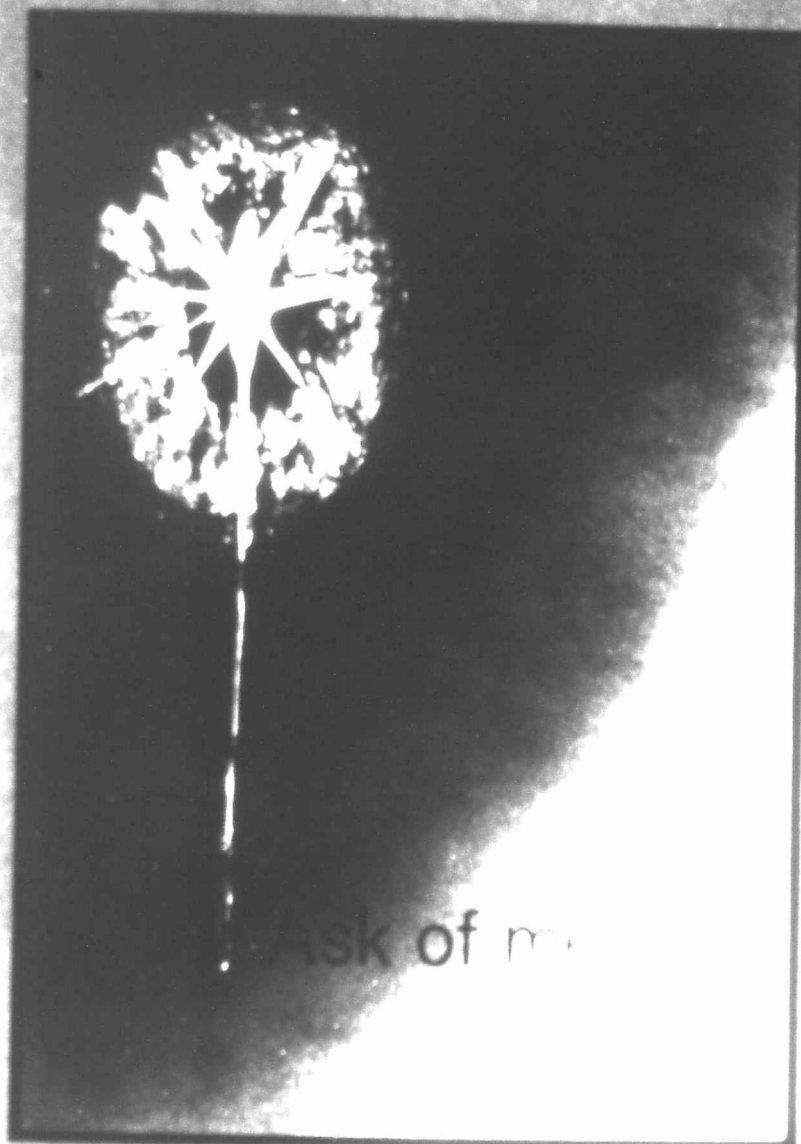


December 1972

ROYAL SERVICE



Ask of me

Week of Prayer for Foreign Missions
December 3-10, 1972

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Cover Story. The wise men from the east saw a star and followed its promise to Bethlehem. The promise of the Christ star, linked with God's promise to David in Psalm 2.8, beckons belief by Southern Baptists during the Week of Prayer for Foreign Missions.



What Does It Cost?

Samuel A. DeBord

Considered foreign missions assistance is characterized by the sending out of new missionaries. The growth of the missionary force is one of the vital signs of a mature missionary concern. But what does it cost to send new missionaries overseas?

To identify all of the costs in sending missionaries overseas is difficult. However, it is possible to identify the obvious as well as the less obvious costs of transporting the newly appointed missionary families around the world. The initial expense begins in the process of appointment. This expense includes correspondence, travel of personal secretaries, and medical examinations.

Upon appointment, each missionary family is provided an outfit allowance. The Foreign Mission Board's business manager, Mr. E. L. Wright, advises the missionaries as they seek to outfit themselves properly in life overseas. The mission staff learn early to try to stretch the

Baptist dollar as they seek to equip themselves with clothes, household appliances, furniture, and perhaps, some favorite foods not available in the country where they will work. Mr. Wright's years of experience in overseas purchasing are valuable as the missionary family of four seeks to stretch the \$1,000 outfit allowance to cover essential items.

Travel, freight and baggage are other expenses in missionary advance. Fortunately, travel conditions have improved during recent years, but travel continues to be just as expensive as ever. Behind the obvious cost of an airline ticket or boat reservation are such things as the crating of furniture, land transportation to the city of embarkation, hotels and meals along the way, and freight and shipping charges of personal effects and equipment.

Upon arrival on their field of service, the missionary family studies the language of the country for a year or more. During the time of language study, the costs of orienta-

tion to new culture and people are necessary expenses in the lives of new missionaries. At this point, the missionary family's overseas salary and allowances are begun. An additional expense for the education and training of missionary kids is a necessary part of mission support.

The sending of new missionaries requires a great deal of money. Even though the total figure may vary from five to ten thousand dollars or more, it represents far more than money. New missionaries represent life, dedication, loving service, patience, stability, and Christian witness in the midst of uncertain conditions and danger. Whatever the total expense might come to, it is far exceeded by the commitment of Southern Baptists and their missionaries to pay the price of missionary advance in the twentieth century.

Dr. DeBord is secretary of the Department of Promotion and Furlough Ministry of the Foreign Mission Board.



Do Baptists Still Believe In Missions?

Winston Crawley

"Do Southern Baptists still believe that everyone should hear the gospel?" The question came from a missionary in a difficult and neglected missions field. For several years without success we had been seeking persons to reinforce the small missionary group there. Overburdened with multiplied responsibilities and surrounded by an ocean of people who had never heard the gospel message, the missionary wondered about Baptist commitment to share the gospel.

In this day it may be naive to assume that all Southern Baptists believe deeply in world missions. In fact, it may be well for all of us to take a careful look at our own beliefs about missions.

Without our knowing it, our thinking about missions may be affected

by changes around us. For example, most major Protestant denominations have been reducing overseas missionary forces for a decade or more. From time to time their explanations of this trend appear in print. Perhaps unconsciously we then begin to wonder why we should keep expanding our world missions efforts when others are reducing theirs.

Various factors lie behind such slowing down of missions efforts and the lukewarmness toward missions evident at times within our own churches. One factor is an unexpressed feeling that people in other lands really do not need Christ; that it doesn't matter what one believes, so long as he is sincere, and that since persons in other lands have their own religions, we should not urge ours upon them. This religious relativism is probably

more widespread than we have thought.

Many persons who believe deeply that everyone should know Christ wonder today to what extent it is possible or appropriate for the message to be carried by foreign missionaries. Some writers have speculated that the day of the missionary is over. Doors to some countries are definitely closed. Strong nationalism is a major factor in today's world. The church has already been planted in nearly every land, and local Christian leadership is rising to take initiative in the spread of the gospel.

A less obvious (and entirely unintended) reason for the slackening off of overseas missions effort has been the focus of attention in recent years on the total mission of the church to the world, in contrast with an earlier focus on specific

missions to so-called pagan lands (emphasis on the biblical truth that all are called should not conflict with the continuing need for special persons with a special calling to special places).

Furthermore, that current American psychology of withdrawal from a world that is confusing and from international commitments that seem overextended may be affecting the thinking and feeling of church people about worldwide Christian efforts.

Even if these various factors have not influenced us, it is easy for us to let our concern with needs near at hand, particularly in a time of national crisis, or to become involved in local church building programs, occasionally at the expense of world missions.

Are there constant and compelling reasons why Christian zeal for missions should not be cooled by any current development? Certainly more Southern Baptist tradition and denominational pride in being missionary are not adequate reasons. Fear of the possible spread of communism, though sometimes offered as a reason for missions, is a rather negative reason. Humanitarian concern, though better, is still not sufficient.

There are three basic motivations for strong and urgent world missions. These can be described as internal, external, and eternal reasons.

The internal reason expresses the presence of the Holy Spirit in the believer and the essential nature of Christian love. Even if we did not have other reasons for being missionary, what we feel in our hearts when we are most truly Christian would lead us to reach out to others without being limited by boundaries of race or nation. When Jesus saw the multitudes, he was moved with compassion, and such compassion is characteristic of the Christian heart. When we let our lives be ruled by the Holy Spirit, we become witnesses to the ends of the earth.

We cannot help sharing with others the blessings we receive in Christ. Christian experience if genuine and deep is in its very essence missionary.

