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Royal Service

A MISSIONS MAGAZINE FOR BAPTIST WOMEN



Royal Service

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Repetition of Hopelessness

Haleema was not sure what would happen to her after her death. If Allah willed, she would be in Paradise, but it all depended on her. What message of hope could you give Haleema?

"Every day we present rice, salt, and water in front of the shrine as an offering," commented Takachi Shrine. "To be truthful with you, the god-shelf in our home means little to me. I put the offerings there each day only because I have always done so." What meaning could you share with Takachi Shrine?

A prominent contractor in India told us about the dam that he was building. He had changed the site of construction the night before the building was to begin because of a vision from his god. Now the dam was being constructed in a desolate area in the village near where it originally was to be built, people are dying of starvation for lack of water to grow crops. What could you tell the contractor of God's concern for the total man?

Siriel understands that things happen in this life because of deeds done in a previous life on earth. She thinks that she has had many such lives before, as an animal, a human, or other creature. Siriel feels that she must bear her fate herself, for everything that happens to her is a consequence of her own action. What could you tell Siriel of grace?

The world has millions of people whose lives are filled with the repetition of hopelessness. You are invited to meet some of these in the feature articles of this issue. Because you have the message of hope, you are urged to seek the hopeless in your community. Next month ROYAL SERVICE begins a year-long emphasis on sharing faith. Be ready to become involved in meaningful sharing.

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Haleema

June Young

Haleema bent over and touched her forehead and the tip of her nose to the ground. "Glory and praise to my lord, the highest," she murmured. She was in the midst of her daily prayer at the mosque, a special one for women, who are not permitted to pray with the men. She had first prepared herself for prayer by washing her body carefully in the prescribed manner. As

she washed her face using both hands, she said, "Allah, forgive me and my parents." Then washing her right arm to the elbow she said, "Give me my book (the Koran) in my right hand." With other phrases, she continued to wash each part until her entire body was clean. After she had dressed in the long, clean dress and head scarf that she wore only when praying, she

was ready to come before Allah.

All she knew of the Muslim faith she had learned as a child from her father and a woman teacher in the mosque. Later she had learned from her husband. Since Haleema could not read or write, she could not read the holy book for herself. She knew, because she had been told, that the Koran was Allah's word revealed to



Weddings and marriages define the frontier for men and the subdivisions for girls in Hadramout.

the prophet Muhammad. She knew that a good Muslim witnesses that there is no god but Allah and that Muhammad is the apostle of Allah. She fastingly kept the fast during the daylight hours in the month of Ramadan, except for the four or five days during the month when women were considered unclean and not fit to come before Allah in prayer or fasting. These few days meant work always made up later. She knew Muslims should pray five times a day; she also knew only the very religious prayed that often. She did try to find time to pray at least three times, once at noon at the mosque and once in the early morning and once in the evening at home. Today she had many things to do, so she must hurry. Tomorrow was the big feast of the year, the feast of the sacrifice when the Prophet Abraham offered his son Ishmael to Allah. The sitting room on the top floor of their home had to be cleaned or preparation for visitors, the sheep had to be cooked, the new

clothes laid out. The clothes had been put away after the feast of Ramadan and saved for this feast coming only two months and ten days later. After tomorrow, they would be worn often until the next year when the family would get new ones again.

One of the children would have to be sent to collect sticks and brush for cooking fuel. Extra feed would have to be brought for the animals. Every family kept a few animals. They had a cow, a donkey, and some sheep and goats. They would not be taken to graze in the mountains on the feast day, but would have to stay in the place set aside for them on the ground floor of their home. Haleema was concerned about the cow—she had been acting strangely lately. Perhaps they should consult the Wise One. If they paid him ten *rials*, he would study the moon and stars and make a charm to hang around the cow's neck, and she would get well. They couldn't afford to have anything happen to the cow.

Tomorrow when Haleema heard the first call to prayer from the minaret, she would have to get up quickly, light the kerosene lantern, pray, and get her husband and their older sons off to visit Grandfather's grave at dawn. At the graveside they would recite passages from the Koran and then look around for a wild iris to plant at the head of the grave. Grandfather had been much respected and had the title, *hadjj*, which meant he had made the pilgrimage to Mecca, their holy city. In fact, he had been seven times. Her husband had gone once and it was Haleema's greatest desire to make the pilgrimage herself. *Enshallah* (God willing), someday she would be able to go. Sure? Grandfather must be in Paradise, she thought, after making the pilgrimage seven times! She thought of Paradise as a place with many rooms filled with Allah's mercies. For every good thing you did here on earth, such as giving to the poor, there would be a suitable reward in Paradise.



Mosques dominate the landscape and life in Yemen—perpetual reminders of Allah's call to prayer.

While the men were away, she would make the *haleem* (meat bread made from wheat flour) for breakfast. Usually they just had the round corn cakes with their tea or coffee, but this was a special occasion. *Mama*, her fourteen-year-old daughter, could help her the younger children and get them dressed in their holiday clothes. *Samer* had a bright new cap that Haleema had crocheted herself and a new blue vest. *Aman's* dark red dress and matching bunnet speckled with gold metallic threads. She was not yet old enough to cover herself with a *sharraf*, the black skirt and cape with attached veil worn by older girls and women. Haleema would *Aman* to attend the new public school for girls and boys when she was old enough. This year there were about fifty girls going to the school. There were many more school-age girls in their town of eight thousand, but not all fathers considered learning for a girl a wise or necessary thing. *Mama* would look pretty to her

new blue dress. She was growing up and old enough now to be thinking of marriage. *Mama* could read though she had never been to school. Her father had taught her at home. Possibly they would get a higher marriage price for her because she could read. Already they had had several offers. Haleema was afraid her husband might accept the offer of the *Azman* family. It was true they had money and, of course, every father dreams of marrying his daughter to a rich man, but what if he wasn't kind to *Mama*? What if he tired of her after a few months and divorced her? Haleema sighed. It was so easy to get a divorce. All he had to do was write out a paper of divorce—she did not have to give a reason—pay the *haram* (judge) some money and pay the girl's family the amount of money agreed upon at the time of marriage. It was that simple. In the back of Haleema's mind was always the nagging worry that even her own husband might tire of her and look for a

younger, prettier girl. She was constantly thinking of ways to please him, to make herself indispensable. *Hada*'s she bore him nine children (four died in infancy) and weren't three of the living ones fine boys?

Haleema sat back on her heels, saying softly, "I bear witness that death is true. I bear witness that Paradise is true. I bear witness that the grave is true." She was not sure what would happen to her after death; no one could be sure. If Allah willed, she would be in Paradise, but it all depended on him. She was in his hands. Standing to bow her feet and crossing her hands over her breast, the right one over the left, she prayed, "Praise be to Allah, Lord of the Worlds, the Beneficent, the Merciful, Owner of the Day of Judgment, Thee alone we worship."

Mrs. James M. Young, Jr., is a Southern Baptist missionary in Yemen. Her husband is a doctor at the Baptist hospital in Sana'a.

Takahashi Umeko of Japan

Lenny Seal



Hello, my name is Takahashi Umeko.* I have been asked to tell you about my religion, which is really quite difficult for me to do. I suppose my religion is Shinto—most of the Japanese people are listed as members of the Shinto religion, but really I don't know what I believe. I have what you might call a religious attitude toward many things, and I regularly follow many Shinto practices. But I am not sure you could even call me a Shinto believer. At the present time, very few of us Japanese are devout Shintoists, in spite of the fact

*The name is given in Japanese style with the family name first and the given name last. A person by this name would be addressed as Takahashi-san, which is the equivalent of Mrs. Takahashi. In pronouncing Japanese names or words, remember that every syllable ends in a vowel and the vowels are always pronounced the same: *a* like the *a* in *arm*, *e* like the *e* in *met*, *i* like the *e* in *equal*, *o* like the *o* in *open*, and *u* like the *oo* in *too*.

Takahashi Umeko is the name of a real person who lives in Tokyo. But only the name is the same; all other details of this article have been created to dramatize several generalizations that can be made about a Japanese Shintoist. The real Takahashi Umeko-san, partly because she came under the influence of Southern Baptist missionaries, is a dedicated Christian and a faithful member of the Tamagawa Baptist Church. This article indicates what her religious situation might be were she not a follower of Jesus Christ.

this one beautiful country abounds with Shinto shrines—all clearly marked by the sacred arches called *torii*.

When I was born, back in Showa 9 (the year you call 1934), everyone in Japan was a Shintoist. The word Shinto is made up of two Chinese characters which mean "the way of the gods." I suppose you could say that the religion called Shinto bears the unmistakable mark "Made in Japan." According to the Shinto myths, Japan is a divine nation, created especially by the *heaven*, or *divine spirit*. The first Emperor, according to the *Nihongi* (Chronicles of Japan, written in A.D. 720), is the direct descendant of the sun goddess, Amaterasu, who has long been considered the most important *kami* by the Japanese people.

In the years that led up to Japanese involvement in World War II, the belief grew stronger and stronger among us Japanese that the nation of Japan was the special creation of the gods. We believed that involvement in the war was necessary if the nation was to fulfill her destiny of being the ruler of the world.

Before and during the war, the emperor was the power of focus in our worship. He was a direct descendant of the first emperor, Jimmu Tenno, and was, therefore, himself considered

divine. I can remember when I was a little girl the same age as my daughter Keiko, who is now seven. When the streets on which you were riding passed the Imperial Palace in central Tokyo, everyone had to bow low. In school we were also made to bow before the emperor's picture every morning. I did this without question when I was in elementary school, and in that sense I can say that at that time I was a loyal Shinto believer.

When the war was over, however, things changed. (In December 15, 1945, the Supreme Commander for the Allied Powers in Tokyo issued a directive for the disestablishment of State Shinto. The directive said that "the sponsorship, support, participation, control, and domination of Shinto" by the government and public officials would "cease immediately.") This began to make tremendous differences in the Shinto religion.

But even more significant, and even more damaging to the faith of the Japanese people, was Emperor Hirohito's renunciation of divinity on January 1, 1946. Even though I was not twelve at the time, I can well remember that earthshaking day. For years I had been taught that the Shinto myths of creation were historical facts, that Japan would unquestionably be victorious in the war,

and that the emperor was divine. On that New Year's Day, however, all these sacred Shinto teachings came to an end, much to the disillusionment of us Shinto believers. That is why I am confused about my Shinto faith today.

Today my religion consists in little more than following traditional custom. We do have a *kami-dana* in our home before which we worship regularly. (A *kami-dana* is a god-shelf or a home altar on which the favorite *kami* of the family have been enshrined.) On our god-shelf there are three "units" or boxes sitting side by side. The central one contains a sacred object bearing the name of the *kami* of Ise Shrine, the most venerated Japanese shrine since it is dedicated to Amaterasu. The box on the right side contains a sacred object bearing the name of the *oj-pasu*, the tutelary god of the community in which we live. The box on the left contains objects related to the worship of our ancestors, whom we also consider *kami*.

Every day we present rice, salt, and water in front of the shrine as an offering, and on certain days we present special offerings like *shabu* (rice wine), fruits, or other foods. We used to keep a light burning before the *kami-dana* at all times, but we don't do that any more. To be truth-

ful with you, the god-shelf in our home means little to me. I put the offerings there each day only because I have always done so—as did my ancestors for untold generations. And we do feel a special reverence for our ancestors.

In a couple of months, on November 15, I will take Keiko to the *shichi-go-san* festival at Meiji Shrine, which is just about a fifteen-minute walk from where we live here in Tokyo. This is a children's festival which especially honors all the girls who are seven (*shichi*) and three (*san*) and all the boys who are five (*go*) and three. On this visit to our tutelary shrine, we pray that the children will receive the protection of the gods and gain social approval. This is one of the most colorful days of the year as many wear their best and prettiest traditional Japanese clothing.

In spite of these and other Shinto practices which I could tell you about if I had the time, there is nothing in the Shinto religion which gives me hope for the future, that is, hope for life after death. That is why most of us Japanese have Buddhist beliefs and follow Buddhist practices as well as Shinto. In most Japanese families, the religious ceremonies connected with the birth of a child and wedding ceremonies are conducted in the Shinto tradition, but burial ceremonies are almost always Buddhist in nature.

Actually, for all practical purposes, you might say that I have no real religious faith. Rather than think about "religious" matters such as the nature of the gods or life after death, I am much more interested in my family here and now. I am eager for our son Kenji, who is now eleven, to pass the entrance examination to a top-notch private junior high school next March. Then we will work on getting him in a first-line senior high school. And then perhaps (and this is my fondest dream) he will be able to get into one of the six major universities in Tokyo. When I think about the difficulty in getting into these schools and of the years of rigorous



study and tension we have ahead of us, I do feel like praying. I am interested in religion if it will help me get what I want.

I also hope for—and pray for—my husband's continued health so we can save up our money for some of the things we want. In the last few years we have been able to purchase a color television and a stereo system. But I dream of having a car of our own so we can take trips as a family to the beach and to the mountains in the summer. And how I would like to take a trip to Hawaii as some of my friends have done!

Such things as these are all I have to look forward to. I know of no real reason to be living other than to seek

satisfaction in my children's successes and to have things and experiences that will make me happy. Even now with things going well, I feel lonely and empty much of the time. I don't know what I'll do when the children are gone. Life is really so void of meaning. I wish I knew why I was born, and why I am living, and what my ultimate destiny will be. But Shinto does not help me find answers to these basic questions. How can I find a really meaningful life? Do you have a meaningful faith that you could share with me?

Dr. Sait is a Southern Baptist missionary to Japan. He is a professor at Seinan Gakuin in Fukuoka.

Meet Sirirat

Jack L. Carter

Sirirat is an attractive Thai girl of eighteen with dark hair and eyes and light brown skin. When she completes high school this year she hopes to enter a university in Bangkok, if she is fortunate enough to be selected. A higher education would be of great social and economic importance to her in a country where many have only a few years of education and a minimal income. In her family are two older brothers and two younger sisters, her mother, and her father. Her father is employed at a bank where he earns enough to pay for the rent on their small home, the children's schooling, and their needs.

Like her parents and most Thai people, Sirirat considers herself a Buddhist, although she has made no attempt to become one. Her parents trained her in Buddhist ways and took her to the wat (temple) to hear Buddhist teachings. In school she has learned the life of Buddha and bowed daily before his image. She has become accustomed to seeing the orange-robed Buddhist monks on the streets, in the wats, and at all important occasions, to remind her of the religion of her country. Buddhism is planted deeply within her and determines the way she behaves and her outlook toward the world.

On her face she carries the smile that has become the trademark of the Thai. Indeed, it would be unusual to see her without smiling. Although she feels sorrow, anger, and discouragement, and senses the weight of the difficulties of life in her country,





she contains those feelings in her heart. She has learned to do this from Buddhism, which teaches that she is to yield to the course her life takes without bitterness and to make herself and others happy. The smile is one way of doing this. She also seeks out the experiences in life that bring joy, the festivals of Buddhist holy days, the fairs, parties, and especially trips to see people, things, or places. These are important to her because without them life would be rather grim.

Life is not grim because she has no opportunities for advancement or because she carries an exceptional burden. It is because life for her is already determined to a great extent.

Everything that happens to her is the working out of fate which Buddha expressed in this law: doing good brings good; causing suffering brings suffering. It is a very simple law and for Srirat it explains everything. Success, joy, and comfort come to her because of good deeds she has done, while grief, loss, and failure occur because of bad deeds or suffering she has caused. If she is accepted at the university, she will be very happy because fate has so determined it. If she is rejected, she will feel badly, but she will accept it as the decision of fate.

There are no violations of this law. Good fortune sometimes comes to immoral people, for example, the loose-living taxi driver who was lucky

at lottery. Bad fortune also comes to the good, like the hard-working street vendor disabled by an accident. These are explained by the law, too. Srirat understands that things happen in this life because of deeds done in a previous life on earth. She has had many such lives before, as an animal, human, or other creature. The taxi driver was at lottery because of merit from a past life. Someday Srirat may become lucky like him because she made merit in a previous life. Or perhaps, like the street vendor, she may meet with a sudden tragedy because of her behavior in a past life. This vast unknown history of good and bad deeds determines the outcome of her life.

She could go to the Buddhist priest to learn a method of recalling something of the history of her previous life on earth. If she were depressed about things and if she were willing to spend the time and exert the effort in meditation required, she has not done this and probably will not do it. She will be content with doing good deeds and committing at the end and hope that her future will bring only happiness.

Srirat knows that she must bear her fate herself, for everything that happens to her is a consequence of her own actions. Even the harm others do or that nature causes is simply the unfolding of her own past deeds in the matter of fate, only her own deeds count. Others may have mercy on her by doing some kindness, but they are making merit for themselves, not her. When it comes time for her to die, Srirat knows she must go to her death alone with her own merit. If her life has not been good she will pass from death into a new form of life on earth lower than this one, or, what is more feared, if wicked in this life, she will not pass immediately into a new life, but will remain on earth as a tormented spirit dependent on the food and care given by the living and tortured by other spirits.

The world of spirits or ghosts is quite real for Srirat. She believes spirits of dead people inhabit the

world. Some are spirits which help people or give luck. Many are "terrors," going about enticing people to fall into misfortune. She knows of ghosts of the dead that live in some houses which they once owned or that appear at the spot where they met a peculiar and terrible death. These ghosts must be treated kindly to keep them in a benevolent mood. There are also spirits which dwell on every piece of property. These who have the means build a small house on a pedestal in the yard or on top of the building as a dwelling for the spirit. There they regularly give food offerings and burn incense sticks to assure well-being while living there. The less able have a place made the home for the spirit.

Srirat would not like to become such a spirit roaming the earth. When she dies she hopes she will pass quickly into a new form of life. There are things that can be done to increase the assurance of this. Besides the good deeds that she does all through her life and her previous lives, she can have a proper ceremony at death. The dead must be cremated to allow their spirits to pass into a new life. But before that, the body is placed in a coffin at the wat or at home, where it remains for several days or, perhaps, if the family has the money to pay for it, even a year. During this time priests and guests are invited to attend the ceremony. The priests chant blessings and the guests show their respect and give gifts which help the deceased on his way and make themselves merit. When Srirat dies she hopes she can have a reasonably long ceremony like this.

What can Srirat do to help herself in this world of fate and spirits? She can do good or, as the Thai puts it, make merit. There are many ways of making merit and nearly all are connected with the wat or the priests. Ever since she can remember, Srirat's family has given food to the Buddhist priest who comes to their home each day in the very early morning. One of the family, sometimes Srirat herself, takes food out to him and puts it



in his bowl. He goes on his way to collect food from others without thanking them, for he considers that giving it to him a good deed that will make them merit. Srirat helps her mother prepare the food offering and when she has a home of her own she will continue to give food to the priests as her parents have done.

