

17 THURSDAY Proverbs 22:1-7
 The son of a hunter and trapper from Hager Bay, Alaska, now serves as a missionary of the Home Mission Board in Emmonak, Alaska. He is Willie H. Johnson, who with his wife was appointed a missionary in June 1956. Mr. and Mrs. Johnson were the first graduates of the Native Bible Institute in Anchorage, Alaska.
Harriet Canfield, retired, Cuba
Joan Japsa Corli, Spanish, New Jersey
Willie Johnson, Eskimo, Alaska
George Reid, Spanish, Washington
Olivia Rodriguez, Spanish, Puerto Rico
Mrs. Walden D. Brown, Indian, Oklahoma
Frank T. Flanagan, English language, Colombia

18 FRIDAY Proverbs 24:1-5
 Missionary nurse Irene Brunum serves at the Baptist hospital in Pusan, Korea. Last December, Mrs. Brunum received a large box containing stuffed animals and seagulls. The gift provided the children in the pediatric ward a Christmas surprise. Unfortunately, when the package was unwrapped, the original wrapping was removed. This prevented Mrs. Brunum from learning the identity of the sender. Mrs. Brunum wishes the sender of the anonymous package to know of the gratitude of the hospital for the gift.
Mrs. W. C. Cameron, Spanish, Texas
Mrs. William A. Park, Spanish, Texas
Roberta Rapp, Spanish, Arizona
Mrs. Frank Wheeler, associational services, New Mexico
Thomas Wae, Baptist center, Texas
Edna Wampler, Christian social ministries, Washington, D. C.
Mrs. P. M. Anderson, retired, China, Hawaii
John Brown, nurse, Korea
John C. Callison, English language, Thailand
Marylin Menden, education, North Brazil
Thomas D. High, education, Nigeria
Mrs. J. W. Minnaso, home and church, Laos
Mrs. M. B. Lee, home and church, France
David L. Martin, preaching, Trinidad
Mrs. C. M. Roberts, home and church, Mexico
Samuel C. Wilson, preaching, South Brazil

19 SATURDAY Proverbs 23:21-22
 Southern Baptist missionary Perry Ellis is now the director of the Department of Missions Evangelism for the Brazilian Baptist Convention. He practices area crusades throughout the nation and coordinates the work of crusade preachers and laymen for the convention. Working with Mr. Ellis are several Brazilian pastors who have just graduated from the seminary. "One of our most urgent prayer requests," write the Ellises, "is that this effort at training

Ray Lee Hood, pastor-director, North Carolina
Mrs. C. P. Landon, deaf, Arkansas
Mrs. Lloyd West, Spanish, Texas
Mary J. Wigger, weekday ministry, Utah
Robert M. Ballinger, business administration, Liberia
Mrs. B. B. Bester, education, Japan
Bernie B. Madson, preaching, Argentina
Robert L. Lindsey, preaching, Israel
Lloyd M. Mail, business administration, Nigeria
Mrs. Gene V. Tansell, home and church, Vietnam

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BAPTIST WOMEN OFFICERS, do you have these planning tools?

- ☐ Baptist Women Leader Manual
- ☐ WMU Year Book 1972-73
(available after July 1, 1972)
- ☐ Baptist Women Officer Plan Book
- ☐ Baptist Women Notebook Binder

These materials are available from Woman's Missionary Union or Baptist Book Store.
See WMU order form, page 48.

evangelists may be able to continue.
Hawaii
Mrs. B. G. Calhoun, home and church, Kona
B. Perry Ellis, preaching, South Brazil
Vera Goodson, nurse, Thailand
Mrs. Gerald S. Harvey, home and church, Rhode Island
Garrett E. Jager, education, Ecuador
Mrs. M. B. Shedd, home and church, Nigeria
Mrs. W. D. Wicks, home and church, Nigeria
Mrs. M. J. Wright, home and church, Japan

20 SUNDAY Ecclesiastes 2:1-11
In the small Swiss village of Blumhagen, rapidly becoming a suburb of the city of Zurich, European Baptists have their own Little United Nations. The Baptist Theological Seminary. Each year, approximately fifty students come from fifteen to twenty nations to study here. Mr. and Mrs. John D. W. Worth served as Southern Baptist missionaries there for many years. The Worths have recently been assigned to India.
India
Lela Ostrada, Spanish Texas
Mrs. A. J. Smith, associational services, California
Jana Trujillo Toranzo, Spanish, Texas
James B. Allen, retired, Brazil
Mrs. E. H. Clark, women's work, Kenya
Mrs. T. A. Clary, home and church, Austria
Mrs. J. J. Conant, retired, Brazil
Mrs. B. L. Kull, education, North Brazil
Dorothy E. Mercer, preaching, Japan
Mrs. A. Edward Nicholas, home and church, Gosa
Paul W. Malsam, preaching, South Brazil
J. W. Rimmerhoffer, preaching, Tanzania
James E. Spaulding, preaching, Trinidad
Mrs. John W. Watts, home and church, India