The external reason for missions lies in the tremendous, pathetic need of mankind. We may be impressed by needs in our own homeland, and rightly so, but these are dwarfed by concentrations of human need of every sort in other parts of the world. Hunger and malnutrition, diseases without available medical care, illiteracy, the tragic circumstances of refugee communities, the ravages of war, poverty—these are only partial descriptions of worldwide needs. Christians who seek to stay informed and who respond to the world with Christian insight are aware of these conditions. Since God intends his people to be concerned for others, we must be deeply concerned for the meeting of our human need in places across the world where need is most acute.

Everywhere, regardless of material and social circumstance, there still is spiritual need. People live in sorrow and fear and hopelessness. The compassion of Jesus was stirred by multitudes like sheep without a shepherd. Today's multitudes do not know the Good Shepherd. If we as Christians care about any who do not know Christ, then we must care deeply for other lands where most of the people have never even heard the gospel at all.

As long as the proportion of Christians is so large in our land and we have so many resources, and while needs are so great in other lands, our stewardship debt to the world calls for us to do as much as we possibly can in missions around the world. Even though missionaries from America may encounter limitations, they are still urgently needed and in most cases still free for effective ministries today.

But even apart from the feelings of our own hearts and the burden

of human need, there is the much more important eternal motive for missions in the loving nature and purpose of God and in the command of our Lord. The Bible makes it clear again and again that God is concerned about all people everywhere and that they all need to hear the gospel of new life in Christ Jesus. The risen Christ repeatedly gave his followers a worldwide commission, and that commission still stands. No modern circumstance has repealed it. In fact, modern circumstance only makes it more urgent, and the passing of so many centuries without its being fulfilled urges every thoughtful Christian to give the world mission true priority in his life. In light of the purpose of God, no church can be a true New Testament church unless it conceives of its responsibility and develops its own plans in worldwide terms.

Aggressive worldwide missionary effort is not a Southern Baptist project. This is the eternal divine program in which God allows Southern Baptists to have a share. If Southern Baptists are faithful to their calling they will have a growing share in this program.

For the individual Christian, this share means a true stewardship responsibility, devoting time to mission study and prayer. Furthermore, for the Christian who measures his own life by God's worldwide purpose, mission giving becomes much more serious than just a nominal extra gift in response to emotional appeal. The Lottie Moon Christmas Offering gives opportunity for a vital investment in God's world purpose.

Ultimately the question comes back to the reality of personal concern. We can rather superficially say we still believe that all should hear the gospel, but the sincerity and strength of our belief may be called into question by our stewardship of prayer and mission giving.

Dr. Crawley is director of the Overseas Division of the Foreign Mission Board.

Providing Advanced Training

Richard M. Styles

A national pastor recently wrote to the Foreign Mission Board: "I wish to express my deepest appreciation for the opportunity I have had in furthering my theological training in the United States for the past three years. This would not have materialized were it not for the scholarship and assistance so freely offered by the Foreign Mission Board. . . . Most of all, I treasure the warm relationship and cooperation enhanced between the Mission and the local church through this joint effort of sponsorship."

This pastor was referring to Foreign Mission Board efforts which make it possible for qualified nationals to take advanced study in colleges, seminaries, and universities in the United States. An annual allocation of the Lottie Moon Christmas Offering provides a portion of the financial resources for this work.

The need for trained national leadership in the countries where missionaries labor led to the initiation of the advanced training program. Especially critical was the need to prepare leaders for teaching in seminaries, working with large churches, and ministering in university settings. Generally, it is these levels of leadership which are

represented in the program since only graduate or advanced study is involved.

Several factors enter into the selection of a person for this training. Generally, the initial selection is made by the people to whom the candidate ministers. Selections are sometimes made by the church members, seminary faculty, or local associations. Selection by nationals lessens the chance of resentment which might occur if the choice were made by local missionaries.

Following the recommendation from the local Baptist group, the Foreign Mission Board evaluates the candidate and grants aid on the basis of several criteria. The person must have a record of significant involvement in the Baptist life of his community, state, or country. Also, he should show promise of leadership ability. Certain educational levels must have been attained since only advanced training is involved.

The scholarship recipient agrees to make no effort to seek special gifts for himself or his overseas constituents while in the States. When the candidate accepts the scholarship, he understands that upon completion of training, he has a clear-cut responsibility in Baptist life awaiting him in his country.

Travel and stateside support

other than scholarship aid are paid for by the local supporting constituency. Scholarship aid from the Foreign Mission Board consists of \$100 per month. An additional allowance is usually made by the institution in which the student is enrolled.

Although the type of training varies, most recipients take specialized seminary courses. According to Dr. Winston Crawley, director of the Overseas Division which administers the advanced training funds for the Foreign Mission Board, approximately 85 to 90 percent of the nationals study in Southern Baptist seminaries in the area of theological studies.

The question is sometimes asked, "Why not train these leaders in their own countries?" According to Dr. Crawley, "It is preferable that advanced training be taken in the service setting where the person will minister. However, in many areas of the world, advanced study is not possible because of the lack of appropriate course offerings in institutions of higher learning. In such instances, the assistance of mature, qualified national leaders to come to the United States for additional study on a short-term basis results in significant contributions to local church development."



There are presently more than twenty nationals studying in the United States under this advanced training program. As Dr. Crawley indicated, the number of students from a particular country or area is generally determined by the availability of advanced training in local institutions of higher education. Therefore, a more advanced area such as Europe, where educational institutions abound, has fewer nationals studying stateside than does Asia or Latin America.

In spite of the overall favorable effects of the advanced training program, there are some problems. The national comes to a different way of life in the United States and sometimes faces severe social, cul-

tural, and economic adjustment problems.

There are some built-in safeguards which relate to the problems involved. Since the purpose of the program is to provide advanced training, applicants are usually mature, stable persons who adjust easily to change. Also, the term of study is short (one to two years, generally) and the ties with the home country are less likely to be severed.

It is impossible to fully evaluate the results of this program of educational assistance to national Baptists. Area secretaries at the Foreign Mission Board who are directly involved with the recipients and who see the results of their training evi-

denced in their ministry agree on the need for continuation of their efforts. A statement by Dr. J. D. Balote, area secretary for East Asia, typified their feelings: "My observation would be that when we select for advanced training men and women who have secured all the studies available to them in their own lands, and who, in addition, through experience in the work of local Baptist churches and institutions have shown their loyalty to the cause which we serve, we will make it possible for them to greatly enhance their contributions to Baptist work on the missions field."

Mr. Styles is public relations consultant for the Foreign Mission Board.



The Lottie Moon Christmas Offering provides funds for women's work in the countries where Southern Baptists have missionaries.

Especially for Women

Shirley Ditmore

The two-day meeting especially for women was the first of its kind. The Executive Committee of the Women's Missionary Union of Peru had spent hours in prayer and preparation for the meetings which would be held first in Trujillo and then later in Lima.

Was the committee wise in planning these meetings? Prior to the meetings, there were doubts. Traveling in Peru is difficult. Some of the women would have to make a fourteen-hour trip from their homes on the edge of the Amazon jungle, through the Andes, and on to the coast. Others would have to make the long bus ride of hundreds of miles from the south of Lima over the dangerous road which many times crosses the mountains that overlook the Pacific Ocean.

Would the men see the value in such a meeting? Would they lead the churches to support the women financially? And uppermost in the minds of the Executive Committee was the nagging reminder that the Peruvian family is usually quite large. Would enough women be able to leave their homes for several days in order to even make the *Dia de Capacitacion* worthwhile?

These questions were answered about twice as many came as were expected. Packing to leave, Elizabeth Cardenas, the vice president, loaded all her paraphernalia in the station wagon sank down in the car and sighed, "Rest my maid!" Loose translation "I feel as if I've just been through the meat grinder." But wasn't it wonderful? she added. Executive Committee mem-

bers left with the good feeling that comes from having prayed, stepped out on faith, and worked hard for God's blessings.

Jean Pitts, president of the Women's Missionary Union of the Peruvian Baptist Convention, had been determined that the meetings be practical in every respect. Not only were WMU methods taught for the first time on a Convention-wide basis, but also the women shared homemaking suggestions. "How did you make that? Will you give me the pattern?" Thus, ideas passed from the mountain women, to the women on the coast, to the women from the edge of the jungle. Devotionals and messages stressed the importance of the Peruvian Baptist women being active in the work of evangelism. New hymns were learned and carried back to the churches. Films were shown. Free literature was distributed. Lasting friendships were made.

Perhaps the whole trip was made worthwhile by a conference led by a tiny, blond gringa (little foreigner) Charlotte Torres, a North American nurse with the Hope Project, spoke on the subject "Your Body is the Temple of God." After reading Scripture passages from a modern Spanish translation, she said, "I'm sure you've heard your pastor preach on these verses. But what I'm telling you is that, if you really believe them it's your responsibility to learn all you can about that temple."