Srirat also visits regularly a Buddhist wat near her home. Four days of every month, falling according to the waxing and waning of the moon, she goes to sit at the feet of the priests to learn the five principles of Buddha: do not kill animals, do not lie, do not steal, do not commit adultery, do not drink liquor. She listens quietly, reverently placing her hands together and raising them to her forehead as she bows before the priests and the image of Buddha. She prays, but does not expect an answer, her prayer is a vow to herself to live by the Buddha's words. She turns a stick of incense and places gold leaf on a sacred object, showing her respect and reverence of Buddha and his teachings.

There are other ways of making merit, such as bowing to the Buddha at school, giving gifts to the priests, and showing mercy to others, but giving food to the priest and visiting the wat regularly are the chief ways. By doing this, Srirat makes enough merit to assure her of a successful outcome of good fortune in her life and to hope for some progress in her next life. Buddha teaches that a person could ultimately enter the Buddhist heaven by progressively living better in the many lives through which he passes on earth. Srirat has little hope and even little wish of following Buddha into the heaven he described, the place of happiness and freedom from all earthly conditions. If she can live a little better in this life than the last and a little better in the next than this, she hopes eventually to have a life of wealth and comfort on earth. This, in her mind, would be the greatest happiness.

Mr. Carter is a Southern Baptist missionary in Bangkok, Thailand.

A Way of Life

Marilyn Hatcher



Clang! Clang! Clang! I stretched hard and blinked open my eyes. It was still dark. I looked at the clock—4:30 a.m. Why was it ringing? I bounded out of bed, ready to throw the bothersome clock across the room. It wasn't ringing. Yes, it was. My mind was muddled and confused from deep sleep. As my mind began to function more clearly, I realized that the sound was coming from outside. I walked to the porch. A cool morning breeze gently ruffled my night clothes. It was then that I discovered the source of my rude awakening. On a rock in the middle of the tank near my house a Hindu sadhu gazed in the traditional yellow robe, his hands raised in prayer and murmuring prescribed phrases and commitments to one of his gods. I sat down on the step, bowed my head, and thanked God that I didn't have to ring a bell or make some loud noise to get his attention. How long I am there I do not know, but when I lifted my head, the sun was beginning to peak above the horizon. Strands of pale pink, crimson, and amber formed a lattice-work of color in the clouds. What a beautiful day, I thought. It's your day, God. It will be a busy one. Help me to live and to love through you.

Almost as quickly as it had come the night before, silence was broken. Noise, confusion, and excitement rang. As the last dish was cleared from the breakfast table, my guests

and I left the house. Our bus neighbors were up, busily straightening these few material possessions. The children were already working hard at their creative play. Sticks became horses. Rags from the garbage became dolls, and flowers became crowns. My guests were astonished to see the children wearing nothing. We were chilly, but they didn't mind. They were used to it, and besides, it would get warm quickly with the heat of the sun.

I greeted the family with a slight tilt of my head and my hands pressed together in a gentle *namaste*. It was only then that the strings tied around the children's waists were noticed. "What are those?" my friends asked. Oh, people believe different things. Our family believes that it brings good luck and keeps the children from harm. They also believe that others see the string and not the sacredness of the little hoodlum. The father was squinting next to the bus taking in all that was going on. We waved and then went on our way.

Our first stop was a village across town. The cows, goats, bullock carts, and people were unusually heavy in the road that day. We slowly worked our way in and out of the congestion hoping not to hit anything, especially a cow. Not only are they holy, but also they provide the livelihood of some people. We finally reached our destination, one of the poorest vil-

lages in the area. At this village a women's meeting is held once a week. At the meetings, the women are taught nutrition, personal hygiene, and other useful subjects, as well as the Bible. We had a good meeting, in spite of the children running in and out wanting attention or crying to be named.

As we were leaving, a little girl came running up to us. "Mai! Mai!" There was fear in her eyes as she pleaded for us to come see her mother, who was very sick. I'm not a doctor, but I couldn't refuse those big, brown, pleading eyes. We followed her down a narrow path which ran alongside a sewage ditch, dodging chickens, pigs, and dogs. Little brown faces appeared in the doorways to stare as we passed. Finally we reached a one-room home at the end of the path. Kneeling our shoes, we ducked our heads and entered. It took a minute for our eyes to adjust to the darkness. In one corner a few pans were stacked. Blackness crept up the wall in evidence of the many fires used to prepare food for the family. In another corner lay a pile of clothes—the family's only possessions.

The little girl pointed to her mother who was lying on a straw mat. She was a pitiful sight lying there wrapped in a bundle of dirty rags. "What's wrong?" I inquired.

She removed a cloth and we cringed, wanting to turn from the

ugly sight before us. Her whole chest was eaten away with cancer. There seemed to be no hope. A few days more and she would be dead, leaving behind her husband and six small children. In bitterness she had cried out to her god, but to no avail. Now she cried out to us, "If your God is the God of love that you say he is, and if he will heal me, I will believe in him."

Oh, the agony of a situation like that. I tried to tell her in the few faltering words of Tamil that I knew, "You don't understand. If you would believe in him now your situation would no longer be hopeless, but you would be full of peace and joy as you await a glorious life free from trouble and pain." But all we could do was to pray and leave.

I looked at my watch. I couldn't believe it was time for lunch. I didn't realize that we had spent so much time visiting and seeing people in the village. We made our way back across town and had a rather quiet lunch. We were too busy thinking over the happenings of the morning to be talkative.

After a short rest, we headed for tea at a prominent contractor's house. He told us about a dam that he was building. He had changed the site of construction the night before the building was to begin because of a vision from his god. Later we discovered that the dam was being constructed in a desolate area. In the



...where it originally was to be built, people are dying of starvation for lack of water to grow crops.

In the evening we went to a student meeting. It is hard for students to understand the gospel. Many of them believe in Jesus. Some of them believe he is the Son of God. But they do not understand why they cannot just add him to their list of other deities.

That night the gospel wasn't the topic of conversation. They talked of war. Eyes were closely aimed at outside nations, especially airplanes that might be flying over. The question on everyone's mind was why? Why do I have to go? Why do people have to die? Why are we fighting? Why can't we live in peace? Why is there such a thing as war? Why? Why? Why? The

world seemed hopeless. There will never be total peace, anywhere, anytime, they seemed to say.

We made our way home in the twilight. Our hut neighbor was sitting just as he had been before we left in the morning. "Does he always sit there like that?" my friends asked.

"Most of the time," I replied. "Why doesn't he get out, look for a job, and try to better himself?" they wanted to know.

"He feels that this is his station in life," I replied. "He was born into these circumstances and thinks there is nothing that he can do about them. He lives with hope that in his next life things will be different."

My guests asked a lot of questions, expressing mixed feelings as we sat

around the dinner table that night. "What is Hinduism?" they asked. "Many things to many people," I answered ambiguously. If I lived here for the rest of my life, I would never fully understand. Every village and area, every group and class of people that I know have different manifestations of the same "religion." Books give an idealistic view of a great Eastern religion. But this doesn't ring true to my experience. Hinduism is not a one day or one hour religion. For the Hindu, it is a way of life. Yet, in a way it final, lacking all hope

—
Miss Hatcher recently completed a term as a missionary journeyman stationed in India.

Hear Israel The Lord Is One God

Jacqueline Durham



Judaism has a lot of relevancy for me as a way of life. I'm not typical, probably, because I had very little background to the Jewish religion as a child. Growing up in a large Eastern city with a large Jewish population, I really didn't realize that I was a member of a minority.

We observed the home traditions of Judaism, and my parents leaned to-

ward the Conservative branch, but we did not attend synagogue. Most of my Jewish education is something I got as an adult after I married. My husband has a rich Jewish background. He received Orthodox background at home and formal instruction at a Reform temple. Now I find



Judaism very meaningful. I don't think that you have to be Jewish to be a good person.

Our children are very curious of their identity as Jews and they are eager to learn. Ours is a distinctly Jewish home, and all of our children

attend religious education classes at the temple after school and on Sunday mornings from the age of five. One of my sons attends a Hebrew day school which has a great deal of Orthodox ritual and teaching. He asks many questions about the differences in

what he is taught at school and what we practice in our home and in our Reform temple. But this is no problem particularly.

I question a lot. This was especially true in college. That's all we talked about at all-night sessions—religion.

I want to give my children as much as possible in their religious background, so that when they grow up and start to have doubts and questions, they'll have something behind them.

Many people feel that because Reform Judaism is strong in upholding individual freedom and does not observe many of the rituals and legalistic aspects of the Torah, that Reform Jews are not so pious as Orthodox and Conservative Jews. This is not necessarily true. While we are not ritualistic, our religion is a part of our lives every day.

Reform temples are not all alike and subscribe to no specific dogma because of the strong emphasis on individual freedom. Some things are similar, however. Traditional observances, for example, are part of our heritage, even though they don't have the mandatory aspect of divine command that they may have for the Orthodox Jew. And with certain ideas, like that of a Messiah, Reform Judaism thinks more in terms of a time when all people will work together, when man can bring about total cooperation and harmony. Our talks and discussions in the services on Friday evenings are very this-worldly. But I sense a spiritual concern in other people I know there. Whatever I'm going to temple for, I seem to get. I'm satisfied with my temple, with my rabbis. I wouldn't want to be anywhere else.

Perhaps Judaism is not meeting the needs of young people, but then no one seems to be meeting their needs. I have Catholic and Protestant friends who have left the church or who are frustrated with it. But I do think our temple makes an effort to respond to the needs of young people. The young people have opportunities to discuss ideas with the leaders, and I think they are heard.

Part of the reform movement is to be constantly changing to meet the needs of the Jewish community. I can't speak for other congregations, but I feel ours is interested in hearing new ideas, in changing with the times, trying to meet needs as they arise, and

beginning different programs as people ask for new approaches in religious education, for example. We are trying some of the free-form ideas that are being used successfully in schools as an effort to give children more enjoyment from religious education.

All religious institutions seem to be having difficulty with young people. Yet, with all their problems, institutions help nourish religion. They are needed to support the home teaching. For how many generations would religion that was provided only in the home be viable?

Certainly I see ways the Jewish institutional structure could be more effective. Certain things could be done to bring more enthusiasm between different Jewish institutions. People need to see the differences in Orthodox, Conservative, and Reform Judaism, and not the similarities. There are many things which we could work on together to help people. What I like about any kind of institution is the presence of strong leaders (among clergy and laity) who will do things to better the community.

I think we should be in contact about how people get along with other people as we are with how people relate to God. These are related to each other. There has to be something spiritual that drives people every week to temple services—a spiritual relationship between man and God. I can see no other reason for one to come week after week. Many people voice and act on their social concerns and do not relate them to anything spiritual. But I think often people simply are not willing to admit that the concern comes from a religious background.

As far as my own involvement in helping in the community, I am as involved as I can afford to be with several young children. I am not as involved as I think I will be later. As a family, we use the community center which has a wide range of activities and ways to help people. I work through the temple network, the Jewish Welfare, and the Jewish

People and Children's Bureau. Personally, I think the support of Israel is very important—not in the sense of Zionism, not as a place for me to go, but so that other people will never be turned away. No amount of money and an sacrifice seems too great, because it means so much to so many Jews.

The Christmas community? I don't know how I feel toward it. I live in it. I live in a non-Jewish world. I have many non-Jewish friends. I've never had problems with neighbors, nor have I felt that someone did not like me because I was Jewish. Of course, I've had people tell me that a certain person did not like Jewish people, but I have not felt this.

I have one "pet paper" and that is the amount of Christianity taught in public schools. Other Jewish children and others as well are hurt by these activities. I feel that it is a waste of tax money to devote so much school time to Christmas, particularly, and Easter. This should not be a part of schools which are paid for by tax money.

I don't know that much about Christianity as an institutional community or structure, but I think there is more interest now among Christians in finding out more about what Judaism is. I'm sometimes amazed at how little people still know about Judaism. As for Christian churches as a whole, I'm often confused about their purpose. For example, when we drive, we often see a sign near the city limits of a town which says, "Come to our church, we are a friendly church." This sounds more social than religious. Because of things like this and many newspaper advertisements, I don't feel that I'm at all sure what they are about—what they are trying to do.

Mrs. Jay Durham is a free-lance writer from Atlanta, Georgia. Rabbi Alvin Sugarman, The Temple (Reform) in Atlanta, and three young matrons of his congregation, Mrs. Dana Levin, Mrs. Judy Schwartz, and Mrs. Joan Goldstein, supplied the information Mrs. Durham used in writing this magazine.

Who In

The World Are We



Floyd A. Craig

The barriers between the lost person and a Christian these days are more numerous than one can imagine. Long hair, short hair, language, voice systems, fear, insecurity, affluence, poverty, blackness, whiteness, general stereotypes, uppers, downers, ignorance, brilliance—a thousand or more obstacles must be faced if one would "go through" to a man who does not know Jesus Christ.

Today persons, whether old or young or middle-aged, are vastly influenced by the bombardment of mass media. Their thinking processes have been altered in the last twenty years as a result. This generation has been shaped more significantly by such intangible items as the Barbie doll than most would admit or even realize. For example, the Barbie doll and her boyfriend, Ken, were begun years ago by adults to teach children. The only way to keep Barbie happy is to buy her things. Barbie exists not on love, but on things. For you see, Barbie is no ordinary doll—no baby designed to let little girls play at being, eventually

becoming, adults like mommy and daddy. Barbie is a different kind of baby. Barbie has real teen-age needs—everything from party and dating drama, accessories, personal telephones, fur coats, to a complete bridal outfit for her inevitable and costly marriage. Lately, Allan, Ken's buddy, and Midge, the girl next door, have been added to the set. There are also the twins, Tami and Todd.

Now, there is a whole family of "people" who can only be happy and contented and really live life if they are bought things.

Some evidence seems to indicate that the young person in this generation is rejecting this type of life-style that places supreme emphasis on things. This rejection is, of course, both positive and negative.

Some evidence also seems to suggest that adults may be waking, albeit without realizing it, another style of life. Bill Moyers, after traveling all over the United States for many months, suggests, in his book, *Listening to America*, "that most people not

only hunger to talk, but also have a story to tell. They are not often heard, but they have something to say. They are desperate to escape the stereotypes into which the media and the politicians have packaged them for convenient manipulation."

Assessing the state of man in America, Moyers comments that people "don't know what to make of it all: of long hair and endless war, of their children deserting their country, of congestion on their highways and overflowing crowds in their national parks, of art that does not uplift and movies that do not reach conclusions, of intransigence to government and violence, of politicians who come and go while problems plague and persist, of being kindly surrounded by people and of being bored with so many possessions, of being poor, of the failure of organizations to keep the air breathable, the water drinkable, and man peaceable."

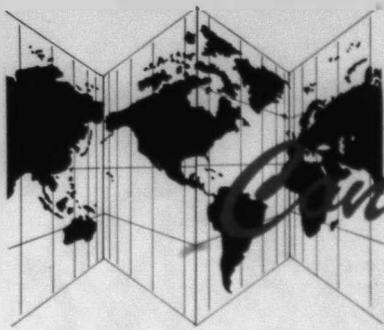
Moyers summarizes his whole experience with three concluding questions: "Can the country be what it is

been or wisdom? Can it be tolerant if it sees no tolerance? Can those people I met escape their isolation if no one listens?"

It may well be that those who would witness of the Christian faith to the modern man would do well to examine how much they are willing to "care" for folks in this generation. If Christians are willing to really listen and find ways of "walking alongside" them in their joys and hurts—then perhaps the door will be opened to share Jesus Christ.

The obstacles to reach modern man for Jesus Christ may, indeed, seem to be insurmountable and at times almost impossible. But, perhaps the words of our Lord might remind us. He set the best example of reaching folks when he said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

Floyd A. Craig is director of public relations for the Christian Life Commission of the Southern Baptist Convention.



Continuations

For more than 125 years Southern Baptists have sought to compass the world with the message of hope in Christ. Representatives of the churches sending them, individually or in groups, illustrate the work or the dreams of others. Continuations illustrates the kaleidoscopic patterns of world missions' advance.

Colombia

The gray man's habit was not unfamiliar in the Baptist book store in downtown Bogotá (Colombia). Many priests and even nuns to buy Bibles which are more moderately priced than in Catholic book stores. The words the nun spoke were unfamiliar though. "Please, I wish to buy some of your teaching materials," she said.

Fuzzini, the employee, escorted her into the office of missionary Thomas Norman, the director. The nun began eagerly. "Sunday I was in your Central Baptist Church and observed the teacher of the young people's class. I was impressed with the way the young people participated. I have never achieved that kind of participation in my religion classes. I want some of your materials." She departed happily for Vacation Bible School materials for intermediates and a book on the art of teaching.

In recent years the increased inter-

est in the Bible on the part of the established religion in Colombia, Catholicism, has been remarkable. A member of a religious order who was buying a Bible remarked to the sales clerk in the book store, "The more I read this book, the more I see that evangelists are nearer the truth than we are."

Think of the possibilities of the Word being spread by those who are readily accepted by the man on the street. Think of what the Holy Spirit can do working through the printed page to convert Columbians of their own and bring them to Christ. Will we be ready with New Testament churches to serve them? Not unless more Southern Baptists heed God's call to "come over and help us."

—Joan Norman

Guyana

We felt like they killed the fatted calf for us. Instead, it was a ram goat.

A young family who had saved the ram for their Christmas dinner offered it to the Baptist mission at Lora. The ram was like a widow's mite.

How can I adequately describe the day spent at Lima Baptist Mission, Essequibo? We arrived at the pastor's home and dined at 10 A.M. to find the goat killed and hung out up by the roof. Upstairs, the pastor's wife, ill for three weeks, was just out of bed, caring for her eleven children and supervising the dinner preparations. She and another woman sat on the floor scraping the goat's intestines. I had never seen such a procedure. I tried to eat apprehensively through the small and tight checked out. Upon inquiring what they were doing, I learned that they were cleaning the intestines to prepare them for a delicacy. Fascinated, I watched.

The intestines had already been cleaned out and soaked in boiling water. Now the lining and black portions were carefully scraped away. After several washings in vinegar and

boiling water, they were cut up, added to liver pieces, and put into the mixture on the stove for a very special curry dish. This carefully prepared dish had taken several hours. My daughter Kathy and I had helped by chopping onions and grinding the garlic and spices for the curry speciality.

Meanwhile, at a neighbor's house, a boiling iron pot set on bricks outside was sizzling the curried ram over a blazing fire. The pastor, my husband, and several members were watching the fire as they sat and talked. A young boy climbed a coconut tree to bring down green coconuts to provide water cocoons for us to drink with our meal later on.

