



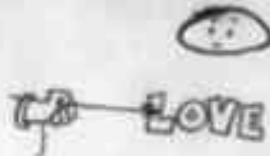
ROYAL SERVICE

november 1972

WHEN YOU LOVE, WHAT DO YOU COMMUNICATE?



a desire to control another's life



a desire to gain something in exchange



a desire for a means to get something you want



a desire for a person to be what he wants to be

Christians are communicators of God's love. God's love treats people as persons, not things. Baptist Women members involved in mission action can learn a lot about treating people as persons from the new individual study book *Persons, Not Things: Principles of Mission Action*. (Available from Woman's Missionary Union or Baptist Book Store. See WMU order form, page 48.)

**PERSONS
NOT
THINGS**

ROYAL SERVICE

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Finding and Ministering

Betty Poor

"Yes, I have received Christ as my Saviour. Thank you for helping me to do so!" These words were scrawled on the back of a correspondence course lesson for the Gospel of John that arrived recently at our Baptist Communications Center in Montevideo, Uruguay.

The young lady who wrote a thank you note on her lesson lives on the top floor of an apartment complex in Montevideo's inner city.

We would never have found her or known of her hunger for the gospel had she not listened to the Baptist radio program "Manantiales en el Desierto" (Streams in the Desert). When she wrote for Christian literature offered on the program, we invited her to enrol in the correspondence course.

Finding and ministering to people with a spiritual interest is what my husband and I believe mass

communications on the missions field is all about.

A talented young Uruguayan, Jose Varela, produces "Manantiales" and another radio program called "Palabras de Vida" (Words of Life). Another Uruguayan youth, Alberto Gomez, answers letters from people who write for literature offered on the program. My husband works along with these two young men and also contacts radio



Mass communications are the means by which the Wally Poores find and minister to people in Uruguay.

Wally Poor (below right) discusses the radio program "Manantiales" with the station manager in Paysandu, one of Uruguay's larger cities.

Betty Poor (center) lectures on writing feature articles during journalism workshop.

A group of university students (left) record a youth program in the Baptist Communications Center.



stations about carrying the programs.

Our television work currently includes the presentation of "The Answer" series with prospects for placing a series of Moody science films on the Montevideo stations.

The heart of the communications ministry for my husband and me is writing follow-up letters in response to radio programs, developing new ways to communicate the gospel, and training national communicators.

I correct lessons and write letters to persons enrolled in "Abundant Life," the evangelistic correspondence course on the Gospel of John, and "Victorious Life," a second course on basic Christian doctrines. Over three hundred persons are now enrolled in these courses. When our students finish the first course, we visit them personally if possible to present them with a diploma and a New Testament. (They receive a Gospel of John through the mail when they begin the course.) We also send their names and addresses to the pastor or missionary nearest their home.

A Montevideo station broadcasts "Meneminas" on shortwave, so we have correspondence course students in Argentina, Chile, and Paraguay as well as Uruguay. We recently sent a long list of names and addresses to the Argentine Baptist Convention for follow-up visitation.

Our follow-up responsibility does not end with a get-acquainted visit. If the person is not already a Christian or has not accepted Christ during the study of the correspondence course, we seek to lead him to Christ, to attend a church, and to be baptized and become an active Christian witness. We have not yet been able to visit every person in the correspondence course, because they are scattered all over Uruguay and neighboring countries—some on lonely ranches many miles from any church. But among those visited, there are some who

have accepted Christ, have started attending Baptist churches, and have been baptized. One young man, a twenty-three-year-old "graduate" of the correspondence course, feels that the Lord is calling him to preach. While working with spiders up, we are also seeking the Lord's leadership in new ways to communicate the gospel.

About 85 percent of the persons enrolled in the correspondence course are young people. To reach even more of this age group, Mr. Varela and my husband are planning and producing pilot radio programs with youth participation. One of these Christian youth programs is based on great movie themes.

We are experimenting with newspaper advertising and direct mail advertising of the correspondence courses. Advertising through the mail seems to have more of an impact here than in the United States because people don't receive many circulars and leaflets. Receiving a letter, even if it's mimeographed or printed can be an event.

We can also communicate with the masses through the distribution of tracts and gospels. Last year my husband and the young people from one of the Montevideo churches handed out leaflets promoting our radio programs to people around the football stadium before a game.

During the annual livestock show, which is the Uruguayan equivalent of a state fair, Baptists had a book store in the exhibit section. In front of the book store we handed out thousands of Gospels of John, marked with the plan of salvation and stuffed with leaflets listing addresses of the Baptist churches in the area.

A group of GA girls, with whom I work at First Baptist Church in Montevideo, stuffed the Gospels with leaflets and stamped each one with the address of the Baptist center so that persons wanting to know more about Christ could contact us.

The best communicator on most missions fields is the national Chris-

tian. Therefore, we consider that an important part of our work is the training of nationals to write articles and press releases and to use other methods of communication.

Last year the publications board of the Uruguay Baptist Convention invited us to lead a week-long journalism workshop in Montevideo. To our surprise, a large and enthusiastic group came from the city and several surrounding towns. A general strike paralyzed public transportation one night during the week, but the people came anyway—some walked, others hitchhiked, and one pastor borrowed a friend's motorbike. Later we held an intensive one-day journalism workshop in an interior city for those who could not come to Montevideo. Mr. Varela, for the first time, has been teaching a course on radio this year to young pastors in the Baptist Bible Institute.

We praise the Lord for the privilege of living in an age of electronics and literacy where short-wave, printing-presses, and airmail letters can help us communicate the gospel.

Missionary Mrs. Wally Poor serves with her husband in Montevideo, Uruguay.



An Equipping Ministry

William M. McElroth

The electronic revolution is invading Indonesia, just as it has invaded more developed countries. But in a land where millions have recently learned to read, the printed word still holds its fascination.

In one of the world's most populous nations, there are millions of Christians—some only nominal, as in America, but still within the Christian community. Baptists constitute a tiny fraction of the large



Christian minority in Indonesia. But through publishing, Baptists are involved in a significant equipping ministry—not just for their own church members, but for all Indonesians who name the name of Christ.

Take, for instance, the all-important matter of Bible study. Any Christian movement is liable to flounder without sufficient understanding of the written Word of God.

Bibles are numerous enough in Indonesia. But helps to using the Bible are harder to find. Baptists are among the few Christian groups here that regularly produce Bible-study guides, graded by age or reading ability and complete with teaching suggestions. Baptist materials, first developed for Sunday School, Vacation Bible School, and new Christians' classes, are used outside Baptist circles—in church-

es, in Christian schools, in youth groups. Last year the Baptist publishing house also began to release biblical comic books.

Imagine serious study of the Bible with no Bible dictionary. Such source books in the Indonesian language do exist, but they are not very useful. The best-known Bible dictionary in Indonesian, for some strange reason, has its entries arranged in twelve divisions: plants of the Bible, cities of the Bible, animals of the Bible, and so on. Imagine how frustrating it might be to run down an unfamiliar Bible word in such a book. You might end up searching for it in twelve different places, unless you knew to begin with what type of entry it would be.

That's one reason why the Baptist publishing houses in Indonesia place great importance on the

publication this year of *Ensiklopedia Alkitab Pharis*. As its title states, it will be a practical tool for Bible study. All entries will be logically arranged in one alphabetical listing. No great work of scholarship, it will be a simple everyday guide for understanding God's Word. And Baptists will by no means be the only Indonesians to benefit from it.

In the realm of music, Baptists also try to meet the needs of the broader Christian community. Baptist choir books sell out quickly; the small profits made on them cover financial losses from other types of publishing.

The first book of hymn stories in the Indonesian language did not appear till 1969. (Contrast that with the multitude of hymn-story books available in English!) The hymns and gospel songs told about

are not just Baptist favorites. Six Indonesian hymnbooks were researched (including a better-than-average Baptist hymnal) to find which hymns are sung most by all Indonesian Christians. Only those with widespread popularity are being included in this series. Volume 2 was released earlier this year.

Of course, Baptists' publication ministry in Indonesia is not limited to the in-group—even an in-group far more vast than the membership of Baptist churches. Publishing also includes literature evangelism: Gospel tracts, books, and periodicals are being produced or planned to reach tens of millions who are eager to read.

One of Baptists' most interesting ventures in this area has been (seriously called) "the King George Version of the Bible." Actually, it's only one book of the Bible, John's

Gospel in a modern Indonesian translation. In cooperation with Baptists, the Indonesian Bible Society has printed a special edition of John, using contemporary Indonesian photographs as illustrations.

The photographs were mostly shot by missionary George Trotter—hence the facetious name for this little book. His choice of subjects and striking pictures appeal strongly to Indonesian eyes. A Javanese bridal couple in traditional tribal costume illustrates the wedding at Cana (John 2). A Javanese coastal scene highlights Jesus' breakfast cookout with seven disciples beside Galilee (John 21). A flooded rice paddy matches the saying, "One sows and another reaps" (John 4:37 RSV). The cover photograph shows a famous statue in Jakarta, the national capital, a shackled giant breaking his chains, symbolic



Typing manuscripts, designing layout, and binding printed copy are the essential tasks of an equipping ministry. Employees of the Baptist publishing houses in Indonesia provide the tools necessary to equip Baptists to communicate the gospel and establish churches.

of modern Indonesia. The title of this Gospel edition, naturally enough, is *Benar-benar Merdeka* (Free Indeed, from John 8:32).

This attractive paperback is widely used in personal witnessing. Missionary Avery Willis has devised a guided system of soul-winning based on *Benar-benar Merdeka*. Both missionaries and Indonesian Christians have made it a valuable tool in evangelistic outreach.

In these and other ways, Baptists in Indonesia use publications "for the equipment of the saints, for the work of ministry, for building up the body of Christ" (Eph. 4:12 RSV).

Mr. McElrath is a missionary publisher in Bandung, Indonesia.

An Experiment in Outreach

William T. Dunn

The muezzin's call to prayer is heard almost simultaneously by over 110 million people of the Middle East and North Africa. "There is no god but Allah and Muhammad is his Prophet," chants the muezzin. From the very wealthy, well-educated businessmen in Beirut to the very poor, illiterate sheep herders in Iraq, all hear this call and respond by going to a mosque or by bowing on a prayer rug toward Mecca. Each man recalls the words of the holy book, "These only do we worship, and to These do we cry for help. Guide Thou us on the straight path." In 1966 the Gaza, Jordan, and Lebanon Missions began a new thrust to reach the millions of Arabic-speaking people of the Middle East and North Africa who have never heard the "straight path." This thrust into radio and television.

The plans of 1966 were realistic in theory but impossible in practice. Radio and TV stations are owned

and operated by Islamic governments in each of the countries except Lebanon. Islamic governments desire to keep the Christian witnesses from influencing their people. Finding that they could not improve within the countries, the missions turned to outside transmitters which could beam broadcasts into these countries. The Baptist Center for Radio and Television began its first broadcast in January 1966 from Trans World Radio's 400,000-watt transmitters in Maricao, Puerto Rico. These broadcasts beamed North Africa on medium wave, but the shortwave beamed into the Middle East made only a small dent in the heartland of Islam. Full-time personnel was needed. New planning, techniques, and approaches were required. New outlets for medium wave in the Middle East were needed.

In 1970, a board governing the Baptist Center for Radio and Television was formed. This board is

composed of representatives from the Baptist conventions of Lebanon, Jordan, and Egypt, and from the Southern Baptist Mission of Jordan and Lebanon. This center prepares quarter-hour programs for Africa for broadcast every Thursday and Friday night from Trans World Radio. The center has purchased also medium wave air time two days a week in the middle of a popular music program beamed into the Middle East from Cyprus Broadcasting Corporation in Nicosia, Cyprus. These four quarter-hour programs each week carry drama, magazine variety, sermons, question and answer, and panels in format interspersed freely with music. The music is both secular and religious, utilizing live and recorded talent.

Tapes for these programs is drawn from the three national conventions: Gaza, Jordan, and Lebanon. This gives the conventions a focal point of cooperation. The staff



Missionary Dunn presses the record button, preparing a program for broadcasting. Approximately 30 hours are given to the preparation of one fifteen-minute program.

membership within these conventions numbers less than one thousand. Their goal for reaching the more than 100 million lost Arabs is an enthusiastic one. The Baptist Center for Radio & TV, the Arab Baptist Theological Seminary, and Baptist publications center, all in Beirut, provide some degree of unification in outreach. The togetherness achieved from these projects is heightened as pattern exchange takes place personally from country to country.

Because of the political difficulties in the Middle East and North Africa, follow-up work in the traditional ways is hampered. The Baptist Center uses many means in the programs to encourage listeners to write. Free Arabic books and records are offered. Newspaper advertisements encourage people to listen to the programs. Other information is disseminated through the Baptist churches. Letters received by the center are carefully read by a member of the staff, and a personal reply and suitable materials are mailed to the inquirer.

Cassettes prepared at the center are used in field evangelism.



Often an exchange of letters develops and the Christian faith is explained more fully. Serious inquirers are encouraged to enroll in a correspondence course especially prepared for the Arab culture.

In 1971, a team was sent out to contact personally correspondents who had shown a genuine interest in Jesus Christ. In the summer of 1972 teams were sent to Morocco, Tunis, and Syria where Southern Baptist work is uncertain or non-existent. Having received invitations from correspondents, Baptist Center representatives are able to visit a country and help new believers set up Bible study groups in villages. Hopefully these groups will later grow into organized churches. Two study groups were established in Morocco in 1971. These visits are supported both financially and prayerfully by the three national conventions. They have set aside the first Sunday of April to take an offering to support the teams going out for this project. During the summer of 1972 a pastor and seminary student representing each of the conventions served on the teams.

In addition to the radio work, the center has been able to broadcast occasional programs on television within Egypt, Jordan, and Lebanon. The air time is free when it can be obtained. Christmas and Easter programs of 16-synched Arabic dramas of the life of Christ have been presented in all three countries. The Baptist Center also produces cassettes for use in field evangelism with filmstrips. Expansion of these projects is limited by lack of funds.

The Baptist Center is not an end in itself, but a tool in the hand of the Master Craftsman, our Lord Jesus Christ. The work is difficult and trying, but one man's soul is worth it all.

Mr. Dunn is director of the Baptist center for Radio and Television in Beirut, Lebanon.



Home Missions and the Communications Explosion

Tim Nicholas

Communications is a big word in this decade, and Southern Baptist home missions is very much a part of the communications explosion.

For years Southern Baptists have been among the largest producers of religious publications in the world. But taking the good news of Jesus Christ to a world, even to a country that grew by almost twenty-five million people in less than ten years, is a task that continually demands new communication methods.

Southern Baptists have gone beyond the traditional pulpit-to-pew approaches to reach the audiences which are otherwise left out. Radio, television, newspapers, and music all are being used in brand-new ways.



Composer Bill Cotes and song writer Ed Seabough sing a few bars for Home Mission Board staff. Kenneth Day, Day commissioned Cotes and Seabough to create a musical with a home missions theme.

In October, Southern Baptists premiered an unapologetic evangelistic presentation in a half-hour color series for television. Aired on Sunday mornings, produced by Truett Meyers of the Radio and Television Commission, the show attempts in music, interview, and message to communicate Jesus Christ and invite men to a personal relationship with him. Shown in twenty-five cities, the premiere included guest Norme Zimmer. The

Spring Street Singers, a new singing group was introduced. The Singers will provide much of the music for the show. The host for the first thirteen shows in the series is Kenneth Chaffin, pastor of South Main Street Baptist Church, Houston, Texas. Chaffin was director of the Home Mission Board Division of Evangelism at the time the series originated.

Crucial to the funding of the telecast was last year's Annual Easter Offering for Home Missions. All gifts in excess of the \$6,000,000 goal were committed to television evangelism.

Chaffin hopes to see the show expand its markets from twenty-five stations to more than one hundred. The Division of Evangelism will be responsible for the content of the show, and the Radio and Television Commission will produce it.

During the 1972 Week of Prayer for Home Missions, the Home Mission Board broadcast thirty-second radio spots in nineteen cities in twelve states.

One of the spot announcements delivered this message: "There are all kinds of special weeks and

months set aside every year. Old you know that March is International Hamburger-Pickle Month? Then there's National Peanut Week—even National Predestination Week. But there's one observance you may not have heard of: March 5 through 12 is home missions prayer week in the Southern Baptist churches. It's a good time for all of us to be concerned about the spiritual needs of our country and to do something about it."

Recently, missions communication has swung into the beat of full-length musical presentations. From Good News to Love, modern musicals have been instrumental in bringing together the sound of today with the message of forever. From toe-tappers to pure soul (both kinds), the songs carry the love of God for man and suggest ways this love can be harnessed for good.

One of the newer musicals to be released January 1 was commissioned by the Home Mission Board. Written by Home Mission Board writer Ed Seabough and scored by Bill Cotes, a five-act musical from Nashville, Tennessee, the musical *Jay* has a specific home missions theme.

The musical tells the story of a church youth group planning and taking a trip to New York. The songs and dialogue help to show that there is more to missions than just talking and singing.

Youth choirs such as the one in the musical *Jay* have great opportunities to actually do missions work on the field. The Department of Special Mission Ministries of the Home Mission Board coordinates the efforts between missionaries and churches with interested youth choirs.