As a nurse she was acutely aware that the average country woman is old by the time she reaches 35

or 40 years of age because of bearing so many children and living in the midst of much suffering. The usual reply to the question, "How many children do you have?" is something like, "Seven living and four dead." It's not an uncommon sight in any town to see a group of small children accompanied by a few men carrying a tiny white coffin to the local cemetery.

For two hours or more Charlotte talked. The women listened, never appearing to be restless in the least. On the contrary, when Charlotte tried to stop they bombarded her with questions. The discussions ranged from nutrition, to sanitation, to birth control. In her professional matter-of-fact way interspersed with witty humor and an occasional mis-used Spanish word that would send the group into gales of laughter, she captured and held the attention of all.

Julio Villar, pastor of one of the host churches, complimented the Executive Committee on their program by saying, "Now the Women's Missionary Union is really getting down to the needs of the people."

Were the meetings worthwhile? Undoubtedly. So much so in fact, that the new Executive Committee has presented plans to have the *Dia de Capacitacion* increased to three cities, making it more accessible to the Baptist women living more than 1,200 miles apart.

Mrs. Shirley Ditmore has served with her husband in Peru since their appointment in 1964. A small article in *ROYAL SEA* VICE convinced her that Peru held God's answer for her life.

Partners in Church Building

Sue Lindwell

The Jericho Baptist Church in Guatemala City began as a mission in the summer of 1970, meeting in the home of a member family. They rapidly outgrew their space and rented a house for \$40 a month. When they organized as a church in July 1971, they had already purchased a lot on which to build.

The purchase of a building site might indicate wealth among the members; nothing could be farther from the truth. In the forty-member congregation there are only three cars: one belongs to the missionary family, one to the lay pastor, and one to a church member who is a mechanic. Jericho Baptist Church is made up of people with a wide variety of occupations and has both Indian and Lating members. A large number of the members are high school students. Several members are office workers, one or two are schoolteachers, and several are domestic workers. Averaging the salaries of the membership, missionary Harry Byrd calculates \$80 per month to be the average income per family.

Where has the money for a lot come from? There are two answers. Members have made personal sacrifices. The Baptist Mission in Guatemala (organization of Southern Baptist missionaries) and the local church have cooperated.

When the members found the lot they felt would meet their needs, they contacted the Mission. From funds made available by the Lottie

Moon Christmas Offering, the Mission granted the congregation \$8,000 for the lot purchase. The congregation agreed to pay the transfer costs and title fees. The little church paid \$200 to cover these costs. To this extent, the Mission and the congregation became partners in securing the lot.

Church members began to pledge, as families and as individuals, how much they would give to the building fund. The Mission offers young churches a plan for building assistance, made possible by the Lottie Moon Christmas Offering. If a church or mission will put up the walls with their own funds, the Mission will give them money needed to roof the building. Construction does not have to be complete to merit this help. It would be almost impossible for most congregations to finish a new building before moving into it. Missionary Byrd reports that, in pledges and cash, the church broke ground with \$800 at considerable sacrifice to the membership. At present they have put \$2,000 into the new construction and have a gift of \$655 from the Mission roof fund. When they move in there will be no floor, no windows, no light fixtures, and only the furniture they now own. With eighty in Sunday School and their missionary spirit, it will not take them long to fill up the new building. With their sacrificial spirit of giving, they will soon walk on a tile floor, have glass windows, and fur-

nish other things needed to finish their building.

Louis Sepulveda is an unusual pastor. He is a layman who works as a shoe salesman and accepts no salary from the church. He owns his own car, but the church members say it should have the name of the church printed on it because he uses it so much for the Lord's work.

Louis and Zella have six children, ranging in age from six to seventeen, living at home. The Sepulvedas give more than a tithe of their income, and they have given at least \$500 to the building fund. Louis is a very evangelistic preacher. He sees his role in the ministry as starting new work. His dream is to see this little congregation move into its own building. Then they will be able to call a full-time pastor. When this happens, Sepulveda will move on to begin another new work. He is grateful to God for his secular employment that makes it possible for him to serve a mission congregation who otherwise could not have a pastor.

There are many churches like the Jericho Baptist Church in Guatemala. With the same sacrificial spirit, they enter sharing partnerships with the Mission. Through the Lottie Moon Christmas Offering, Baptists in the States help them help themselves.

Mrs. Hubert N. Lindwell serves with her husband in Guatemala City, Guatemala.



In Guatemala there are many churches like the Jericho Baptist Church. Through the Lottie Moon Christmas Offering, Baptists in the States help these churches to help themselves.



A Building for Baptists in Foko

Barbara Epperson

One of the less dramatic sounding items on any list of financial needs on the mission's field is that of land on which to build churches. But behind many lives reached and dedicated to the cause of Christ can be found such requests for money to buy land.

In many areas it is almost impossible to secure land even when

Materials and labor are readily available for church building in Nigeria. Securing the land on which to build is the problem. Southern Baptists can help through the Lottie Moon Christmas Offering.

money is available. In some areas, land is just not available. It has been covered by other concerns. In some cases, it is very difficult to get a clear title due to family involvements. In many other cases, available land areas are owned by Muslims, and Christians just are not accepted.

Sometimes congregations wait prayerfully for years before land is secured. One such congregation is waiting in Ibadan, Nigeria.

Ibadan is thought to have about a million people. About 13,000 of them are crowded into an area known as Foko (faw-kaw). Challenged by their pastor, S. A. Lawoyin, to fan out into every area of this great city and begin churches, twelve members decided to start a preaching station. For the first three years, they met in the sitting room of the home of one member. There was no land to lease, and no money if land became available.

In the fourth year, they were able to rent a small piece of land for a year. When the lease expired, they were sent away. Next, a three-year lease was obtained. A small hut was erected and is still in use. The terms of the lease expire in March 1973.

In spite of the temporary condition, the little preaching station has grown to twenty baptized believers with eighty in Sunday School. Pastors of a city missions program supply the church.

Unless \$3,000 is made available, a permanent church structure can not be built, and many of the 13,000 in Foko will remain unreached. Will Baptist gifts to the Lottie Moon Christmas Offering insure that land might be purchased and a permanent church building erected?

Mrs. Epperson, a foreign missionary in Nigeria since 1963, is a publications worker in Ibadan.

Maybe This Year

James O. Teel, Jr.

How can the Lottie Moon Christmas Offering help a church grow? The needs of the Los Polvorines Baptist Church in the suburbs of Buenos Aires answer this question with startling clarity.

One Baptist church for 750,000 people—this is the challenge the Los Polvorines Baptist Church faces. Just four years old, this church has two missions to help cover the area in the northern Buenos Aires suburban zone for which it is responsible.

The small frame building situated on a borrowed lot serves as the present meeting place for approximately 65 people who regularly meet for worship. Three of the classes meet under trees when the weather permits, two in the small chapel, and one in a back room.

Pastor Humberto Cortez and all the members are dreaming of a day when they will have their own building on their own lot. They had hoped that day might come last year when they made application for a church loan to the Argentine Baptist Mission. Part of the Lottie Moon Christmas Offering goes for a church loan fund in Argentina.

And the amount of the offering determines how far down the list we can go in granting the requests. The 1971 offering was not sufficient to reach Los Polvorines Baptist Church, so they are still meeting in the same building.

But the folks at Los Polvorines are not idle. They do more than dream. They found a lot for sale close to the train station—a good location because so many people travel by train—and made a down payment on it with what they had in their building fund. Although none of the people in the church are well-to-do, they are now paying for their lot through their weekly offerings. And they are making application again this year for a church loan. If the 1972 Lottie Moon Christmas Offering is large enough, they will be able to build this year.

I visited the church recently to find out how a building would help them. I talked to some of the folks present. Sr. Jose Borchi is a sixty-year-old Italian Catholic immigrant who just recently started coming to church at Los Polvorines. He is a very religious man but had never attended a Baptist church until he responded to a friendly invitation

from a neighbor. He told me, "I didn't know there was a Baptist church here. I hadn't seen it because it is on a back street. I have been telling the pastor that we need to build on a main street so people will see it. This way, more people will come."

Sr. Amelio Avila is a former Catholic but was converted through the witnessing of Los Polvorines Baptist Church. The story of his life is proof of the worth of that church. He used to fight continually with his wife, and his own children were afraid of him. Sometimes he would be gone from home for a week at a time and they would not know where he was. Then, one day he heard the gospel in Los Polvorines and was converted. Now there is peace in his home, and all of his family attend Los Polvorines Baptist Church.