The children entertained themselves in the pastor's hammock under his house and watched "The Answer" films his son was showing inside the enclosed mission room. My husband had brought the projector over and taught him how to run it, so we could have it there for a few weeks.

Back in the kitchen, *roti* (similar to tortillas) and *dol puri* (roll with dried peas crushed with garlic and red pepper) inside were being prepared on an iron grill. We began to dish up the coconut plates with rice, curried ram, and *roti* for the children. Most ate with their fingers, using the *roti* as a spoon. Next, the adults ate on tables in the mission below while Tennessee Ernie Ford sang forth from a record we had given the pastor. Used for many years by our family, the record still sounded grand enough for this special occasion.

After dishes were done, Charlie packed our van with all the small children and took most of them on their first trip up the coast to the Pomeroon River. As we women relaxed, we discussed the WMU message I had brought them. Before we knew it, the van was back and the adults piled in for their turn for an outing to Mainstay Lake.

Arriving back at Pastor Goodhue's home, the lunch feeding routine was repeated as darkness set in. The remaining curried ram—plus the delicacy of the curried intestine dish was

added to the table. Charlie began eating the dish and said it was very good. Soon it became my turn to be served. I helped myself but put off eating the dish until I took some *roti*, *roti*, and *ram*. But cry as I might, I just couldn't. Daughter Kathy enjoyed the dish. She ate some of the brains when they cracked the ram's curried head, as did Charlie.

During the day, the cooking, eating, and cleaning dishes together had created a strong bond of Christian fellowship. The best part of the day had come as we shared problems and discussed religious questions together.

We concluded the evening with "The Answer" films for the community. Then after another visit with the pastor and his wife the next morning, we left with prayer and an overwhelming feeling of love.

Yes, the ram was killed. To us, it was like the fatted calf. It was all that they had, and it was given in love.

—Mary Love

Vietnam

To stand on the sandy beaches of Nha Trang and look across the waters of the China Sea to Bai Miu, one has the impression the island is a peaceful one. In one sense it is. There are no cars and motorcycles crowding the streets because there are no streets on Bai Miu. There are no big guns pounding away at the distant shores because there are no guns on the island.

One discovers that the island is not as peaceful and quiet as it appears only in talking with its people. They do not know real peace because no one has ever tried to tell them about Jesus. Only recently were they introduced to him.

Missionaries Joe and Gloria Turman finished language school last summer and moved from Dalat to Nha Trang. As Joe tried to revive a floundering work in Nha Trang, he

found some of the people unconverted as well as anti-American. He is able to smile now as he relates the times he has literally dusted off his feet and had to run from unfriendly situations.

Joe conscious in Vietnam and curry on Baptist work in Nha Trang, but has moved into Bai Miu and other areas where the promise of success is a little more reassuring.

Recently I accompanied Joe to the island for a worship service which was held in the sewing room of the first converts on the island. Twenty-six people were crowded in the little 5-by-10-foot room with others standing in the doorway. I sat on the table because there was no other place for me to sit or stand.

As the service progressed, my eyes wandered around the modest worship room. The walls were made of cardboard from Pabst Blue Ribbon beer cases. Flattened-out orange and grape drink cans made up the ceiling of the room. Two pictures decorated the walls, one of President Thieu and one of a frosted Coca-Cola bottle.

As Joe preached, I tried to get higher up on the table because the little kids had discovered that the hair on my arms was good for pulling. When they discovered the hair on my legs, I simply tried to get as comfortable as possible and let them pull away.

Once during the message Joe had to stop preaching and explain why my knit pants stretched. Another time he had to tell everyone where he bought his watch and how much he paid for it. In the midst of the many interruptions, all insisted that I take their pictures.

As our boat pulled off from the dock at Bai Miu and headed for Nha Trang on the mainland, it looked as though half of the island's 1,200 residents were there to see us off.

With the promise we would be back later in the week and teach Sunday School, we headed for Joe's house wondering just what the Sunday School hour would bring on Friday.

—James F. Humphries

WMU Team of Becoming

Margaret Bruce

October 1 begins a new WMU year. In retrospect, how do you evaluate your participation as Baptist Women during the last year? Did you become more aware of your ultimate responsibility than ever before? Are you more enthusiastic in your participation now than you were a year ago? Or are you only halfheartedly involved in our dynamic work? Would you like to be able to turn back time and try again?

The 1972-73 WMU year gives every Baptist Women member an opportunity to try again. Some women may realize how Year's commitment, but every woman is a dreamer. So, as you approach October 1, dream. These words of George Norfleet point up the importance of having dreams: "Dreams come before reality and when God often makes possible is far more wonderful than a person's dream."

What will your dream for yourself and other members of your support organizations be? Dream big dreams, remembering that with God's help your dreams can become realities.

Dream of becoming a more committed member.

This dream will require discipline and determination. It will mean commitment to the organization's objectives and purposes. It will involve you in mission study, mission action, and mission support.

One of the special emphases of the new year is evaluation and encouragement. The committed member will participate in the evaluation efforts of

the year. She will be assigned prospects to enlist on a one-to-one basis. She will participate in a four-month plan to enlist and orient new members through a continuing one-to-one relationship. One informed, committed member can discover the needs, interests, and abilities of a prospect and show her what she can give and get from Baptist Women membership.

Seek to become a committed member of Baptist Women—the organization in your church committed to the task Christ gave his followers, to "go into all the world and preach the gospel to every creature" (Mark 16:15).

Dream of becoming a more effective witness.

Witnessing through mission action is another special emphasis for 1972-73. Mission action is missionary and witness to persons of special need and circumstances; and deals with their physical, social, emotional, and spiritual needs.

Guides for becoming a more effective witness will be given throughout the year. *Persons, Not Things: Principles in Mission Action* (available from Women's Missionary Union or Baptist Book Store, see WMU order form, page 48) is a new book the committed member may study individually during the year.

Coffee dialogues will be started by Baptist women as a means of reaching neighborhood women not being reached by any church. The dialogues will be informal studies of the Gospel of Mark, with special appeal to the needs and interests of women. *Leading Coffee Dialogues* (available from

Women's Missionary Union only, see WMU order form, page 48) is a booklet that will help a Baptist woman guide the dialogue over an extended period of time. (Watch for additional information in October ROYAL SERVICES.)

The home mission study book will focus on interfaith witness. Learning about other religions and how to present a Christian witness to them will help you become a more effective witness.

Dream of becoming a more Christ-like Christian.

Jesus came to "lead the brokenhearted, to preach deliverance to the captive, and recovering of sight to the blind, to set at liberty them that are bound." Jesus had eyes that saw the needs of people; he had ears that heard their cry; he had lips that spoke of hope, peace, love, life, and salvation; he had hands that healed; he had a heart that felt the concerns of others.

How can your dream for more Christ-likeness become a reality? Spend more time with him in Bible study, prayer, and service. Follow the presence of the Holy Spirit. Work out his will for your life each day. Make efforts to overcome selfishness, develop concern for the lonely, the hungry, the forgotten, the sick, the lost. Then your friends and neighbors "will realize that you are a companion of Jesus" (Acts 4:13 adapted from *Good News for Modern Men*).

There are big dreams that have been suggested, but remember, "what God often makes possible is far more wonderful than a person's dream."

THE MISSIONS GROUP

Your group has functioned for a year now. You have participated together in at least eleven sessions. Take time now to evaluate the work of your group. Fill out this questionnaire and take it with you to your next group meeting. Rate your group on a scale of one to five. One is considered poor and five is considered excellent. Then, write your answers to the two questions at the end of this guide.

Group Dynamics

- | | 1 | 2 | 3 | 4 | 5 |
|--|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 1. Did our group establish a warm (friendly atmosphere that encouraged free participation? | <input type="checkbox"/> |
| 2. Did members listen to each other? | <input type="checkbox"/> |
| 3. Were all members involved in the actions of the group? | <input type="checkbox"/> |
| 4. Did members refrain from being controlled by the desires of certain key persons in the group? | <input type="checkbox"/> |
| 5. Did members develop group spirit? | <input type="checkbox"/> |
| 6. Did members develop their unique abilities as they participated in the group? | <input type="checkbox"/> |
| 7. Were conflicts resolved satisfactorily? | <input type="checkbox"/> |
| 8. Did our group feel responsibility for participation in the Baptist Women organization meetings? | <input type="checkbox"/> |

Group Goals

- | | 1 | 2 | 3 | 4 | 5 |
|---|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 1. Was our group effective in formulating and stating its goals? | <input type="checkbox"/> |
| 2. Did all members agree to the goals of the group? | <input type="checkbox"/> |
| 3. How well did our group achieve its goals? | <input type="checkbox"/> |
| 4. Were our goals attainable? | <input type="checkbox"/> |
| 5. Were our goals too easy to challenge the best of our abilities? | <input type="checkbox"/> |
| 6. Were our goals consistent with the Women's Missionary Union program of work? | <input type="checkbox"/> |

Group Techniques

- | | 1 | 2 | 3 | 4 | 5 |
|---|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 1. Were the techniques we used to do our work consistent with the goals we chose? | <input type="checkbox"/> |
| 2. Were the techniques we used effective? | <input type="checkbox"/> |
| 3. Did the techniques we chose utilize our available creativity? | <input type="checkbox"/> |
| 4. Did the work of our group cause us to grow as individuals? | <input type="checkbox"/> |

What was the most important contribution of our group to my own personal growth and experience?
What was the most important contribution of our group to the total missions responsibility of our church?

MISSION ACTION: ASSISTING BAPTIST CENTERS

BEVERLY HAMMACK

Betty Smith is the only paid missionary assigned to Friendship House, a Baptist center located in the inner city of Roanoke, Virginia. Homes in the community have their walls decorated with plaques made at the center. Mothers proudly dress their children in clothes they learned to make at the center sewing class. There are clubs for preschoolers, grade school children, teens, and families. Kindergarten children are taken to the park, and piano and choir lessons are given. Is this one missionary Wonderwoman? No, she is the home missionary caught in the typical situation of being assigned to serve a multitude of people. The task would be impossible were it not for a corps of workers. Women's Missionary Union undergirds such programs through financial assistance and a vital program of trained volunteers.

Across America, persons are being reached through the efforts of the everyday housewife who finds herself willing to become involved in missions institutions. The Baptist Home Mission Board can never place enough personnel on the missions fields in our homeland to meet all the needs.

Trained volunteers are invaluable in the contribution they make to missions programs. Volunteers are a vital part of a program of missions ministry and witness. Volunteers are partners with the professional staff and

comprise an important part of the team. Volunteers complement rather than replace the professional staff. They become practical representatives of "love in action," as they volunteer their time rather than being paid to minister. They bring a richness and variety of talents, skills, and interests which are given through large investments in time and energy to meet both the normal and special needs of people they serve on an individual and group basis. They help the professional staff more effectively serve the whole person in meeting his physical, social, emotional, and intellectual needs.

The volunteer may often have more to offer than a trained worker. As I worked in a small rural church where a program for disabled persons had developed through mission action, I had a twenty-eight-year-old Jewish boy with cerebral palsy question me. "You know, I have been crippled all my life and have had twelve major operations. In medical institutions I have had the best of doctors, nurses, social workers, and therapists. But none of them cared for me like these ladies in this small church do. Why are these women so different?"

Why? Let's look at the situation. These women were few in number so it was necessary for each of them to be present each week. They were wives of dairy farmers, but were willing to be taught "how to do" by

those who were handicapped. They learned to hold a cup for a drink, push a chair on a bus, steady a pinned head for crafts. But the most important difference was indicated in the answer I gave to this Jewish boy. "Nathan, they are different because they really do care for you. They have God's love at their hearts and they want you to experience the same love."

Paul said to the Ephesians, "May your roots go down deep into the soil of God's marvelous love; And may you be able to feel and understand . . . how long, how wide, how deep, and how high His love really is!"

The task of real loving and helping is not an easy one. Walter Delemarter has stated, "Just because a person is a Christian does not mean that he is by some supernatural power equipped in helping. Help can be wrought by dedicated ignorance on the part of well-intentioned but unskilled or immature helpers." Work in a mission center probably will be long, involved, demanding, and will require training.

All appointed missionaries go through several years of preparation and training. They must meet certain qualifications. But there are some basic qualities all Christian helpers should have. Surprisingly enough, the major qualifications of a volunteer cannot be read on a talent scale. The ability of the worker to sing, play an

instrument, or weave a basket is not of essential importance. The greatest contribution is made by the volunteer who is dependable. Can she be counted on to show up each time on time?

An important part of this dependable, consistent service is the relationship which is built with the persons making help. This relationship becomes the practical application of basic convictions about the value and dignity of the human person. It is the bridge where one may come to know Christ through consistent caring. Mrs. Mikell came with her church mission action group to the Baptist center. Rather than lead an activity, she sat quietly with the young mothers from the housing project. She listened as they talked. During the fall revival, everyone was surprised when Mrs. Mikell walked to the front of the church leading one of the mothers who was making a decision for Christ.

Another major qualification is genuine concern. Is involvement the result of seeing a need and responding through Christian love or is it an opportunity to manipulate or even to work off a sense of guilt from past failures? William Cook has said that the poor have a built-in early warning system which can spot a phony at a great distance. It takes a mature person to be able to understand the feelings of those who are receiving help. The more genuine and transparent one can be in relationship with those seeking help, the more helpful she will be.

Awareness of need is fundamental to the success of any volunteer program. If you are not familiar with genuine missions institutions in your area, contact your superintendent of missions. The department leader of your mission action group should take the initiative in making contact with agency leadership and secure information concerning basic needs. Set up a definite time for members of your group to meet with the leaders of the center.

This initial meeting should be a two-way communication. You need

to know what needs of the center can be met by your mission action group and the mission leaders will need to know what leadership resources your group can offer. Necessary information to be discussed should include:

1. Will the length of the program or project be short-term (summer) or long-term (through nine months of school)?
2. How many members of the mission action group need to be involved?
3. What qualifications are necessary?
4. What would be the job assignment?
5. What age group would this involve?
6. How often and when would meetings be held?

After making the initial contact, a training program should be established. The length and depth of this program would depend upon the involvement of the volunteer. For a literacy program the training would be a minimum of sixteen hours led by a worker approved by the Home Mission Board. For working with the physically handicapped it may take two sessions—one with trained leaders and one in conference with the handicapped. Let them share some "do's and don'ts" and let them be the "teachers."

The best guidelines for training come from the mission action group guides prepared by Women's Missionary Union and the Brotherhood. The basic outline in these training materials helps us to understand (1) the biblical basis for ministry, (2) our personal motivation, (3) an understanding of the person with whom we are working, (4) practical planning of activities, and (5) consistent follow-up and evaluation.

In the final analysis, there are some very basic rules which must be accepted and practiced in being a Christian helper.

1. Every person must be dealt with as an individual rather than a case, a type, or a category.
2. All individuals must be able to express their true feelings.

3. Each person is to be accepted as one of worth, with innate dignity.

4. Responsive understanding must be given to expressed feelings.

5. Persons must not be judged or condemned.

6. Persons must be free to make their own choices.¹

Another important consideration when evaluating work is to determine what is success. It can be measured in what the relationship has done for the person being helped. Has it enabled him to identify himself as a person? Has it developed or increased his self-image? What has the relationship done for the volunteer? Can we remember we are to help this individual to grow? Can we still love even if it seems our relationship is rejected?

Today the majority of the ministry and witness carried out in the Baptist missions institutions is done through the use of volunteers. A large church in an inner city has children involved in piano lessons developing musical leadership for the future. Mrs. J. N. Evans volunteered to begin group piano in the weekday mission of First Baptist Church, Decatur, Georgia. Now she is teaching piano to fifty children in groups of seven and eight. This relationship is invaluable as Mrs. Evans takes time to personally relate to each child.

The cross tells the value that God set upon people. "For God loved the world so much that he gave his only Son, so that everyone who believes in him may not die but have eternal life" (John 3:16 TEV).²

¹ Ephesians 5:17-18, *The Living Bible*, Women's Missionary Union.

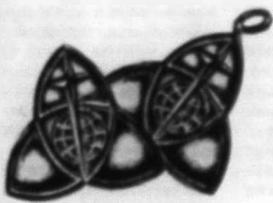
² Walter Delemarter, "The Love as a Helper," *Women's Training United Missions*, April 1968, p. 28.

³ Felix P. Buehler, *The Crossword Relationship*, Loyola University Press, Chicago, Ill., 1957, p. 14.

⁴ Used by permission of the American Bible Society.

Mrs. Hammond is assistant secretary in the Department of Christian Social Ministries of the Home Mission Board.

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Baptist Women Charm



Baptist Women Membership Card



Baptist Women Member Handbook



Mission Action Group Guide



Prayer Group Guide



Family Missions Guide

MISSION ACTION GROUPS



Sharing Knowledge of Christ's Claims

What did the early disciples talk about when they witnessed? Have you ever studied the actual message preached by the young church? Their emphasis was not that men had sinned, or that they were different, or even on their personal experience. The central message was that Jesus whom they knew, and who had taught and healed among them, was God's Chosen One! God had made himself personally known through Jesus. This Jesus was God's Christ.

What does it mean for us to witness to Jesus Christ today? Is his resurrection news? It was news at that time, because everyone knew that Jesus, the great teacher, had been crucified. What is news today? The greatest religious news today is that God did visit this planet on the person of Jesus of Nazareth. Without Jesus Christ we would not know the God Christians worship. He is the God who is always with us and is us through his Holy Spirit. How do we know? How can we tell others?

How can you witness to the person of Christ?

From the knowledge you possess right now concerning the life of Jesus (not his death), how long do you think you could talk about him to someone who doesn't know him without mentioning his cross or his death? What could you tell of Jesus, and about Jesus, that would make a non-Christian feel Jesus loves him and might be interested in him, too? Try it sometime with a friend and assess yourself. You may be in for a surprise.

What claims did Jesus make for himself?

There were the unspoken claims to his oneness with his father in the physical healings of incurable disease as well as mental illness. The blind were given sight, the lame walked, the deaf heard, lepers were cleansed, the dead raised to life again. "Son, your faith has made you whole." "Daughter, go in peace, your faith in me has made you well."

There is an unmistakable tone of authority in all he taught them about himself. Other religious leaders taught truth. He said, "I am the Truth." He made himself the center of his message. They said, "Come, we will show you the way." Jesus said, "I am the Way." Others were lost, he is the Shepherd. Others were ill, he is the Physician. Others were sinners, he is the Saviour. Were any thirsty? "Come unto me and drink." Were they hungry with any kind of hunger? "I am the Bread of Life, he who comes to me shall not hunger, and he who believes in me, shall never thirst." Were any weary ones seeking shelter? "Come unto me and rest. I am the door, if any one enters by me, he will be saved, and will go in and out and find pasture."