In addition to concerts, groups work in Vacation Bible Schools in city parks and in campgrounds. They conduct surveys, hold revivals, and advertise church services. They hold backyard Bible clubs which sometimes start new churches. They have even sung on subway in New York. The Board

serves only in placement of the groups; the churches pay their own expenses.

Sometimes communication occurs when it is not expected and results come from unknown sources. The simple act of giving another person a Bible can set off a chain reaction.

This year the Home Mission Board gave permanent form to an unofficial practice when the office of Scripture distribution was established with Miss Grace James in charge. For years L. O. Griffith, who recently retired as director of the Division of Communication, had worked closely with the American Bible Society in providing Bibles at low cost and in many languages to missionaries for their distribution. Miss James reports that in 1971, 38,700 free Bibles were distributed to missionaries, and thousands of others were sold at low cost.

Eldon Smith is pastor of Calvary Baptist Church in Leon, Iowa, but he is also the pastor of the "Church of the Weekly Gospel." His congregation includes the people in 11,666 homes in some 30 towns in southern Iowa and northern Missouri. Smith writes a weekly column for the *Advertiser*, a twenty-page weekly paper of pure advertising. Smith's eight-column inches are advertising of a sort. He writes a solid simple message with a straightforward pitch. His ad is somewhat different from the used car ad on its left and the ad selling a pure-bred Duroc Boar on its right.

Visiting the local county hospital, Smith finds that as he goes from bed to bed, patients respond to him because they feel that they already know him through his column. On several occasions patients have broken through the barrier between belief and unbelief in Christ as the result of his witness. Very frequently visitors go to Calvary Church for worship services to see what the writer looks like and to hear him preach.

The *Weekly Gospel* is good pub-

licity. By reading this column, people soon realize that the teachings of Calvary Baptist Church are solid, and they are reminded that the church in Leon is active and reaching out.

Even in today's secular society the gospel message can still draw a crowd. People will even pay to hear it. An Easter weekend festival of music was held at the huge Bushnell Auditorium in Hartford, Connecticut, last year with most of the 3,277 seats filled. The Stuttgart Bach Chorus and Orchestra of Stuttgart, Germany, placed some 200 musicians on stage following an opening message by Elmer Sizemore of the general association of Baptists in New England. A standing ovation brought performers back for three curtain calls before the applause subsided. Sponsored by the Home Mission Board, the festival received extensive radio and television coverage and was the first of its kind in Hartford.

After the messages and performances, Sizemore said, "I know we had done the right thing. I know we were reaching the Hartford people on a grand scale."

People do read the newspaper, especially when it's free. First Baptist of West Palm Beach, Florida, publishes its own paper. It doesn't promote the church, just Jesus. It's called simply *Loveoverdinner*. Containing testimonies from new and old Christians, stories and teachings of Jesus, and art work, the publication presents a simple plan of salvation.

Nearly fifteen thousand copies of each issue are distributed every two weeks on the beaches and in the collegehouses of the area. Aimed at young people, it apparently makes some hits. If numbers are of any significance, the "Generation Gap," as the youth program of First Church is called, is filled with approximately seven hundred kids.

Mr. Nicholas is photo features editor, Home Mission Board.

Baptists on Crusade

Joseph B. Underwood

During the two years of 1969 and 1970, the Foreign Mission Board of the Southern Baptist Convention assisted Baptists in special evangelistic campaigns in more than seventy countries. These campaigns varied in nature and in expression, although all were motivated by desire for revival and for the evangelization of the people to whom they ministered.

Victories did not come easily nor without cost. Preparation was a prerequisite. Many people were involved in planning, sharing ideas, and developing suggestions to present to the churches. Pastors and lay people were brought together in associational or regional assemblies for special teaching, training, and inspiration. Within the churches, intensive effort for the spiritual preparation of all the members was extended. The pastor preached a

series of sermons on revival—its significance, its blessings, its cost, its prerequisites. He led the people in a study of prayer. Often he preached a series of messages on personal evangelism and provided guided training to enable the believers to become faithful under the leadership of the Holy Spirit.

In addition to the large number of discourses and genuine revival in the lives of Christians that resulted from the evangelistic campaigns, there were other positive results. Church members were trained for continuous personal witnessing. Varied skills of members were discovered and utilized. As national Baptists worked together in a large group, they became conscious of strength and were liberated from a "minority complex." As they worked together, they discovered the value and importance of cooperation.

Rhodesia

"But how could you have so many decisions when you do not have that many people living in your village?" missionary Marion Frey asked a Rhodesian pastor.

"I know we do not have that many people living in our village, brother missionary, but we asked God for a revival—and God gave us revival! The members of our village church became so concerned about the salvation of others that they went to neighboring villages and towns to witness. They brought their wife and friends to our church."

During months of preparation for evangelistic campaigns on mission fields, major emphasis is given to the spiritual preparation of Christians. Pastors pray and work for revival. Evangelistic victories are the natural and inseparable fruit of revival.



Preparation is prerequisite to crusade. The distribution of tracts and announcements, the designing and construction of backdrops, and the persistent prayer of pastors and laymen are necessary steps for Baptists on crusade.



France

When the Baptists of France engaged in special evangelistic campaigns, their theme was biblical: "What Is The World Is God Doing?" In one small town in France, a young man kept seeing that question and resolved to attend the first meeting to hear the answer. That night he came. The following night he came back and brought several friends with him. His brother and sister were converted during the week, along with twenty-six other young people. A large percentage of whom were brought to the service by this new convert. The young man discovered what in the world God was doing as God worked through him.

Korea

Four hundred Baptist churches in South Korea dedicated them-

selves to spiritual preparation and to the training of church members for witnessing as they prepared for special evangelistic campaigns in 1970. The thirteen thousand members of these churches witnessed personally, engaged in simultaneous evangelistic campaigns in the churches, and later participated in major city-wide evangelistic endeavors in twenty cities. Their efforts resulted in more than twenty-five thousand decisions during the first six months. The churches were divided into three geographical regions for the simultaneous campaigns in March and April. During a given week, all of the churches in one region joined together in evangelistic campaigns in their own churches. So intense was the preparation, that even during the weeks preparation thousands of conversions were reported by all of the

churches. After the simultaneous campaigns, the churches engaged in follow-up. Campaigns were scheduled in twenty cities for early July. All the churches of a given city concentrated on one major evangelistic meeting, usually in a city theater. They were assisted by pastors and musicians from Louisiana and by laymen and pastors from Africa, Asia, South America, and North America.

Taiwan

Special features were often used in preparation for evangelistic campaigns. Various concert artists were presented in the thirteen countries of Asia in 1970 in preparation for evangelistic campaigns. Many thousands of people, not ordinarily attracted to churches, came to concert halls to hear artists perform. As the artists presented their pro-



A Chinese announcer introduces American opera singer Annette Mariweather in a live television broadcast in Taipei, Taiwan.

grams, they wove into their repertoire testimonies concerning Christ. Done in a very unobtrusive yet positive manner, the testimonies were quite persuasive.

In addition to the thousands who heard opera singer Annette Mariweather in concert halls, hundreds of thousands heard her on television in various countries of Asia. In Taiwan, a live television concert by the opera singer was videotaped and replayed on at least two different occasions over the national television network.

Bangladesh

In Dacca the crowds made it necessary for the Indonesian choir to present two concerts in one day. People exclaimed, "Why are they so happy?" When singers told them that they were joyful because they were Christians, the inquirers could not conceal their amazement as they asked, "You mean all of these are Christians?" The following week in the evangelistic meetings in the churches of Dacca, sixteen Muslim youths made professions of faith.

Thailand

In Bangkok, Thailand, a large auditorium was rented for special meetings following the evangelistic

campaign in the churches. Rev. David Cheung, pastor of the Mao-teon City Baptist Church, Hong Kong, was the evangelist. During the week the attendance constantly grew until, according to reports, they became the largest attended evangelistic meetings in the history of Thailand.

Brazil

The Baptists of Brazil in 1969 engaged in their largest nationwide simultaneous evangelistic campaign. This campaign resulted in thousands of conversions, in the establishment of new churches, missions, and preaching points, in the revival of dormant churches, and in the response of hundreds of believers to special services.

World Mission of Reconciliation

Around the world today Baptists are preparing for the World Mission of Reconciliation through Jesus Christ. Sponsored by the Baptist World Alliance, this is a two-year program of evangelistic outreach. Three major emphases are involved in this World Mission of Reconciliation through Jesus Christ: (1) witnessing through personal evangelism, (2) witnessing through a variety of evangelistic campaigns, (3) witnessing through ministries of reconciliation.

Baptists of each country will determine the nature and methods of expression most appropriate to its culture, organization, circumstances, needs, and opportunities. Extraordinary efforts will be made during the years of 1973 through 1975 to give vital expression to the heart of the gospel. Thirty-one million Baptists in 115 countries can be used of God to change the course of history if they will dedicate themselves to Christ as Lord to evangelize their neighbors and to demonstrate the love of God.

Dr. Underwood is Foreign Mission Board consultant in evangelism and church development.



Listening to the Baptist Women of the World

On November 6, Baptist women all over the world will join in the Baptist Women's Day of Prayer. Emphasis will be placed on world reconciliation through Christ. In preparation for this day of intercession, ROYAL SERVICE asked four women to tell about the work of women for reconciliation in their parts of the world.

Mexican Women and World Reconciliation

The women of Mexico are doing their part in the ministry of reconciliation. They try to give a positive witness so that others may see Jesus in them.

In some places our Baptist women invite their neighbors to their homes and offer comforting words drawn of friendship and confidence, they talk to them about Jesus.

The women from the metropolitan areas organize "caravans" that travel to small villages. In the villages, the work is harder because prejudice is still harbored against the evangelicals or Protestants, as the Baptists are called. When people from the small villages see the women from the city enjoying the company of Indian women and treating them as equals, they begin to wonder why. One woman who would not ordinarily have had

anything to do with evangelicals, seeing this fellowship for the first time, wanted to know what the motive was. Putting aside her prejudice and fear, she went to investigate. That was just the opportunity the Baptist women needed to tell this woman about the love of God for all mankind.

In other cities the women are trying to help those who do not have economic advantages. They go to the slums to teach mothers the basic rules for good health. They teach them how to prepare balanced meals within their means, how to care for their children, and oftentimes they teach them to read.

Then many people who would not listen to what the evangelicals had to say before are eager to listen now. The women of Mexico are trying to open the way today for the ministry of reconciliation through Jesus.

—Olivia S. D. de Loria

Asian Women and World Reconciliation

Even since the Baptist World Congress in Tokyo in 1970, the theme, "Reconciliation through Christ," has again and again been repeated in many parts of Asia.

Inspired Baptist men and women left the conference to return to their native countries with a renewed spirit

and desire to witness for Christ, to have a part in removing misunderstanding and racial barriers, and to love one another.

The word reconciliation began to have even greater meaning as the women of Asia shared the burden of civil strife in Pakistan (see Bangladesh).

On March 3, 1972, this place came from Bangladesh: "Now all danger is over, but the cruel signs are everywhere. Those who left this country empty-handed are returning empty-handed. Most of them lost their homes and all of their belongings. Farmers lost their cattle and ploughs. Many houses have been burned or looted. It is not possible for me to explain their endless sorrow."

In some places refugees are not receiving any help. The rainy season is coming and if people are not able to build their houses before it comes, they will be in great trouble. Approximately 50 percent of our population live outdoors.

"Please pray that God will provide help to the people of Bangladesh."

The call to prayer and help for Bangladesh was sent out. The women of Mazon, small in number but full of the love of God, were among the first women to send contributions.

—Edna Wong

Japanese Women and World Reconciliation

More than thirty women from Japan were able to attend the 1963 Asian Baptist Women's Union Conference held in the Philippines. Their friendship, they made in the Philippines were very important, for the wounds of the war had cut deeply into the hearts of the Filipinos. The miraculous power of the Holy Spirit worked in the heart of every woman who was present in the conference. In a prayer meeting at the close of the conference, women poured out prayers of thanksgiving, forgiveness, and dedication.

The Japanese women took the women of the Philippines two tape recorders, a dozen transistor radios, and two organs to be used for evangelical purposes. This gesture of love was our expression of sorrow for what Japanese soldiers had done in the Philippines during World War II. The Filipino Baptist women had worked very, very hard for five years to prepare for the conference. They had given sacrificially to entertain the guests from other countries. These acts of love brought about reconciliation.

Japanese women took special offerings in preparation for the 1968 Asian Baptist Women's Union Conference in Hong Kong, also. From this offering, Japanese women gave to the work with refugees in Hong Kong and sent women to attend the conference.

In cooperation with Christians of other denominations, we helped to rebuild some church buildings in Korea which were destroyed by Japanese militarists. Some Koreans were very reluctant to receive any kind of help from Japan, even from Christians. After earnest prayers for forgiveness and for reconciliation, Koreans decided to accept our financial help. We were overjoyed, for we wanted to mend the broken ties of friendship.

Japan has been on the recovering side for many years as far as Christian work was concerned, but now the flow of the mission is gradually changing. We are beginning to send some missionaries to other countries, though on a very small scale. We have sent a medical doctor to India. If we really want to bring about reconciliation with God and among people, what more should we do? The women of Japan continually try to answer this question.

—Ayako Hino

Lebanese Women and World Reconciliation

Lebanon's strategic geographical location makes it the world's linkway to the Near East. As such, this country, with over forty nationalities represented in its capital, provides more as a cross section of international cultures and civilizations than a typical Arab republic. Therefore, our people have come to know closely dozens of people belonging to different countries. Baptists have involved their foreign friends in the hospitality of their private homes and social life. This has served to familiarize each with the other's culture, principles, and modes of life. Surely, where there is enlightenment and understanding, no barriers withstand and reconciliation abounds.

Besides direct contact with individuals from other countries, Lebanese Baptist women strive to learn more about missions accomplishments around the world. Some women's groups assign character studies and book reports pertaining to specific missions fields on a regular basis. Also, recent programs drawn for the women's day of prayer and portraying women's work on various continents have gone a long way in introducing our women to other vital missions.

Another effective liaison has been the regular contact of Lebanese dele-

gates with the world Baptist family through conferences and congresses. Animated accounts and experiences, extensive reports often coupled with films or pictures and many touching and inspiring testimonies have been carried back by representatives and shared with national tribute. This has really been one of the basic elements in cementing constant fellowship and concern in the Baptist world.

Lebanese women are convinced that they can never achieve reconciliation with the world until they have first reconciled themselves to God. They attempt to perfect and secure their personal relationship with God through continuous faith building. This entails private and group prayer meetings and Bible study and testimonies. A wide variety of religious sects coexist in Lebanon. Women have to be very wise in their approach, through visitation and public service, where the slightest tactless move could be offensive.

In Baptist homes, reconciliation is being expressed through wholehearted service. In bolder terms, one's family must be served out of love and concern rather than out of duty. The woman is expected, first and foremost, to attend personally to all the demands of her household.

Toward her society, reconciliation is made manifest through respect and tolerance. The central family pattern still exists in most Lebanese homes, whereby younger couples live with their parents or in-laws. A woman learns, while she is still very young, to respect and tolerate the ideals and views of her elders. She learns patience and forbearance, and later finds that both are practical tools in molding her society. Harmony and understanding in the home help her in sharing great responsibilities with fellow sisters, even when differences in thought, manner of worship, and service exist.

—Mona Khoub

ANNOUNCING

A Baptist Women Communications Contest

Baptist Women members may describe the activities of their Baptist Women organization by entering manuscripts of 1,000 to 1,500 words in the Baptist Women Communications Contest. Manuscripts should reflect the success of some Baptist Women activity—ongoing work or special project. Possible stories might include the following written in the "how we did it" tradition.

How we—

- enlisted fifty new members
- built six new mission groups
- improved our Baptist Women study sessions
- involved our members in a mission action project
- strengthened the work of our mission action group
- exceeded our goal for the Little Moon Christmas Offering
- trained our officers
- promoted magazine sales
- developed a ministry to one of the thirteen mission action target groups
- promoted the Cooperative Program

involved our women in leading their families in missions projects

involved members in missions praying learned to share the leadership of our missions group

Manuscripts may be entered in the following categories:

- The Inner City Church
- The Suburban Church
- The Large Town Church (more than 750 members)
- The Middle-sized Town Church (300 to 750 members)
- The Small Town Church (fewer than 300 members)
- The Rural Church
- The Language-speaking Church
- The Mission Chapel
- The English language Church Overseas

Winners will be announced in September ROYAL SERVICE. Second, third, and honorable mention will be named in each category. The first prize manuscripts in each category will be published. The contest closes January 1, 1973.

CONTEST RULES

1. Manuscripts must be postmarked not later than December 31, 1972.
2. Manuscripts must be typewritten, double-spaced, and shall not exceed 1,500 words (1,000 words minimum).
3. The following information must appear in the upper right hand corner of the first page of the manuscript: name, address, church, contest category.
4. Articles will be judged on the quality of the

writing and reader interest.

5. Content of articles must be consistent with Baptist Women program and philosophy.
6. Article content must be based on actual Baptist Women activities or projects.
7. All manuscripts become the property of Woman's Missionary Union.
8. Mail manuscripts to Baptist Women Communications Contest, Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203.

Baptist Women's Day of Prayer • November 6

WRITING YOUR ARTICLE... Margaret Mims Johnston

What do drinking a cup of tea at midnight, taking a bath, and driving have in common? Each provided the solitude and quiet in which the beginning of an article was worded.