Los Polvorines will keep growing—with or without a new building. But this year Southern Baptists can be a part of that growth, giving through the Lottie Moon Christmas Offering.

Ministerial Teel is general director of the evangelism board of the Argentine Baptist Convention.



If the people of Los Polvorines Baptist Church get the church loan they have requested, they will be able to reach more children in the Buenos Aires suburbs.



Belgian Baptists Are Reaching Out

The single Baptist mission in Brussels is attempting various types of outreach. A coffee bar approach is one way that this small mission is attempting to reach the youth of Brussels.

Rudolph Wood

Belgium represents for Southern Baptists a pioneer missions field. It is a small country, yet it has about 9 million people. In terms of land area, Belgium is about the size of Maryland, yet it has roughly triple the population of that state. The Baptists of the country are an extremely small minority, numbering only about three hundred members in nine churches and four missions. A genuine interest in evangelistic outreach is developing. But what resources can so small a denomination bring to bear on the needs of contemporary society?

This past year a beginning was made with the establishment of a home missions program. It must depend upon volunteer time from people who have other responsibilities and upon resources from other lands. One of its first tasks is to help existing churches become self-supporting and create an awareness of the missions needs in their immediate areas. Thus there is a two-fold goal to the program: to develop churches to a point of spiritual and material maturity and to develop programs of evangelistic outreach that will lead to the establishment of new congregations. This is where the Cooperative Program and Little Moon Christmas Offering become involved. Foreign Mission Board funds will underwrite about half of the budget for this fledgling outreach. There are always projects that must be delayed or curtailed for lack of funds. More support from the Little Moon Christmas Offering could alleviate this problem.

What are some of these projects? One of the main efforts centers in Brussels, a city of over a million people, headquarters for the Common Market and the NATO alliance. The Baptist denomination is represented in Brussels by one small mission with fifteen members and an English language congregation. The pastor of the mission is at present attempting various types of outreach

including a coffee bar approach to youth and film evangelism, as well as the more traditional preaching missions. This is a sound beginning but it needs to be expanded in a number of directions.

Another pioneer missions project is located in Malmédy, a small city in the eastern part of the country. The work was begun by a layman several years ago. Although he has moved, the work is being continued without a pastor. Several men from the neighboring city of Liège share preaching responsibility there. The home missions program provides car expense for this work to continue.

A further example of the work undertaken will be seen also in Malmédy. A tent campaign is to be conducted to reinforce the local group. The Baptist Union has a tent which is used in various places in the country. In the past, the tent has proven a useful tool because many people who would never dare enter a church will attend services there. After one such meeting in which the message was a simple presentation of the gospel of salvation in Christ, a man of about forty remarked that it was the first time in his life that he had heard such a message.

In addition to mission posts like these which are identifiable as such, the churches of the Belgian Baptist Union are also missions. No church is fully self-supporting. All the pastors work outside to support themselves. Several are lay preachers who receive no salary from the churches. In such marginal situations, any major expense such as building repairs incurs a real crisis. Pleases of this nature are difficult to refuse, but help can only be given when resources are available. The primary source to which appeals can be made to aid these struggling churches is the Little Moon Christmas Offering.

The home missions committee is responsible for both the direction of missions projects and the admin-

istration of such aid as is available. What can be done next year in a large measure will depend upon the finances coming to the field as a result of the faithful stewardship of those who have the means and will to share in this wider ministry.

Let a false impression be gained, one must also see another side of the picture. Money alone is not the solution to all problems. In fact, if money is all that is given—no love, no personal concern, no sense of involvement—it can compound the problems. What is needed even more is the investment of life.

The Foreign Mission Board is attempting to purchase a missionary residence. In the past, missionaries have lived in rented housing. While this arrangement has been satisfactory, skyrocketing rental costs and the US dollar devaluation have combined to make the cost of renting even moderate facilities exorbitantly high. If a purchase can be made, some savings will be realized over a long term. Whether or not such a plan is possible largely depends upon the Little Moon Christmas Offering. Beyond any doubt, one of the most effective benefits of the offering is the simple fact of enabling missionary personnel to live in these places where the needs are so great and the workers so few. This fact hardly makes a dramatic impression, but it is no less important. Unless the means are provided for people to be on the scene, financial gifts will be meaningless. People represent love and concern in more tangible ways than dollars. Yet dollars are necessary to maintain people in places where they represent love.

The Baptist witness in Belgium is limited in its perspective. Its horizons will be broadened by the renewed strength represented in the prayerful concern and sharing stimulated in the season of prayer for foreign missions.

Mr. Wood has served as a missionary in Belgium since 1967. Prior to that time, Wood served in Luxembourg.

New Location: New Outreach



Madame Leven

The Lottie Moon Christmas Offering has made it possible for the Accra Baptist Centre in Accra, Ghana, to move to a new location on property belonging to Baptists. The relocation of the centre has made it much easier to reach new people for Christ. For almost seven years the centre was located behind a school in a place difficult to reach even for those who knew of its existence. Being in rented quarters also limited the activities. After years of waiting, planning, and praying, new facilities were opened in November 1971.

Within two years of the beginning of the centre program, the rented property was too small. Why, then, was it five more years before better facilities were possible? Funds were not available for the purchase of new property even if a suitable location could have been found. Moving to another rental property seemed unwise. The children attending the centre were just beginning to understand the message of Christ shared with them for so many months.

In 1969 after careful consideration of the most pressing needs in Ghana, the Ghana Baptist Mission (organization of missionaries) voted to include a request for funds in the budget. Many times requests

made by individual missionaries to the Mission for funds to be used in their phase of the work have to be denied a place in the annual budget requests. Requests are often repeated for several years before they can be granted.

The request for funds to build the centre was granted from the 1970 Lottie Moon Christmas Offering. In July 1970 an ideal location was found for the new centre building. Since prices had skyrocketed in building, we feared the amount granted would not cover the purchase of property and the building of the centre. A large duplex located in the same area as the old centre and facing a major road through the heart of Accra was for sale. The property was discovered during the annual meeting of the missionaries when all were in Accra so that approval for the purchase of this property could be made on the spot. Due to delays in legal matters and the natural slowness of everything in West Africa, it was more than a year after the time before the centre could be put into operation in the new location.

Since the opening in September 1971, the new facilities have enabled us to make more headway in serving adults in our community than we had previously been able

to do in many years. Daily, new people drop in to inquire about our program. Almost without exception these are soon coming to attend one phase or another of our activities. Soon new faces become familiar faces in our reading room, at our Friday night adult recreation hour, in our mid-week prayer meeting, or in our adult literacy class.

All of this progress has been made possible through the Lottie Moon Christmas Offering. Ask James Kofie, a newly baptized member of our church who uses the facilities of the centre, what the centre means to him. He will testify that it has meant the difference between a life of joy with Christ and a life of confusion and darkness. He first saw the light of the sign stop the centre building proclaiming BAPTIST CENTRE one Wednesday night. Hearing singing coming from the building, he dropped in to see what was going on. Soon he came to a personal knowledge of Jesus Christ. Without the centre in its present location, he might still be walking in the darkness of sin. Thus, Baptists who gave to the Lottie Moon Christmas Offering had a direct part in Kofie's salvation.

Mrs. Leven has served in Ghana since her appointment as a foreign missionary in 1968.

BAPTIST CENTRE



When Southern Baptists gave to the 1970 Lottie Moon Christmas Offering, they provided missionary Madame Leven and Ghanaian pastor Quortey a base for outreach. The Baptist Centre, constructed with offering funds, offers a wide range of activities.

DIMENSIONS IN MEMBERSHIP

Ann Graves

June Whitlow

In the history of mission support, Ann Graves is a heroine. She provided a home environment steeped in missions and conducive to the factors that might lead her son Roosevelt to understand God's call to China. Then she zealously led women to support his work financially and prayerfully.

Long before any official organization for women existed, Mrs. Ann Graves called women together to hear of the work and needs of missionaries. She felt the necessity for keeping women informed of missions work being done in other areas of the world. She read communications from her son in Canton, China. Mrs. Graves had an unusual interest in and enthusiasm for missions and an ability to stir deeply the hearts of women.

In 1868 in Baltimore, Maryland, Mrs. Graves called together the women who were present at the Southern Baptist Convention to meet

in the basement of the church to pray for the work in China. This is believed to be the first national meeting of Southern Baptist women in the interest of missions. It was not the first time Mrs. Graves had called together a group of women to pray for missions in China; however, for she had long realized the power of prayer. Dr. Rosewell Graves had urged his mother to pray for him and the Chinese. He had even suggested that she enlist other women to join her in prayer.

Mrs. Graves was a woman of courage. Courage was necessary to call women together in 1868. She was a woman of great faith; she knew prayer would bring results.