What was Jesus like?

Jesus came to introduce a new way of life and of love into a troubled Roman world.

He was tender to the unfortunate, patient with honest inquirers. But he insulted respectable clergymen by calling them hypocrites. He referred

to King Herod as that fox and he went to parades to deliberately corrupt. He was looked upon as a gluttonous man and a wine-bibber, a friend of publicans and sinners. He committed outrageous outrages and drove them and their belongings out of the Temple.

He had a courage and certainty about him that made those who came to spy on him, go away saying, "We were overtalked as he does." When confronted with their doctrinal questions, he showed a kind of humor that frustrated the ruling religious party and he answered them by impossible searching questions that could not be answered by any rule of thumb.

How Many About Jesus Christ?

Identify yourself with just one character from one of the New Testament healings. Take for instance the blind man, Bartimaeus. Think through what his life must have been like. Where had he heard about Jesus? What had he heard? How did he know Jesus was in that crowd? Think about what you, as the blind man healed, would have talked about for hours and weeks and months after that encounter. How much more knowledge about the man who healed you would you have accumulated? Would you have any difficulty talking about him, if you had been Bartimaeus?

Would you still excuse yourself by saying "I can't express myself"? Could you put this kind of interest, love, enthusiasm and convincing faith regarding the person of Jesus, across

to your non-Christian friend today? If not, why not? Others are learning. You can too. But you must take long, long looks at Jesus. You must read carefully what he did. You must understand the hopelessness of each person devoid of Christ. You must also read carefully and thoughtfully what Jesus said about himself.

It will not be by your efforts alone that the revelation of who Jesus is will come to your friend. Pray that the heart of your friend shall be open to God's Spirit, who does the revealing, the showing, the final convincing. Read the invitation given in Matthew 11:28-30, "Come unto me," and then read the whole eleventh chapter and see how many know who he was. Then read verses 23-27 and see who Jesus said others who can understand the truth.

"Come to me," Jesus says. "Learn of me, and you will find rest for your souls." Learn about me. Learn who I am. Learn what I am like. Learn that I accept you as you are, that I care about you, that I love you, and that I want you to belong to me. Learn that I am your Good Shepherd and that you need not walk alone. The Good Shepherd gives his life for the sheep. Every one whom the Father has given me will come to me. "For this is my Father's will, that everyone who sees the Son and believes in Him shall have eternal life, and I will raise him up at the last day."

When Philip said, "Lord, show us the Father, and we will be satisfied," Jesus' reply was, "How long have I been with you without your recognizing me, Philip! He who has looked on me has looked on the Father. What do you mean by saying, show us the Father? Do you not believe that I am in the Father and the Father in me?" (John 14:8-10).

The only way to be able to put your trust in any person, is to know

Reprinted with adaptations from *You Can Witness with Confidence* by Rosalind Eisher (Grand Rapids, Michigan: Zondervan Publishing House, 1962). Used by permission.

If you live in Alaska, plan to attend the mission action workshop in Anchorage, September 21-23. For more information, write Women's Missionary Union, Star Route A, Box 1791, Anchorage, Alaska 99502.

that person, and know what he is like. When we emphasize personal witness (you more than a personal service, we are asking people to put their trust in an experience rather than in Jesus Christ.

PLANNING

Planning Actions

To evaluate your last missions 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 WMU are listed on page 48). Add the question, have we been successful in sharing our faith through our ministry actions?

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

Sharing Actions

Ask each member to share experiences she has had in which target persons responded to verbal proclamation of the gospel. Ask each to share experiences in which persons did not respond.

In-Service Training

At the end of this study, group members should have increased skill in faith sharing. Having been motivated to share their faith and having learned to determine the appropriate time to share faith, members now need to concentrate on increasing their skill in actual sharing experiences.

Divide members into two groups prior to the meeting. (Preferably this should be done at the August meeting.) Assign one group the responsibility of reading John's Gospel in a modern translation. Ask this group to list all the answers they can find to the question, What was Jesus like? Ask them to report to the group giving references to support their answers. Suggest that they read the preceding article for hints on looking beneath the surface of the gospel commentary.

Ask the second group to read the book of Acts in a modern translation. Ask them to look for examples of witness by members of the early church. After they have reported to the group, lead the group to formulate a list of principles to follow in witnessing.

Ask members to list persons to whom the group has ministered but to whom no member of the group has attempted to witness. When the list is completed, divide the group in two sub-groups, A and B. Assign each name to a member of group A. In several play-acting sketches, ask members of group B to team up in twos with members of group A to experiment with possible witness approaches. Member A will evaluate member B's approaches. If time permits, roles may be switched for additional evaluation.

Call to Power

Assign each of the A/B teams a name on the prayer calendar. Ask them to pray for the prayer calendar and themselves in the context of the training session. Emphasize the fact that the teams share with the community the responsibility of introducing Christ to those to whom they minister.

Preview English Women Meeting

Hand out small cutouts in the shape of the map of Bangladesh on which you have written the greeting salaam (sa-LAHM) invite members to a consideration of the ways missionaries break down barriers in Bangladesh.

PRAYER GROUPS

WOMEN'S AND MEN'S WORK

Vietnam

Baptist women in Saigon met together for their first Baptist Women's Day of Prayer on November 1.

The initiative, organization, and planning for the unique occasion originated with Mrs. Nguyen Thi Dan, Vietnam's delegate to the Baptist World Congress in Tokyo in 1970. Missionary wives assisted as requested.

Mrs. Dan presided over the meeting and enthusiastically urged the women to begin meeting regularly. The twenty-six women present voted to meet again in three months.

While their prayers reached out to Baptists and the lost around the world, these Vietnamese women prayed for length for Vietnam's millions of war-torn citizens, its handful of national pastors, and few young churches. They prayed earnestly for freedom and peace for their homeland.

A special matter of prayer was the stewardship campaign then under way in Vietnamese Baptist churches.

Following the prayertime, Mrs. Dan showed her slides taken at the Baptist World Congress in Tokyo. Oaks and she accompanied each picture as the Vietnamese women viewed elaborate Tokyo and the beautiful national costumes of the various women representatives at the Congress.

As the women joined hands in their first joint prayer circle, it was obvious the night of prayer had brought them closer together and closer to God.

And it all began two years ago when Mrs. Dan was selected to represent her country at the Baptist World Congress. She returned aflame with enthusiasm to share what she had seen, heard, and felt there.

—Mrs. R. D. Maxwell

Ecuador

Early in 1971 Baptist women in Ecuador took the first step toward organizing a national Women's Missionary Union at a special meeting held at La Marcond Baptist Retreat near Quito. Delegates from local churches elected provisional officers and named a committee to draw up a constitution. The women contributed 212 sucros (about \$4.50) to start an operating fund for the national organization. They also designated funds from the annual Betty Smith Offering for Domestic Missions for mission Vacation Bible Schools. Funds from the special work of prayer held each June will go to prepare and send out teams of Vacation Bible School workers to new missions and to areas where work is projected. Mrs. Ann Ford, Southern Baptist missionary, served as coordinator for the initial meeting.

Ecuador

The organization of a Baptist men's union in Ecuador could be "the first big step toward organizing a national Baptist convention in Ecuador," according to Southern Baptist missionary Stanley D. Stamps. Stamps noted that a women's organization already

functions on a national level in Ecuador.

Baptist men organized as a group during the first Baptist Men's Congress last fall. The congress was attended by 110 men from all parts of Ecuador where Baptist work exists.

A second men's congress was held in May in Quito.

Colombia

Our Colombia WBU is trying to put more emphasis on career in Jesus' name, as contrasted with talk about service. The national community mission director, Jess (Jim Thomas) Norman, has conducted occasional studies on the use of sheep, high-pressure health with studies written about Bible women by the Agnes de Madina, former national WBU president, as in personnel in churches, missions, and homes. The Workers' Plan, designed to train women in skill-training, is all carried on. The pastors gave up this conference this year to make possible a week's retreat for their wives and other women Christian workers. The theme was "Be Ye Transformed."

—Chris Ridgeway

Brazil

Baptist young women (YWAs) in Brazil are observing their thirtieth anniversary. The first regional Young Women's Auxiliary camp held near Recife as part of the observance was attended by 110 young women. Three Brazilian Baptist home missionaries who work to the country's interior

participated in the camp program. A similar camp for young women in southern Brazil took place in early April. During the annual Woman's Missionary Union convention in Sao Paulo in January, YWAs presented a pageant in tribute to the first single woman appointee of the Brazilian Home Mission Board, Miss Marcolina Magalhaes, who is completing forty years of service, was supported by the YWA for twenty-eight years until the Brazilian Baptist Convention adopted the Cooperative Plan in 1959.

Spain

Immanuel Baptist Church, Madrid, Spain, with a membership of 250, has 51 boys enrolled in Royal Ambassadors. The church is English-speaking and is made up mostly of families from the United States who are temporarily stationed in the Madrid area.

The boys in the Royal Ambassador organization are divided into eight chapters, according to their school classifications. They range from grades one through twelve.

In addition to an overall leader and promoter, the boys have fifteen adult counselors. James M. Watson, a missionary serving under the Foreign Mission Board of the Southern Baptist Convention, is pastor of Immanuel Church.

Colombia

Excitedly, Gilberto and twelve other boys from his church arrived just after dark at Campamento Gloria, a Baptist camp sixty miles west of Bogota. That night Gilberto learned that ninety-one boys had arrived from nine churches in the area to attend RA camp.

It was extremely hard to get up the next morning at the sound of the bell, but at 6:15 Gilberto was on the football field with the RAs, counselors, and missionaries. They sang the national anthem, saluted the flag, and did calisthenics. That first day was full of activities, conferences, Bible study, work on advancement, and sports. After supper everyone

saw a movie, and by 9:00 the boys went to bed.

The next day, a Christian dentist and his wife arrived from Bogota and started the day with a conference on how to brush teeth. Dr. Hoyos, the dentist, gave each boy a personal examination while his wife and missionary Thomas Norman wrote reports to send home to the parents. Each boy was given a free toothbrush and a tube of dental cream.

Gilberto chose a partner to work with to earn the Page pin. In his spare time he was busy memorizing and reciting the Gospel of Mark. He was determined to become a Page before returning home.

The last night of the recognition service, Gilberto proudly received his page pin. During the message, he realized for the first time that God calls young men like himself to be ministers and missionaries. He had never wondered before why some men work full-time in God's work. He reflected about what God wanted him to do with his life, and indicated by raising his hand that he would pray about it and keep his life useful as he worked for God's leadership.

—Loren C. Turnage

PLANNING

Preparation Period

Using the section, "Sharing Experiences in Prayer," page 46, in the *Prayer Group Guide*, lead members to share experiences in prayer they have had during the year. Both individual and group experiences should be shared. Next, lead the group to evaluate the work they have done through the year using the evaluation suggestions on page 21 of this issue of *ROYAL SERVICE*.

The Prayer Experience

Introduce the prayer experience by

explaining that as work develops on a given mission field, women's and men's organizations come into being to nurture church growth. While these organizations support world missions, their functions are often broader than the stated tasks of their respective counterparts. The assignments of the inactive setting create demands and needs that differ from those made met by men's and women's organizations in the states. Missionaries attempt to develop organizations that meet the unique needs of the field. Sometimes this means adapting state-wide organizations, sometimes it means developing an entirely new plan of work. Explain also that the names of the organizations are translations of American names in some cases, yet not in other cases.

Ask event members to summarize the reports of the work of men's and women's organizations reviewed on the preceding page. In group discussion, ask members to review the similarities they noted. Then ask them to review the differences noted. After members have forwarded prayer requests for work reviewed, lead them to a session of prayer.

Related Activities

Call to Prayer. Ask members to list requests that might be made for men, women, boys, and girls who are members of national churches. Next, divide among the members the countries represented by missionaries listed on the prayer calendar. As members form in groups of three, ask them to pray for the assigned missionaries through prayer for the nationals with whom they work.

Prayer: Baptist Women Meeting. Most women in Bangladesh are uneducated. Limited vocabularies make communication with them difficult for the missionary who has learned Bengali. These and other barriers must be crossed by missionaries seeking Hindu converts. To learn what the barriers to acceptance of the gospel are in Bangladesh, attend the Baptist Women meeting next month.



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.

She Sat Where They Sat, Elisabeth Kelsey Kinnear (*Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1971, \$2.45, paper*)*

At the age of twenty, Anna Young Thompson sailed for Egypt as a missionary. The date was 1870 and the appointment was unprecedented. Major boards were still reluctant to send unmarried women when the General Assembly of the United Presbyterian Church appointed Anna Thompson without even raising the question. When the question was raised, she willingly agreed, becoming a pioneer among single women missionaries.

Her sixty years in Egypt were filled with the rigors of a difficult language, strange customs, and a society that placed womanhood in an inferior position. Her success as an educator and missionary was testimony to the power of committed discipleship. Not only did she win the confidence of the women, but also she won the respect of the men.

The biography of Anna Thompson reveals the life of the missionary in

service. But it does much more. It provides the reader a view of the people of Egypt and the efforts of one evangelical mission board to communicate the gospel in an Islamic state.

Approaches to Study

Divide members into three mini-groups. Assign each group two chapters for presentation. Ask each group to choose the three most important scenes in their assignment. Ask them to plan short informal dramatizations of the chosen scenes.

Following the dramatizations, lead members to discuss key concepts presented in the book. (1) Ask members to suggest the qualities that a single missionary must have to be effective. (2) Ask members to determine which of the qualities listed are needed by married missionaries. (3) Ask members to list the barriers missionaries in Egypt face in the presentation of the gospel.

Review the Southern Baptist involvement in Egypt. In November 1968, the Foreign Mission Board voted to transfer missionaries W. O. and Nancy Harn to Egypt from Jordan. The Harns have been unsuccessful in securing a residence permit in Egypt. At the present time they live

in Lebanon. Missionary Harn makes periodic trips to Egypt on a tourist visa.

Harn commends with pastors and represents the Foreign Mission Board in its assistance to the Baptist churches in Egypt. There are eight Baptist churches and mission stations with a total membership of approximately 200. They are served by national pastors. Some financial assistance is given by the Foreign Mission Board. Egypt is a Muslim country of approximately 55 million people. About 9 per cent of the population is Christian. Presbyterians have been the leaders in missionary work in Egypt for many years. Ordinarily, new missions organizations find it difficult, almost impossible, to send missionaries to Egypt.

Lead members to pray for the Baptist churches in Egypt, for the pastors of the churches, and for W. O. Harn. Lead them to pray also for the established missions work in Egypt of other evangelical missionary agencies. Approximately 50 missions agencies represent eight mission agencies. Thirty of these have been sent by the United Presbyterian Church in the USA. The Presbyterians operate a hospital, a clinic, a school, and a seminary.



NEEDED NOW

Sunnye Dykes Jones

Like a long beckoning arm, the islands of the Caribbean sweep north from the shoulder of South America into the heart of the Caribbean Sea on up the northeastern seaboard of the US. For the adventurer who heads that end, the rewards are magnificent; uninterrupted miles of deserted white beaches, sparkling seas, perpetual trade winds, precipitating a type of covetousness arising from a seemingly perfect climate and easy hospitality. Most individuals regard the Caribbean as a quiet retreat from a troubled world. Looking from the portholes of a cruise ship or lounging in the luxury of its seaside resorts, most persons would assume this to be true.

Beyond the quiet harbors, that hold only echoes of vanished pirates and conquistadors with swords in one hand and crosses in the other, lie many surprises. Unseen to the tourist are the backward rural areas, desperate housing conditions, inadequate education systems, racial discrimination, and poverty. Unleashed by the casual vacationer is the power vacuum that has formed in the wake of retreating colonialism.

Unheard amidst the laughter of the tourist playground and the beat of the bongo drums are the harsh winds of discontent or cries of anguish and frustration resulting from the many who have not shared in the advantages

of change. Talk of reclaiming the resources from foreigners, of restructuring society, and sometimes of revolution is sweeping like an undercurrent through the Caribbean.

Although these manifestations of discontent are often lumped together as "black power, Caribbean style," this movement is not the same as that found in the United States. In the Caribbean the ideas of black power represent not a strict color struggle, but a class struggle—the have-nots versus the haves. The struggle is for social justice and economic nationalism. The sensitive eye is unable to completely estimate the effects of such diverse undercurrents affecting Southern Baptist witness in the Caribbean.

Although the Caribbean is only one-half to three hours flying time from Florida, and for years was a stopover for missionaries enroute to South America, it has been included in Southern Baptist overall mission strategy only since 1961. Dr. Charles W. Bryan, the Foreign Mission Board's secretary for Middle America and the Caribbean, says, "We are in the Caribbean now, and we are going to be in all the Caribbean" (author's italics).

Today we have work on the islands of Bermuda, the Bahamas, Trinidad, Antigua and St. Kitts, Guadeloupe, the Dominican Republic, and Jamaica

and in Guyana and Surinam on the northeastern shore of South America. The problems and needs of the various countries are unique to their individual cultures. More and more a witness which is characteristic of the cultural tone of the Caribbean is being developed.

Bahama Islands

The Bahama Islands comprise nearly seven hundred islands in the Atlantic Ocean east of Florida. Of those, only thirty are inhabited and Southern Baptists have worked on only two of the islands.

It could be said that a few young people led the whole Convention into the Caribbean. Every summer since 1949 students from Southwestern Baptist Theological Seminary have done work on the out islands of the Bahamas.

The Southern Baptist Foreign Mission Board responded to the need by sending its first missionary couple in 1951 to offer assistance to local congregations.

Missionary Carol Veatch reports, "We feel that the great challenge in the Bahamas is building a unified Baptist work. We are now beginning to develop a camping-recreation-retreat program which is a new venture of evangelistic outreach to the Bahamian people."

* Available from Baptist Book Store.

Mrs. James E. Spaulding, missionary wife now located in Trinidad, tells of working in Nassau the summer of 1970 with nineteen summer missionaries. "They held forty Vacation Bible Schools on seven islands.

The best experiences were in seeing little children respond to love . . . and teen-agers and adults accept Christ as Saviour.

"VBS is different here," she adds. "One teacher may have as many as 40 children. Sometimes there were 150 in a one-room building. No air conditioning, fans, or ice for the children often walked as far as two or three miles in the hot sun."

Prayer support is needed for work among women and youth.

Bermuda

Bermuda, located in the Atlantic Ocean east of North Carolina, is a British colony made up of 360 small islands.

Early in 1966 the Foreign Mission Board sent a couple to Bermuda to work with a Baptist church of American service people stationed there. The church has an interracial congregation.

Missionary Robert Harris sees the opportunity for ministering to the young people on the island as a tremendous challenge. Besides the number of young people living there, droves of US college students flock to the islands for vacation. Through a coffeehouse ministry, folk concerts, and by encouraging our people to talk with the students about spiritual matters, they attempt to meet this challenge, he adds.