In fact, I was driving home from the office at 10:30 one night when I mentally wrote the lead for this article. As soon as I got home, I typed it out so I wouldn't forget it.

But writing the lead comes well toward the end in the process of creating an article, a process that can be divided into five stages: choosing the topic, gathering the information, planning the article, writing, and rewriting. Let's go back and start at the beginning.

CHOOSING A TOPIC...

What are you going to write about? The ROYAL SERVICE contest wants a success story from your Baptist Women organization. If it was a particularly good year, you will feel like you ought to tell everything about your organization. Resist this urge. If you try to tell everything, you will likely tell nothing—at least nothing that women in other churches can grasp and adapt to improve their programs.

Instead, focus on one event, one activity, one project, maybe even one woman, to use as representative of the overall success. Be specific, give the details, show the prime movers in action.

Suppose the total Baptist Women enrollment increased by 10 percent during the year. This in itself is a success story, but if you try to tell how every group worked on enrollment, you are likely to create a fragmented, general, vague account.

Look behind the total. Perhaps you will find outstanding achievement by one group. Let's say you discover that, while the overall membership rose by 10 percent, the Bible study group doubled its number. There's your story.

How did the group do it? Did each woman enlist one other? Or were a couple of women the main forces of success? Write about the circumstances, the methods used by the members, the failures and the try-again. Cite specific examples. Maybe one member invited a fellow employee, another brought a neighbor, and a third enlisted a woman who had persistently refused to join Baptist Women. Then, somewhere in your article give a summary statement about how doubling the membership in this group helped the overall organization increase by 10 percent.

In other words, instead of presenting a wide-angle view of a successful year, use close-up shots of people in specific actions.

GATHERING THE INFORMATION...

Once you have chosen your topic, find out all you can about it—every thing.

Get the facts about the overall success so that you will have what you need for the one or two paragraphs you will give to this. And get the facts about the particular situation you are going to use as an example of the total. A shortness and is excellent for taking notes.

Talk to the people in charge of the program—enrollment, in our example. And talk to the people who participated wholeheartedly, those in the group that will be the focus of your article.

What prompted them to do what they did? How did they do it? What changes in their home routines were required? (Don't just tell the reader that a mother of five found time in her busy week to visit for Baptist Women, tell how she found time. Did she make those visits between taking one child to ball practice at 4:00 and picking another up from a violin lesson at 4:30?)

Talk to the persons enlisted. Why did each new member join? What convinced her to be a part of the group? What has the group meant to her?

Talk to other members of the group. What are their reactions to the project? What have the new members meant to them? What has the experience of enlisting members meant? And so on.

Write down the exact words people use to describe their actions and reactions. Later you will choose the best quotations to use verbatim in your account to the reader.

As you gather your information be sure to gather descriptions—of the people, of the events in which they were involved, of the program, of the group, of whatever you are dealing with.

Gather facts and figures: numbers enlisted or attending, hours spent, miles driven, words made, dollars collected, letters written. Fill your notebook with everything that might possibly give substance to your story.

Remember that you do not need to have been involved in the activity in order to write about it. In fact, you might do a better job of writing if you were not involved, for that means you will have to ask questions. And the questions you ask will likely be those the reader will want answered.

PLANNING THE ARTICLE...

At this point, writing becomes a solitary task. Separate yourself from all human beings and sounds, and write down with your notebook full of information, clippings, pictures, programs, everything you have been able to collect on your topic.

Number the pages in your notebook, then read through your notes several times to become familiar with them. You will notice a pattern developing.

Put each category down on a separate sheet of paper. On the sheet also write key words to identify each fact, quotation, description, incident, anecdote, or person that goes with that category. Beside the key words, write the page number where the information can be found in your notes.

Now arrange the categories (sheets of paper) into a logical order that will best tell your story. Notice that I said "logical order," not "chronological." Rarely will strict chronological order be the best way to tell a story. Almost always one aspect of an event will be more significant than the others. You will probably start your article with this aspect and then go back and take the reader through the happenings that led up to and followed this high point.

WRITING...

When you are thoroughly familiar with the material and have arranged it in order, you are ready to write.

I work best if I can start at the beginning and add on each point where it fits in the article. But you can start anywhere—even with the ending—and then fill the sections together with appropriate transitions during the rewriting stage. The important thing is to start; the article will not write itself.

And maintain your attitude. As you read your notes and plan your article, you will have the urge to

talk about your ideas to family and friends. Don't. Talk about them only to your typewriter or pencil first so that they will go onto the paper with the freshness of your discovery and enthusiasm.

Write all the way through your article as you have planned it, until you have used all of your points and as much of your material as is appropriate.

REWRITING...

Now you can talk about your article with others, judge their reactions, strike out sections that are irrelevant, get suggestions on how to phrase awkward parts. However, most of the polishing is up to you.

Comb your article to weed out unnecessary, vague, or redundant words and phrases; opinion adjectives and superlatives; and bragging.

Don't write, "Model Church has the greatest group of women I have ever known." Even if true, that's bragging that repels the reader. Write instead something like, "The Baptist Women's Bible study group in Model Church doubled its membership last year in an enrollment campaign," and support this summary with descriptions of how the campaign worked. Such statements of fact supported by evidence lead the reader to brag for you and, more important, to say, "If they can do it, so can we."

Check your article for sentence structure. Depend heavily on the simple sentence, with subject verb object format. Use compound and complex sentences for variety.

Also check the sentence length. This should vary, but should tend to be short so that your overall average is around 15 words a sentence. If a sentence runs more than two or three typewritten lines, chances are it is too cluttered or complicated to make its intended impact.

Now divide your article into short paragraphs, between four and eight typewritten lines (40 to 80 words). These in an occasional one- or two-

line paragraph for variety. Short paragraphs let air into a column of typeset material and make it easier to read.

Finally, give special attention to the beginning and the ending.

The beginning must attract the reader's attention and catch her interest. At the same time, it must not promise more than the article offers; it must be appropriate to the content of the whole.

Some of the more frequently used techniques for beginning articles are listed here:

(1) Direct quotation—"I was determined that I would not get involved in Baptist Women activities," says Mrs. Blank, "but Mrs. Doe was more determined that I would."

(2) Direct address—"You too can double the enrollment in a Baptist Women group. Here's how."

(3) Question (but beware of questions that can be dismissed with a yes or no)—"How can ten women enlist ten others to double their Bible study group enrollment?"

(4) Anecdote—Recount the incident that finally broke down Mrs. Blank's resistance to Baptist Women.

(5) Summary—Baptist Women of Model Church increased membership by 10 percent last year; in the process, the Bible study group doubled its number.

(6) Striking statement—Every woman in Model Church is active in Baptist Women.

Whereas the beginning of an article must attract attention, the ending must leave the reader satisfied, feeling that the time in reading was well spent. It may be climactic; it may take a surprise turn; or it may simply summarize the article. Often it will tie back obviously or subtly to the beginning.

Like I mentally wrote this ending while lying in bed one Saturday morning thinking about the article before getting up to work on it.

Mrs. Johnston is on the faculty of the School of Journalism, University of Georgia.

DIMENSIONS IN MEMBERSHIP

Juliette Mather

Adrienne Bonham

I met a legend last year. She came into a small dark dining room in a Chinese restaurant in Richmond. It had to be her because I could identify all the others. But I was disappointed. She looked only human. And she was a small human at that.

It did not seem possible that, even in her own seventy-five years, this small woman could have done all the history books say she did. Nevertheless, I was awed. So awed that I had little to say to her. So awed that I now remember little of what she said to me.

I only remember that she was in Richmond to start some new writing project that she did extremely well with her claspsticks, that she was disapprovingly surprised when she learned the youngsters were not having another work session after the dinner adjourned at 8:00 p.m., and that she—like the rest of us who were asked—had a dream for the future.

How does one become a legend? It helps if one is around long enough to say, "I went to work on the WMU staff fifty years ago," or "I went to the WMU staff the year headquarters moved from Baltimore to Birmingham."

But Juliette Mather is a legend because of what she did, not because of how long she spent doing it.

Imagine a young woman fresh out of the WMU Training School (now

part of Southern Baptist Theological Seminary) in 1921. A descendant of Increase and Cotton Mather (remember those blood-chilling Puritan sermons from American literature), she is a native of Arkansas yet has strong Yankee connections. She has keen interest in missions, seeing a brother become a missionary to India and a sister, to China. Over the years, missionaries around the world come to testify that, through publications and conferences, she has influenced them toward their missions commitment. Yet for thirty-five years she does not become a missionary.

But I'm getting ahead of my legend. Let's get back to the young woman from the training school. She goes to Birmingham to become young people's secretary for WMU, SBC. She catches a vision of missions education for children and youth. In the next few years she leads in establishing a closely graded system of missions education, with organizations and activities designed especially to fit the needs and interests of different ages. She introduces the ranking system for Royal Ambassadors and Forward Steps for GAs. She begins focus weeks for each of the youth organizations. She begins the YWA Conference at Ridgecrest (Gloria is unheard of in her day). For twenty-seven years she travels throughout the United States in the cause of missions education.

But for most of those years, she always travels with an armful of manuscripts or printers galleys. For she is also an editor. By the time she has

been on the WMU staff for a year, she has begun *World Crusader*, a quarterly magazine for GAs, RAs, and Southern Bands. (Until then, the only WMU magazine is *Royal Service*.) By 1925, *World Crusader* becomes a monthly. In 1929 she begins *The Windows of YWA*. In 1946, she helps to launch *Ambassador Life*. In 1953, *Full and Satisfying Christian Life* becomes a monthly. In 1970 she begins *The Windows of YWA*. In 1946, she helps to launch *Ambassador Life*. In 1953, *Full and Satisfying Christian Life* becomes a monthly. In 1970 she begins *The Windows of YWA*.

For years, she edits magazines while doing her other work. Then she begins to get some editorial helpers. Finally in 1948, she gives up most of her travel and field work to devote full time to supervising the editorial work of WMU.

(The way she combined interests in field work and editorial work is shown by part of the legend: Juliette Mather never made a speech or led a conference or wrote the did not find words way to promote WMU magazine.)

After almost a decade on board of WMU's editorial work—fifty-five years after leaving school graduation—she announces that she will retire . . . and become a missionary!

And so she is a missionary for a decade plus—until shortly before I meet her in Richmond. She serves in Japan, Taiwan, Hong Kong, relieving furloughing missionaries, teaching English in universities as a way to reach students for Christ.

And always she engages in mission education. Between overseas assignments, and even after the last assignment, she is a one correction in GA camp.



A legend grows, not just because of what one does, but because of who one is. And Miss Mather is a legend. She characterizes herself as being "of a chatty nature." She is the kind who still has close friendships with people from training school days, who will learn all about your grandmother or great niece—and ask about her the next time she meets you. She is the kind who will write to a young school-

teacher at least once every six months for thirteen and a half years, urging her to enter WMU work, pursuing until the schoolteacher (Aline Hunt) becomes her executive secretary.

In spite of Miss Mather's years as a doer, she is people-oriented. Many single working women find their relaxation in cooking, home decorating, or some sort of handicraft. Her hobby is people.

What does this legend teach us? That an interest in missions can be expressed in many ways, that it can prompt great creativity and energy. That one of the greatest ways to further missions is to teach children and youth. That it is important to communicate one's concerns. That a vision of world need can be turned into a lifetime of daily deeds which cum total is a legend.

COMMENTARY ON MEMBERSHIP

Margaret Bruce

Adrienne Bonham has convincingly told of Juliette Mather's contribution to Woman's Missionary Union. While Miss Mather's deposit in the organization was primarily as young people's secretary and as editorial secretary, her member skills relate significantly to today's Baptist Women member.

She was a consistent sharer of her missions information and concern. She was a great humanitarian, prompting others to support world relief and influencing them by her unselfish giving. Her support of world missions through prayer and gifts was indeed outstanding. Today's Baptist Women member can relate significantly to these member responsibilities accepted by Miss Mather.

Juliette Mather had an older brother and sister who were missionaries in Asia. This, of course, kept her vision of world need clearly in focus. But she was an avid reader and kept up with world happenings. She was aware of missionary developments and of needs which missionaries experienced. She was a good communicator of these needs and shared her understanding and world vision.

This is a skill which many Baptist Women today have and use. Recently a woman was asked, "How do you

keep up with all that's happening in the world today. You are so knowledgeable of world conditions." She replied, "Well, I suppose it's because of what I learn in Baptist Women through mission study."

Members of Baptist Women have organization meetings, mission study group activities, mission study books, and articles in *ROYAL SERVICE* which give them a vision of world need. This information is being shared today with families and friends by good Baptist Women communicators.

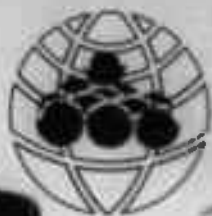
Juliette Mather's devotion to and knowledge of world missions led to early retirement in order that she might become a missionary associate. During the years she served in this capacity she was a great helper to missionaries in Taiwan and in Japan. Today there are other members of Baptist Women who have had their missions concern lead them to serve as missionary associates and to serve as a part of the Christian Service Corps (a missions program of the Home Mission Board for lay men and women).

Interest in missions may be expressed in many different ways and may prompt great creativity and energy. Recently I learned of a woman

who has been going for nine years to nursing homes in Birmingham to minister to persons in the homes. She uses art to make money to buy materials for these quilts which she makes for the patients and for birthday cakes she bakes for those having birthdays. She shops for them; she serves letters for them; she reads to them; she talks to them; she is their friend.

For seven months another woman and her husband have been taking a paraplegic black patient to the hospital for therapy treatments. These women have turned their knowledge and concern into a lifetime of daily ministry and witness.

The majority of Baptist Women members will never influence the mission cause as employees of Women's Missionary Union nor as missionary associates nor even as Christian Service Corps workers. But their interest in, concern for, and vision of world need can be communicated and expressed through daily deeds in the home, the church, and the community. They can give of their souls to bear the message glorious, give of their wealth to spend them on their way, and pour out their souls for them in prayer victorious.



Baptist Women Meeting Communicating the Gospel

Margaret Malone

STUDY CHAIRMAN: Flight 959 from Lusaka, Zambia, now arriving at gate 72. (A group of women enter carrying luggage. Two women seated in waiting room rise and approach the group. They recognize two friends and excitedly exclaim:)

FRIEND #1: How was your flight?

FRIEND #2: Tell us all about Zambia, while we wait for your luggage.

TRAVELER #1: Surely you don't think it will take us that long to get our luggage.

TRAVELER #2: Come, I want you to meet our new friend who is a missionary in Zambia, Mrs. Tom Small. (exchange greetings)

TRAVELER #1: Our friends want to know all about Zambia.

MRS. SMALL: If you walk up to a Zambian with a smile, he reacts in any other man would. In Zambia one encounters cultural differences of one look, but basically Zambians are much like persons everywhere. When those differences that are there because of culture are erased, there are certain basic similarities: honesty, straightforward acceptance, and love. If the circumstances were changed, the differences would be changed.

FRIEND #1: With the coming of independence, has there been a change in reaction to your work?

MRS. SMALL: Very little. One of the reasons for this is Dr. Kenneth Kaunda, the president. He speaks unashamedly of his faith in God and loyalty to Jesus Christ. Zambia is more open to the gospel now than before independence.

FRIEND #2: I understand that amid the rapid changes in Africa, strong emphasis has been placed upon indigenous churches.

MRS. SMALL: Yes. More and more the missionary is finding his place behind the scenes. The leader is a national, a tribesman of the country, assuming responsibility for proclaiming God's truth. When some inhabitants of a village in the Zambezi River Valley expressed interest in Baptist work, the Kanyama Baptist Church in Lusaka sent its pastor, Bwanali Phiri, to help the villagers. A member of the Kanyama church, who was a native of the village, had written letters telling of the people's interest. Pastor Phiri arrived in the area and was introduced to Chief Namabunga. The chief took Phiri to the local court, which was about to open in session, and invited him to preach. In four days of preaching, eleven persons made professions of faith in Christ, including Chief Namabunga and Joseph Mutata, the clerk of the court.

Bwanali Phiri was able to continue on his original mission only after promising to preach in the chief's village on his next trip to the area. The entire village turned out to hear Phiri preach in several meetings, and about ten persons made professions of faith. Back in Lusaka, Phiri received letters from the chief and the court clerk expressing appreciation and requesting that a missionary come visit them.

Scene II

(Two women sitting in waiting room. One woman is reading several letters.)

WOMAN #1: I could not help but notice that your letters are from Zambia. Are they from Phiri?

WOMAN #2: Yes, in a way. I am a missionary and daily we receive letters from our Bible Way Correspondence School students sharing with us the wonderful news that Jesus Christ has transformed their lives. People from all walks of Zambian life testify that Jesus not only saves but also makes life worth living.

WOMAN #1: From what level of Zambian society do the students come?

WOMAN #2: Every level—members of Parliament, university students, nurses, prisoners, high school students, members of armed forces,

members of customs, government officials, and many others. Let me share a couple of the testimonies.

"I was a liar and played idols. This course introduced me to Christ and I accepted him in my heart as my personal Saviour. Now I have been delivered from these evil things," wrote a man from Senega.

"This course to me is a very important one just because it gave me a desire for Bible study. I found it to be a key through which I can strengthen my Christian faith," responded one man from Lusaka.