Mrs. Graves called on the women of her church to provide funds for her son, Rosewell, to use in his work in China. He had discovered that men could not take the gospel into Oriental households; therefore, he needed to train Chinese women to

tell Bible stories to their friends and thus gain entrance into the homes. But for this new and difficult approach he needed money. These women must earn a living.

At the meeting which Mrs. Graves called in 1868, she urged women to return to their churches and raise money to employ the Chinese women. Sometimes later through a circular letter, Mrs. Graves encouraged women to raise funds for missions by using milk bonds in which they would deposit two cents every Lord's day. Desiring to increase gifts for the support of the work of the Foreign Mission Board, Mrs. Graves introduced the milk box to the Foreign Mission Board.

Mrs. Graves used her influence to persuade others to God's call into vocational mission service; for her own daughter son, Rosewell, served in China for more than fifty years. Knowing how God was using one man and his wife as instruments of

his redemptive purpose in a faraway and little-known land increased her determination to support missions. Mrs. Graves would quickly identify with those mothers who have given sons and daughters to go to difficult places on earth. Unselfishness

characterized the very being of Mrs. Graves.

If Mrs. Graves were living today, she would be a loyal and enthusiastic member of Baptist Women. She was made of the stuff it takes to be a committed member of an

organization which has missions as its main purpose.

In 1972 it takes the same interest, enthusiasm, courage, faith, love, concern, and commitment as exemplified by Mrs. Graves in 1868. Mrs. Graves served well in her day.

Commentary on Membership

Margaret Bruce

In Birmingham's new thirty-story building encased in reflective glass mirrors the city. The reflections of old and new buildings give an interesting and contrasting skyline to downtown Birmingham.

The commentaries which I write each month in *ROYAL SERVICE* are reflections on some missions leaders of the past. They seek to reflect member qualities exhibited by these early leaders which are needed by today's Baptist Women members.

Mrs. Ann Graves is one of those leaders of the past. Her life was said to be the very essence of missionary zeal. When her son, Dr. Rosewell Graves, accepted China's call to mission support, women were inspired "by her earnestness and the very radiance of her face shining beneath a quaint poke bonnet." In the biography *Annie Armstrong* Elizabeth Marshall Evans states that everyone who knew Ann J. Graves looked up to her for her "brilliant scholarship and her devotion to the Lord."

In 1871 through the influence of Mrs. Graves Baptist women in Baltimore organized a society called

Women's Mission to Women. She was elected secretary and began to send circular letters which stimulated the formation of mission societies throughout Maryland, South Carolina, Virginia, Kentucky, and other Southern states. The first of these letters contained basic principles which later became a part of the constitution of Women's Missionary Union, SBC.

"We now appeal to the women to sustain this mission by their prayers and contributions.

We suggest . . . missionary circles in each church or neighboring churches united to meet regularly for prayer and the dissemination of missionary intelligence." Isn't this just a different way of saying, "teach missions, support missions through praying and giving?"

Annie Armstrong's mother attended the first general gathering of Southern Baptist women and was greatly influenced by the vision and dedication of Ann Graves. She became deeply concerned for the conversion of the women of China. Every morning during family prayers she prayed for them and for doors to open to missionaries. Every Sunday morning the little "garret-colored, gold lettered milk box" was passed

around for "a minimum offering of two cents." The influence which Ann Graves had upon Mrs. James D. Armstrong was reflected in the life of her daughter, Annie Armstrong.

Reflecting on the member skills of Ann Graves, we immediately see her as a woman of courage, faith, and vision. It was not easy one hundred years ago for a woman to call a meeting of women, even for prayer. But Ann Graves had a vision of what women could do for missions if they were organized. She even had a plan of organization which she believed in.

Her plan was "the organization of branches in each state . . . and missionary circles in each church united, to meet regularly for prayer and the dissemination of missionary intelligence. The co-operation of the different branches should be arranged in the simplest form of organization . . . in carrying out the work to the glory of God and the extension of the knowledge of Christ, that through him all the families of the earth may be blessed."

As a Baptist Women member today, you can exemplify the member qualities and skills so wonderfully portrayed in the life of this pioneer woman.



It's easy to make your own Week of Prayer Poster

Just follow these directions by
ROYAL SERVICE Artist
Elaine Williamson.



Spread rubber cement generously in
an oval shape on white poster board,
leaving the center of the oval clean.

After the cement has dried for 5 to
10 minutes, rub it to a rough texture.

As you rub, some of the paper under
the cement will be exposed and some
will remain covered.

With the applicator, drop or dribble
rubber cement in a star shape in the
center of the textured oval. Let cement
dry for 20 to 30 minutes.



For a family project, make
ideas to hang in your Christ
room here, designating your
family offering goal.

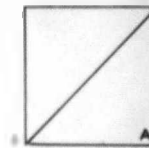


Using spray paint, cover the area
around (and over) the star densely. As
you move toward the right and lower
edges of the paper, let the dark fade
by decreasing the spray. Let the paint
dry for 30 to 35 minutes.

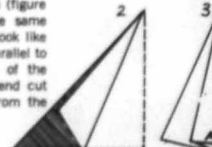
Rub the rubber cement from the star,
leaving an embossed silhouette.

Photos by Catherine Allen

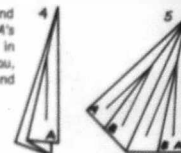
Cut a 6 inch square of paper diagonally
to form 2 triangles. Write A in the
corner of one triangle as shown (Figure
1). Fold this triangle as in Figure 2 and
cut off the shaded area.



Fold down the side marked A (Figure
3). Fold the other side in the same
way. The triangle should now look like
a paper airplane. Draw a line parallel to
and $\frac{1}{8}$ inch from the bottom of the
"airplane." From the pointed end cut
through the folds to $\frac{1}{8}$ inch from the
other end (Figure 4).



Open paper and mark another A and
B as in Figure 5. Assemble so that A's
and B's touch. Holding the figure in
your hand with the points toward you,
flip slits outward. Make 5 triangles and
staple together to form star.





Week of Prayer for Foreign Missions

December 3-10, 1972

Lottie Moon Christmas Offering Goal:
\$18,000,000

Theme: Ask of Me...

"Ask of me, and I will make the
nations your heritage, and the
ends of the earth your possession"
Psalm 2:8 RSV.



Planning the Week of Prayer

Carol Tomlinson

Objectives for the Week of Prayer

As you assume the role of leader to the Week of Prayer for Foreign Missions, it is your responsibility to direct the women with whom you work toward a meaningful encounter with God. The material is designed to meet the following objectives: (1) to lead members to think creatively and realistically about the needs of the more than 2,500 Southern Baptist foreign missionaries; (2) to lead members to consider ways in which they can offer aid and understanding to these missionaries; (3) to lead members to pray intelligently for the missions task; (4) to lead members to contribute financially to the work of Southern Baptist foreign missions; (5) to lead members to an understanding that their prayers and dollars are a part of the promise contained in the invitation, Ask of Me . . .

Mrs. David Tomlinson is a public school teacher and homemaker living in Arlington, Virginia.

Presenting the Week of Prayer

This year's theme Scripture verse is one which can offer your members interesting new insights into prayer. Present the following background material on the Scripture verse. You may want to record the introduction on tape in advance of the first session and play it as the first words spoken in the first session. You may wish to have three readers stand before the group and present it. In either case, its dramatic impact will be greatest if the reading is given before any other words are spoken. Use frame 1 of the filmfoot (see next page) during the reading.

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

Reader 2 (in a pensive voice): Ask of God—just ask—and he will give us

all the nations? I don't 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. I don't understand. I have asked and all lands are not ours.

Reader 2: And my mother prayed those prayers too—and her mother. And it does not mean that the lands have become my heritage.

Reader 1: It seems likely that these 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. The king was God's divine choice for a ruler. It was

also a frequent occurrence in the days when David was king that when a new king came to the throne, many of the subjects revolted and stirred up trouble in the kingdom. But David stood firm in the assurance that because God willed him to be king, no rebel—he 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 3: That helps me a little. David knew that because God wanted him where he is, because God wants him in the job he's in, God will be with him. And David knew that God plan anybody in a winning team.

Reader 2: 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 way to keep when things got really tough. And when he asked for these things, God gave them to him, and that's what was him the great king he was. Things like the patience to wait—the courage to stand for a belief—a way to stay every the night. But you know what? (2) and 3 think those hands for God never really gave David all lands when 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. And he rested what he had in God's promise that even if all the world ganged up against him, God would give him those things that he needed to handle it—and win.

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 3: And he knew that if there ever came a time when the whole world would suddenly be his, God would make it possible for him to handle it.

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

Reader 2: His prayers were for things he could handle, and not for the world to be his. That's right. I see now.