Prayer support is needed as missionaries attempt to reach these persons who are completely isolated from institutional church life.

Dominican Republic

The Dominican Republic was the island where Columbus established the first Spanish colony in the New World in 1493. Since that time the nation has been fought over by the French, Spanish, English, and Haitians. Since 1844, when independence

was finally won, the nation has been intermittently ruled by dictators, unstable governments, and forces of occupation or torn by internal strife and revolutions.

Southern Baptists entered the country in 1962 with the sending of the Howard Shoemaker. This island is particularly significant because it is the place where Paul and Nancy Potter served as missionaries. The Potters were murdered in their bed while sleeping in July 1971.

Soon after the Potters arrived in the Dominican Republic they went to live in Santiago. Although Paul had encountered difficulty in mastering the Spanish language, he kept at the task with strong determination until he could communicate effectively. In this city there was not an established Southern Baptist witness. The Potters kept praying for the Lord's leadership. Soon Paul found a group of neighborhood boys with whom he could play ball and talk. Later he began services under a canopy.

Two years later there were thirty-five members in the congregation and the work included evangelistic services in other areas of the city.

At the time of his death, Paul was training several young nationals. These young ministers are carrying on the ministries that Paul visioned, but they need additional training.

Dr. Charles W. Bryan, area secretary for Middle America and the Caribbean, reports that "members of the First Baptist Church in Santiago and its members have urgently requested another missionary to be assigned to this area." A missionary couple was appointed in December 1971 for this assignment.

Missionary Shoemaker reports that evangelistic teams from the US can be used effectively to help specific needs. Arrangements are made, at the request of the Mission, through the Foreign Mission Board. In 1971 he reported a confirmation response to a medical mission and choir trip by a group sponsored by First Baptist Church of Pensacola, Florida. Coming at the request of the Mission, the

group of eighty young people, nineteen physicians, and thirty-nine adult sponsors and workers worked in seventeen medical teams. They set up clinics in some of the poorest sections of the republic. The team-agers, who sang in concert at night, worked with the doctors during the day.

According to missionary Shoemaker, "The people here are watching to see if we really mean what we say as Christians in regard to our faith in the wake of the tragic murder of the Potters. The group from Pensacola left behind a reservoir of good will."

Antigua and St. Kitts

Antigua and St. Kitts lie between the Caribbean and the open Atlantic. Antigua and St. Kitts-Nevis are British possessions.

In 1968 Southern Baptist missionaries began to provide instruction for Baptist work in these islands. Later missionaries came to live on Antigua and to plant the churches on St. Kitts. In addition to work among the local people, there is opportunity for a ministry to US citizens related to a mail-tracking station on Antigua.

Prayer support is needed for the work of minister training on these islands and for the missionaries on the remote islands of the seas.

Guadeloupe

Guadeloupe is one of the principal islands in the French West Indies.

Southern Baptist missionaries were appointed for service here in 1961. Work began in 1964 after the missionaries completed language school in France. Guadeloupe can be considered a pioneer mission field. The cost of discipleship here is often minimal.

The rising tide of communism in the Caribbean is causing much economic and political conflict. Missionary Wayne Frederick reports, "Many times periods like this prove to be fertile soil for the gospel."

Prayer support is needed for missionaries as they meet the challenge of communism and urbanization in the Caribbean.

Surinam

Surinam, often called Dutch Guiana, is a self-governing dependency of the Netherlands. Located on the northern coast of South America, the country has a multiracial society with a variety of cultures. Most of the Dutch-speaking people are Creoles of mixed color and origin.

In 1970 the Foreign Mission Board designated Surinam as a new field for Southern Baptists. Mr. and Mrs. Harold Lewis, formerly of Trinidad, arrived on the field in 1971. They are the first Southern Baptist missionaries to study Dutch, the official language. Missionary Lewis says, "While in language study we are making a careful survey of what work is presently being done by other evangelical groups so that untouched areas can be located."

Prayer support is needed that the Holy Spirit will lead lay people to work with missionaries in the establishment and development of the work in Surinam.

Jamaica

Jamaica is one of the larger islands in the West Indies. Many persons of its people are of African extraction.

Southern Baptists in 1963 established a relationship with the Jamaica Baptist Union in the form of personal and technical assistance and financial support. This fraternal relationship is carried on by two missionary couples who serve as co-leaders with the nationals.

Prayer support is needed for the growth of Jamaican Baptists.

Guyana

Located on the northern coast of South America, Guyana is a small country settled by the Dutch, French, and British.

Southern Baptists entered the country in 1962 as the Ott Brady family moved from the Bahamas. One of the first converts made was with a young schoolteacher.

In conversing the Brady's discovered that the teacher was not a Christian. He told of having visited

more than forty medicine men in an attempt to find personal satisfaction. Later, after giving his heart to the Lord, he straightened out his common-law marriage and touched the lives of every member of his family as well as others in the community.

Missionary Don Bidhary says, "We can look at village after village where great multitudes of people do not have a Christian witness. Plans for the future include greater use of national poets and leaders in revivals and evangelistic campaigns. We would request your prayer support for these."

Trinidad and Tobago

The most westerly of the Caribbean chain of islands is the nation Trinidad and Tobago. Southern Baptists entered Trinidad in 1962, after consultation with British Baptists, who began work as early as 1815.

The Trinidad Mission is responsible for a radio and television ministry that covers the entire Caribbean. The modern Caribbean man is listening. For this reason the missionaries and national aids are seeking to do their best with the use of mass media. Although the English language is spoken in many of the islands receiving the broadcast, programs imported from the US are not culturally suited to the needs of the listening Caribbean. Thus, great effort is being made to originate materials and programs that are of an indigenous nature.

In view of the rise of nationalism and its challenge for the missionary enterprise, missionary David Martin requests prayer support. "We must prepare rapidly and adequately the national pastor and layman to be the evangelist."

Mediation

The Europeans who discovered the Caribbean were challenged by what they saw—wealth, people, resources. Fired with a zeal to take these islands for their monarch, they left a trail of fame, fortune, and blood in their wake.

The challenge is different today. Material exploitation and political domination have taken a toll. Human need is the challenge today. Southern Baptists are in the Caribbean to say, "We are here to help, not to hinder; to aid, not to supplant; to liberate, not to enslave."

Some would look on the challenge of claiming all the Caribbean with its diversity of languages, turbulent political and social situations and say, "This, too, is an impossible dream." Those with a faith in the God of the impossible would say with George Bernard Shaw, "Some men see things as they are and ask, 'Why?' Others see things that never were and ask, 'Why not?'"

PLANNING

FOR
BAPTIST MISSIONS
MEETING

Scripture: John 6:28-40

Hymn: "Bring Them In" (No. 429, Baptist Hymnal)

Call to Prayer

Use the following Scripture verses to present the themes on the prayer calendar: John 3:16, 5:24, 10:27-29, and 11:25-26 and 1 John 5:11-13. Choose as many verses as there are names on the prayer calendar. Assign a verse and a name to as many members as there are names. Ask each to be prepared to read the verse and offer a sentence prayer for the assigned missionary based on the verse.

Promotional Feature

Presentations should be made by the mission action chairman, the mission study chairman, and the mission support chairman of the possible mission action, mission study, and mission prayer groups that might be organized for 1972-73. Prepare mimeographed forms for members to use in indicating their first, second, and third choices.

Preview of Baptist Women Meeting

Demonstrate the draping of a skirt and encourage members to wear caps to the October study session on Being Indian. Material, five to six yards long, should be wide enough to reach from the waist to the ankles, with a bit more left for tucking in at the waist. Cotton or silk, plain or printed, may be used. If the material is printed or embroidered, one end usually has more adornment on it. This is the end that is draped over the shoulder and sometimes the head. To drape, start with the plain end (if one end is decorated), and begin in front by tucking it into a half-slip band or tape tied snugly about the waist. Work from the left, toward the back, tucking the cloth in all the way around until one complete circle is made. If the wearer is slim, tuck the material in once around again, like a wrap-around skirt, before making the four to seven spaced pleats that, finished securely in front, give the needed fullness for walking. Bring the rest of the yardage around under the right arm, across the front, up over the left shoulder, and let the end fall down the back, first pleating it at the shoulder. The modern young woman wears modern sleeveless blouses and deep V-necks in place of the short-sleeved bodice and old-fashioned round neck.

Study Session

1. Understanding the Aim

At the end of this study session, members should be able to identify some of the basic needs of the Caribbean missions field. From the point of articulating some of the needs, members should move to awareness of areas in which they will be willing to become actively involved in meeting one or more of the needs mentioned.

2. Choosing Method: (choose one)

(1) Arrange the room like the interior of a cruise ship with a ship's wheel, captain's cap, anchor, or fishing net for props. The study chairman will act as the ship's captain. The ports

of call are the countries in which we presently have work. Ask seven members to "be" the missionaries in residence in the countries described in the content material. The captain will interview each missionary as the ship visits his port. If the group is small, the captain may speak with one or more of the missionaries by simulating shorewave radio transmission. The material may be taped prior to the study session.

(2) Panel Discussion. The study leader may serve as a moderator on the content of the Caribbean as compared to a panel discussion. Questions which the moderator may use to stimulate discussion: Where is the country which you represent located in relation to the US? How does its population compare to the other countries of the Caribbean? What is its official language, political ties, and how is it related to Southern Baptists? What are some of the problems with which missionaries are confronted? What are some of the basic needs expressed by missionaries?

3. Using Learning Aids

(1) Using the map, "Southern Baptist Missions in the Caribbean Area" (available free from Foreign Missions Board Literature, P. O. Box 6597, Richmond, Virginia 23230), identify the nine areas that make up Southern Baptist missions fields in the Caribbean. Color this area bright red to indicate the acquisition of the Caribbean missions area.

(2) As members enter the room, have them identify articles and small (but would bring to mind the Caribbean area) Arrange on a table covered with a cloth articles for identification, such as the following: a piece of sugar cane, a coconut, a slice of pineapple, a frozen fish, a sponge, a piece of rope, a small anchor, fishnet, sand, or a leaf from a palm tree. Have in small covered bottles spices which are grown in the Caribbean (jalapeño, ginger, nutmeg, etc.). At the end of

this activity, serve pieces of pineapple on toothpicks or small pieces of sugar cane. Parts of call may be listed on a program along with the name of missionaries to be interviewed. (A program cover with a Latin American theme is available from Women's Missionary Union or Baptist Book Store, use WMU order form, page 46.) Or, in the room decorations, prepare a ship's wheel made from cardboard or styrofoam on which names of the countries to be visited are listed.

(3) Place in the hands of members prior to the session pipe cleaners or newspaper cut of which the members will design an object that will describe a country and/or a need described in the content material.

4. Evaluating the Study

Ask each woman to review in her mind the countries of the Caribbean and the needs mentioned. With the newspaper or pipe cleaners have members depict a country and/or a need described in the material. Divide the members into groups of four. Ask each to relate to her group the object and need her design depicts. Show the objects representing each of the nine countries mentioned in the content material to the entire group.

5. Planning for Follow-through

(1) Ask members to remain in groups. Invite them to describe to one another one of the needs mentioned which they will assume responsibility for fulfilling.

(2) Arrange prepared slices of a loaf of bread, individually wrapped in cellophane, on a tray in the form of a loaf. Label the tray Bread of Life. Walk among those assembled, passing a slice to each individual. As each slice is given say: This is for you. When slices have been distributed, turn to the group and say: If we fail to take the Bread of Life to the Caribbean, there are those there who will remain hungry.



A National Image

Louise Winningham

Nationalism and Missions

In an effort to assert its newly-won independence, a nation may attempt to discard all foreign influences, persons, and ideas. How do the concepts of nationalism affect missionaries and missions around the world today? Is the movement of nations toward independence and asserting their individuality helpful in the cause of missions? Is it harmful? Or is it simply a force with which missionaries must cope? How important is nationalism?

Missionaries emphasize the national expression of the Christian faith. The concepts of how to witness and serve overseas vary according to the backgrounds and experiences of the people to whom the missionary ministers. Customs vary greatly. Although they are changing, the centuries-old patterns are still important. Styles of church buildings, orders of service, types of music, patterns of organization, approaches to fellowship, methods of evangelism, and programs of work must develop out of the needs and circumstances of a land.

Missionaries spend much time studying language, learning customs, and developing an appreciation of the history and culture of a country. They must be able to understand what they see and communicate their message so that it does not seem strange, foreign, or odd to the hearers.

Christ is greater than culture. The gospel fills the need of the Nigerian, the Japanese, the Mexican, and the North American.

Indigenous Churches

In an era in which nationalism continues to be an important factor in missionary endeavors, there is a term which ties us closely—the indigenous church. The word *indigenous* simply means "produced, growing, or living naturally in a country." An indigenous church, then, grows in a country naturally. It shares the life of the country in which it is planted. Christ transcends the localized expressions of food, clothing, customs, and patterns of organization.

In areas where nationalism has taken a more extreme expression and where missionary work has been based as hampered, it is only as the church becomes an integral part of its own country that it can have a sense of stability and permanence.

Thus, nationalism focuses the attention of a people upon themselves as a people, and the indigenous church focuses the attention on the national Christians and their localized or natural expression of faith in Christ.

Indonesia

Southern Baptists entered Indonesia in 1951. There are now more than 100 missionaries working among the 121,000,000 people who live in Indonesia. Some 10,000 are members of the more than 200 Baptist churches and missions there.

Missionaries seek to explore evangelizing opportunities for sharing Christ in a way that would attract

COMING NEXT MONTH

COFFEE DIALOGUES

Indonesians to Christ.

Whereas Western society is primarily a word culture, using written and spoken words, many other cultures in the world communicate through picturesque and dramatic means. Symbols are used extensively. Christian nationals are encouraged to use these means of spreading the gospel. "Response to a 1971 hymn-writing contest in Indonesia indicated Indonesian Baptists' concern in making their worship a local product, not an import," said missionary William N. McElrath. As in many countries of the world, most hymns used are translations from Europe and America. More than seventy compositions were entered in the contest.

Indonesian Baptists have ten slots per year on government-run television, six broadcasts from Djakarta, the capital, and four from Jogyakarta, cultural heart of the nation. These Sunday evening programs feature dramas, choirs, soloists, and ensembles—groups playing handbells, native bamboo rattles, and percussive instruments. Dancers perform classical Javanese ballet with Christian interpretation. There are also interviews and regular worship service programs.

A new development in Southern Baptist mission strategy in evangelism has been noted in Indonesia. Indonesian Baptists are now committed to establishing thousands of "home churches." In this method, the missionary will endeavor to win and train local leaders. They, in turn, after study with the missionary, will be leaders of worship in their own homes. As these "home churches" become numerous, large groupings for worship will take place at Indonesian initiative and according to Indonesian expression. Meanwhile, the missionary will be preaching publicly in large gatherings, revivals, and in existing churches. Missionaries note that the majority of Indonesian population is rural and usually there is no Christian church or witness in the community. By concentrating on beginning new work in these villages, Indonesian

Baptists hope to win many more to Christ and encourage an indigenous outreach.

One of the most crucial tasks in the training of leaders and potential leaders within the churches. This not only quickly multiplies the number of laborers, but also enables the churches to quickly take on the character and personality of the country involved.

In addition to the Baptist theological seminary, there are now several traveling regional Bible schools, using programmed textbooks. Each short session in the text, less than half a page, is followed by a simple question. To find the correct answer, give further explanation, a student has only to turn the page. If he has answered incorrectly, he turns back and rereads the material. Students use these texts at home. Weekly class sessions add more insight into the material.

Thailand

While Indonesia is a relatively new nation as an independent country, Thailand is quite old. It has existed for hundreds of years and is the only country in Southeast Asia which has not been ruled by another country. It has its own identity. It is proud of a long heritage of freedom. The word *thai* actually means free.

In spite of her political and economic freedom, Thailand lacks the spiritual freedom that Christ came to bring. It is one of the world's strongest Buddhist countries. A religious resurgence became a tool of nationalism when Thailand decided to build up Buddhism as a means for national unity and strength. The king is the Buddhist head in Thailand. At each, his birthday is celebrated nationally. It becomes both a religious and political holiday. Buddhist temples serve as hubs of community life.

The state supports and uses Buddhism as a sort of "cement" to hold the country together and to spur the national image. A former prime minister reminded the people that "to be a good Thai citizen is to be a good Buddhist." Nationalism in Thailand is based on religion and cultural heri-

age. Surprisingly, only a small devoted number of Buddhists attend the 25,000 monasteries (fourths and fifth temples) on holy days, but perhaps 90 percent of the Thai people would quickly convert to Buddhism if asked.

As in Indonesia, missionaries to Thailand seek to utilize the Thai culture in presenting Christ. At a recent graduation of the Thailand Baptist Theological Seminary, graduates were challenged by an Atoner by leaders to free themselves from a Westernized concept of the ministry and to find an Asian way of expressing the message of the church. Like all national groups, the Thai Christians have their own kinds of worship techniques, church structures, and church patterns.

Another expression of national feeling was the production of a motion picture recounting the biblical story of the prodigal son to serve as Thailand's way of life. In this version, the young son is of an up-country village landowner who is a Christian who, against his father's love and ends up wasting his money and life in glittering and exciting Bangkok. The film was an experiment of making a motion picture in the style of local producers and a local story.

The Philippines

Because the Philippines was ruled by other countries so long, it tends not to have a strong culture of its own. While Filipinos tend to copy American culture, some may be uncomfortable in doing so, sensing a need for their own national image.

Among the young people there was an over-reaction against the West. Two of the 150 who attended a youth conference in the Philippines were Mercy and Edgar. They were like many who, in a search for meaning to life, turned to social activism. Edgar even carried his copy of Karl Marx. Mercy said she thought the Bible to be but a "Western implantation without any relevance to the imperialistically exploited, landless masses of the

Philippines." Later in the conference, however, Mercy found Christ and meaning in her life.

The spirit of nationalism can be seen in such things as the current emphasis on the national language, Filipino. Street signs in Manila have been changed in the past few years. There is much discussion that the entire educational system be changed from English to Filipino. Now English is used from grade four up.

There is a "Filipino first" policy which has been explicit in the economy of the country for several years. No alien can own a retail business. Other alien-owned concerns must have a percentage of their employees at all levels from Filipino nationals.

This assertion of a national image affects the relationship of missionaries to the life of the churches. There is a transfer of convention leadership into the local churches and leaders. For example, property titles are being transferred into local church names.

There is complete freedom to proclaim Christ, and where he is preached, Filipinos are responding. Response is seemingly limited only by the number of missionary and national workers.