WOMAN #1: I am familiar with the Bible Way Correspondence School. I recall Melvin Cunningham, Jr., wrote about it in the 1971 Adult Graduated course book, *New Dreams Over Africa*.

WOMAN #2: Since July 1970, four advanced courses have been added: The Bible Answers Our Questions, Ten Rules for Living, Old Testament Prophets, and Life of Paul.

WOMAN #1: What is the current Bible Way enrollment?

WOMAN #2: This figure is now outdated, but the last total I have was about 18,850 and the number of professions of faith was 3,200. It is not easy to measure Christian growth within church membership, but surely many church members and Christians of other groups who have taken the courses have been helped. Students who have completed the first five courses—Who Is Jesus?; Studies in the Gospel of Mark, Part I and Part II; God's Wonderful Plan; and Basic Bible Teachings—are called Five Star students. There are 604 of them.

Those who have completed all nine Bible Way courses are Gold Seal students and there are 48 of them. Each student receives a certificate for each course completed and a diploma is given when the first five courses are completed.

The Bible Way enrollment probably tends to "snowball." As more students enroll, more people learn of the course and write in asking about how they can become students. Sometimes students enroll whole pages full of names of their friends, thirty to forty

at a time. Or they request that interest cards be sent to their friends. We are not dependent on students enrolling fellow students, however. Advertisements have appeared from time to time in newspapers and many people have responded who may not have been reached any other way.

A Bible Way booth is present at the annual Agricultural Fair held in Lusaka each August. Pastors and missionaries hand out applications to the people they meet. Also we are permitted to go into the public schools to present Bible Way. An average of 90 percent of a classroom will request applications and usually 75 percent will actually enroll.

Scene III

STUDY CHAIRMAN: Great testimonies! I notice your table says Zambia. Were you on a safari in Africa?

GRACE: No, I was a missionary journeyman. I served as graphic art coordinator of the Baptist Publishing House in Lusaka.

STUDY CHAIRMAN: What were your major responsibilities?

GRACE: I was in charge of the design and layout of the materials printed there.

STUDY CHAIRMAN: Pardon, Grace?

GRACE: Yes. Also brochures and cover designs. I taught art fundamentals and graphics to a number of casual employees of the publishing house.

STUDY CHAIRMAN: Who took over when you left?

GRACE: One of the students.

STUDY CHAIRMAN: Did you use American ideas for your design?

GRACE: No, I attempted to stay away from the use of American ideas for I did not wish to Americanize the African way of thinking. I tried to relate the art work to the African culture.

STUDY CHAIRMAN: Did you have other responsibilities?

GRACE: Yes, I taught art classes in two "bush" schools of the eastern province where our Baptist work is relatively new.

STUDY CHAIRMAN: Promoting a new

mode of expression to the children must have been truly rewarding.

GRACE: It was. I also worked with the music and youth program of Libala Baptist Church in Lusaka.

STUDY CHAIRMAN: I would imagine that the young people of Zambia love to sing.

GRACE: They do. We had two rehearsals each week, and a young person was in charge for at least one because they had to carry on by themselves when I left. Gradually they took on more and more responsibility while I was still there.

STUDY CHAIRMAN: Did you have Bible study with the youth of Libala?

GRACE: Yes, on Sunday mornings. The youth were eager to learn as expressed by their questions. The biggest thrill was seeing someone come to know the Lord in the last few weeks. A number of them are leaders, and I feel sure that through their witness many more young people will be brought to the Lord.

STUDY CHAIRMAN: As a journeyman you were called upon to do many things.

GRACE: My experiences were varied, interesting, rewarding, and sometimes frustrating. These experiences have changed my life, and I would not have missed them for the world. Two years is but a short time to live and learn in a culture different from my own, yet I came to love the Zambian people. It was sad when I boarded that plane for home. The Lord is doing magnificent things in Zambia and I created it a privilege to be where some of the action is, able to observe and participate in the work of the Lord.

STUDY CHAIRMAN: Grace, I'm glad I met you, and I now have some definite things to pray for when I recall witness work in Zambia.

Scene IV

STUDY CHAIRMAN: Will Mrs. Melvin Wells please come to the ticket counter. (Woman rises from waiting room, exchange greetings)

STUDY CHAIRMAN: A friend left a message for you (hands message)

Mrs. Wells, you are a Southern Baptist missionary in Zambia, are you not?

Mrs. Wells: Yes, my husband is the present Bible Way director.

STUDY CHAIRMAN: I know the Bible Way has been an entre into new areas.

Mrs. Wells: Yes. This message is from another missionary, Mrs. R. L. Stocks. When they had completed language study, R. L. had a new love to begin work in. He took Bible Way applications and "sowed" the towns with them. As the people signed up, their names were sent to R. L. He took the list of people who were interested in learning the Bible and willing to study with the Baptists and made a follow-up visit. In a very short time two churches were begun in Lusumbwa.

STUDY CHAIRMAN: I understand the Bible Way students' enrollment cards are filed by area.

Mrs. Wells: Yes, and we have many, many drawers filled with names from a single area. When time and personnel permit, we will begin work in areas with high concentrations of students. The names of those who have studied with us, who are studying with us, and some who have made professions of faith are on file.

STUDY CHAIRMAN: These people are ready to be visited and led further in the Christian life. Mrs. Wells, are there other specific needs?

Mrs. Wells: Yes. Two large plots of land have been given free of charge to the Zambia Mission (organization of Southern Baptist missionaries). One is a farm which for many years belonged to the family of the renowned missionary Robert Moffat. Another piece of land was given to the Mission by an African chief in an area where several Baptist churches have been started recently. We have requested that the Foreign Mission Board seek an agricultural worker to help develop the land. In addition, a young woman who can develop a program of church welfare work, a music specialist who can stimulate the use of indigenous hymns, and a

mission to conduct mobile clinics in rural villages are needed.

STUDY CHAIRMAN: These needs indicate the need for a larger involvement in the work of Zambia.

Mrs. Wells: Yes. People in the States are interested in work abroad and want to hear more about it, but not all of them want to get involved.

STUDY CHAIRMAN: When a person really becomes concerned about missions, he will pray, and as he prays he will become more involved. There is no interaction. And he will impress his stewardship.

Mrs. Wells: Deeper involvement means considering the question, Lord, in light of the best conditions of the world, in what way do you want me to participate in life?

STUDY CHAIRMAN: This might come a scholar-teacher says where she is.

Mrs. Wells: Or it might take a map out of the pulpit to the missions field.

STUDY CHAIRMAN: Or it might mean that a woman does not buy a new dress in order that she can give more to the Lottie Moon Christmas Offering.

Mrs. Wells: It leaves the question open so that God can say something to him.



Planning the Baptist Women Meeting

Wynne "Redeemed, How I Love to Preach It" (Baptist Hymnal, No. 203)

Scripture: *Demarcus 12:3*

"I will proclaim the goodness of the Lord How glorious is it" (The Living Bible)

Call to Prayer

Prior to meeting, assign members to represent each missionary on the prayer calendar. List on chalkboard flight numbers and destinations (ex-

ample, Flight 106—Paraguay). Stewardess (mission support chairman) calls the flight and destination. Each woman will go to ticket counter and give the name she is representing. Stewardess will write name on "passenger list" clipboard. Women will join in prayer for the names listed.

Organization Plans

1. Ask each group leader to be prepared to report briefly on October meetings of their groups. Announce November group meetings. Urge members who have not joined a group to choose one in November.

2. Using the information on cover 3 of this issue of *ROYAL SERVICE*, introduce the Foreign Mission Graded Series book. Announce plans for this study by your church or organization.

3. Ask the mission support chairman to announce church plans for stewardship emphases in your church and report on the status of the 1973 budget. Be certain to include the allocation to the Cooperative Program, showing whether this is an increase or decrease.

4. Ask two members who started coffee dialogues in October to report. Review information on starting coffee dialogues and urge members to begin dialogues in November.

5. *Prayer Week of Prayer for Foreign Missions*. Ask two women to present the following dialogues.

READER 1: Ask of me (pause), ask of me (pause), ask of me, and I will make the nations your heritage (pause). Ask of me, and I will make the nations your heritage and the ends of the earth your possession (pause). Ask of me. . .

READER 2 (in a puzzled voice): Ask of God—just ask—and he will give us all the nations? I don't think I understand.

READER 3: Nor do I. How can God say that if we just ask, he will make all nations ours? I've asked. Goodness knows, I've asked so many times that all nations might know God. I've prayed more prayers than can be counted that missionaries might win the lands in which they serve.

READER 3: And my mother prayed those prayers too—and her mother. And it does not seem that the lands have become my heritage. I do not understand.

READER 1: It seems likely that those words from verse 8 of Psalm 2 were written by or about David when he was king. In fact, it seems probable that the entire second Psalm has this origin. It was believed in those days that the ruler of the people was put on the throne by God. David stood firm in the assurance that because God willed him to be king, no rebel—be it man or country—could defeat him. David may be joyfully quoting the Lord here as he imagines the Lord to be saying to him, "You just let me stand by you, and there is nothing too big for us to conquer."

READER 2: That helps me a little. David knew that because God wanted him where he was, because God wanted him in the job he was in, God would be with him. And David knew that God plus anybody is a winning team.

READER 3: Yes, I can see that. And it's a good thought. But you still haven't answered my questions completely. I mean, if God wanted David in the job he was in and promised because of that to give him all lands if he asked, and if God wants the missionaries in the jobs they are in and they ask, why doesn't he give them all lands?

READER 3: She's right. I still don't understand what the verse is saying. READER 1: David was a good king. The best. He wasn't in it for glory or wealth. He just wanted to serve God and God's people. That's a lot like a missionary. David was smart about what he asked for, too. I mean, he didn't ask God for a huge empire, or a big name, or the greatest of armies. He asked for things like wisdom and courage and patience, and a song to sing when things got really tough. But you know what? (2 and 3 shake their heads "no.") God never really gave David all lands either. David didn't rule the world. As good a king as he was, God didn't put all

people under his reign. You see, David never asked for that. He asked for simpler things. These simple things won him what he was capable of handling.

READER 2: Let me see if I understand you. David knew he wasn't ready to rule the world.

READER 3: So he didn't ask for it. READER 2: Instead he asked for things to make him more effective in the job he had.

READER 1: Yes. And in the meantime, David tried to make every "today" better than his "yesterday" for the people that he loved. And to do it, he asked for things like love and patience and new insights and courage and strength.

READER 3: And so like David, we need to join our missionaries in prayer for "simple" yet "profound" gifts to make tomorrows better than yesterdays.

READER 1: Ask of me (pause). Ask of me (pause). Ask of me (pause).

READER 3: But what things should we ask of God?

READER 2: How do we know what is wise?

During the Week of Prayer for Foreign Missions we'll have opportunity to learn some things we should ask of God. (Announce specific meeting plans.)

Study Session

1. Understanding the Aim

To lead members to take seriously the basic mandate of Christ: to seek and to save that which was lost.

To lead members to express gratitude for the vision and concern of missionaries and nationals who communicate the gospel in Zambia.

To deepen the missions involvement of members.

2. Choosing Learning Methods

This study is written in drama form. The number of participants may be adjusted according to the size of the organization. Meet in a room that can be arranged to simulate an airport terminal. Arrange the chairs in small conversational groups.

Decorate with travel posters. Cover a table with butcher paper to represent the ticket counter. Use a dummy microphone and telephone.

3. Using Learning Aids

Mount the map of Zambia (available free from Foreign Mission Board Literature, P. O. Box 6597, Richmond, Virginia 21230). The map can be used for publicity and again in the study session.

4. Planning for Follow-through

(1) Throughout the study, members heard specific prayer requests and needs. Make a list of these. Discuss the ways your church is communicating the gospel. Make a similar list of specific prayer requests and needs. Suggest that this follow-through activity be used as individual and family participation.

(2) Members should reevaluate their gifts through the Cooperative Program and begin planning for the Lottie Moon Christmas Offering.

(3) Divide members into small groups. Provide each group a copy of the *Mission Action Projects Guide for Baptist Women and Baptist Young Women* (available from Woman's Missionary Union and Baptist Book Store, use WMU order form, p. 48). Ask groups to make a list of the five mission action projects they believe to be the most effective means for communicating the gospel in their community. Following reports of groups, lead members to choose a project for November.

5. Evaluating the Study

Have the "speech without grooves" like going on a journey without a compass and padding on your back. Remind members that they were given an African proverb in their October group meetings. Ask them to join other members of their groups now to relate their proverb to the study session. Group leaders will then make reports.

Mrs. Jerry Malone is a homemaker from Houston, Texas.



Current Missions Groups

Missions and Cultural Differences

Session II

Jane Allison

Matthew 22:37-39 records, "Love the Lord your God with all your heart, soul, and mind. This is the first and greatest commandment. The second most important is similar: 'Love your neighbor as much as you love yourself'" (*The Living Bible*). How much a person loves himself depends upon what he thinks about himself, how he views his own importance, what value he places on his own worth.

These opinions are formed by one's home concept, the roles assigned to family members, the way a child is reared, the patterns of interaction of family members. Naturally, these attitudes are influenced by the cultural environment or setting from which they emerge.

In order that home and foreign missionaries can do their work effectively, it is most important that they understand the cultural context in which they work.

While revolutionary social changes are taking place all over the world, there are still widely differing cultural contrasts between nations within a single country as well.

In the Maker's Image

Genesis 1:26-27 states: "Then God said, 'Let us make a man—*in our image*.' . . . like ourselves, to be the master of all life upon the earth and in the skies and in the seas." So God made man like his Maker. Like God did God make man. Man and man did he make them" (*The Living Bible*).

Teaching a man that he has been made in the very image of God requires a vital task of the missionary whether on a home or foreign field. Parents often need to be taught this truth.

A child soon learns to name himself as being this, or that, or another kind of person by the evaluation of those he considers worthwhile.

Thomas Wolfe sets forth this idea from his own experience: "People, I think, mean well by children but are often cruel because of something insensitive or cruel in their own natures which they cannot help. It is not a good thing, however, for older people to tell a little child that he is selfish, unnatural and inferior . . . because a child is small and helpless and has no defence, and although he is no worse than other children, and in fact is as full of affection, love and good-will as anyone could be, he may in time come to believe the things which are told him about himself, and that is when he begins to live alone and wants to be alone and if possible to get far, far away from the people who have told him how much better they are than he is."

Daddie's Branch—Appalachia, USA

Customs are as varied as there are peoples. Within the same country are

as many different ideas about the role of father or mother, the way children are reared and the importance given to work.

Rena Gazaway, in her book *The Longest Mile*, presented real people and a real place in 1969 Appalachia which she called Duddie's Branch.

Miss Gazaway described the Boones as a typical family. Mr. and Mrs. Boone, their eight children, and Mrs. Boone, Sr., lived in a one-room log cabin with a lean-to. The furnishings consisted of two double beds, a trunk, an ancient sewing machine, a worn divan, and three homemade kitchen chairs. Light was provided by coal oil lamps.

The Boone's cash income was \$45 a month which Mrs. Boone, Sr., received from public assistance and about \$25 a month Mr. Boone earned for occasionally "working". He did not have a regular job and had been unemployed for several years. The family lived on commodities (surplus foods).

The grandmother slept in one bed with some of the children and the parents in the other with some; the two oldest boys slept in the barn loft. The children did not keep regular sleeping hours—they just went to bed when they were so inclined. The family had no nightclothes so they did not bother to undress before retiring. Days would go by before these clothes were ever changed. The family laundry was washed once a week in creek water heated in a large kettle in the yard. The laundry consisted of one pair of jeans for each boy, one dish towel, six bath towels, three washcloths, a few pairs of raggedy panties, no petticoats, and no sheets.

In Duddie's Branch children attended school only when they wanted to. Wives were forbidden by their husbands to seek outside employment. The Branchers felt that their children—good or bad—were their greatest assets. The women seemed to value their unchanging role. They knew they would depend entirely on the man they married, though he might never be gainfully employed. They

took care of the customary duties of housewife and mother in addition to assuming most of the activities involved in surviving—carrying coal and water, cutting wood, planting gardens, even to picking up the commodities.

Job opportunities are limited and rural hollow isolation continues. Miss Gazaway says, "A child who grows up in a hollow has more handicaps than we know how to measure. Is there an analogy between our concern for and help to the blind? Is not the child from the hollow equally as blind?"

The Choy's World Missionaries

For contrast, let us take a quick look at some customs from other parts of the world and at some of the things people are doing in our country as a witness for Christ to inter-nationals.

Missionary Elsie Choy tells that the Korean baby is reared in an atmosphere of permissiveness. He is seldom allowed "to cry it out" but is picked up and cuddled until he stops crying. Great love is shown to him. This permissiveness comes to an abrupt halt when a child reaches school age, for the schools practice strict discipline. The child seems to suffer no psychological trauma from the change, however.

The Korean woman arranges her life and the home to please the man. While there are Korean businesswomen, at home such a woman is still responsible for the smoothly running household. Few husbands share in household tasks.

Elsie says husband Sam helps with the dishes or in the serving of a meal when their family is alone, but never in the presence of Korean guests.

While on furlough from mission service in Korea, the Choy's served as missionaries in residence working with international students on the campus of the University of Tennessee. One of the areas of work they felt most important was the exposure of these students and their families to American culture. This was done

in many ways. On an international friendship tour to Nashville, families in a local church opened their homes to the visitors and simply shared their ways of life with them.