Reader 3: And so like David, we need to join our missionaries in prayer for simple yet profound gifts to make tomorrow better than yesterday.

Reader 1: Ask of me (poems). Ask of me (poems). Ask of me (poems).

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

Reader 2: How do we know what to ask?

Reader 1: Let's look and pray together this week and see.

Interest Center

Make a mobile of five stars to emphasize the relation of the daily theme to the week. Later the theme, Ask of Me . . . on four lengths of poster board. Paste the end of these boards together to form a square. Add cross pieces of poster board to provide support to the square. Every day before the session begins, attach a star to the mobile base bearing the letters of that day's theme (i.e., creativity, skill, dedication, etc.). Hang stars at varying lengths from the four corners and the cross brace of the mobile base. Stars may be flat or they may be multidimensional (see page 23 for instructions). They may be covered with aluminum foil to reflect light. Make the mobile large; hang it in the front of the meeting area above the interest center posters. (Ask your WMU director about this poster.) You may wish to use a spotlight to cast a reflection on the front wall. Good spotlights can be made from flood light bulbs mounted in #10 tin cans.

Filmfoot

A 10-foot filmfoot has been prepared for use with the content material for the week of prayer. This filmfoot was included in the packet of materials mailed to your WMU director from your state office.

The filmfoot is a mini-filmstrip and may be projected in a standard filmstrip projector. If a filmstrip projector is unavailable, frames may be cut apart and mounted in 35mm slide mounts. (Slide mounts are available at most photography shops.) Filmfoot frames are pictured in the content material at the appropriate places for projection.

Booklet for Member Use

If you wish to do so, you may prepare an order of service booklet for your members. There should be a section for each day. The section might carry the order of service for each day, the day's theme, the country which will be highlighted, and any other information which seems best.

ficial. The Week of Prayer program cover (available from WMU and Baptist Book Store; see WMU order form, p. 64) may be used as the booklet cover. Be sure that blank sheets accompany the printed sheets for each day so that members might make notes or write prayer thoughts as directed during the week. Some members may wish to carry the booklets home for devotional use at the conclusion of each session; others might prefer to leave them at the church until the next session.

Presentation of Missions Needs

Each day there will be a theme interpretation followed by the presentation of missions needs. The needs presented on one day will focus on one country or area and on one attri-

bute such as courage or skill. Before each day's presentation a brief suggestion of a method of presenting the material will be given.

Prayer Periods

This is a week of prayer. It should be that. It is not to be a week of discussion of drama or anything else but prayer. Varied suggestions for prayer times will be given to each day's material. You may elect to use them or to substitute alternate methods of prayer. The important thing is to make very certain that abundant time is provided for meaningful and thoughtful prayer. If necessary, material may be cut from presentations to allow for adequate prayer time. Help members to feel comfortable with silence and to seek two-way conversation with God during quiet moments.

Offering

Each day an offering should be taken so that members may come to see that willingness to ask of God must be balanced by willingness to be an answer for God.

Follow-through

A few suggestions have been made at the conclusion of several of the sessions for continuation of the prayer experience beyond the day's meeting. You may want to assign one member the task of suggesting other specific follow-through activities for prayer at the conclusion of each session. She should, of course, be thoroughly familiar with the content of each day's program and should make her suggestions in light of the material covered and her knowledge of the women in the group.

Monday, December 4



Ask of Me... Creativity

Theme Interpretation

At the beginning of today's session, it is suggested that you use the longer dramatic theme interpretation to introduce the over-all theme of the week. The interpretation with suggestions for presentation is included in the introductory material for the week. At the conclusion of that presentation, you may want to review the purposes of the week: make necessary

adjustments, and involve women in worship through singing. Use the following shorter theme interpretation to introduce today's theme: Ask of Me... Creativity. If the longer interpretation was presented live, tape the second presentation to give an echo effect. If the first presentation was taped, plan a live presentation of the second interpretation. In either case, members should have assumed

a posture of prayer. You may want to suggest that each woman stand or place her hand on a bowed position resting on the palm in front of her.

Voice 1: Oh Father, my Lord, my friend—I stand before a mountain with only a toy spade in my hand and I hope the mountain laugh. "Go ahead. Remove me!" I stand before the end of the ocean and hear a voice: "Take me

to a dry place." And I have only a bucket for the task.

I drill into the place of choice again. My hand knows it must speak to them of things finer than they know. But I have only a passer's spade. And how would I speak of beauty to a nightingale?

I wander to the place of power. And I know I am weak until those who give and take at will can understand me. But how do I move a diamond mine with a sliver of glass?

I run to a place of pain and catch the tears with my heart. And the eyes say to me, "You know of health and wholeness. You say it is from your God. Oh, heal me then; and take from my body the torment." And all that I have is a hunch and a prayer. And how can I make your child whole?

Must I paint the sky with a feather, feed the starving with seed, build a city with heather, see no end to the need? My arms are so weary of trying to fly. But if children need wings, then must I not try? There is just so much, Father—so much I should do. But my talents, my Father, are so miserably few. (Pause.)

Voice 2 (or modified voice): Ask of me... Ask of me... Ask of me...

Voice 1: Oh yes, Lord! I am asking! But what must I ask? What thing is wise to seek?

Voice 2: Ask of me... ask of me creativity... ask of me creativity. And watch the humble man you are do God's magic all about!

Introduction

Hold up a cardboard box, and ask the members to brainstorm with you for a few moments on what the box might become if they use their imaginations. (A trunk of pirate treasure? A dog house? A cornerstone? An automatic potato peeling machine?) Put the box down after a couple of minutes and hold up a pasteboard cylinder (perhaps from a roll of aluminum foil), and let women brainstorm its uses for a minute or two. (A lamp

post? A telescope? A resonator for an airplane's crash?) Then hold the two up together, and let the group see how they might combine the two for some new use. (A mailbox on a stick? A square lollipop? A child's hunk?) After no more than three minutes on the first project, explain to the group that they have just participated in an exercise in creativity. Suggest to them that creativity is taking less than enough and making something surprisingly good from it. Perhaps it would not be a poor definition to say that creativity takes what is and makes it better. Tell members that today they will be examining the role of creativity in the missionary's life and their roles in affecting the missionary's ability to be creative.

The Missionary Creativity to Succeed

(Ask women to stand where they are to present the following sketches. If possible, they will want to learn the material before the meeting and perhaps amplify it in their presentation with their own creative thinking.)

Missionary #1: I am a missionary housewife. I must be creative to make our dwelling a home. Some of the foods I once depended upon to build the foundation of a meal are unknown in my kitchen now. I take the foods of this new place now, and temper them to the tastes of my family as we learn to like unusual scents and tastes. I recall one Thanksgiving in our new land. I wanted a turkey to serve, but there was not one to be had. When we did find a small native bird to prepare, our cook cut it into pieces for frying, for he had never seen a whole baked bird. For a moment I was at a loss. Then I had a wonderful idea. We had our turkey. I sewed the bird back together again, and we baked him.

Missionary #2—I am a missionary nurse. I want to have a clinic in a hampered section of the town where we live. But the government is not willing to admit the poor conditions

there, for such an admission is an admission of their failure. Perhaps I can make a quiet success of a clinic there, then when it is time, I can praise the government for allowing its existence. That will make it possible for me to serve the people who so badly need my skills. And I will be able to help strengthen a new and struggling government as well.

Missionary #3—I am a missionary teacher. My young students beg to produce a play. What a wonderful way this is to teach facts, and to have the time for laughter that I so badly need with them. But there are no funds, no lights, no script, no costumes. Or are there? I may not become a writer, but I can squeeze out a script the children will like. My old sheets would make costumes with just a little dye. A tin can and a tight bulb can make a fancy spotlight. I think we are in business.

Missionary #4—I am a missionary evangelist. There are people in the villages where I work who are ready to be baptized. But my country is a place where the water in the lakes is impure and not always safe for the body. I do not have a single church, but move from place to place, so a concrete baptism is a sanctuary in no number for me and my people. Perhaps I can build a portable baptism so take from place to place when it is needed, and purify the water with some tablets.

Missionary #5—There are children in our village that I could teach to read. But there are no books here, and no funds this year for buying them. Pencils and paper, too, are not abundant here. But we can do with what we have. The children have many stories in their minds. They will tell me the stories and I will write them down just as they say them. They will learn by reading the stories they want to share. I will write them large enough for all to see on a single sheet of paper. Or perhaps on a nice day, we will practice in the clay outdoors.