PLANNING

Study Session

1. *Understanding the Aim*
This is the last of a series of three study sessions on missions responding to world conditions. Today's topic is nationalism. At the end of the session, each member should be able to discuss the meaning of a national image, tell how nationalism has affected three

Southeast Asian countries, and know of someone's work being done.

2. Choosing Learning Methods

Plan the study as a newscast. Have a newscaster or commentator seated at a table with a frame resembling a projection screen slightly to her right. As the reporters from various areas are called in by the commentator, they appear behind the frame and tell their news.

The commentator tells the first three paragraphs on page 35 and then says, "..... has a report on the meaning of nationalism."

Reporter 1 then relates information in section on nationalism.

Commentator tells paragraph one of section, Nationalism and Missions, then says, "..... can you fill us in on this subject?"

Reporter 2 reviews information in Nationalism and Missions section, beginning with paragraph two.

Commentator: Thank you. Another story has come in over our news wires concerning nationalism. Reporter has that story.

Reporter 3 then relates information in section on indigenous churches.

Commentator: From Indonesian television, there is a report on nationalism there. Come in,

Reporter 4 reports on section on Indonesia.

Commentator: Another reporter is stationed in Thailand,

Reporter 5 gives review of section on Thailand.

Commentator: There is one more report before today's program on nationalism closes. From Manila, the Philippines, we hear reporter Reporter 6 tells about the Philippines.

Commentator thanks reporters and closes program.

3. Using Learning Aids

Provide a table and TV-type frame in which reporters can speak, and try

to give the illusion of a TV studio. Perhaps make believe microphones can be made and assumptions made for reporters and their assignments. As each reporter speaks, perhaps there could be a picture map, or other background to signify her assignment.

4. Evaluating the Study

Ask the members to try to put themselves in the place of someone in each of the countries studied and consider how each would feel about a national image. Consider: How do Americans feel about a national image, about patriotism?

Ask members to list some ways nationalism has been helpful in spreading the gospel. They list ways it has hampered the work. Ask if any in the world venture to predict how missions will fare in the next few years with the spectre of nationalism hovering constantly.

5. Planning for Follow-through

Discuss ways of relating to foreigners at large classes in your community. Are there people that Baptist women could meet in their lives? Consider: How would it feel to live in another country, amid strangers, hearing a different language, lonely, missing family and old friends?

Call to Prayer

Based on your study today, formulate five statements of those things that missionaries must be aware of when they help the persons with whom they work find an indigenous expression to their faith. In a season of prayer, pray that the missionaries on the prayer calendar today might have insight to understand those things you have listed.

Preview Baptist Women Meeting

The victors of a civil war, Bogalain of Bogalain are proud of their newly emerging nation. Attend the Baptist Women meeting next month to learn ways missionaries minister and witness in this new nation.

COFFEE DIALOGUES COMING NEXT MONTH



BIBLE
STUDY GROUP

The Mission of the Church

THE MEASURE OF MISSION

James E. Carter

Passage for Study: Revelation 2-3

How, specifically, does one measure mission?

Jesus Christ must be the standard of measurement for both individual Christians and Christian churches. Christians cannot measure themselves by other persons, other institutions, other churches, or other denominations. The final measurement of mission must be compared against the life of Christ.

Glimpses of churches in the New Testament give guidance in taking the measure of mission.

In Revelation 2-3 the seven churches of Asia are mentioned. These were seven actual churches located in Asia Minor to which John wrote from the Isle of Patmos. These were not the only churches in Asia Minor. The fact that seven churches are mentioned suggests the idea of completeness. These seven churches were located in strategic places and formed a circular route through the area. The letters which meant that each church read the other's mail. These were representative churches and the messages were intended for all the churches of the area. Churches of today receive benefit from reading these letters to ancient churches.

Looking at these churches from the standpoint of mission, at least one dominant lesson can be gained from each church. The reaction of these churches to their opportunity gives indication of how the effectiveness of today's church in mission might be measured.

Priority

The church at Ephesus is addressed in Revelation 2:1-7. This church was a very active church. Doctrinally they were very sound. They could not abide the false teachings of evil men. They had justly endured the persecution that had been directed toward them.

By opposing the compromising efforts of evil men, they earned the commendation of Christ. The identity of the Nicolaitans is not definitely known. Later they were identified with the doctrine of Balaam, an Old Testament prophet (Refer to the story of Balaam in Numbers 22:24). It can be surmised that they were people who took at least an indifferent attitude toward moral corruption. Probably, they diminished this concern by saying that grace had ended the law.

The one complaint that the risen Christ had for the Ephesian Christians was that they had lost their first love. Still active, they went about it without the passionate concern and love which once marked their relationship to God. The sense of duty rather than the thrill of love marked their endeavor.

Love establishes priorities for us. With the love of Christ burning in his heart, the Christian is ready to give priority to mission. When that love for some reason begins to dim, then other matters, perhaps even good matters, begin to take priority.

Persistence

Persistence was a mark of the church at Smyrna (Rev. 2:8-11). Al-

though they lived in a wealthy city, the Christians evidently were poor. But they had spiritual wealth. To this church, Christ did not offer one word of complaint.

Christ identified himself as the one who died and came to life. Apparently many of these Christians were facing death. But Christ stood before them as the reminder that physical death was not the end for the believer. The believer is given the promise of eternal life.

Persistence is essential for mission. There are subtle means of inflicting difficulty and delay in outdoor work. Perseverance is what Christ both demands and desires.

Integrity

The church at Pergamos, or Pergamum, existed in a hard place. Its message was evil that a man called the "throne of Satan" (Rev. 2:13). This may have reference to its position as the administrative center of the Roman province of Asia. Christ worship was common there. Its letter is found in Revelation 2:12-17.

There was something to be said for these people. They had not denied the name of Christ. They had remained faithful to him when it was difficult.

But the church had not gone through temptation. It was too tolerant of evil. It was nurturing sinners.

The false teaching was in the form of the Nicolaitans to which reference has already been made. Balaam had been instrumental in leading the Israelites into a compromising situation

with the people who worshipped Baal. From the sound of verses 14-15, it would seem that the Nicolaitans had been guilty of loose morals and of an easy acceptance of the worship of idols by eating at their feasts. And the church had tolerated this.

One's level of tolerance has a lot to do with his sense of mission. When injustice, discrimination, hunger, poverty, and ignorance are accepted and tolerated, little will be done to help eradicate the problem and minister to the persons. When something is done to relieve human suffering, then mission is being fulfilled.

Compromise

Thyatira (Rev. 2:18-20) was the least important of the seven cities to which letters were sent. It has been observed that the language later was written to the least important city.

The church was not without virtue. When the risen Christ pronounced, "I know your works," he knew that they had grown to great, their latter works were better than the first. They had grown, progressed, and prospered in their Christian professions.

One stark reality was apparent, though: compromise. They had compromised with a lewd idol. Who was she? Likely she was a Jewish-like woman who tried to lead the church into compromise with false worship and even morality as did the original Jezebel, the wife of King Ahab. Notice that the judgment designated for her resulted from the very corruption she advocated. God still judges people according to their works.

Compromise is one of the enemies of mission. The church must stand apart from the world in which it ministers. If the church becomes too closely identified with the world, it will lose its effectiveness. Some feel that the compromiser's judgment advocated had to do with the trade guild whose meetings were often accompanied by sacrifice to idols and debauches.

Apparently these people were not persecuted. But their life and their

approach did not stand out in contrast to the society around them. Compromise, not compromise, is the sin of the believer who is concerned about mission.

Vitality

The Sardis church (Rev. 3:1-6) seemed to be a church that was very much alive. But actually it was dead. The church had only the appearance of life. The organs had been allowed to become only an organization. Plenty of activity was going on. But there was no life, no vitality to it.

When the Christ told this church, "I know your works," it was not a word of tenderness but of sorrow. Knowing their works, the Lord knew that they were dead while having all the appearance of being alive.

But it was not too late for them. He advised, "Awake, and strengthen what remains" (Rev. 3:2 RSV). There was still hope that they could be revived and given new life.

What things are life to a dead church? Mission. The stories could be repeated many times and in many different locations of the churches that discovered new life when they began to involve themselves in mission. Then they cease to exist for themselves and start to minister to others. They know what it means to walk with Christ on his rounds of ministry. Christ confessed that he knows those who live like him because they love like him.

Opportunity

The Christians at Philadelphia (Rev. 3:7-13) were people with an opportunity. They had before them "an open door."

For them Christ had no complaint, only praise. It had not been easy. Opportunity does not mean the absence of opposition. They had such opposition from the Jews that they were dubbed the "synagogue of Satan." Even though weak, they had not denied Christ. And before them stood an open door of mission opportunity.

The church that walks through to open door of mission opportunity is

assured that it shall be a part of the sanctuary of Christ and is assured of the security of his presence.

Complacency

The saddest complaint of all is lodged against the church at Laodicea (Rev. 3:14-21). When the Lord assured them that he knew their works, it was not good. This was a complacent church. They were neither warmly on fire for God nor coldly unresponsive to him. They were lukewarm. Food or beverages that are lukewarm are not as tasty as those that are either hot or cold. Neither are lukewarm churches to the Lord's liking. He indicated that since they were lukewarm he would spew them out of his mouth!

They had surveyed themselves and were absolutely satisfied with what they saw. Satisfied with themselves, they settled into an easy, complacent existence. The Lord was not of the same opinion, however. When he looked upon them, he saw that they were "wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17). Thinking that they needed nothing, they needed everything.

The problem with a self-satisfied, complacent church is that it looks exclusively inward. It looks at itself and finds itself to be finely clothed and warm. Christ counsels the church to look outward. Looking outward it can see the needs of others and can more realistically appraise its own condition. From God himself, and only from God, can come the items that give a real strength, wealth, and blessing.

More than once in the letters to the seven churches of Asia churches are threatened with death and removal if they do not heed the words of the Christ. Is it possible for a church to die? Can a church fail in mission and thus lose its existence? Yes.

"He who has an ear, let him hear what the Spirit says to the churches" (Rev. 3:22 RSV) echoes throughout these letters. Let him hear. These words must be heeded to take the measure of mission.

PLANNING

Study Series

1. Understanding the Aim

At the end of this study, members should be able to list the criteria by which a church can measure its effectiveness in carrying out its mission. Through an examination of the effectiveness of some of the early churches, members may evaluate the effectiveness of their own church.

2. Choosing Learning Methods

Advance Assignments: Make advance assignments on the following subjects: (1) The historical background and significance of each of the seven cities. (2) What is known about each of these seven churches? Include the date of its founding, who founded it, its relative strength, and its later development. Check the concordances for other references to these churches.

Discussion: Consider the following questions: (1) Do these seven churches actually tell anything about mission and mission opportunity? (2) Do you think that the one word chosen to signify each church is an accurate descriptive word? If so, why? If not, what word would you choose?

(3) Can a church, or a Christian, lose the love for mission, ministry, and witness? How? (4) What is the demand for faithfulness in mission? (5) How can tolerance hurt mission? (6) How do churches today compromise when it comes to mission? Think of this question in terms of power structures, social structures,

economic forces, and tradition. (7) Show some ways that a church might want to be alive when reality is a dead. Is this actually a possibility? (8) Do all churches have an opportunity for mission? How is there an open door for an inner city church? an open country church? a church in a college town? a church in a small, county seat town? a village church? a suburban church? (9) What, based on this study, would you think would be major contributing factors if a church were actually to die?

3. Using Learning Aids

Background study of the churches and cities mentioned should be encouraged. To aid in these studies, several books may be provided. Check the church library for Bible dictionaries and encyclopedias which provide background information.

Commentaries on the book of Revelation give helpful discussion of the seven churches of Asia. For example, your church library might have *Revelation Is the Lamb* by Ray Summers (Nashville: Broadman Press, 1951), *The Meaning and Message of The Book of Revelation* by Edward A. McDowell (Nashville: Broadman Press, 1951), or *The Epistles and Apocalypses of John* (Kansas City: Central Seminary Press, 1947). Several helpful books are available on the letters to the seven churches of Asia.

Use a map to locate the seven cities of Asia.

4. Evaluating the Study

Make a personal evaluation of the commitment of your church and your personal commitment to mission based on this study.

(1) List the criteria set forth in this study by which a church may be

evaluated.

(2) How does your church measure up to this standard?

(3) If you had to pick one of the churches in the study that best characterizes your church, which one would it be? Why?

(4) Have you felt any twinges of the "first love" in your own mission commitment?

(5) How faithful has your group been in carrying out your mission? What mission action projects have you done this year? How has your group supported missions in your area, in the U.S. and throughout the world?

(6) What is the one great mission opportunity that your church has?

5. Planning for Follow-through

Try to think what Christ would say to you if suddenly he said, "I know your works." Consider what "open doors" are available to you right now. Pray that God will forgive your commitment, revive your burning love, inspire you to faithfully love for him and to effectively serve him.

Call to Prayer

Assign each of the names on the prayer calendar to a different person. Ask each to be prepared to tell one thing she has learned about the mission of the church this year as she presents her name to the group. Ask her to be prepared to offer a brief prayer for her missionary relating the concept she has mentioned to his task.

Preview Baptist Women Meeting

It is the mission of the church to break down the barriers preventing persons from hearing and accepting the gospel. Attend the Baptist Women meeting next month to find out how missionaries in Bangladesh are breaking down barriers.

FORECASTER

Margaret Bruce

Promoting Attendance at Baptist Women Meetings

By giving a little extra time, thought, and effort, Baptist Women Officers can have good attendance at Baptist Women meetings and all other activities. Here are a few suggestions.

1. Plan study sessions to involve all members.

Using the planning section for organization and group meetings given in *Baptist Women* each church will help. Use the ideas which are appropriate for your organization and use your own creative ideas for involving members in Baptist Women meetings.

2. Publicize your plans.

Free communication is one of the greatest problems in Baptist Women work. Often we assume that members have all the information they need. Diagnose reasons to contact each member just before your meetings. Give full explanation of what you hope to accomplish at the meeting.

Use a variety of publicity techniques which appeal to various senses of sight, hearing, smell, taste, or touch.

3. Prepare meeting plans.

Attractive surroundings make meetings more meaningful. And there are so many ideas to use when preparing a place for missions meetings. Faraway places can be brought near with pictures, maps, curios, costumes, flags, slides, and filmstrips. The use of music is another way of creating atmosphere for learning about missions.

4. Pray for meetings that bring results.

Determine the aim or purpose of each meeting or activity. Plan, prepare, and pray that these purposes may be achieved. Believe that after you have done your best in your work for the Lord, the Holy Spirit will take the needed results. Baptist Women will attend meetings that bring results.

Achievement Guide—Annual Report

How many new and advanced achievements did your organization complete during 1971-72?

What recognition on the Baptist Women Achievement Guide did you earn? Merit? Advanced? Distinction? A certificate of recognition is available for Baptist Women organizations achieving even recognition.

Organizations which follow the Baptist Women Achievement Guide in their plan of work have a balanced program of mission study, mission action, and mission support.

The 1971-72 WML year will close September 30 and your Baptist Women annual report will be due.

The Baptist Women Achievement Guide Check Sheet and the Baptist Women Summary Record on the Baptist Women Record and Report Book should provide the information needed for completing your annual report.

Baptist Women organizations with missions groups have found the Baptist Women Group Record and Report

Book very helpful in providing information needed for the organizational analysis and annual reports.

By October 1 the annual report should be given to the Baptist Women director (or to the WML director in churches where there is no Baptist Women director and only one Baptist Women organization).

Using Prospect Lists

The WML Council is responsible for coordinating plans for the discovery of prospects for WML organization. The prospect list for Baptist Women will include names, addresses, telephone numbers, birth dates, ages, and meeting preferences of all prospects.

Here are some ways this list can be used.

1. Assign names of prospects to individual members, to officers, or to various missions groups to visit. An orientation period for those planning to visit prospects is most helpful. The *Baptist Women Leader Manual* pages 93-94, gives suggestions for effective evangelistic visitation.

2. Send invitations to prospects to attend Baptist Women meetings, study projects, weeks of prayer observance, and other activities which will interest and give prospects an understanding of the purpose and work of the organization.

3. Encourage members to share informally with prospects, "What Baptist Women Means to Me."

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4. Mimeograph the eight reasons given by Miss Fannie E. S. Heck for belonging to Woman's Missionary Union and distribute these to Baptist Women prospects. They are on page 12 of the *Baptist Women Leader Manual*.¹

5. Use the "secret pal" idea with your prospect list. Prospects may be assigned to members according to neighborhoods, birthdays, ages, interests, etc. The member will send cards, notes, prepare a favorite recipe for the prospect or in some other ways keep in touch with the person assigned to her for enlistment purposes.

Getting Ready for WMU 1972-73

There are six steps for Baptist Women officers to take in getting ready for the new 1972-73 WMU year. Check your readiness for the new year by the following steps:

1. Officers have been elected. Most organizations will have a president and three chairmen (mission study, mission action, mission support). Many organizations will have mission group leaders. The number of group leaders will vary according to the size of the organization, the members' choices for groups and the mission action needs being met by mission action groups. A group leader is needed for each mission study group, mission action group, and mission prayer group.

2. Officers have been trained. Each officer should study the *Baptist Women Leader Manual, Understanding Adults* (\$1.25)², and *Guiding Adults* (\$1.25)³.

3. Materials have been ordered. Some materials needed are *ROYAL SERVICE*,⁴ *WMU Year Book 1972-73*,⁵ *Baptist Women Leader Manual*,¹ *Baptist Women Record and Report*

Book,⁶ *Baptist Women Group Record and Report Book*,⁷ *Baptist Women Officer Plan Book*,⁸ and *Baptist Women Member Handbook*.⁹ Other materials are listed in the *WMU Year Book 1972-73*.⁵

4. Annual planning has been completed.

Broad plans for the year have been made as outlined in the *WMU Year Book 1972-73*.⁵

5. Plans for presenting Baptist Women 72-73 have been made.

Presenting the year's work includes (1) the introduction or installation of officers, (2) preview of highlights of the year's work, (3) presentation of mission group opportunities, and (4) presentation of *ROYAL SERVICE* units.

Church Stewardship Emphasis

The church or WMU council may have made plans to involve Baptist Women in the church stewardship emphasis. If not, the officers council will make plans to support the church emphasis.

These plans may include a Cooperative Program presentation at the Baptist Women meeting in September. Consider the following possibilities:

- (1) A dramatic presentation, *I'd Give Anything*.¹
- (2) A graph study showing your church's support of the Cooperative Program for the past five years.
- (3) A look at a comparison chart showing what your church gives for the local church program and what it gives for world missions.
- (4) A study of your state's contribution of Cooperative Program funds. Write your state Baptist convention office for information regarding this study.