Many student wives find little opportunity for contact with American life outside their apartments, therefore their grasp of spoken English is limited. A program called ACE—Americans in Conversational English—is in operation. Volunteers give one to two and one-half hours a week on a person-to-person basis to help internationals with basic conversational English.

Another effective way to introduce internationals to American family living is the Host Family Program. Through this program, a family serves as hosts to a student, inviting him to share their homes on weekends, perhaps even holidays, and for special occasions such as birthday parties, etc. Sharing one's home can provide a real Christian witness to an internationalist.

Creating Cultural Ideas

Mary West, missionary in Recife, Brazil, reports that Brazil is a man's world. Mary's responsibilities are mostly at the Seminary for Christian Education. This school was opened in 1917 largely due to the persistence of a young woman who, because of her sex, was denied entrance into the seminary for men. Today the school trains girls in all areas of church leadership. The school offers a varied curriculum and the girls even take courses in homiletics for, while Brazil may be a man's world, often the students are called upon to preach in churches on the interior of Brazil where trained pastors are few.

Generation Gap—African Style

Michael Cunningham, Jr., writes in his book, *New Dreams Over Africa* that Africa is a rapidly changing scene and that the generation gap is wide and obvious in the countries of East and Central Africa. Mr. Cunningham reports on the contrasting worlds of many of today's young

Africans. One young man who had become an ambassador had built a modern house for his parents, complete with large rooms, neat kitchen, and running water. Upon entering the house, he found his parents seated on the floor rather than on chairs. The meal was being prepared over an open fire in the backyard rather than in the kitchen. The older generation, though thrilled with the advances made by the young, simply wanted to use methods familiar to them; however, few, if any, of the older people would want to slow the progress being made by the new, educated class.

Christianity Versus Cultural Heritage

Mary Yarnell, who works with her husband Carl in Malaysia, tells a true story of a man whose wife left him and their several children. The children became interested in the Baptist mission and eventually were introduced and won to Christ. The father was pleased that the children became Christians. When urged to give his life to Christ, he resisted insisting that he must remain true to his ancestors. If he were to become a Christian, there would be no one to worship them.



Planning the Current Missions Group Meeting

Study Sessions

1. Understanding the Aim

This is the second in a series of three studies discussing missions and cultural differences. This session

should give the members new insight into the fact that the home concept, the roles assigned family members, the process of child rearing, and the patterns of interaction of family members are shaped by the cultures from which they come. Members must be aware of these facts to effectively share their witness.

2. Choosing Learning Methods

(1) Give each member five paper cameras and ask her to view them and mold them into what she thinks her husband is like. Some perhaps will make connected hearts symbolizing the closeness of their families, others might make theirs all together to show perplexing problems that arise within the family. Give each enough examples to stimulate the creativity of members. After each has had time to make something, ask several to share with the group the meanings they have created into their paper cameras. Let this discussion lead into the study material. Stress the importance of understanding family life expressions of cultural differences before mission is attempted.

(2) In advance of the meeting, enlist a member to interview someone in your community from a different cultural background. Ask the interviewer to find out differences in family life, the process of child rearing, the roles assigned to family members, etc. At meeting time, the interviewer can share her findings with the group as an introduction to the study material. Many communities will have international students, war brides, or other internationals who would be willing to be interviewed.

3. Using Learning Aids

Display the mounted pictures used in the first session of this unit showing

people from differing cultures and backgrounds.

4. Evaluating the Study

At the close of the session, ask members to (1) list some of the differences in family life resulting from cultural differences, (2) discuss ways that Christians can transcend cultural differences in proclaiming the gospel.

5. Planning for Follow-through

Suggest that members investigate the possibility of becoming a host family to an international student. If there are people in the community who need help in conversational English, encourage members to offer themselves to work with these people on a one-to-one basis.

Related Activities

Call to Prayer. Assign each member of the group a name on the prayer calendar. Ask each member to find out one fact about family life in the area of her missionary's service. Share this information at the meeting. In a season of prayer, intercede for the missionary in his efforts to cross cultural lines.

Preview Week of Prayer. To cross the lines culture draws requires love of God's people on the part of missionaries. During the week of prayer that missionaries around the world will find means for expressing their love to the persons to whom they witness. Join the members of your organization in observance of the Week of Prayer for Foreign Missions.

Mrs. Richard Allison is a housewife from Knoxville, Tennessee.



Bible Study Groups

Proclamation in Mission

Leroy Sent

Passage for Study: Mark 1:14 to 3:6

There are a number of legitimate ways to study the Scriptures. One method is to take a key idea or theme and then read the Bible to see what it implies or says directly about the chosen theme. Such is the method being employed in this current series of Bible studies.

The theme of our current study is "Christ: The Prototype for Mission." The part of the Bible which we are studying is the Gospel according to Mark. Our purpose is to study the Gospel of Mark in order to learn what we can from Christ, the prototype or model, for world mission.

In last month's study we saw in Christ the prototype of preparation for mission. In the study of Mark 1:1-13, we found the preparation for Christ, the preparation of Christ, and the preparation by Christ. This preparation

being completed, Christ was ready to begin his work of proclamation. Thus, the sub-theme for this month is "Proclamation in Mission."

Mark 1:14 to 3:6 presents what is generally called the early Galilean ministry of Jesus. In this one lesson, we cannot deal with everything in this passage, but we can grasp several significant ideas related to our theme. From the initial proclamation of Jesus and the events directly following that proclamation, we can learn definite lessons about the missionary message, the missionary method, and the missionary motive.

The Missionary Message (Mark 1:14-15)

Jesus Christ was a preacher, a proclaimer of good news. We often think of him as a teacher or a healer, and indeed he was. But the first recorded activity of Jesus after his

preparation in the wilderness was preaching "Jesus came into Galilee, preaching the gospel" (1:14 RSV). Christ was certainly the prototype for mission in this regard.

No matter what else the missionary may be, he must be a proclaimer of the gospel. This does not necessarily mean standing behind a pulpit every Sunday. It did not mean that for Jesus. It may mean only to proclaim the gospel to one person at a time, or to a small group. It often meant that for Jesus. But proclamation is the heart of the work of a missionary.

Missionary Anna Coleman is a proclaimer of the good news through the English Bible classes she conducts in her home for the students of her English classes at Seinan Gakuin University in Fukuoka, Japan. Missionary Dr. C. P. Clark is a proclaimer of the gospel to patients in the Japan Baptist Hospital in Kyoto. Missionary Evelyn Owens is

COFFEE DIALOGUES

WML offers you a way to share the witness of your Christianity heritage, to express solidarity of values differing from those you hold and to listen to those who would merge their isolation. Coffee Dialogues are the answer.

likewise a proclaimer to the students who come to the Baptist Student Center in Tokyo. None of these are ordained preachers; their missionary assignment is teacher, doctor, and student center director. And yet proclaiming the good news is their primary responsibility.

What was the message that Jesus proclaimed? Mark gives a sentence summary of that message in 1:15. This verse contains a statement of fact and an appeal. Jesus began with the fact that the time of waiting for the Messiah had been fulfilled and the kingdom of God was at hand. This is a most significant assertion—and one about whose meaning scholars have long debated. But although the ramifications of this assertion may be many, it at least declares that Jesus is the promised Messiah. It is quite plain that this verse states that the time to history has come for God to reveal his plan for saving mankind. With the coming of Jesus a new historical order has been established.

On the basis of this great assertion of the fact that the kingdom of God was arriving, there is an appeal for a dual response—"repent, and believe in the gospel" (RSV). Actually, this is merely the two sides of a single response: repentance cannot be separated from belief. When one accepts Christ, he accepts God's sovereignty in every area of his life.

It should be noted here that the word *repent* does not primarily mean to be sorry for one's sins or even to turn away from doing bad things. It refers to a total change of mind in order that one can become a follower of the king in the kingdom of God.

The picture is one of a caterpillar becoming a butterfly by the process of metamorphosis. In fact, the words *metamorphosis* and *repent* come from related Greek words. The caterpillar becomes a butterfly by a process of metamorphosis, a change or transformation of form. In the process of repentance, man becomes a new creature prepared to live in a new order. This is what Jesus was calling

for. The inevitable accompaniment of this transformation was belief in the gospel. And this was Jesus' appeal. This was the missionary message.

What is the missionary message today? Is it anything other than that of Jesus in Mark 1:15? People today still need to know the fact that the Saviour has come to initiate the kingdom of God—and they must be exhorted to undergo the transformation of thinking necessary for them to believe in the gospel message. Christ was the prototype for the missionary message.

The Missionary Method (Mark 1:18-20; 2:13-14)

The Scripture passages indicated in the heading contain Jesus' call of his first disciples. Although much could be said about this activity of Jesus, what is significant for the theme we are considering is this: Calling men to follow him was a major purpose in the life of Jesus. The double word "repent...believe" was immediately matched by the double deed of leaving and following.

Jesus' missionary method was to gather a community. This community was to be a "demonstration plot," an example of what the kingdom of God is like. They were the community which Jesus gathered from the world in order that they might be trained and sent back into the world as his witnesses. Jesus sought to proclaim the kingdom message not by his efforts alone but through his gathered-in community. The creating of the church was the primary missionary method which Jesus used. Here again Jesus serves as a prototype.

The gathering of Christians communities is a basic method of modern missions work. From the beginning, Southern Baptist missionaries in other countries have had as a primary goal the building of churches. Most often this has meant purchase of land and construction of buildings in addition to the gathering of a Christian community. In some countries, the price of land and construction costs may soon make church development in this

traditional sense almost impossible. Land costs in Japan, for example, are exorbitantly high. Yet the gathering of communities of believers is essential. God's kingdom is made known through men and women from all walks of life who are bound together by a common faith in Jesus Christ, trained in his word and his way, and active in a positive witness to and service to society.

The Missionary Motive (Mark 1:21 to 2:12; 2:15 to 3:6)

The first regular acts of Jesus after his initial proclamation of the gospel are clear signs that the new order was impinging upon the world in Jesus. That the kingdom of God was at hand. This is perhaps the main significance of these passages. But it can also be said that there is a prototype of missionary motivation here, Jesus indicated by his action that the missionary motive is to do all one can to meet all the needs of all men.

Notice the different types of needs Jesus met. In 1:21-28, he evicted the demon-possessed man; he met the need of one who today would probably be called mentally ill. In 1:29-34, Jesus healed Peter's mother-in-law and many others; he met the need of those who were physically ill. In 1:40-45, Jesus cleansed a leprosy man; he met the need of one who not only was physically ill but who also was a social outcast—and the latter condition may well have been greater than the disease itself. In 2:1-12, Jesus forgave the paralyzed man. Jesus met the spiritual needs of this man which were the basis of his physical need. In 2:15-28, Jesus taught the defenders of the status quo; he attempted to meet the needs of those who were self-righteous. Finally, in 3:1-6, Jesus healed the man with a crippled hand; he met the needs of one who was communally disadvantaged, for with a crippled hand he likely could not work and be self-supporting. Jesus sought to meet all the needs of all people with whom he came into contact. Here again is a prototype for missions.

One more thing must be noted. Jesus always had to be on guard lest the good become an enemy of the best. This is one significant meaning of 1:35-39. Jesus often had to withdraw into the wilderness in order that his heart might be kept focused on the basic purpose for his coming. This is also one of the most difficult problems of the missionary. There is so much good that can be done that sometimes the best things are neglected. Every Christian needs to assess regularly his missionary motivation and service. We must never allow the good to become an enemy of the best.



Planning the Bible Study Group Meeting

Study Session

1. Understanding the Aim

From the study of this material, members should understand how the initial proclamation of Christ—and activities directly connected with that proclamation—was the prototype for the missionary message, the missionary method, and the missionary motive.

2. Choosing Learning Methods

(1) If you prefer a typical teaching format for your meeting, invite the Baptist Women president to assist you as a team teacher for this session. You will prepare to teach the biblical material under the three headings: the missionary message, the missionary method, and the missionary motive. Ask the Baptist Women president to prepare to relate the Baptist Women

program of work to each of these three sections. She may use the following outline in preparing her comments.

I. *The Missionary Message*—Just as Jesus was a preacher, a proclaimer of good news, so each member is a proclaimer. Emphasize three ways that members proclaim: Coffee Dialogues, support of ongoing missions work, and witnessing through the ministry of mission action.

II. *The Missionary Method*—Emphasize the role of the Baptist Women organization as the gathered community for proclamation. Emphasize the importance of enlisting others to be a part of this community. Preview enlistment plans for January through April.

III. *The Missionary Motive*—Emphasize the fact that the Baptist Women mission action program is an expression of the missionary motive to do all one can to meet all the needs of all men. Summarize the activities of the mission action groups in your church.

(2) If your group prefers greater involvement of members in the Bible study, ask three members to prepare summaries of the three sections of the Bible material. You may wish to invite the Baptist Women mission study, mission action, and mission support chairmen to assist the Baptist Women president.

3. Using Learning Aids

Prepare three posters with the following themes: (1) We are proclaimers, (2) We are gathered for mission, (3) We do all we can to meet the needs of all men. Illustrate these themes with the activities of your or-

ganization. Use them in presentation of the three sections of the study.

4. Planning for Follow-through

Ask the Baptist Women president (or mission action chairman) to help your group choose a mission action project that will support the ongoing mission action of the mission action groups in your Baptist Women.

5. Evaluating the Study

Use this question for discussion: Why is it important that every member of Baptist Women be committed to the purposes of our organization?

Related Activities

Call to Prayer. Review the missionaries mentioned in the study material. Read the list of missionaries on the prayer calendar. State that while their missionary assignments differ, their primary responsibility is the proclamation of the good news. Lead members in sentence prayers for the missionaries.

Prayer Week of Prayer Proclamation. Use an outline to prepare a prayer meeting and report. An agricultural evangelist is needed in Zambia to demonstrate better methods of farming to villagers. A doctor is needed to assist in training national physicians in Nigeria. A business manager is needed to handle legal matters, purchase supplies, and guide the business affairs of the Vietnam Mission.

Join Baptist Women members during the Week of Prayer for Foreign Missions. Take an active part in praying for the missionaries whose skills proclaim the gospel throughout the world.

Dr. Seat, a Southern Baptist missionary to Japan, is a professor at Sanno Gakuin in Fukuoka.

COFFEE DIALOGUES



"Start a Coffee Dialogue in your neighborhood."



Books for Missions Reading

We Are Not Alone

Nina Gwin

Aim: To understand that Southern Baptists share with other evangelical Christians the task of the proclamation of the gospel of Christ.

We Are Not Alone in Planting Churches

Books for November are selected for the purpose of studying the planting and growth of churches. Southern Baptists are one of many denominations and independent agencies involved in proclaiming the gospel. The organization or planting of churches is indispensable to the whole missions enterprise.

Churches are needed, first of all, to implement the proclamation process. The shared command to disciple—baptize—each is directed to every church of every size, wherever its location and whatever its denomination.

Churches are needed also to train and induct new Christians who come into the membership. Whether

growth is from within—children of Christian parents already in the church—or from without, training is needed. Bible knowledge, Bible doctrine and inspiration, as well as the organizational structure of the church and its operation, are basic. The church must provide such a training program.

Books for Reading and Study

Larry Mobilized by Neil Braun (BIRMINGHAM, 1971) \$3.95*

The author, a missionary with the Japan Christian Advent Mission, writes from the background of the culture and missions needs of Japan.

The multiplication of new churches is imperative in winning the Japanese millions to Christianity. Barriers to such multiplication are examined. One of these barriers is the Western pattern of one-pastor-to-one-church. This pattern is not suitable in Japan, the author argues, although the church must provide such a training program.

Churches are needed also to train and induct new Christians who come into the membership. Whether

growth is from within—children of Christian parents already in the church—or from without, training is needed. Bible knowledge, Bible doctrine and inspiration, as well as the organizational structure of the church and its operation, are basic. The church must provide such a training program.

Church Growth in Mission by Donald McGavran (BIRMINGHAM, 1963) \$3.95*

What makes churches grow? What makes them stop growing? What comparisons may be made between denominations? How do activities of laymen and missionaries bear upon church multiplication in a Catholic country? These and other questions are surveyed in this book. Possible answers and solutions are given.

The Philippine Church: Growth in a Changing Society by Arthur Tuggy (BIRMINGHAM, 1971) \$3.95*

Missions growth in the Philippines is detailed at length in this book. The author begins with the introduction of Roman Catholic Christianity and moves into an account of evangelical missions from the beginning to the present.

Interesting studies of people, family relationships, educational institutions, religion and other elements affecting the spread of Christianity, make

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Working in a Missions Group

also a stimulating and thought-provoking book.

Make assignments and discussion topics as soon as they arrive. Allow members ample time for reading and preparation.

Choose from topics (numbered 1-14 under Study Session) the discussions you feel will fit into your time schedule. Topics for use in a unit study are given.

A three-member panel, suggested last month, is ideally suited to this study. But for more informality, you may make assignments to any members of the group. Urge all members to read at least one book.

For the sake of brevity, only the author's last name is used for reference in discussion topics.

Purpose

The purpose of the following topics is to understand something of the importance of churches on missions fields and to think about the factors involved in church growth.