Summary Speaker—A missionary has a life that uniquely depends on the ability to be creative. There never seems to be quite enough of anything. And the missionary must learn to stretch time, dollars, know-how, materials, and nearly everything else. A missionary is one man. He must learn to become a dozen. He goes to the field with special capabilities in one or two areas, and must learn to become proficient in a dozen. Sometimes he must build a home under the most difficult circumstances. Occasionally he must provide food where there is rejection. He must become all things to the people to whom he ministers. The missionary—by definition of his task—must be creative.

Meet Colombia

Colombia is the fourth largest country in South America. (Filmslip, frame 2) It's population is over 21 million people in a land area almost one and one-half times the size of Texas. The language of Colombia is largely Spanish; its people whites, mestizos (a blend of Spanish and Indian), and a very few Indians. Its predominant religion is Catholicism. Southern Baptists entered the country in 1941 and have experienced success in their work in Colombia. There are 64 Baptist churches in the Colombia Baptist Convention—with 53 national pastors. There are 53 Southern Baptist missionaries in Colombia.

Colombian Creativity

Colombia missionaries, like missionaries everywhere, seldom find a day without a creative feat. It takes creativity to face a day in a land where evangelical Christians are in the minority. It takes creativity to be effective in a land where there is a firmly established national church. James H. Stiles, Jr., is a missionary pastor in

the city of Cúcuta. He is a good example of a missionary who combines creativity with love of God and his people to bring promise out of despair.

Rosa was fourteen. (Filmslip, frame 3) For ten of her fourteen years she had had one leg and a homemade crutch. She was an expert at using the broomstick crutch, but after so many years it had been repaired and rewired until it frequently collapsed beneath her and sent her tumbling to embarrassment on the floor. James Stiles saw her fall one day. He had seen it before. He wished he could solve her handicapping problem. He knew and loved her family. But he was certainly not a doctor. Nor was he a usability man.

Stiles had learned the operation of a ham radio. That night he picked up another ham operator in Durham, North Carolina. Tim Heflin was working in Durham as Duke on a medical project. North Carolina is a long way from Colombia. But Heflin told Stiles to let him know if he could ever be of assistance; and creativity and faith had taught Stiles to ask where there was little hope. So he told Heflin about Rosa. Heflin had some ideas about the donation of an artificial leg, but Stiles would have to get Rosa to the States. Transportation? Expensive? Viable? Difficult? Traveling companions for the crippled girl? None available? Hospital stay? Long and costly? Success? Not guaranteed.

Creativity, harnessed by faith, went to work. Stiles had once used his creative ability to translate for a major airline in South America. Another time he had taught an English course for some of their executives. Now he used his creativity to get an impossible airline ticket without a cent. He did it.

Stiles could have to remain in Colombia. He had to have all kinds of help for Rosa in the US. He found just the right people to call. And they

found others. And one pastor had built a network of help a thousand or more miles away. Doctors, a dentist, an American home, financial sponsorship, transportation, visa, schedule, and a dozen other things were arranged by a man who had a creative mind and a ham radio to use for God.

Rosa has a new leg now. And a new outlook on life. She spent three months having her image of herself radically changed. She was a poor cripple with no future. She can walk now and has learned to see herself as a human with vast potential. She wants to go to school and become a secretary. The people in her church are helping her toward her dream of study in the United States.

Colombians know about creativity. It knows that a man who has it can take a blank piece of paper and make out of it a lovely poem. James Stiles took Rosa's blank life, and indeed he made it a song.

What Can We Do?

Creativity is a wonderful gift. Many times it does not so much come from tremendous inborn talent as from the knowledge that someone is depending on you to do a job well, and that you must use what is at hand to succeed—no matter how small a starting point that may seem.

We can do two things in aiding the missionary as he seeks to practice creativity. First, we can pray that he will see the opportunities around him with creative eyes. Missionaries tell us that their awareness of prayers in their behalf often enables them to do the seemingly impossible. Our prayers for creativity and the faith that they will be answered are very real gifts that we can give.

The second thing that we may do is aid the missionary in his practice of creative ministry by giving him something to be creative with. Remind the group members of the experiment with the box and table earlier in the session. Remind them that they could be creative when they had something to create with. Remind them that they could be more creative with

two objects than with one. With neither box nor tube, they would have been able to create nothing. We cannot be on the missions field in person. But our presence or absence is known every day by the presence or absence of the tools which we provide or fail to provide for the missionary to use creatively. An artist can create a masterpiece, but only if he has canvas and paint. The missionary is a creative artist in our behalf, but unless he has the tools for creativity, he is limited painfully in what he can do.

A doctor without enough medicine can only extend his creativity so far. A hospital without doctors cannot be a fully creative force. One man where ten are needed can only stretch his

talents to certain limits. We can pray for creativity for our missionaries. That is a vital need. But unless we are willing to be creative in our ways of actual giving—creative in our ways of stimulating giving—our prayers are not enough.

The Prayer Experience

Stress again that ours is a twofold task. We must join our missionaries in a prayer that their work might be highly creative. But we must also be enablers of creativity by giving ourselves and discovering creative ways of encouraging others to give also.

Our paper that has been provided, ask each group to list five situations which the man might be in a missionary's life that would call for creativity.

Beneath each, ask her to write a brief prayer which petitions for creative strength for all missionaries in Colombia and elsewhere who face such situations. Then ask her to write down one suggestion which he feels might be put to work to encourage giving to missions in her church. At the end of the individual prayers, ask some of the women to share their creative suggestions to involve other Christians in giving to missions.

As the members leave today, ask that they covenant to pray with their families for creative strength for missionaries. Ask them to share with their families about understanding that we must be creative enough in our giving to allow the missionaries who represent us to be creative.

Tuesday, December 5



Ask of Me . . . Patience

Theme Interpretation

Have a copy of the following reading in the order of worship for the week. In the first paragraph, underline the words in the members' come into the room. Ask them to read response slowly.

Leader: Lord, you know that problem we've been talking about. Well, I just had the most marvelous idea for a solution. It will take some energy. I can supply that. A little money. Not enough to be a big problem. And a lot of cooperation.

Group: You will have to wait, my

child. Cooperation is a slow-growing thing, and you will have to wait.

Leader: But the problem is now. If I wait, it will be beyond me to solve.

Group: Problems are solved. And often patience is their solvent for you must wait.

Leader: Lord, you know that little boy who is so sick? I've just learned there's a cure for his disease back on a clinic in the States. If we could fly him there, the doctors could heal him and he could laugh and run again.

Group: But you will have to wait, my child. There is not a ticket, no money, no planes nearby. There is not time to let his need be known.

Leader: But he cannot wait. He has so little time.

Group: Love him in my name. And hours of life from him. Love him in my name, and teach him of life for me. Love him in my name, and work so that when his brother walks the same sacred path someday there will be help along the way.

Leader: Lord, sometimes it is so hard to work as a member of a team. My feet say, "Run!" when they say, "Halt!" My clock says, "Now!" and their chimes, "Later!" My understanding says, "Go this way." Their understanding says, "Go that way." I want to work in harmony. But I also want to get the work done. None of us has enough hours for so great a task.

Group: You must wait, my child. In time, single notes may build a lovely harmony. In haste they are discord. If you wait, and you are right, they will see. If you wait, and they are right, you will know. Dream, and plan, and begin to build. But have patience. No monument has ever been built without it.

Leader: Lord, I am not a patient person. It is not easy for me to pray an honest prayer and ask for patience. I want to ask for swiftness, for strong legs for the running, for more hours to work in a day. For results. I love the people with whom I work. I love your kingdom. Else I would not ask as I do.

Group: Sometimes the deepest love is shown with folded hands, rested in the trust that time will bring the harvest from the seed. Ask of me the wise things, and you shall have all you need. Ask of me the wise things, and like David, you shall have all you need. Ask of me patience. Ask of me patience.

Introduction

Ask each member to jot down on the paper she has been provided a definition for *patience*. If appropriate, have some of the members share their definitions with the group. Then ask each member to imagine herself a missionary in Indonesia and ask her to write a brief prayer in which she prays for patience as she believes the missionary would. Request members to be specific, and imagine specific situations in which missionaries might find themselves. Allow five minutes. Tell

the members that if they finish their writing, they might want to relate their prayer to their own lives, or think through the prayers and decide how they would react and feel if they were the missionaries and had to pray the prayers.

Patience

(The following paragraphs are to be presented to the group by two alternating speakers seated before the group on tall stools.)

Patience is almost always something we must have when we don't want it. We would not consider that it takes patience to wait for an event we'd rather not have happen anyway. Or we would not consider that we had to possess great patience to watch a wonderfully entertaining television program. Under ordinary circumstances it would not require patience to eat a delightful meal with excellent company. Patience is waiting when we'd rather not. It's knowing that later will have to do when we'd rather have it now. It's realizing that a good solution will have to wait until a better one comes along. It's determining to live through defeat when we had so dearly hoped for success. Patience is a difficult thing to pray for because nearly always we must pray for it when we do not really want it.