State Missions Emphasis

Most states have a state missions emphasis in September. The emphasis usually consists of a study of mission work being conducted in the state, a season of prayer, and a special offering to support the work.

States provide study material and offering envelopes. The mission support chairman will study the material carefully and lead the officers council in planning for the emphasis and the offering.

In communities where state missions work is being conducted, Baptist Women members may want to visit the work and learn firsthand of what is being done to make Christ known in their area. Such a field trip may lead members to pray more intelligently for the work and to support it more enthusiastically with their concern and gifts.

WIM

WIM (Women Involved in Ministry) is a plan for continued witnessing by trained church members.

Baptist Women members are encouraged to train for winning unevangelized people to Jesus Christ. To WIM members commit action means ministry and witness. When members are trained for witnessing they will be more effective in gospel action projects and group work.

A WIM Individual Study Packet may be secured from Baptist Book Stores for \$2.98.

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

²Available from Baptist Book Store.

³Available for \$2.50 per year from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203. Annual subscription only. Alabama convention add necessary when not.



Betty Brown

1 FRIDAY John 20:24-29

Baptists have sponsored almost all Christian work among the Indians in south Florida in this century. However, it was not white missionaries, but Indian Baptists—Creeks from Oklahoma—who first brought Christianity to the Seminoles, says Genus E. Crenshaw, Southern Baptist home missionary who has worked among the Seminoles for twenty years. The Creek missionaries began their work in 1907. Today about half of the 1,050 Seminoles on three reservations in south Florida are professing Christians.

Genus E. Crenshaw, Indian, Florida
Ray Muncy, Indian, New Mexico
Frank Wheeler, superintendent of missions, New Mexico

R. Dean Harlan, business administration, Venezuela
Michael Key, preaching, Togo
Mrs. J. F. Kirk, home and church, North Brazil

Mrs. E. B. Mass, home and church, Rhodesia
J. Eugene Trap, preaching, North Brazil
Mrs. W. W. Wood, home and church, Zambia

2 SATURDAY Luke 17:11-17

Bermuda is a British colony composed of three hundred small islands in the Atlantic Ocean about six hundred miles off the coast of North Carolina. Its strategic location led to the establishment of US military bases, and military families started a Baptist church there in 1956. Mr. and Mrs. Robert L. Harris arrived in 1966 to serve as missionaries. A new sanctuary, built near the center of the largest island, has helped them reach more Bermudians. Pray for Southern Baptists in Bermuda as they witness to residents, military families, and the thousands of tourists who visit the islands each year.

A. Jess James, interfaith witness, Missouri
Ruben Fene, Spanish, Texas
J. Bryan Braxington, field representative, Spanish South America

C. Robert Beard, English-language, Taiwan
James W. Dale, preaching, Spain
Mrs. T. H. Dorell, home and church, Korea
Mrs. E. L. Harris, home and church, Bermuda

¹on Antigua

Mrs. J. W. Hawkins, home and church, South Brazil
Norman P. Hayes, preaching, Vietnam
Mrs. E. C. Moore, retired, Chile
Mrs. William E. Norman, home and church, Ghana

A. Ben Oliver, preaching, Angola
Mrs. J. A. Witherspoon, home and church, Argentina

3 SUNDAY John 5:13-20

The Jack S. Brannans, who have been in the Philippines a little over a year and a half, made this request in a letter written last January. "Please pray for us as we work here in the Philippines in his name. Pray for: (1) plans being formulated from the Philippine-wide survey of Baptist work now in process; (2) the many home Bible study groups being started; (3) lay training as laymen are taught to lead Bible study groups and to witness for Christ; and (4) our continued language study."

Greves O. Collins, pastor-director, Pennsylvania
Mrs. Jane E. Garcia, Spanish, Texas
Mrs. J. Oscar Lumpkin, Christian social ministries, Florida

Mrs. Manuel Perez, Spanish, Texas
Mrs. Victor L. Nichols, Christian social ministries, Texas
David Richardson, deaf, Alabama

Mrs. Robert G. Thompson, Christian social ministries, Alabama
Mrs. J. S. Brannan, home and church, Philippines

Mrs. G. H. Clark, home and church, Malaysia
E. F. Emmanuel, English-language, Japan
Albert W. Gommage, education, Korea
Mrs. W. O. Horn, home and church, Lebanon

Rodney Juby, preaching, Chile
Julian F. King, religious education, South Brazil

4 MONDAY 1 Corinthians 3:9-15

For Southern Baptist foreign missionaries, furlough time is a time for reunion with family and friends, for rest and relaxation, for sharing information about their work with churches and individuals. For some, it is a time for improving skills through special classes or refresher courses. For others, it is a time for getting needed medical treatment or attending to family business. Four missionaries on the prayer list for today are now on furlough. Pray that

they may have a rewarding year and return to their stations refreshed and rededicated to their tasks.

Manuel Alencá, Spanish, Texas
Lawrence R. Martin, National Baptist, Louisiana
Moises Padilla, Spanish, Texas
L. E. Saunders, Spanish, New Mexico
Mrs. Marion L. Corley, home and church, Colombia

W. Ralph Davis, preaching, Ghana
Mrs. Charles E. LaGrone, home and church, Argentina

Russell A. Patrick, education, Colombia
Ernest C. Pippin, preaching, Argentina
Jan D. Tillinghast, doctor, Yemen
Charles W. Whitten, preaching, Spain

1 TUESDAY 1 Thessalonians 4:10-12

In 1971, reports missionary Fred Beck, Indonesia had 33 organized churches and 92 chapels. These churches reported 3,884 professions of faith and 1,823 baptisms. "However," adds Mr. Beck, "the masses of Indonesia's millions are still unevangelized." Missionaries in Indonesia have pledged themselves to undertake a new mission strategy of establishing thousands of "house churches" in the rural villages where the majority of Indonesians live.

Orson S. Gentry, Indian, Utah
Mrs. S. V. Moore, church extension, Taiwan
Mrs. Margaret A. Sato, Spanish, Puerto Rico
G. Frederick Smith, preaching, Indonesia
E. Ann Stevens, agriculture, Israel

Edith Y. Swartz, education, Rhodesia
Mrs. S. P. Thomas, home and church, Chile
Mrs. James O. Murray, Spanish, Texas
Mrs. R. V. Moore, home and church, Bolivia

Maria Malton, US-2, Christian social ministries, Pennsylvania

Missaries are listed on their birthdays. Address in DIRECTORY OF MISSIONARY PERSONNEL, from Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23260, or in HOME MISSION BOARD PERSONNEL DIRECTORY, from Home Mission Board, 1280 Spring Street, N.W., Atlanta, Georgia 30309.

NEXT MONTH in ROYAL SERVICE

Organizations will find suggestions for increasing the number and quality of their members. Groups will find study-action materials designed to meet their needs. Members will find exciting new ways to share their faith.

W. B. Sherwood, retired, Brazil
Mrs. J. G. Tidensborg, home and church,
Kenya
Pauline White, retired, Brazil

4 WEDNESDAY 2 Thessalonians 3:1-13
Mr. and Mrs. James L. Garrett serve as missionaries in the state of Para in Equatorial Brazil. With no land, no money, and

no money to buy the land, they began to establish a Baptist camp in the area. They located a dilapidated, deserted farm and began reclaiming it little by little from the Amazon jungle. Friends back home sent money and some of the furnishings, and today the camp provides a place for spiritual growth for groups from all the surrounding churches.

James L. Barnes, US-2, language missions, Texas

O. W. Ehead, Jr., pastor, Hawaii
Mrs. J. B. Noll, Baptist center, Texas
Mrs. Doris Maciel, Spanish, Texas

Yocher M. Callaway, education, Liberia
Mrs. C. B. Campbell, home and church, South Brazil

James L. Garret, preaching, Equatorial Brazil

Robert J. Hall, education, Nigeria

Mrs. L. P. Mackler, home and church, Guam

Virginia Miller, nurse, Indonesia

Mrs. W. E. Verwer, home and church, Ghana

7 THURSDAY Ezekiel 20:9-10

A native of Shanghai, China, Mrs. Wilfred Hsu, serves as a missionary to the Chinese in Berkeley, California. She and Mr. Hsu, a native of Swatow, Kwangtung, China, were approved by the Home Mission Board in 1963. Mr. Hsu is pastor of the Berkeley Chinese Baptist Church. They have two children.

Mrs. Alberto Fernandez, Spanish, California

Luis F. Gomez, Spanish, New Mexico

Mrs. Wilford Hsu, Chinese, California

Mrs. Bern Leagden, associational services, California

Eddie Lalar Sanchez, Spanish, Texas

Mrs. J. L. Carter, home and church, Thailand

Mrs. James H. Corble, home and church, Uganda

Bert E. Jolley, preaching, Argentina

W. Harold Matthews, education, Philippines

Mrs. E. A. Moore, home and church, Tanzania

Ben D. Moxley, preaching, Liberia

Paul C. Muesel, preaching, Thailand

Harry M. Roberts, preaching, Honduras

Mrs. T. B. Swore, secretary, South Brazil

8 FRIDAY Ecclesiastes 9:10, Ephesians 4:28

Mr. and Mrs. Leon S. White, appointed missionaries to Argentina in 1970, have come to appreciate after the Cooperative Program. Southern Baptists' plan for missionary support. They have learned from missionaries of other denominations that these missionaries have to write as many as three hundred letters a month to individuals back home to seek support. The Whites wrote: "When we hear these accounts, we whisper a prayer of thanks to God for you who have provided an advance for your missionaries through the Cooperative Program. Thank you for your gifts and prayers of support."

Abraham Lanza, Spanish, Texas

Mrs. Kenneth B. Lytle, associational services, New York

Joe L. Terry, Baptist center, Texas
Mrs. L. B. Adams, home and church, Taiwan
William P. Andrews, preaching, Chile
Mrs. M. T. Blanton, home and church, Bahamas

Mrs. C. W. Cole, home and church, Indonesia

Mrs. Marilee G. Foy, education, Rhodesia

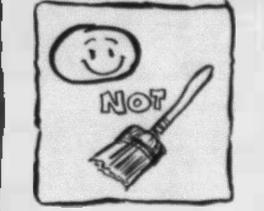
Urban L. Green, preaching, Ghana

Mrs. M. A. Linn, home and church, Taiwan

George F. Tyeon, education, Philippines

Mrs. L. S. White, home and church, Argentina

THE HELPER TREATS PEOPLE AS PERSONS, NOT THINGS



To improve your skills as a helper (mission action helper, that is), order your copy of this new individual study book from WMU or Baptist Book Store. See WMU order form, page 48.

9 SATURDAY Colossians 3:23-25

Last summer Guyanese Baptists held separate camps for adults, youth, young adults, and families instead of one large camp for all age groups. Total attendance was 182, an increase of 28 over 1970. A camp committee composed of five national men and women from various parts of Guyana and two missionaries evaluated the most successful camping session in eight years of camping history, reported Mrs. Charles P. Love, missionary press representative. For the first time consultants met in advance for training. Some consultants had never been to camp before. One commented his life to being a youth director and said, "I have learned more about being a Christian this week at camp than during my whole three years of being a Christian." Mrs. Fannie V. Berry, retired, California. Mrs. James L. Davis, church extension, New York

Paul S. Korman, Jr., US-2, migrant, Florida

William Womack, weekly ministry, Florida

John B. Swann, student work, Argentina

Mrs. J. M. Gayle, home and church, Vietnam

Betty Hart, social work, Chile

Billy W. Holloway, preaching, Kenya

Charles F. Love, preaching, Guyana

Mrs. C. W. Shirley, home and church, Argentina

10 SUNDAY Deuteronomy 25:13-16

Mr. and Mrs. Raymond V. Lindholm, missionaries to Ethiopia now on furlough, are typical of Southern Baptist missionaries in one respect: their tasks on the mission field are varied and often quite different from the expected "religious" activities. For instance, Mr. Lindholm helped install a weather station at a school in Menz, and both Mr. and Mrs. Lindholm worked to build a house nearby. These and other activities are used as approaches to witness, state the Lindholms.

James D. Beck, Indian, Alaska

Mrs. Leonard Gelles, Spanish, Texas

Paul D. Higgins, superintendent of missions, Illinois

Edith P. Lawrence, church extension, Massachusetts

W. E. Parker, Jr., Spanish, Texas

Joze Reyes, Spanish, Florida

Leland Warren, Spanish, Indiana

W. Neville Cleson, preaching, Dahomey

Mrs. Clifford H. Dene, home and church, North Brazil

Mrs. Thomas A. Jones, home and church, Kenya

Mrs. Raymond V. Lindholm, home and church, Ethiopia

Keith L. Oliphant, preaching, Tanzania

Everett L. Parsons, preaching, Ecuador

Daniel Tom, education, Taiwan

11 MONDAY Amos 8:4-8

Appointed missionaries to Spain in 1969, Mr. and Mrs. Robert F. Crider spent a year in language study at Pamplona. After a brief vacation in 1971, they arrived back in Pamplona just in time to unpack, re-pack, and head for the Spanish Baptist camp in Denia, where they spent most of the summer assisting in the administration of the camp. This year they are again in school, studying Spanish culture and trying to improve their language ability. The Criders have two children: a son, 7; and a daughter, 5.

Mrs. Abraham Aldega, Spanish, Texas

Clyde Hart, retired, Arkansas

Mrs. Lester Patterson, Indian, Oklahoma

Robert F. Crider, preaching, Spain

Harvey O. Hendrick, preaching, South Brazil

Mrs. S. L. Simpson, home and church, Ecuador

Mrs. M. R. Turner, home and church, Ecuador

12 TUESDAY James 5:1-8

After a year's furlough in the United States, the Bob Bealy family arrived in Bulawayo, Rhodesia, on August 15, 1971. There they found a rented house awaiting them, although they had anticipated difficulty in finding a house for rent. The Bealy's wrote: "The house rented for us even has a swimming pool! And the African hot summer has begun. The Lord is able to do exceeding abundantly above all that we ask or think." We certainly thank those who prayed about this."

Mrs. Ciro E. Garcia, Sr., Spanish, Texas

Mrs. Marvin R. Heise, church extension, New Jersey

Mrs. Harold Hitt, language missions, Oregon

Mrs. Eugene Krieger, Christian social ministries, Louisiana

Petra Popovic, Romanian, California

Mrs. Geneva Todd, National Baptist, Mississippi

D. E. Strahan, superintendent of missions, Illinois

Mrs. E. E. Beety, home and church, Rhodesia

Mrs. L. E. Brock, home and church, North Brazil

Elph V. Calcutt, preaching, Japan

Raymond D. Jaze, medicine, Nigeria

Richard H. Kinney, business administration, Switzerland

Mrs. W. C. Mason, home and church, Tanzania

Mrs. Dewey E. Mercer, home and church, Japan

Thomas E. Restliff, preaching, Dominican Republic

Arlene Rogers, nurse, Colombia

Harold Snuggs, retired, China

Amenda Tinkle, nurse, Nigeria

Frank T. Woodward, retired, China, Hawaii

13 WEDNESDAY 1 John 3:17-18

The W. H. Gray family, now on furlough, wrote from Mexico last Christmas to tell of the progress of their work during 1971. In their letter they stated: "These are times of advance in Mexico. We need more missionaries and more funds to support them and their work. As our world changes we need to be at the front to declare Christ and his power for living today. Your faithfulness will keep us there." David Bates, Christian social ministries, Georgia

Mrs. J. T. Burdick, Jr., associational services, North Dakota

Clifford Horne, pastor-director, Tennessee

Mrs. Wesley Johnson, associational services, Maryland

Mrs. G. Frederick Beck, home and church, Indonesia

Milton E. Cunningham, radio-TV, Africa

David C. Durr, doctor, Yemen

Mrs. T. Eugene Duckerly, home and church, Uruguay

Thomas W. Graham, music, Japan

Richard S. Green, preaching, South Brazil

William H. Grey, publication, Mexico

Mrs. J. G. Harris, home and church, Philippines

Len Prickett, medicine, Yemen

G. William Schaefer, education, Indonesia

14 THURSDAY Luke 12:16-21

A daughter of Southern Baptist foreign missionaries serves as a home missionary in Kentucky. She is Mrs. Martha Sue Boldridge, director of the Coney weekday program at Pippo Passes. Mrs. Boldridge was born in Brazil, where her parents, Mr. and Mrs. James E. Lingert, served until their retirement in April 1971.

Mrs. Martha Sue Boldridge, weekday ministry, Kentucky

Mrs. Donald Boutwell, US-2, church extension, New York

Mrs. Richard DeLeon, US-2, Spanish, Pennsylvania

Ernie Pine, retired, Florida

Jack L. Gentry, preaching, Taiwan

Glenn E. Hickey, education, North Brazil

Mrs. V. M. Holdridge, home and church, Israel

Dale C. Lindstrom, agriculture, Venezuela

Lowell McIlroy, retired, Argentina

Lawell C. Schocker, preaching, North Brazil

Harold L. Stevens, education, Mexico

Peter J. Tschernoff, preaching, South Brazil

Virginia Terry, education, South Brazil



If you're going to begin with the usual recital of world problems, don't. I know the list. I'm part of them. And please don't deliver a psychology lesson on the characteristics of women. I know it all firsthand. What I want to know is can I, can I, be making a greater contribution to the solution of the problems? If Baptist Women is going to help me be a reasonable part of the solution, tell me.

To contribute to the solution of the world's problems, read the new BAPTIST WOMEN MEMBER HANDBOOK (available from WMU or Baptist Book Store, see WMU order form, page 48).

Carol A. Vaneh, preaching, Bahamas

15 FRIDAY Acts 10:23-28

Mr. and Mrs. Robert C. Sherer, who served as missionaries in Kobe, Japan, from 1948 to 1966, were reappointed last year and returned to Kobe. The Sherers wrote soon after arriving: "Please join us in thanking God that he permitted us to come back, to have another opportunity to win some with whom we failed before. Pray especially for old friends among the Japanese, who are still lost, but with whom we've been able to renew a warm friendship." The Sherers have a son, Robert H., who also is a missionary to Japan.

Mrs. Loren S. Ames, associational services, Michigan

Mrs. James C. Brinkley, Baptist center, Maryland

Troy Kathryn Cunningham, Baptist center, Virginia

Charles A. Fanshaw, deaf, Georgia

Mrs. Jerry B. Graham, associational services, Maryland

George H. Oltens, Spanish, Texas

Ruby Jane Otto, Christian social ministries, Kansas

Mrs. J. B. Parker, retired, Texas

William P. Carter, education, Chile

William Graves, field representative, Caribbean

L. Laverne Gregory, religious education, Costa Rica

Florence Hapth, women's work, Nigeria

Mrs. Robert M. Parham, home and church, Nigeria

Robert C. Sherer, preaching, Japan

Betty Smith, education, Equatorial Brazil

Mrs. Hugh G. Smith, dorm parent, Singapore

Clara D. Swinwood, construction, North Brazil

16 SATURDAY Psalm 104:1-14, 24

Serving with her husband as a home missionary among the Indians in Culiacan, New Mexico, is Mrs. Audrey G. Horvack, the former Della Jo Galyon of Knoxville, Tennessee. A student summer missionary in mountain areas in Kentucky and in Indian missions in New Mexico while in college, Mrs. Horvack also did mission work in Louisiana during her sabbatical days. She and Mr. Horvack have four children.