Study Session

1. Review unit theme and aim. Review the aim by referring to the unit introduction for October.

2. Introduce the books. Give title, author's name and position. State purpose of book and method of procedure. Use map to locate fields.

3. Explain the words *Church* and *church* as used in the books (Braun, Introduction). Discuss the place of the church on missions fields.

4. Discuss "low views" and "high views" of the church (McGavran, chapter 5). Which view do Southern Baptists take?

5. Discuss "Living Connections" (McGavran, chapter 10).

6. Discuss some elements of church growth (Braun, chapter 10; McGavran, chapters 8, 12; Tuggy, chapter 10).

7. Discuss some barriers to church growth and how to overcome them (Braun, chapter 7; McGavran, chapters 3, 13).

8. Discuss problems of providing pastoral care (Braun, chapters 3, 9).

9. Discuss a flexible and mobile ministry (Braun, chapter 4).

10. Name and characterize the ten Mexicos (McGavran, chapter 4). List on poster or chalkboard. Might these divisions be found elsewhere?

11. Discuss contribution of Pentecostals (Braun, chapter 4; McGavran, chapter 11; Tuggy, chapter 9).

12. Discuss "Every Church a Church Planter" (Braun, chapter 2).

13. Discuss withdrawal technique and its basis (Braun, chapter 10).

14. Give examples of church growth or missions outreach of single churches from each book, e.g., Batak Church in Sumatra (Braun, chapter

4); Presbyterian Church in Tabasco (McGavran, chapter 8); Methodist Church in Mexico (Tuggy, chapter 7).

Related Activities

Call to Prayer: As you pray for persons listed on the prayer calendar today, keep church growth in mind. Pray for missions churches to see their responsibility in church planting. Pray for the lay churches to be strengthened and encouraged. Pray for more laymen to be willing to be used in plant new churches.

Prayer Week of Prayer: Missionary Virginia Highfill says that one of the greatest needs in Japan is to make the gospel attractive to persons who feel that they have no need of the church. The tremendous economic progress in Japan has given to many Japanese a sense of physical well-being that denies spiritual need. Join Baptist Women members on Thursday, December 7, as they pray that the missionaries the world over will be able to make the gospel as attractive as possible to the persons to whom they minister. Plan to attend the other four days of the special Baptist Women observance as well.

Mrs. Ralph Gwin is a homemaker from Monroeville, Alabama.

*Available from Baptist Book Store.

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Prayer Groups Ivory Coast

Mary Foster

While Christian in Abidjan, Ivory Coast, worked to transform a dance hall and bar into a church, the ministry and witness of a new congregation began. Strangers stopped to watch and ask questions. A couple of men joined the crew to help clean already, the presence of the church in the Koumassi area of Abidjan was a witness to the fifty thousand people who live there.

The area is densely populated and available buildings are difficult to find. The search for a suitable building had continued for months when one day two men appeared at the home of missionary Edwin Pinkston with exciting news: "We have a building for rent!" The building proved to be large enough and could easily be converted into a church. Using African methods of bargaining, missionaries Pinkston and James H. Darnell were able to agree upon an acceptable rental price with the owner. The owner wanted eight months rent in advance due to dollar-short taxes. Because Southern Baptists had the forethought and love to give financially, the money was on hand, ready to spread the gospel.

The first services at Koumassi were held on June 21, 1971, with seventy-five Africans attending for worship. This is the second French-language congregation related to Southern Baptist work to be constituted in the Ivory Coast. Nineteen Yoruba-speaking Baptist churches are scattered throughout the country. Pastor James Darnell, field evangelist, directs the work.

The Church Ministering

The gospel is heard through the ministries of personal instruction,

study, entertainment, music, and spiritual guidance. Miss Estelle Freeland is missionary-director of the weekday program at Koumassi which attracts regulars as well as passersby.

The church building is used as a reading room six days each week for five hours a day. African Christian James Logan attends the reading room, keeping the three hundred volumes in order. The room offers books in English, in French, and in seven African languages.

On Monday afternoons Miss Freeland teaches a sewing class for women, many of whom are young mothers learning to sew for the first time. Worship services reach few women and girls since the majority of them do not speak French.

Bible study on Wednesday evening is reaching unmarried men between the ages of eighteen and thirty. Since some of these are accepting the call to preach, one night each week is provided for pastor's training. Seven young men are involved in a course on sermon preparation and evangelism.

About two hundred attend each Saturday when the evening's program includes a religious filmstrip, a secular movie, music, an evangelistic preaching service, and an invitation period. The service is planned and conducted by "Tentmakers," an organization providing fellowship for those who follow Christ in special service.

One member of Tentmakers is Joseph, a tailor of Nigerian descent who was converted from Islam. He formed part of the nucleus for developing the work at Koumassi. After a Wednesday Bible study, Joseph witnessed to his sister. His guardian, a

Muslim, heard of Joseph's conversion and decided to close his tailor shop and take him back to his parents. How concerned the church became as they prayed about the situation! As a result, Joseph was allowed to remain, keep his shop and continue attending his church. Joseph, a young man still unmarried, is searching to know God's will for his life.

Ecole par correspondence is a Bible correspondence course in French under the direction of missionary Darnell. Consisting of five books, this course is offered in the Abidjan area only. Plans have been made to expand the course into a nationwide ministry. The books are already available. Pray that a young person will be willing to serve as a missionary journeyman to handle the office work of mailing, grading, and issuing certificates.

Missionary Darnell and his wife Jerri share the work of the Koumassi church and also share a vision of potential growth in missions throughout the nation. "Our personal hopes are to begin Bible study cells in villages and cities where we have two or more taking the correspondence course. We would then like to begin seminary training by extension with a weekly area class which would be taught by a missionary. This kind of program has the possibility of developing churches all over the nation."

The Nation Prospering

Ivory Coast is considered the wealthiest of all the former French colonies in West Africa and Abidjan, the capital, one of the handsomest cities on the continent. When visitors to this French-style city see the mass of new construction, the skyscrapers,

high-rise apartments, and modern hotels and parks, the question is usually asked, "Is this really Africa?" The 1969 United Nations statistics showed Abidjan to have the highest cost of living in the entire world. Even so, thousands live in shacks, some sleep on sidewalks as slum areas are pushed farther from the center of the city by construction.

Not far away, only minutes from the noise of the crowded city, the scenery changes to coastal fishing villages and quiet blue-green lagoons lined with thatched-roofed, mud-walled houses and graceful palm trees right up to the water's edge. Still, the life expectancy in West Africa is only forty-five years. These people cannot wait long to be told of Christ's love for them. Pray for those who witness in this land: the James Darnells, the Edwin Pinkstons, the R. E. Savages, Estelle Freeland, Wilma Rodgers, and the many faithful Ivorian Christians.



Planning the Prayer Group Meeting

Prepare in Advance

1. Order from Foreign Mission Board Literature, Box 6597, Richmond, Virginia 23230, the pamphlet "Ivory Coast, Hub of the Other Africa," and a map of missions in West Africa.

2. Ask a capable member to prepare the content article on the outreach of the Koumassi church. Keep in mind the aim of this session: to learn ways that I support the ministry and witness of the Koumassi church in prayer.

3. Collect six objects to be used as reminders of prayer, each representing a ministry of the Koumassi church: library book to represent the reading room; addressed envelope for correspondence course; hymnbook for worship service; spool of thread for sewing class; Bible for Bible study;

and a roll of film for Tentmakers program. Place them around a globe on a display table at your meeting, and complete the interest center with Call to Prayer suggestions.

Personal Preparation Period

Read John 17, Jesus' last recorded prayer for his disciples before his crucifixion. He prayed for all, who in the centuries to come, would stake their lives in commitment to him. Plan quiet meditation as members consider the thought, Jesus prayed for me!

The Prayer Experience

Share facts about missions work in the Ivory Coast found in the Foreign Mission Board pamphlet. Give to six members the prayer reminders from the interest center. Ask them to be listening for special projects of the Koumassi church as the member prepared in advance tells about the work. Allow them to identify each object representing a project.

Continue with prayertime as these six members lead in a special prayer for the project her reminder represents. Close with sentence prayers using these prayer requests from James Darnell in Ivory Coast.

1. Pray with us that those who feel called to preach may be faithful in training and in witnessing; that those whom God calls to set themselves apart for the ministry of the gospel will be willing to pay the price, however great that may be.

2. Pray that people will continue to be saved.

3. Pray that those who profess Christ as Saviour may be faithful to their profession.

4. Pray with us that God will guide our Mission to make the decisions and preparations for the great harvest of souls possible in the country.

5. Pray that we can develop a curriculum for seminary extension. The future of our work will depend on how well we are able to train nationals.

6. Pray that God will be able to

reach hundreds and even thousands of people through our Bible correspondence course as we expand this ministry nationwide.

Related Activities

Since Southern Baptist work in Ivory Coast is relatively new (1966), familiarize your church members through an interest center in a busy part of the church building. Make use of all the items you carefully collected for your group meeting. Drapes the table in green and white (Abidjan is known as a green and white city) and as a background, use the maps. Small stand-up posters will utilize pictures and pamphlets. Place on the table the prayer reminders, identifying each with letters on a small card. Write prayer requests on slips of paper to distribute as members arrive on Sunday morning.

Call to Prayer. Around the globe on the interest table, have names of missionaries written on cards with a long ribbon attached to the country where each serves. Read names, acting their particular work and location. Then ask members to pray for these missionaries.

Prayer Week of Prayer. Missionary Beulah Freeland knows the slow work of patience. A Muslim neighbor married a very young bride from his village. The bride became quite unhappy when confronted with the unfamiliar sound of the city and the French and African languages she could not understand. Knowing that the sewing classes she offered would be a way to help the new bride adjust to the city, Miss Freeland began the slow task of making friends. Gradually, without a common language, friendship was established through gestures and smiles. Communication is still a long way off, but with patience, that day will come.

Join Baptist Women members during the Week of Prayer for Foreign Missions in praying for missions for missionaries throughout the world.

Mrs. James Foster is a homemaker from Greenville, South Carolina.



Mission Action Groups

On Being Available

Sarah Frances Anders

A woman cannot become by being her true self in life's extremities and crises. When trying situations strip us of our social "masks," we stand naked, revealing our character and our needs. So it must be with the helper, the counselor, the Christian-in-action who would offer help to others. When the one who is in need is most open and vulnerable, we cannot afford to be unavailable—separated by geography or our own polite reserve and facade.

No matter how much concerns a woman feels for the alcoholic, the underfed, the alien, the aged, she can offer herself to others only when she knows herself well and accepts her limitations and assets. Here are some questions you might ask yourself:

1. When I talk to someone whose my concern for her problem, do my actions or gestures belie my words?
2. Am I embarrassed to show my inner feelings—warmth, sympathy, respect—to another person?
3. Am I strong enough to be more than a "reactor" to others, or do others determine my moods, goals, and sense of well-being?
4. Am I capable of stepping in another's shoes without becoming a part of her problem?
5. Can I still be accessible to someone who needs my help but occasionally ignores it?
6. Can I accept a person as she is without trying to "make her in my own image"?
7. Does my manner in any way make the person(s) I am helping feel more insecure or inferior?
8. Will I accept this person when she changes or solves the problem or

will I continue to treat her as she was?

9. Am I able to help someone without making her dependent on me?

10. Do I make anyone in need worthy and constant, yet flexible and humble?

Being available to people in need is not only a matter of a concerned heart or overruling ignorance and indifference. But also it is being at the right place at the right time, conveying the right "aid." It is possible that five minutes of effective ministry over the telephone at a moment of need is better than a visit to a home or institution when one is rushed and discouraged by a pressing schedule.

Studies of people who have been in trouble (a fact) that they more often turn for help to persons already known to them, someone whom they consider friendly and worthy of respect. An added criterion listed was the ability of that person to keep confidence. Any hint that a problem, situation might become the topic of discussion over the neighborhood coffee table or even in the Daily School lesson may result in someone needing help to lose confidence in the helper.

Being available is more than having sufficient time periods to become involved; it is more than having the physical privacy of an office or a kitchen where talk and help can be uninterrupted. It is a state of body and mind that must be communicated to the person in need. The persons to whom you minister must see you as being more than "on call." You must be seen as also possessing the ingredi-

ents of availability.

What are the ingredients of availability? One of the foremost is acceptance. The ability to say to a delinquent, a hippie, a dope "head," "I am not shocked by you or your actions. I certainly don't sit in judgment of you. I see you as a person of worth, created with many of God's attributes. If you feel you have a problem and are willing to accept my help, that is my starting point."

A second component of availability is sympathy. The disadvantaged do not need pity for their illiteracy, nor do the aged when they struggle to do what was easy for them twenty years ago. But understanding of what their condition means, a gentle approach, and kind words—indeed, yes!

A third criterion for availability is good ears. Polite society has often taught us to look and not really see; to listen, but scarcely hear. Obviously, one who ministers to a newlywed whose husband has just left for Vietnam is more than an auditory sponge, never reacting or communicating positive advice or plans. But unless a woman intently hears what is being poured out and listens to the gestures of grief and loneliness, she will rush off into platitudes, irrelevant suggestions, and absentminded panaceas.

One of the most crucial characteristics of the ministry of helping is insight. Being available is having more than good ears—it is using all of one's faculties to ferret out the real problem or need. More often than not the immediate crisis is not the basic problem at all. Back of drug experimentation may be frustration with parents who expected over-achievement and re-

jected the youth when defeat occurred. The prisoner's real need may not concern his criminal offense and current jail sentence. He may be worried over a wife who is hospitalized and a ten-year-old son who has no one to look after him. A nonreader may be frustrated by a person who offers to read to him or give him a picture book. Yet he might respond with eagerness to an invitation for his help in organizing a literacy class. Is it possible that while the eighty-year-old Mrs. Thompson in the nursing home might enjoy fruit and visits, her need to be needed is much greater? Maybe she would get great satisfaction from crocheting place mats for the church dining room or selling the products of her knitting skill.

A part of insight is knowing your own limitations. Sometimes the greatest contribution after discovering the needs of a person is to admit he requires specialized help—something beyond available resources. The ministry of referral is as strong as your knowledge of various helping agencies. Find out about the availability of halfway houses, vocational rehabilitation, child guidance centers, family planning clinics, and trade schools in your town. They can become as accessible as you are. You cannot be all things to all people so don't limit your ministry!

Preparatory Action

Review the group actions in October when you considered how to overcome the various barriers that handicap when expressing concern for those in need. Perhaps if your fellow members warmed up particularly to sharing their own "hang-ups" regarding others' problems, there may be good reason to take inventory of the concrete solutions they worked out for overcoming their fears or insecurity about approaching those in crisis. Or, maybe a good feeling of continuity can be established after a month by reminding them of ideas they shared for eliminating their apathy about disadvantaged persons only a city zone away.

In-service Training

Practical approaches to the art of being available to those in need depend upon two things: one's ability to communicate willingness to help and the approach required by the type of problem the situation demands. Plan to deal with both aspects of availability during your meeting.

1. Prepare copies of the ten questions (included on the previous page) which may be considered a personal inventory of one's "availability." With a reminder of the general points discussed in the article, ask the members of the group to answer the questions anonymously. Tally the answers and determine what areas need the most strengthening from the standpoint of the group as a whole. This should stimulate practical exchanges on such difficult situations as how to express sympathy to a young mother whose three-year-old child has recently died or how to make sure that one does not "talk down" to a teenager who indicates that pornography is freely circulated around school.

Deal with a specific case of need in which the one being helped could become overly dependent on you, such as continuing requests from a "burned-out family" after your group has gathered material contributions from the entire church community to refurbish a new place.

2. Move on as a group or as individuals to consider the various helping approaches one may take for specific persons/groups in need. You may hand out examples of situations of need, such as (1) a young girl who is unmarried and pregnant, (2) a well-educated young father unemployed because of a corporation cutback, (3) a new family in the community with an ex-convict for father/husband.

3. A very practical long-range action for either the group or some individual to undertake is the compilation of a ready-reference file of all major referral services and agencies in your particular community. You will want to include not only phone numbers but also the names of key contact persons to see at each agency.

Such a directory would not only include the usual police, fire, and medical services, but also such specialized agencies as family counselors, juvenile court workers, homes for unwed mothers, birth control centers, and literacy classes.

Related Activities

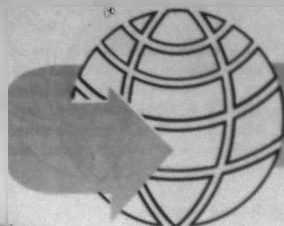
Call to Prayer. Relate the following minutes illustration to your group. When missionary Joan Norman learned that at least one hundred preschool children die per day in Colombia of malnutrition, she knew that she must make herself available to the women of Colombia. Remembering recipes using *Incaperina*, a high-protein flour, Mrs. Norman planned demonstrations for women showing them a variety of ways to use the flour and enabling them to sample the food prepared. Mrs. Norman's insight into the problem enabled her to make her skills available to persons in need.

Ask members to pray that each of the missionaries listed on the prayer calendar might exercise the same insight into the needs of the areas in which they serve.

Preview Word of Prayer. Introduce the preview by referring to the creativity missionary Joan Norman exercised in structuring an answer to a pressing physical need. Mrs. Norman and other leaders in Colombia developed a program for women in the churches based on Bible study, nutrition, and family planning.