21 MONDAY Ecclesiastes 3:1-9
Mr. and Mrs. James W. Bartley, Jr.,

missionaries to Uruguay, report these results from the Crusade of the Americas, 1965-70: a new and keener sense of togetherness among Baptists in Uruguay; a new excitement in the area of stewardship; an increase in baptisms from a record of 145 to 300 in 1969, with the total membership of convention-affiliated churches increased by nearly 60 percent; and a new optimism in their outlook. The Bartleys conclude that the crusade in Uruguay was well worth the effort.
Uruguay
Mrs. Marlene Hayes, church extension, Rhode Island
James H. Pope, Baptist center, Tennessee
Alonso C. Queen, superintendent of missions, Oregon
Walter E. Allen, preaching, Kenya
Mrs. J. W. Bartley, home and church, Uruguay
George B. Cowart, preaching, South Brazil
Mrs. M. H. Love, home and church, Japan
Mrs. L. E. McColl, home and church, Guam
Mrs. Mack L. Sesse, home and church, Lebanon
Mrs. P. S. Smith, home and church, Jordan
Mrs. B. L. Speer, home and church, Thailand
James R. Swendsen, preaching, Korea
L. David Wigger, student work, Vietnam

22 TUESDAY Ecclesiastes 5:1-7
Ted B. Teard, a native of New Mexico, is a home missionary to the Indians in the Many Farms area in Arizona. His work is under the joint supervision of the Arizona Southern Baptist Convention and the Language Missions Department of the Home Mission Board. Appointed to mission service in 1955, he served six years at the Hanalei Baptist Mission at Shepley, New Mexico, before going to Arizona. Before becoming a home missionary he served as a pastor and minister of music in New Mexico and Texas.
Arizona
Mrs. Daniel Costa, retired, Texas
Mrs. Willie Johnson, Eskimo, Alaska
Anna E. Jones, National Baptist, Mississippi
Anna Keelin, Baptist center, Virginia
Ted Teard, Indian, Arizona
Doris Blattner, religious education, Indonesia
Charles A. Chilton, preaching, Philippines
James L. Crawford, education, Venezuela
Archie G. Dunaway, maintenance, Rhodesia
M. Giles Fort, doctor, Rhodesia
Robert M. Holland, education, Japan
Mrs. J. C. Quarles, retired, Argentina,

Uruguay
Jack M. Shelby, preaching, Malaysia
Narvel W. Welch, religious education, South Brazil

23 WEDNESDAY Ecclesiastes 9:9-13
In the Menz District, the heartland of Ethiopia and the homeland of Emperor Haile Selassie, Southern Baptists operate six medical clinics. Because of the rugged terrain of the Menz District, about 150 miles south of Addis Ababa, these clinics are reached sometimes by a small airplane, sometimes by Land Rover, and sometimes by muleback. Dr. and Mrs. S. R. Connate serve as missionaries there.
Ethiopia
O. R. Delmer, superintendent of missions, Wyoming
Robert Fells, retired, Oklahoma
Mrs. Candice Rangel, Spanish, Texas
Betty Ann Smith, Christian social ministries, Virginia
Pearl Spikes, Spanish, Texas
Mrs. Mack Ivan Teyler, student work, Massachusetts
C. Winfield Applewhite, doctor, Indonesia
Mrs. S. R. Connate, home and church, Ethiopia
Mrs. A. E. Hayes, retired, Brazil
Richard H. Helling, doctor, India
Mrs. E. L. King, home and church, Indonesia
James E. Lingerfel, retired, Brazil
Mrs. Richard Morris, home and church, Taiwan
Oswald J. Quick, preaching, Taiwan
Wilma Rodgers, social work, Ivory Coast
H. Mack Shultz, education, North Brazil
J. Wayne White, religious education, Mexico
Jack Wemack, preaching, Uruguay