Mrs. Barbara Gonzalez, Spanish, Ohio

Mrs. Audrey Horvack, Indian, New Mexico

Pedro Hernandez, Spanish, New Mexico

Mrs. Raynolds Lee, Spanish, Texas

John E. Warren, superintendent of missions, California

Eugene M. Cross, preaching, Philippines

Mrs. William E. Goff, home and church, Venezuela

John D. Smith, student work, Indonesia

Shirley A. Smith, preaching, Antigua

Jack B. Taylor, doctor, Nigeria

William Womack, religious education, Indonesia

17 SUNDAY Matthew 22:35-40

Frank Marion Adams serves as a missionary pastor in the Spanish-speaking people in El Carmen, Texas, under the cooperative supervision of the Home Mission Board and the Baptist General Convention of Texas. He has served in similar capacity in various states in Texas since 1951.

Gene in Creekmore, Texas, he spent his childhood in Austin. He attended the Bible Institute in San Antonio and Rice University in Houston. He and Mrs. Alonzo have one child.

Frank M. Adams, Spanish, Texas

Gerald J. Buehner, Spanish, California

Mrs. Dolan Edwards, Indian, New Mexico
 Mrs. Hector Hernandez, Spanish Texas
 Mrs. Jose Alcantar, Spanish Texas
 Encelia Rayon, Spanish, Louisiana
 Mrs. Leonard Sigh, retired, Washington
 James R. Wynn, retired, Texas
 G. Clayton Cooney, education, Kenya
 E. Philip Langley, education, Rhodesia
 James E. Bagshaw, education, Lebanon

10 MONDAY Exodus 20:3; Luke 14:23-27

Mr. and Mrs. Harvey Dupre live as home missionaries in Chetum, Mexico churches where more than thirty thousand people live in less than two square miles. They began their ministry two and a half years ago with one Southern Baptist family other than theirs. Now they have a church membership of thirty-four and weekly activities which include Bible studies, a youth singing group, free piano lessons, "Tara Tara" each day after school, a coffeehouse, and running home worship. Their fourteen-year-old son, Harold, helps with many of these activities.
 Mrs. Pastor Comino, Spanish, California
 Wiley Nelson, retired, Arizona
 Galen Ivey, superintendent of missions, Washington
 Harvey Branda, pastor, Mississippi
 David Matthews, National Baptist, Louisiana
 Mrs. Jane P. Babin, Spanish, Texas

Mrs. J. C. Anderson, home and church, Argentina
 Mrs. K. W. Balyeat, home and church, Argentina
 Walter E. Craighead, retired, Romania, Paraguay
 Mrs. M. E. Dodson, home and church, Mexico
 J. E. Durham, preaching, Upper Volta
 Mrs. Earl E. Jolley, home and church, Argentina
 John McPherson, education, Zambia
 MaryLou Moore, social work, Italy
 Edward W. Nelson, Baptist Spanish Publishing House, El Paso, Texas
 Mrs. J. W. Rans, Baptist Spanish Publishing House, El Paso, Texas
 H. Eldon Sturgeon, preaching, Mexico
 Cecil L. Thompson, education, Argentina
 Charley Worthy, preaching, Israel

19 TUESDAY Deuteronomy 8:11; John 4:19-24

Mrs. N. F. Nunnally, missionary to Nigeria, suffered through a siege of trials last year. She broke both elbows in May, then her wrist and a small hipbone in June. A thief cut the burglar bars on her bedroom window before being frightened away. Her good raincoat was stolen at the airport. And the people who had agreed to sell the Mission a house for her to live in changed their minds. Mrs. Nunnally wrote: "Although I have been greatly discouraged, the Lord has given the grace and strength to uphold me. I've learned the lessons of patience and leaning on the Lord."
 Robert A. Couch, Christian social ministries, Alabama

Mrs. James Dyson, Indian, Oklahoma
 Mrs. Fable Levens, Spanish, Texas
 Mrs. S. L. Richmond, National Baptist, Mississippi
 Mrs. Gordon D. Thomas, church extension, Maine
 Mrs. L. E. Brown, home and church, Kenya
 Mrs. O. E. Gilliland, home and church, Indonesia
 Mrs. R. B. Hodges, home and church, Korea
 Irvie L. Nathcutt, preaching, Peru
 Mrs. H. F. Nunnally, education, Nigeria
 Marvin R. Reynolds, preaching, Botswana
 Mrs. Lewis E. Smith, home and church, Hong Kong
 S. Wayne Wheeler, preaching, Honduras

20 WEDNESDAY Exodus 20:8; Mark 2:23-28

A traveling church library provides religious and secular books to people in the Upper Ohio Valley Baptist Association in West Virginia, where home missionary Floyd Tidworth, Jr., serves. The Good News Bookmobile runs Tuesday through Friday, stopping at each of sixteen stations once a week. One of the stops is Chester, West Virginia, where there is no Baptist church of any kind in the town of five thousand people. Of the bookmobile ministry, Mr. Tidworth says, "People who have never heard of Southern Baptists are learning that we care."
 Mrs. Frank Flores, Spanish, Texas
 Leonard Gallegos, Spanish, Texas
 C. B. Lewis, National Baptist, Mississippi
 H. M. Lindsey, retired, California
 Byron Lutz, Polish, New York
 Floyd Tidworth, Jr., superintendent of missions, West Virginia
 James W. Anderson, preaching, Philippines
 Yvonne L. Dietrich, preaching, Thailand
 Jesse L. Kidd, preaching, South Brazil
 Wendell C. Parker, preaching, Guatemala

21 THURSDAY Exodus 20:12; Mark 7:9-13

Mrs. Presley Morris serves with her husband as a home missionary in southeastern Indiana, where Mr. Morris is area superintendent of missions. In the area which the Morrises serve are a number of churches that are reaching out to people in a variety of ways, ranging from bus ministries to day care programs to involvement in drug abuse programs. "A new spirit of leadership in the churches has come about in the last few years," says Mr. Morris. "I believe we have some churches doing really good jobs."
 Thomas P. Donahoe, US-2, student work, West Virginia
 Mrs. Presley A. Morris, associational services, Indiana
 Mrs. Michael Odyska, Polish, New York
 Bobby E. Allen, preaching, Indonesia
 Mrs. W. M. Burtin, home and church, Singapore
 Kenneth D. Glass, education, Philippines
 Irene Jeffers, retired, China, Taiwan
 Mrs. C. W. McClelland, home and church, Rhodesia

22 FRIDAY Exodus 20:13; Matthew 5:21-24

A native of New Holland, Georgia, Howard Dennis Blalock, serves as director of week-day activities for the Chattanooga Baptist Association, sponsored jointly by the association, the Georgia Baptist Convention, and the Home Mission Board. Formerly a pastor in churches throughout Georgia, Mr. Blalock is married to the former Annie Eugenie Odon. They have two children.
 Mrs. James C. Allison, Spanish, Texas
 Howard D. Blalock, Sr., Christian social ministries, Georgia
 L. Less Clay, Spanish, Louisiana
 Mrs. L. Less Clay, Spanish, Louisiana
 Peter Ruth Leaky, US-2, Christian social ministries, Missouri
 Mrs. J. D. Cross, home and church, Mexico
 I. E. Montgomery, construction, Kenya
 Karl J. Myers, doctor, Nigeria
 Mrs. E. H. Watkins, home and church, Paraguay

23 SATURDAY Exodus 20:14; Matthew 5:27-32

J. T. Burdine, Jr., superintendent of missions for the Northern Plains Commission, serves North Dakota and northeast Montana under the Home Mission Board's Division of Associational Services. He and Mrs. Burdine and their four children live in Bismarck, North Dakota. Before moving to Bismarck in 1968, Mr. Burdine served as pastor of University Baptist Church in College, Alaska, and director of student work on the University of Alaska campus.
 J. T. Burdine, Jr., superintendent of missions, North Dakota
 Frank Claiborne, superintendent of missions, Kansas
 Lloyd E. Hales, Christian social ministries, North Carolina
 Mrs. James Mitchell, Spanish, Texas
 Paul R. Whitaker, Indian, Oklahoma
 Glenn L. Wix, English-language, Okinawa
 Mrs. W. C. Haglan, home and church, Venezuela
 Mrs. R. D. Humphrey, home and church, Zambia
 Mrs. A. V. Jones, home and church, Ecuador

24 SUNDAY Exodus 20:16; Matthew 26:69-75

The Seminary for Christian Educators, a women's training school in Brazil, enrolled

a record 107 women in 1971. The 55-year-old Baptist seminary, which offers degrees in religious education, sacred music, and religious social work, awarded seven bachelor degrees and eight teaching certificates last year. Most of the graduates left immediately for fields of service throughout northern Brazil. One of the Southern Baptist missionaries working full-time at the seminary is Edith Vaughn, whose birthday is today.
 Aracinda Ginead, Spanish, Florida
 James Huse, Indian, New Mexico
 Mrs. Pedro E. Jellie, Spanish, Texas
 Charles F. Cowherd, preaching, Hong Kong
 John W. Moser, dentist, Rhodesia
 Lucy Smith, retired, China, Japan, Hong Kong
 Edith Vaughn, social work, North Brazil

25 MONDAY Exodus 20:17; Luke 12:13-15

Puerto Rico, a large island in the Caribbean, is one of the few places outside the continental United States where the Home Mission Board has work. Formerly a territory of the US, Puerto Rico became a self-governing commonwealth in 1952. Missions work began there in 1956 among Americans stationed at military bases. Today there is work among all segments of the population: Spanish, Indian, Negro, and others. Mr. and Mrs. Milton S. Leach, Jr., serve among the Spanish in Puerto Rico.
 John Cobb, retired, Texas
 Mrs. Milton S. Leach, Jr., Spanish, Puerto Rico
 Lillie Mae Handley, retired, China, Hawaii, Lebanon
 Gail P. Jank, religious education, Paraguay

Mrs. Jess Luis Ramirez, Spanish, Texas
 Edward L. Smith, preaching, Botswana

26 TUESDAY Exodus 20:21-23; Matthew 23:38-40

Under a "brush arbor" constructed of bamboo poles and palm branches, missionary Bill Bullington baptized fifty-four persons in a single service early this year. The location was Akape, Togo, West Africa, and the baptismal pool was a "coffin-like, collapsible baptistry." Bullington baptized thirty villagers in a similar service a few months previously.
 Mrs. D. D. Cooper, retired, Oklahoma
 Roland Johnson, Spanish, Texas
 Mrs. Elliott Leitch, Indian, Oklahoma
 Mrs. David McKeasie, Indian, New Mexico
 Mrs. E. Fernando Martinez, Spanish, Arizona
 Mrs. Ronald L. Rogers, Christian social ministries, Maryland
 Christin F. Smith, National Baptist, Louisiana
 Malcolm Rodney Webb, Jr., deaf, New York
 Billy L. Bullington, preaching, Togo
 Mrs. Billy L. Bullington, home and church, Togo
 Daniel H. Burt, preaching, South Brazil
 William E. Galt, preaching, Venezuela
 Mrs. H. J. Harper, home and church, Colombia
 Hazel Mann, nurse, Nigeria
 G. Keith Parker, education, Switzerland
 Mrs. W. E. Pearce, home and church, Kenya
 Paul E. Sanderson, education, Equatorial Brazil
 Martha Tanner, business administration, Nigeria
 Nancy Wings, education, Lebanon

27 WEDNESDAY Exodus 20:15; Matthew 6:25-34

When William F. Martin, educational missionary of the Baptist primary school in Quilo, Ecuador, a busy week school duties, his wife Vivian does whatever needs to be done in the nearby village of San Jose de Carolina, where the Martins have begun missions work. She may supervise construction work, must with farmers and negotiators of governmental agencies about improving farming methods, lead Vacation Bible School, or inspect a corn plot planned to demonstrate the benefits of using commercial fertilizer. In addition, she finds time to maintain a home and care for their four daughters, ages 6, 8, 12, and 13.
 Mrs. E. McKinney Adams, church extension, Puerto Rico
 Ramon Arebedo, Spanish, Texas
 Mrs. Paul C. Bell, Sr., retired, South Carolina
 Mrs. Cecelia Dunn, Spanish, California
 William Gimes, Spanish, Texas
 Adella Moore, retired, Texas
 Mrs. John B. Brown, home and church, Argentina
 Sylvia Horvath, education, South Brazil
 Mrs. Gregory B. Hubman, home and church, Argentina
 Mrs. W. O. Martin, home and church, Ecuador
 Hugh T. McElroy, education, Rhodesia
 William L. Morgan, preaching, South Brazil
 Mrs. J. C. Powell, retired, Nigeria
 Mrs. D. F. Stamps, retired, China, Hawaii
 John H. Wilkes, doctor, India

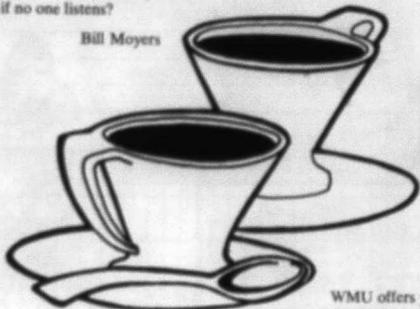
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Can the country be wise if it hears no wisdom? Can it be tolerant if it sees no tolerance? Can people escape their isolation if no one listens?

Bill Moyers



COFFEE DIALOGUES

WMU offers you a way to share the wisdom of your Christian heritage, to express tolerance of views differing from those you hold, and to listen to those who would escape their isolation. Coffee Dialogues are the answer. For more information read ROYAL SERVICE next month.

28 THURSDAY Matthew 5:43-48

In some areas of our nation, Southern Baptists are few, and Southern Baptist churches which have been started are not strong enough to support a pastor long such as the Home Mission Board sends missionaries to serve as pastors and provides a salary for them Jack Rogers Smith, who is on the prayer list for today, serves as a pastor-missionary in Pennsylvania. W. C. Carrasco, Spanish, Texas; Rosalia M. Gask, Spanish, Texas; J. D. Hall, pastor-director, Texas; Mrs. Agueda Sanchez, Spanish, Texas; Jack Rogers Smith, pastor, Pennsylvania; Mrs. David B. Warren, Indian, Oklahoma; Jelle Cherry, construction, Zambia; Mrs. C. F. Clark, home and church, Japan; Beate E. Cobb, preaching, Thailand; John D. Floyd, preaching, Philippines; Marlow G. Frey, preaching, Ethiopia; Fern Huntington, education, Taiwan; Mrs. W. W. Lee, nurse, Mexico; Wade H. Sells, education, North Brazil; Melvin Walls, dorm guard, Zambia.

29 FRIDAY Matthew 6:1-4

Jean Dickman, a woman doctor serving in the Baptist Hospital in Gasa, reports that, in addition to the Christian services of the hospital, the Baptist library in Gasa is being effectively used to witness to the community. Tracts, Bible stories, and Arabic New Testaments are distributed through the library, and each book checked out carries a label with a Scripture verse and the emblem of the library. "And yet," says Miss Dickman, "these are few who openly profess their faith. The effec-

**NEXT MONTH
IN
ROYAL SERVICE**

Read about the ways that missionaries are breaking down the barriers that would prevent the communication of the gospel in: Tanzania; Japan; Washington, D.C.; and Lewiston, Maine.

tiveness of our witness depends on the faithfulness of your prayer support."

Mrs. Domingo Ibarra, Spanish, Texas; Miguel Olmedo, Spanish, California; E. E. Pitts, Jr., superintendent of missions, Oregon; Arlie Watson, superintendent of missions, Maryland.

Mrs. G. T. Byrd, home and church, Kenya; Mrs. H. E. Byrd, home and church, Guatemala; Mrs. W. Ralph Davis, home and church, Ghana; Jess Dickman, doctor, Gasa; Robert A. Hampton, preaching, North Brazil; Mrs. E. A. Hill, home and church, Trinidad; Corine Huffines, education, India; Mrs. H. Elden Sturgeon, home and church, Mexico.

30 SATURDAY Matthew 7:1-5

In the early 1920s, reports James M. Short, missionary to Mexico, a Mexican pastor organized a Baptist mission in the village of Santo Domingo. At that time Santo Domingo was a thriving mining center, and the mission flourished. But in the 1950s mining operations were cut back, and mission members began to move away. Now the mission is closed, the small building padlocked. There is no Christian witness in the little village. Says missionary Short, "The harvest really is abundant, the laborers sadly lacking." S. A. Candel, Italian, Pennsylvania; Alejandro Leal, Spanish, Texas; Herman S. Ray, rest rest missions, Hawaii; Billy Walls, weekday ministry, Washington; Emmett A. Barnes, education, Lebanon; Mrs. G. A. Clark, home and church, Japan; Arthur S. Haylock, preaching, Dominican Republic; Mrs. J. E. Hill, nurse, Nigeria; Mrs. E. E. Langley, dorm parent, Taiwan; Mrs. Z. V. Mass, home and church, Zambia; Mrs. J. M. Short, home and church, Mexico.

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Baptist Women Invitation Card (25)		.50	
Baptist Women Leader Manual		.75	
Baptist Women Membership Card (25)		.40	
Baptist Women Member Handbook		.25	
Baptist Women Officer Plan Book		1.00	
Baptist Women Pin 14K Gold		2.25	
Baptist Women Record Report Book		.30	
Baptist Women Seals large (25)		.50	
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Dear Pastor,

The Church Launching Plan, with which you are familiar, is twelve logical, consistent, sequential steps for preparing for a new church year. While your church may not follow all the steps as outlined in the process, there is a certain amount of getting ready for the new year that every church has to do. Following this procedure simply helps you get it done in an orderly manner. This plan involves all of the church leadership in developing church plans.

The WMU director in your church knows where WMU fits into the plan, and she is eager to work with other church program organization leaders to launch the 1972-73 church program.

Church Launching Week, September 24-October 1, climaxes the activities of the Church Launching Plan for 1972-73. All members of the organizations of the church should have a part in this week. They should be challenged to develop a deeper faith in Christ and to move into new areas of spiritual conquest. This week is the event which rallies church members, inspires them, informs them, and secures their commitment.

Are the program organizations in your church ready for the new year?

Sincerely,

WMU Staff