Hold up a sheet of paper on which you have listed Monday, December 4. Tell members that on that day members may learn how missionary Joann Biles creatively met another kind of human need in Colombia. Invite members to join Baptist Women members during the Week of Prayer for Foreign Missions in praying that missionaries around the world might respond creatively to the needs of the persons they serve.

Dr. Anders is chairman of the department of sociology, Louisiana College, Pineville, Louisiana.



FORECASTER

Margaret Bruce

Planning the Baptist Women's Day of Prayer

A program booklet provides material to be used in an observance of the Baptist Women's Day of Prayer, November 6. This booklet has been inserted in October-December Dimension, the magazine for WMU officers. Secure at least two copies of this booklet from members of the WMU council in your church who subscribe to Dimension. The leader for the day needs one copy for herself and one copy to be used by the several women she enlists to participate.

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

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

4. If a meeting is not planned to involve an organization, the president of the organization should encourage individual observance of the Day of Prayer. (She may ask the mission support chairman to plan such an observance.) Possible ways of promoting an individual observance include: (1) Use the program material to prepare a prayer list, condensing the information given in the booklet. Duplicate the prayer list for women to use at home at a pre-determined time. (2) Prepare prayer request posters to be displayed at a designated place in the church for a drop-in individual prayer time. (3) Distribute portions of the prayer list to various members and other women in the church to ask them to pray about the items on their list.
5. An offering should be taken at the meeting for work promoted on the six continents by the Women's Department. If an individual observance is planned, members should be asked to give their offerings to a designated person. Offerings are to be sent to the treasurer of the North American Baptist Women's Union, Mrs. L. E. Casazza, P. O. Box 4116, Washington, D.C. 20015. A form is provided on the back page of the Day of Prayer booklet.

Are you ready for the Week of Prayer for Foreign Missions?

- ☐ program covers* have been ordered
- ☐ Lottie Moon Christmas Offering envelopes have been distributed
- ☐ invitations have been sent to all members
- ☐ all meetings have been planned
- ☐ all participants have accepted their responsibilities

Evaluating the Study of

Europe—A Mission Field?

As you evaluate your planning of the Graded series study of Europe—A Mission Field? ask these questions.

- Did we begin planning early enough?
- Did we plan sufficient time for the study?
- Were our choices of time, date, and meeting place adequate?
- How could we have increased the attendance?
- How could publicity have been improved?
- In what ways could our study have been improved?
- What have we learned from planning this study that will help us when we plan the Home Mission Graded Series study?



Week of Prayer for Foreign Missions

One of the most far-reaching activities of your year is the Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering, December 3-10. Here are some suggestions which may be helpful in planning for the week:

- Arrange prayer periods which will involve all Baptist Women members. These may include: small neighborhood prayer group meetings; prayer breakfasts or luncheons; drop-in prayer-times before or after work; general meetings.
- Plan ways to share week of prayer materials with those unable to attend meetings. This may be done verbally or with cassette recordings or mailouts.
- Make invitations using the poster design to send to members. Instructions will be given in December Royal Service for reproducing the poster design.
- Order program covers* for mimeographing each day's schedule.
- Be sure that each member has an offering envelope for her Lottie Moon Christmas Offering (available according to state plan). It helps to have members' names printed or written on envelopes.
- Write a letter to be sent to each Baptist Women member giving the church goal. Ask members to determine how much they will give in their share.

- Plan ways to stimulate members to set personal goals for the Lottie Moon Christmas Offering. Make a series of posters to be displayed at the November Baptist Women meeting and at the Graded series study. Use these ideas for starters: (1) From a back issue of ROYAL SERVICE, clip a photo of a missionary at work. Mount the photo on poster board with these words: "\$20 will support this missionary for one day. How many days will you support him through the Lottie Moon Christmas Offering?" (2) Cut a large circle from poster board. Draw faint lines to simulate a world. Letter the world with this question: How can Baptists get around the realities of growing families and escalating prices? On a second piece of poster board letter the following words: Let Jesus Fletcher help. A FMB executive, Fletcher has some ideas to help Baptists determine their Lottie Moon Christmas Offering. See his article, "The Over-and-Above Gift," in December ROYAL SERVICE. Attach the world to the upper left tip of the second poster.
- "A Cannot End at Kobe" is a play based on the life of Lottie Moon. You may want to use it to promote the week of prayer and the Lottie Moon Christmas Offering.

Villagers had made good use of the few copies of hymnbooks from the Baptist Spanish Publishing House. The village owes another debt to publishing. The pastor, Mordano Santos, who was responsible for winning the villagers to Christ, was called when he began reading a Bible he had been given. Pray for the A. P. Purnani who have given many years of service to Mexican Baptists and the Baptist Spanish Publishing House. The Purnanis are currently working in Taiwan.

Mrs. C. C. Brinkley, retired, Texas
Mrs. Miguel A. Calhoun, Spanish Florida
Joseph Morgan Conley, National Baptist, Tennessee

Roberta Gama, Spanish Texas
Mrs. Albert Jarama, Spanish, Florida
Leonard Latvala, superintendent of missions, Illinois

Myrtle Salmons, Baptist center, Georgia
James A. Valdes, Spanish, Mexico
Euse W. Bevel, pastor, Argentina
Mrs. Larry Bevel, home and church, Philippines

Mrs. John N. McTye, home and church, Chile
Mrs. A. P. Purnani, home and church, Mexico

Mrs. S. P. Righanese, home and church, Philippines
Mrs. W. J. Roberts, home and church, Kenya

James M. Wason, English language, Spain
Mrs. J. B. Warr, home and church, Italy

1 MONDAY Judges 6:7-12

Chile is a land offering unlimited opportunity for gospel proclamation. It is a land of enchantment, racial beauty, and delightful people, marked by a characteristic hospitality and friendliness. Chileans are humorous, energetic, and industrious. In Chile today there is evidence of spiritual hunger. One can talk with people anywhere about the claims of Christ. Pray for the missionaries that they may have the grace, faith, and dedication to meet this opportunity unlimited. Pray for John H. McTye who serves as the business administrator of the Mission in Chile.

Mrs. Jay Bannister, associational services, Michigan
Mrs. Juliana Batista, Spanish, Texas
Mrs. Trish Limbani, Spanish, New Mexico
Johnnie Brownell, nurse, Vermont
Alonso Camacho, student work, Kenya
Frances Hammett, nurse, Tanzania
Reginal A. Hill, preaching, Trinidad
Mrs. John Lake, retired, China, Hawaii
Charles P. Long, English language, Belgium
John M. McTye, business administration, Chile

7 TUESDAY Judges 13:1-7

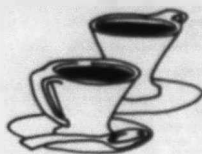
"I cannot praise enough the influence of camping in the lives of the Filipino youth," says Mrs. M. D. Olive. She conducted the first all-church youth camp held in 1969 at the Luzon campground on the Bataan peninsula. From 8 to 11 hours from Manila. Study subjects requested by the youth were doctrine, prayer, and witnessing. Pray for Mrs. Olive as she continues to counsel with students two or three times a week as she assists with the Bible correspondence course.
Mrs. Teodora M. Aguilera, Spanish, Texas
Mrs. Carlos Carvosa, Spanish, Florida
Joseph Edgar Glover, US-2, student work, Alaska
Gerald Laska, superintendent of missions, Kansas

Do you wish for a chance to witness to a neighbor?

Do you want to talk to fellow workers of other denominations about their beliefs?

Do you long for the opportunity to examine the Scriptures in a new and useful way?

These things you can do. Start a coffee dialogue in your neighborhood as soon as possible.



COFFEE DIALOGUES

As easy as following directions, guidelines have been prepared for you by WMU: *Leading Coffee Dialogues*, only 30 cents from WMU only (see WMU order form, page 48)

William R. McLe, interfaith witness, California

Ernestine Mesa, Spanish, Alabama
R. D. Thomas, National Baptist, Louisiana
R. T. Buckley, preaching, Bangladesh
J. Craig Butler, student work, Peru

Leah J. Herper, business administration, Paraguay
Edna Hughes, education, Ethiopia
Mrs. J. F. King, home and church, South Brazil

George Mac O'Brien, women's work, Chile
Mrs. M. D. Olive, home and church, Philippines

8 WEDNESDAY Judges 6:36-40

In Nairobi, Kenya, there is an illegal squatters area known as Mathare Valley. Many people unable to find work here settled there. Two years ago Baptists opened a well-baby clinic. Mrs. D. G. Hooper finds joy in assisting the nurses in the records physical improvement in each child and encourages mothers to provide healthier conditions for their children. Pray for Mrs. Hooper as she assists her husband with radio programs, works with the women in the Jericho Baptist Church, teaches Bible in the schools, and works with Muslim girls in a high school.
Mrs. Sherman D. Bridgman, associational services, Illinois
Verlene Farmer, National Baptist, Oklahoma

Mrs. Obal Gusman, Spanish, Florida
Mrs. Jack T. Merritt, weekly ministry, New York

William G. O'Dell, superintendent of missions, Kansas
Mrs. T. W. Tullington, retired, Mississippi
Mrs. W. H. Berry, retired, Brazil

Mrs. Samuel Chay, home and church, Korea
Mrs. H. E. Garvin, home and church, Uganda

Mrs. W. L. Hasenmeyer, home and church, Japan
Mrs. E. W. Hallaway, home and church, Japan

Mrs. D. G. Hooper, home and church, Kenya
Mrs. T. L. Lew, home and church, Spain
Mrs. R. L. Locke, home and church, Nigeria
Rosemary Preter, education, Peru

9 THURSDAY Judges 7:1-7

The Sonny G. Turners in Kenya request prayer for the seventy-one people who made decisions during the crusade in Sagana. Thank God for the new life in Sagana. Pray that the Kenyans making decisions might grow in the new directions in which they are being led. Pray that they will develop leadership skills and that continued church growth will result from their discipleship.
Mrs. Frances Gorrila, Spanish, Texas
Mrs. Homer C. Grimmett, retired, Oklahoma

Mrs. W. Ross Hermanson, church extension, Montana
William Osborne, superintendent of missions, Illinois

Mrs. Roger Tate, Baptist center, South Carolina
Mrs. George Oakes, home and church, South Brazil

Maurice Smith, preaching, Ghana
Mrs. J. D. Tillagest, home and church, Yemen
Sonny G. Turner, preaching, Kenya

10 FRIDAY Judges 7:19-22

The little country Dominican Republic, about half the size of Kentucky, is one of the places Columbus discovered. To this country, Mrs. T. E. Baskin and her husband were appointed as evangelists. They went to discover new followers for Christ. Of the 45,000 evangelists, fewer than 400 are Baptists. A training program for ministers and lay leaders has been launched, and an indigenous medical ministry is helping relieve human suffering in the nation. Pray that these people may hear the message of salvation through Christ.
Nance E. Fisher, Spanish, Panama-Carol Zone
Andrea Viera, Spanish, New Mexico
John F. McCoy, doctor, Nigeria
Mrs. T. E. Baskin, home and church, Dominican Republic
Leona Frances Snow, women's work, Chile

11 SATURDAY Judges 8:22-28

"Pray with us that the doors of many hearts may be opened through the joy of music," requests Robert A. Williams and his family. This month the Williamses complete their first year in Honduras. Bob teaches music, fundamentals, conducting, piano, and choir in the theological institute in Tegucigalpa, the capital of this Central American country. His wife accompanies choral groups on the piano and teaches music to the young people and children.
Paul Chisep, National Baptist, Zambia
Mrs. William T. Jordan, church extension, New Guinea

Samuel Aguirre Lopez, retired, Puerto Rico
Mrs. Susan Pano, Spanish, Texas
Ella Valeria, Spanish, Texas
Harold T. Cummins, preaching, Kenya
Mrs. J. D. Freeman, home and church, Thailand

Maurice S. Harvey, education, Hong Kong
Shady Hazzard, student work, Taiwan
D. Edwin Pinkston, preaching, Ivory Coast
Mrs. E. G. Register, home and church, Israel

Aina Rahm, education, Nigeria
D. F. Swamps, retired, China, Hawaii
Mrs. Lee E. Waldrop, home and church, Surinam

Robert A. Williams, music, Honduras
12 SUNDAY Jeremiah 1:4-10

A dream of a lifetime came true when Mrs. O. R. Evans arrived in Liberia with her missionary husband, Orlyn, and her three small children. Her husband teaches at Ricks Institute and is using all of his free time obtaining equipment for the first physics laboratory in the school. He also works with the Sudan Interior Mission on

a Sunday evening evangelistic TV program broadcast nationwide. The Freddie Walkers in Tanzania are the only Baptist missionaries in their little seaport town. Pray for these two new missionary families.
Blair Steven Dellinger, US-2, church extension, Wisconsin
L. T. Whitebeck, National Baptist, Virginia

Neil B. Boone, doctor, Uganda
Mrs. M. L. Coed, home and church, Nigeria
Emma Cook, education, Lebanon
Mrs. O. R. Evans, home and church, Liberia
Mrs. G. E. Herndon, home and church, Colombia

Mrs. W. A. Nickman, home and church, Paraguay
Marcel A. Mokley, preaching, Japan
Mall R. Plunk, student work, Argentina
Mrs. A. N. Stickney, home and church, Kenya

Freddie Walker, preaching, Tanzania
13 MONDAY Jeremiah 12:1-6

Don C. Jones of Seoul, Korea, pays high tribute to the concerts and the total impact of the ministry of music in Korea's Year of Victory. Thousands of hearts and minds were prepared for the gospel messages by pre-crucade concerts. Two evangelistic efforts in 20 cities reported more than 25,000 decisions. Pray that every year may be one of victory in Korea.
Sarah Garcia, Spanish, Texas
Pablo Levere, Spanish, Texas
Mrs. C. Ballard White, Indian, South Dakota

Ortha Wanning, superintendent of missions, Pennsylvania
Mrs. C. E. Buckner, home and church, Indonesia
Mrs. J. E. Foster, home and church, Ghana
Mrs. William W. Graves, home and church, Caribbean

Don C. Jones, publication, Korea
Earl S. Martin, education, Tanzania
John A. Poe, preaching, South Brazil
James M. Young, doctor, Yemen

14 TUESDAY Jeremiah 7:1-7

A spiritually remarkable dream, common prayers, and missions funds from the States were prerequisites for the purchasing of campgrounds near Santarem, Brazil. Now the camp that the J. L. Goretts once dreamed about is a reality. Baptists in the state of Para, Brazil, have a place to re-

ceive the following, including, and beyond:

Leona Church, US-2, church extension, Nebraska
Mrs. Joe Hill, Spanish, Texas
John Hopkins, youth and family services, Kansas

Mrs. John R. Isaac, church extension, Alaska
Albert Isaac, Spanish, Florida
Frederick E. Laffey, US-2, Christian social ministries, Puerto Rico

Thomas L. Phillips, retired, Louisiana
Mrs. Melvina Roberts, retired, Oklahoma
Jennie Alderman, religious education, Taiwan

Norman Barnes, preaching, Israel
Roger W. Brubaker, preaching, Uganda
Mrs. J. L. Garrett, home and church, Equatorial Brazil

Lenny B. Hager, preaching, Taiwan
Robert D. Hughes, radio-TV, Zambia
Marjorie Jones, women's work, Equatorial Brazil

Cler Kimbrough, music, South Brazil
Mrs. J. D. Mason, home and church, Zambia
Mrs. J. W. Shepard, home and church, Japan

15 WEDNESDAY Jeremiah 18:1-6

A lovely Japanese girl, a product of missions in Hawaii, arrived on the campus of Missouri's Southwest Baptist College in 1953. Later as a student at Southwestern Seminary she met the man who was to become her husband, O. W. Eford, Jr., from Arkansas. In 1963 the Efords went to Kona, Hawaii. In beautiful Kona, they worked for several years with children in a mission started the year before their arrival. A church building was commenced in 1967 and a church was organized in 1970, the 150th anniversary of the coming of the first Christians. Pray for the Efords as they lead a hotel ministry at the Hilton and the Kona Surf.