24 THURSDAY Ecclesiastes 12:1-8
S. Allen Seward, a native of Texas, serves as a Southern Baptist home missionary to the Southern Ute Reservation and the Baptist Indian Mission in Ignacio, Colorado. Before coming to this position in 1964, Mr. Seward served as missionary to the 17th Baptist Chapel in Roanoke, Virginia; educational director to the Highland Baptist Church in Florence, Alabama; and educational and music director to the Amite Baptist Church, Denham Springs, Louisiana.
Colorado
Mrs. Graves O. Collins, church extension, Pennsylvania
Mrs. Juanita Harper, Christian social ministries, Texas

Mrs. M. C. Millie, Spanish, Texas
Mrs. Leopoldo Semelago, Spanish, Texas
Allen Seward, Indian, Colorado
Mrs. R. D. Borge, home and church, Korea
Vera Campbell, education, Japan
Mrs. J. W. Cecil, home and church, Hong Kong
Mrs. D. M. Coleman, home and church, Rhodasia
G. C. Harbuck, preaching, Paraguay
John M. Herndon, preaching, Portugal
Mrs. Tomaki Masaki, home and church, Japan
Mrs. E. C. Pippin, home and church, Argentina

25 FRIDAY Ecclesiastes 11:1-6
Serving as superintendent of missions in Santee Association, South Carolina, is William P. Clyde, a South Carolina native who has held pastorate throughout his home state and in Louisiana. Included in the Santee area where Mr. Clyde and his wife serve is Shaw Air Base. The Home Mission Board's Division of Associational Services supervises the work there.
South Carolina
William P. Clyde, superintendent of missions, South Carolina
Phyllis D. Kimbrough, US-2, Christian social ministries, California
Richard J. McQueen, Christian social ministries, South Carolina
Mrs. Sam Morris, Indian, Kansas
Jose Luis Ramirez, Spanish, Texas
Mrs. D. E. Reese, religious education, Kenya
Sidney G. Corwell, preaching, Equatorial Brazil
Mrs. V. L. Dietrich, home and church,

Thailand
Mrs. G. C. Baltham, home and church, Jordan
John A. Baper, doctor, Jordan

26 SATURDAY Ecclesiastes 12:9-14
Mrs. Laurence A. Walker, missionary, moving with her husband in Rio de Janeiro, Brazil, tells of turning the table on a door-to-door salesman. The man was trying to sell his merchandise with this sales pitch: "It's the best thing in your life, and it costs so little." Mrs. Walker replied, "I already have the best thing in life, and I'd like to share it with you." She then offered him a copy of the New Testament, explaining that it contains the key "that will lead you to find the best thing in life—and it's absolutely free."

Mrs. Maricela Cardenas, Spanish, Texas
Bert M. Langdon, superintendent of missions, California
Mrs. Concepcion Padilla, Spanish, California
Mrs. George Reid, Spanish, Washington
Gilbert Shear, superintendent of missions, Washington
Dwight N. Dudley, English-language, Japan
Mrs. R. F. Greene, home and church, Taiwan
B. Ihon Johnson, Sr., retired, Brazil
Arthur C. Robinson, education, Taiwan
Mrs. Laurence A. Walker, home and church, South Brazil
Gene H. Wise, radio-TV, South Brazil

27 SUNDAY Mark 10:13-16
See Baptists' Mission in a Minute

seniority assistance of the Home Mission Board serving as associate director of Maricao Baptist Center, Haitian, Kentucky. Before appointment to this position in 1970, she served as church secretary for Glendale Baptist Church, Bowling Green, Kentucky. She is married to R. H. Giesler, and they have three children.
Spain
Mrs. Susan Bonar, Spanish, Texas
Mrs. Sandy Monna Glasco, Christian social ministries, Kentucky
Mrs. Maria M. Hernandez, Spanish, New Mexico
Julian Martinez, Spanish, Texas
Mrs. Kennedy Robson, Baptist center, South Carolina
Mrs. Ann L. Terry, Baptist center, Tampa
Mrs. Ardis A. Watson, associational secretary, Maryland
H. B. Wong, Vietnam
Mrs. H. P. Mayon, home and church, Vietnam
Lawrence B. Ingman, education, Hong Kong
Linda L. Loefer, education, Equatorial Brazil
Eugene L. Loefer, education, Nigeria

28 MONDAY Luke 8:1-3
A native of Seoul, Korea, now serves as a Southern Baptist home missionary to the Japanese in San Jose, California. He is a graduate of Seoul's Mokwon University and Southeastern Baptist Theological Seminary, Fort Worth, Texas. He and his wife formerly served among evangelists in Los Angeles and San Diego, before transferring to San Jose in February 1971.

Want to be more than a spectator?

The new Baptist Women Member Handbook will be available July 1 from Woman's Missionary Union or Baptist Book Store. See WMU order form, page 48.



Baptist Women

Member Handbook

Lee Sue Johnson, US-2, church extension, Colorado
 Danny Mason, Japanese, California
 Mrs. Macon Urdan, retired, Texas
 Mrs. J. C. Alford, home and church, Equatorial
 Mrs. C. L. Ballinger, home and church, Botswana
 Mrs. H. D. Ballinger, home and church, Guatemala
 C. Towner Napfien, business administration, Nigeria
 Daniel R. White, preaching, Spain

29 TUESDAY Mark 1:16-20
 Mrs. Donald R. Nicholson is the wife of the superintendent of missions for Myrtlewood and Coast Associations in Oregon, where they serve under the Division of Associational Services of the Home Mission Board. Before taking up this work in February 1969, they had served as missionaries in Lithuania, Panama, where Mrs. Nicholson served as generalist WMU president. The Nicholsons have three children.
 Mrs. James G. Fornell, associational services, California
 H. D. McCord, retired, Missouri
 Mrs. Donald R. Nicholson, associational services, Oregon
 Mrs. E. G. Van Royen, retired, Panama
 Carol Zane
 C. Thurman Bragerton, preaching, Mo.
 Mrs. J. M. Pauline, home and church, Rhodesia
 Ray C. Mathewson, doctor, Gambia
 Boyd A. O'Neil, preaching, North Brazil

Mrs. J. M. Williams, home and church, Jordan

30 WEDNESDAY Luke 24:13-21
 Ecuador a country of almost unlimited potential for future growth and progress is also a country of great spiritual need. More than half of the population are without a Baptist witness. Mrs. James C. Mass, who serves with her husband as a missionary to Ecuador, writes: "Advancement of the Kingdom of God in Ecuador calls for fervent prayer and an increased missionary staff. National participation must grow along with an enlarged mission movement. The task demands complete dedication. Will Southern Baptists accept that challenge now?"
 Mrs. James W. Bell, associational services, Arizona
 Howard E. Gary, Tennessee, Tennessee
 Mrs. Adela Burns, National Baptist, Mississippi
 Mrs. Jorge A. Martinez, Spanish, Louisiana
 Mrs. Faye D. Thompson, retired, Texas
 B. J. Williamson, chaplain, Minnesota
 Mrs. D. N. Courtney, home and church, Guatemala
 Wiley B. Few, preaching, Nigeria
 Mrs. Harold E. Hurst, nurse, Honduras
 Leland A. Meister, agriculture, Yemen
 Mrs. J. C. Mass, home and church, Ecuador
 Abel P. Fuenes, education, Mexico
 Mrs. S. D. Reeves, home and church, Argentina
 Charles A. Tapp, preaching, Uganda
 C. Benson Williams, dental work, Thailand

31 THURSDAY Luke 10:38-42
 Mr. and Mrs. James L. Houser, missionaries to Kenya, East Africa, are now on furlough in the United States. When in Kenya, Mr. Houser preaches each Sunday morning in one of sixty churches. During the week, he teaches Bible classes in various churches and in a school for laymen and pastors. Mrs. Houser shares busy caring for their home and five children, but finds time to teach English to a group of Hindu women two afternoons a week, using the Bible as a textbook.
 Mrs. Mike Alvarez, Spanish, Texas
 A. J. Carver, Spanish, Texas
 Larry Gardner, Baptist center, Ohio
 Peter Gordjew, Slavic, Connecticut
 Dolores Kube, Baptist center, Texas
 Mrs. George Madison, Baptist center, Michigan
 Ramon G. Madrona, retired, Texas
 Mrs. Jerry Scruggs, Christian social ministries, New York
 Lucy K. Solomon, National Baptist, Arkansas
 Mrs. B. F. Coy, home and church, Chile
 Louise Donaldson, education, Equatorial Brazil
 Harry B. Garvin, preaching, Uganda
 Mrs. James L. Houser, home and church, Kenya
 Mrs. S. L. Jones, home and church, Rhodesia
 Mrs. J. F. Kirkendall, home and church, Lebanon
 James E. McAttee, preaching, Indonesia
 James D. Mason, education, Kenya
 Charles G. Teber, doctor, Korea

1906

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Mission Action Group Guide: The Aging		1.00	
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WMU Staff