Ammon Bradford, National Baptists, Louisiana
Mrs. Vincenzo E. Cocci, Italian, Rhode Island
Mrs. O. W. Eford, Jr., church extension, Hawaii

Mrs. Roberto Lopez, Spanish, Texas
Mrs. Rolando Lopez, Spanish, Texas
Terrell L. Moore, pastor, Ohio

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Mrs. B. V. Eadrykuma, retired, Texas
 Leroy E. Brown, doctor, Kenya
 M. D. M. Mulligan, education, Kenya

16 THURSDAY Jeremiah 20:1-11
 Have you ever taught a Sunday School class in a cold, damp, one-floor adobe home? Since the Peruvian Indians do not have a church in Cajamarca, Peru, Mrs. M. T. Furr teaches in such a home. Often ducks, turkeys, chickens, and a dog join the adults who crowd with the children to hear Bible stories. Pray for Mrs. Furr as she continually seeks new ways to communicate. Pray for the many adults and children who come to the Bible study.
 Mrs. Mary Gordon, National Baptist, South Carolina
 J. Oscar Lumbkin, Christian social minister, Ecuador
 Concepcion Padilla, Spanish, California
 Mrs. Severa Ramos, Spanish, Texas
 Jesus Sepado, Spanish, Texas
 Mrs. W. J. Blodgett, home and church, Paraguay
 Herbert T. Blanton, education, Bahamas
 Brando Brooks, education, Nigeria
 Mrs. J. B. Suter, home and church, Argentina
 Mrs. W. E. Craighead, retired, Romania, Paraguay
 Mrs. M. Y. Faw, home and church, Peru
 Nelson Neuen, religious education, Argentina
 Barbara Smith, retired, China, Taiwan
 Ann Wallace, home and church, Uganda

17 FRIDAY Jeremiah 36:21-32
 With a happy heart, Mrs. L. August Lovgren talked about the progress of a new fifty-bed Baptist hospital to be completed in 1973 at an estimated cost of \$325,000. Later she said her doctor has learned that the construction was halted due to shifting earth beneath the newly poured basement for the foundation. Savings must be shifted to determine the direction of the shift, at an additional cost of \$1,900. Pray that this money may be forthcoming and that underground retaining walls may be built.
 L. C. Jenkins, retired, South Carolina
 Robert L. Carlisle, retired, Uruguay
 Mrs. F. M. Graham, home and church, Lebanon
 Oliver H. Harper, doctor, Indonesia
 Mrs. F. L. Hawkins, home and church, South Brazil
 Mrs. S. J. Lensen, home and church, Thailand
 Mrs. L. August Lovgren, home and church, Jordan
 Paul H. Miller, education, Nigeria
 Harold D. Wicks, education, Nigeria

18 SATURDAY Jeremiah 31:31-34
 The Mexican people of south Texas were very special to James D. Crane as he grew up. Concerned about the attitude of the Anglo people toward the Mexican people, Crane promised God that if he would enable him to learn the Spanish language he would make up for the shabby way they had been treated. It is no wonder the people of Mexico love him and that the regional alliance voted unanimously to ask him to continue to serve with the churches in city missions in greater Guadalupe.
 Edwin I. Armitage, youth and family services, Ohio
 Orville Griffin, superintendent of missions, Ohio
 Lloyd W. Jones, Indian, Oklahoma
 Hector Mederos, Spanish, Texas

Glenard Ivo Norris, pastor, Massachusetts
 Michael Odyska, Polish, New York
 Doyle L. Bailey, preaching, Argentina
 S. Herbert Cockburn, education, Spain
 James D. Crane, preaching, Mexico
 James W. Hawkins, religious education, South Brazil

Mrs. E. L. Morgan, retired, China
 Mrs. Earl Parker, retired, China, Korea
 Mrs. G. W. Strother, retired, China, Malaysia
 H. Thomas Sutton, dorm parent, Guatemala
 E. Harvey Welworth, preaching, Mexico
 John A. Witherspoon, preaching, Argentina
 Carl F. Yarnell, preaching, Malaysia

19 SUNDAY Ezekiel 1:26 to 2:5
 Why did the Warren Rices choose to go to Indonesia? Could it be because there are thousands or perhaps millions of people there who have never heard about Jesus Christ? During a visit to a primitive village, Mr. Rice and a friend met the most educated man of the village. He had never heard the name of Jesus and asked, "Who is he?" Pray that the people with the Rices work may soon know who Jesus is and may accept him in their hearts and lives.
 Francisco Gonzalez, Spanish, Texas
 S. E. Grinstead, retired, Tennessee
 Jose I. Jimenez, Spanish, Texas
 Warren Littleford, superintendent of missions, Minnesota
 Mrs. B. E. Pitts, Jr., associational services, Oregon
 Mrs. Don C. Routledge, church extension, California
 A. T. Walker, National Baptist, Mississippi
 Mrs. I. H. Acree, home and church, Uruguay
 Mrs. B. E. Allen, home and church, Indonesia
 Fred M. Allen, music, Zambia
 Ray G. Davidson, preaching, Malawi
 Mrs. R. W. Rice, home and church, Indonesia
 W. Eugene Rukle, doctor, Indonesia
 Vado Mace Walden, retired, Argentina

20 MONDAY Ezekiel 2:6 to 3:4
 The R. H. Falwells are missionary associates in Hong Kong where Dr. Falwell is pastor of an English-language church. Employment as missionary associates in 1970 fulfilled a long-time interest in the lives of the Falwells. In 1947 they were appointed missionaries to China. Because of a health problem that developed after appointment and the changing political scene in China, the Falwells were unable to go. In 1969, the Falwells traveled at their own expense to spend a year as interim missionaries in Hong Kong prior to their employment as missionary associates.
 Lee Adell, retired, New Mexico
 Thomas B. Deben, rescue mission, Louisiana
 David Espinoza, Spanish, Texas
 Willie Mae Giles, Baptist center, Texas
 Mrs. Hector Mederos, Spanish, Texas
 Beulah Medina, Spanish, Texas
 Joe H. Meeks, pastor-director, Utah
 Mrs. Hilario Valdez, Spanish, Virginia
 Mrs. R. H. Falwell, home and church, Hong Kong
 Mrs. G. R. Trotter, home and church, Indonesia
 J. Michael Wall, radio-TV, Taiwan

21 TUESDAY Ezekiel 5:1-6
 The Dwight L. Bakers place strong emphasis on dialogue and personal relationships in communicating the message of the gospel. Last year during the Christmas season, they invited a baritone soloist visiting in Israel from the States to present a concert in their home for approximately thirty-five guests. For a couple of hours, Jews, Arabs, a few Dutch, and a few Americans forgot the tensions of the world and shared their common humanity. Pray for the Bakers as they plan similar opportunities for fellowship this season.
 Mrs. Marlene Castro, Spanish, Texas
 Mrs. Victor Kenebba, Indian, New Mexico
 Mrs. Max Malone, Indian, Oklahoma
 Mrs. Larry J. Patterson, church extension, New York
 Dwight L. Baker, education, Israel
 David P. Donnell, radio-TV, Mexico
 Mrs. G. W. Doyle, home and church, Ecuador
 Dean T. Fitzgerald, doctor, Jordan
 L. Wayne Graham, business administration, Philippines
 W. David Harms, doctor, Honduras
 Mrs. F. M. Horton, home and church, Japan
 David Male, education, North Brazil
 H. Barry Mitchell, business administration, North Brazil
 Mrs. S. B. Sears, home and church, Singapore
 Marjorie Stephens, education, Nigeria

22 WEDNESDAY Ezekiel 33:7-11
 Marriage, military service, college, and teaching preceded the appointment of Richard S. Dreesen for missionary service in Kenya. Richard teaches math and physics in Montebate Baptist High School. He has also been in charge of the dormitory and has served as athletic director, club sponsor, and leader for youth fellowships. His wife Betty, a nurse, teaches some general knowledge classes and has a clinic twice a week at the school. Larger facilities are needed. Students are turned away each year.
 Daniel Banda, Spanish, Texas
 Mrs. Charles A. Clark, church extension, Massachusetts
 George B. Kendall, retired, California
 Jesus Martinez, Spanish, New York
 Servando Morales, Spanish, Texas
 Elliott Smith, superintendent of missions, California
 Mrs. David Torres, Spanish, Florida
 J. Franklin Vaughn, business administration, Tanzania
 Richard S. Dreesen, education, Kenya
 T. Leighton Lewis, preaching, Equatorial Brazil
 Bettye McQueen, student work, Nigeria
 Mrs. V. H. Moorefield, home and church, Switzerland
 Mrs. D. E. Smith, home and church, Nigeria

23 THURSDAY Ezekiel 34:20-31
 The quiet hospital halls became an emergency scene as the lifeless form of a dirty little child was rushed in. Examining the child, Dr. William Skinner found no respiration and no heartbeat. Oxygen, suction machine, a tracheotomy set, laryngoscope, resuscitator, and endotracheal tube, plus nimble fingers soon had the child gasping for breath, then breathing and looking in fearful wonderment. The child's life was saved because expensive equipment had been provided by the Lottie Moon Christmas Offering. The child went home minus a broken bone he had tried unsuccessfully to eat.
 John Arnold, Jr., Spanish, Illinois
 Charles A. Clark, pastor, Massachusetts
 Francis A. Steen, Spanish, Oklahoma
 Mrs. J. R. Brown, home and church, Ghana

Mrs. L. L. Gregory, home and church, Costa Rica
 William Skinner, doctor, Paraguay
 Mrs. H. C. Starnes, home and church, Korea
 Mrs. E. S. Swenson, retired, Argentina
 Mrs. C. J. Wisdom, home and church, Mexico

24 FRIDAY Ezekiel 37:1-14
 Mrs. L. S. Dittmore's children were attending school on the roof. After several weeks of classes on a screened-in porch, Mrs. Dittmore decided there were far too many distractions, so the rooftop store-room was cleaned and Susan and Steve were taught there. Shelle, who was then too young for school, found it hard to understand why mother spent so much time with the two older children and so little with her. Linda Smith, a missionary journeyman, was the answer to prayer. She took over the teaching, giving Mrs. Dittmore more time to spend with Shelle, to plan her church work, to go to market, and to assist her husband Steve.
 Leslie Gunn, deaf, Oklahoma
 Mrs. Joan Rice, Spanish, California
 Mrs. Augustine Seleser, migrant, California
 John G. Shennan, mountain, California
 Mrs. James H. Shope, church extension, Kansas
 J. Wesley Brizandine, preaching, Liberia
 Mrs. B. D. Brown, home and church, Liberia
 J. Kenneth Casey, religious education, Bermuda
 Mrs. L. S. Dittmore, home and church, Peru

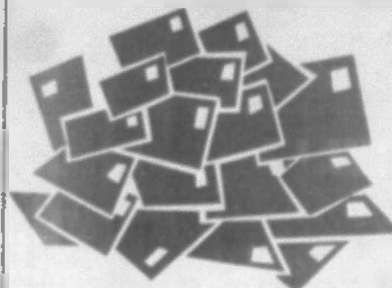
Mrs. A. F. Garner, home and church, Argentina
 I. Grundy Jones, education, Chile
 William F. Martin, education, Ecuador
 William R. O'Brien, radio-TV, Indonesia
 Mrs. Chester Todd, home and church, Tanzania
 Kenneth H. Watkins, preaching, Paraguay

25 SATURDAY Ezekiel 47:1-9
 Born in China, Miss Lois Glass served as a missionary in China prior to her current work in Taiwan. Miss Glass teaches part-time and works with students in Chungli, Taiwan. She requests prayer for Dr. Paul Han, the new president of Chung Yuan, as he attempts to enlist Christian professors for the faculty. Pray also that the Lord will lead just the right person to continue with the student work when Miss Glass retires within the next couple of years. Less than five hundred of the five thousand currently enrolled are Christians.
 Marvyn Borders, church extension, Vermont
 Mrs. Roland Johnson, Spanish, Texas
 Willie Mae Berry, nurse, Ghana
 Albert H. Dyson, administration, Nigeria
 Lois Glass, religious education, Taiwan
 V. Lynn Grace, agriculture, Ethiopia
 Mrs. C. G. Lee, home and church, Indonesia
 George S. Lazak, preaching, Venezuela
 Darlene McKinnon, nurse, Ghana
 Gerald E. Schloff, preaching, Rhodesia
 Mrs. Sammy G. Turner, home and church, Kenya

26 SUNDAY Genesis 3:14-17
 Mrs. F. J. Snyder, homemaker and mother of three children, is engaged in social work. The Snyders work in a church-community center in Nairobi, the capital city of Kenya. The church-community center ministers to persons through skill classes and recreational programs. The center is an effective program of outreach for the church.
 Mrs. Julie Anguiano, Spanish, Texas
 Mrs. Marion F. Boyd, associational services, Michigan
 Daniel Mendoza Hernandez, Spanish, Kansas
 Elvira Norte, Spanish, Louisiana
 Mrs. Donald W. Knapp, church extension, Pennsylvania
 Mrs. Pedro C. Perez, Spanish, Georgia
 Mrs. Maximo Vasquez, retired, Florida
 Thomas Burton Willingham, US-2, student work, Rhode Island
 Ben Yehlipton, Indian, New Mexico
 Mrs. M. N. Alexander, home and church, Thailand
 Mrs. F. J. Snyder, social work, Kenya

27 MONDAY Micah 5:1-4
 Pray for the F. Calvin Parker family as they furlough and return to Japan. Pray for the work of the Japan Baptist Convention. Japanese Baptists are anxious for their convention to become self-supporting. In order to meet their goal, they have shifted to less expensive programs. The 147 churches in Japan are currently self-supporting.

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James E. Akin, pastor, Alaska
Yves Aleman, Spanish, Texas
Mrs. Isais A. Best, retired, Texas
Clifford S. Coleman, pastor, Ohio
Miner Davidson, international, Washington, D. C.
Patricia Erbe, Baptist center, Georgia
Mrs. C. A. Arrington, home and church, Greece
Jim C. Dillard, education, Kenya
Donald E. Donley, business administration, Greece
Sydney L. Goldfarb, education, Costa Rica
Richard L. Lusk, preaching, Hong Kong
Bertha Jane Marshall, nurse, Gaza
F. Calvin Parker, preaching, Japan
Mrs. Richard T. Plamplin, home and church, South Brazil
William L. Sergeant, education, Korea
Miriam Willis, nurse, Yemen

28 TUESDAY Isaiah 9:6-7
Mrs. J. W. Poor is enthusiastic about her work on the missions field. Involved in press relations, she interprets the work of the churches of the Uruguay Baptist Convention to Uruguay and to Baptists in the U.S. (Read her article, "Finding and Ministering" in this issue.) She says, "I truly believe that the only thing that will keep us on the missions field is the certainty that this is where God wants me to be right now. This is not to say that God's will is static. He may want me some other place later on. That's up to him—he is the Lord of missions."

Hayett Larry Barnett, deaf, Louisiana
George P. Goshins, superintendent of missions, Colorado

Lucille Ladd, retired, Louisiana
Gregorio Perez, Spanish, Texas
Daniel Rodriguez, Spanish, Florida
Mrs. Eddie Sanchez, Spanish, Texas
Mrs. Allen Seward, Indian, Colorado
James E. Corbin, business administration, Uganda
Charlie W. Finner, education, Japan
H. Clifford Graham, religious education, Guyana
Martha Morrison, religious education, Singapore
Mrs. J. C. Oliver, home and church, Colombia
Mrs. J. W. Poor, press, Uruguay
Mrs. E. E. Shelton, home and church, Uruguay

29 WEDNESDAY Isaiah 53:1-6
Three years of Annie Sue Clift's first term in Japan were spent as a nurse at the Baptist hospital in Kyoto, the old capital city. This hospital, equipped with 140 beds, has a nursing school and a large outpatient clinic that serves over 50,000 patients a year. Only Christian students are admitted to the nursing school with which Miss Clift is now associated; 45 is the capacity. The fourth class was graduated last March. Pray for the doctors, nurses, and students. Pray for the work in Yemen where Miss Clift worked for one and one-half years. Pray for the Kitayama Baptist Church in Kyoto.

Mrs. A. F. Cabrera, Spanish, Texas
Pedro G. Carreras, retired, Utah
Paul A. Duke, retired, Alabama
Mrs. John Penczewska, Polish, Michigan
Annie Sue Clift, nurse, Japan

Mrs. T. S. Hawkins, retired, Argentina
Hal K. Jacks, preaching, Indonesia
Richard T. Plamplin, education, South Brazil
Mrs. Freddie Walker, home and church, Tanzania
Mrs. W. S. Wester, home and church, Malawi

30 THURSDAY Psalm 22:1-6
Wilfred Hsu is a home missionary to the Chinese in Albany, California. He and Mrs. Hsu were born in China. Although born into a Christian family, he did not accept Christ until age twenty. God soon called him to be a minister of the gospel. After receiving his BD degree from Golden Gate Baptist Theological Seminary, he became pastor of Berkeley Chinese Baptist Church. He began his work as a home missionary in 1963 as a student worker in a mission which later became the Berkeley church. Mrs. Hsu is using her talents as a teacher, counselor, and evangelist. Pray for them as they work with a people who love them deeply.

Wilfred Hsu, Chinese, California
Lucille E. Kerrigan, Spanish, Florida
Joel Ramirez, Spanish, Texas
Mrs. Elmer Sizemore, division of missions, Massachusetts
John C. Abell, doctor, Nigeria
Mrs. C. A. Allen, home and church, Colombia
John D. Hopper, preaching, Austria
Dick A. Rader, preaching, Zambia
Mrs. H. M. Roberts, home and church, Honduras
Betty Vaughn, secretary, Hong Kong

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DEAR PASTOR



Europe—a mission field?

Before you respond to this question, let me remind you that this is the title of the adult book in the 1972 Foreign Mission Graded Series. Dr. J. D. Hughey, author of this book, says Europe is a missions field for Baptists, including Southern Baptists.

Because people usually like to learn more about places where they have been, this study provides a ready-made opportunity to have a thrilling and exciting churchwide mission study. No doubt there are a number of persons in your church who are "experts" on Europe since they have been there once. Think how interesting it would be to involve them in a study of how Baptists serve the cause of Christ in Europe. Baptist work in Europe may have been one area which they overlooked when they were on their tour of Europe. In essence this would give them opportunity to go back and get all those things they missed on the first trip. This study would also give added incentive to those who have never been to Europe, but hope to go.

If your church is planning a churchwide study, the WMU director probably has already discussed plans with you. If not, it's not too late to plan for it. Let her know you think a churchwide study is a great idea!

WMU STAFF