Missionaries in Indonesia, like missionaries everywhere, find times when they must ask for patience. Usually they'd rather ask for something else—enough hymnbooks with native hymns, more seminaries, more pastors, more joy in sharing among fellow laborers on the field. Most of the time, these are the things the missionaries long to pray for. Many times, he must settle for patience for a long while before the things come. Missionaries everywhere know the slow walk of patience. This is not a characteristic of missions only in Indonesia, but let us look at missions in Indonesia as an example of one place where missionaries must learn patience. This can help us understand some very real needs of the mission-

ary for whom we can then intelligently pray.

Meet Indonesia

How much do you know about Indonesia? (You may want to ask members to share knowledge if the aim of the group permits.) Did you know, for example, that Indonesia is not just one place? It is an archipelago of several thousand islands, some, and parts of islands stretching from the Pacific Ocean to the Indian Ocean. It extends over 3,000 miles from the tip of the Asian mainland nearly to Australia. Its land area is one-fifth that of the United States and homes over 121 million people. Except for India (where Southern Baptist representation is small), Indonesia is the most populous Southern Baptist missions field. The dominant religion of Indonesia is Islam, though missionaries report that many Indonesians are more receptive to the Christian gospel than Muslims in other countries. Southern Baptist missionaries are currently stationed on only two of the islands—Java and Sumatra. In this land of 121 million people, we have 107 career missionaries stationed.

Waiting

Over twenty years ago some missionaries in Indonesia realized that the Christian nationals had a song in their hearts that was very difficult for them to sing. Indonesian music and rhythm and instruments are quite different from our own. (Plentiful, frame



4) Every nation has a kind of music that mirrors its culture and heritage and reflects its hopes and goals. At our deepest moments—happiest and saddest—we reach out in song. American Christians do not understand the problem of wanting to sing to our Lord and having only "strange" melodies that are unlike those of our childhood ballads and folk humming. But the Indonesians know the problem and longed for hymns that were indigenous

—native to their land. They appreciated the hymns taught them by the missionaries, but there was a hunger for Indonesian hymns that would bring God closer to their way of life. In the late 1950's, Mrs. Ruth Porter began working with a choir at the Baptist seminary in Indonesia. Though there were church choirs, this was the first formal training available to Indonesians (Christians). It enabled them to see the purpose and potential of a music ministry in their land.

Not until 1962 were Bill and Delana O'Brien appointed to work in the area of music in Indonesia. A twelve-year wait—a twelve-year need—takes patience. And the wait is far from ended. There has been much use made of many forms of music, but the progress is slow. At first, the new missionaries won the right to present concerts on national stages, frequently using the seminary choir. They had audiences that were pleased with what they heard, but the music did not evoke commitment from the listeners. And a music ministry only reaches its goal if it can and people are making a commitment to God. Not until 1965 was (Indonesian music adapted to the five and seven-note scales of native Indonesian music. Dance is much of the beauty and heritage of Indonesia, and Indonesian dances were added to the newly adapted music. For the first time the response of the audience was what the missionaries had dreamed of and worked for for twelve years.

There has been real progress toward the development of indigenous music in Indonesia. (Footnote: 5) There are many choir led by seminary-trained musicians. There is wide use of instruments and dance native to the land. There is opportunity for performance on television. There are hymn-writing contests to encourage the nationals to give birth to new church music (for only one



There are hymn-writing contests to encourage the nationals to give birth to new church music (for only one

born to a culture can truly reflect it in his music). Baptists, Catholics, and other Christians have been united through the preparation of music, and their voices are literally magnified as they work together for Christ.

Patience took a hollow melody and made of it a symphony of significance for the Indonesian Christians. Two decades is a long time to wait for music. The missionaries and nationals have waited, though not idly, and now there is a beginning where there was silence. But the waiting has not ended. One generation of Christians dreamt another, more dedicated, with more insight and more to sing about, and more prepared to write the songs.

Bill O'Brien says, "I have concluded that the pilgrimage toward an indigenous music ministry is never ended and never perfected." And so he and his colleagues work each day—in patience—hoping that they may touch a life that will some day give a song to touch others—maybe, just maybe—if they are patient.

More Waiting

With so many people to reach, a single pastor in a single church—even even a dozen pastors in a dozen churches—have a goal too big to tap. But one pastor and one pulpit in front of one TV camera can diminish the mathematics of the task to reasonable proportions. This is the dream of missionary G. Barry Nelson and national pastor Mahan Begumio. The dream is coming nearer to life now, and perhaps some of the waiting is about to end.

There has been a TV ministry in Indonesia for a number of years now, but a ramshackle bamboo shelter is not the best setting for such an effort. For three years the Baptist radio and television ministry originated from a ramshackle bamboo shelter behind the Baptist student center property. Now there will be a new studio—with two and one-half times as much space for recording and five times as much room for control and booth maintenance.

For the first time there will be a

missionary whose full-time assignment will be the television ministry. Until now the pioneer in the field had additional duties as teacher, music evangelist, and student worker.

Programs of worship, music, dance, interview, and instruction will reach far beyond the bounds of a single pulpit to hundreds and thousands who will not know of Christ without the new ministry. One of pastor Begumio's jobs will be to aid in answering the hundreds of letters written by viewers. There are also exciting plans to train Indonesian Baptists to use cassette tapes produced by the media ministry for evangelism throughout the country.

The potential of communicating through media is fantastic. Every American knows that. But it may be far beyond our understanding toathom the degree of patience it might take to wait for the opportunity to harness the potential with so much need all about. The missionary must wait, have patience, and work—knowing that often the time between planting and harvest is long.

And More Waiting Still

We seem to understand something of the patience it takes for a missionary when he preaches and ministers for year upon endless year without one who will stand and claim Christ. This kind of patience we have heard of since our early years. But did it ever occur to you that a missionary must often have patience while he waits for real unity to grow up among his fellow workers on the field.

It doesn't surprise us that there might be a lack of unity in the staff of an office building. We are not disconcerted to realize that harmony is sometimes missing at the school's faculty meeting or PTA. We find it understandable that neighbors are just too busy nowadays to share the relationships that once characterized a neighborhood. But we do not allow a very human missionary community to share our humanity. How difficult it must be at times to find hours when missionaries can sit and

there. There is so much to be done. It seems that there is not the time to nurture the missionary community. How true it must be when a family in the community knows separation from a child who must leave for school halfway around the world. How sensitive feelings can become when a parent a thousand miles away is torn internally. How easy it would be to prefer one's own plan of attaching a task rather than seeking out the advice or wish of another. Missionaries understand that building a missionary community is a slow thing that must be done with the kind of patient love that it takes to build a family.

William M. McElrath writes of a wonderful revival in Indonesia. It did not happen among the pagans. The revival happened to the Indonesian Christians who attended a outpost together. A revival is often an explainable thing. It has God as it brings people closer to each other and closer to him. The missionaries prayed together as they had never done before. They shared concerns of their work with new love for each other. Tensions of community were torn away. New missionaries and veterans understood each other's needs. Writes Mr. McElrath, "Among the same frustrations Christians face everywhere, plus others that peculiarly hamper witness in other countries, Indonesian Baptist missionaries are currently showing that God can still break through and strengthen his people in their hour of greatest need."

Does such a wonderful revival show the fruits of patience? One missionary commented during the revival, "When

I was appointed, in my innocence, I thought this was how missionary life was supposed to be all the time. After thirteen years on the field, I had almost given up hope it could really happen."

And Still Patience Is a Need

Men wait for Indonesian Christians to carve a national music for the church. Thousands wait for the expansion of a media ministry to reach more distant spots. Missionaries wait for the solution to the problems of living in a foreign land amid tense conditions. Indonesia waits for preachers, student workers, agricultural missionaries, physicians, and nurses. The waiting takes patience. The patience is based on the faith that in spite of frustration, in spite of the fact that now is a nicer answer than later, an answer that is adequate will come—because God and his people care.

What Can We Do?

Now that we know the need of the missionary for patience in some very specific areas, what can we do? Help your members to realize that our responsibility lies in two areas. First, we need to pray knowledgeably and intelligently that the missionary realize the need for patience, the strength taken to work patiently, and the faith that makes patience more than a utility. If we believe in missionary prayer, we must believe that each a prayer for our missionaries may give them the strength they need when they need it most. Secondly, we must realize that it can be wrong to make

a person live with the frustration of waiting if we have the answer to his need and simply will not provide it. Some of the needs in Indonesia will go unmet if we do not give the financial aid which could in turn bring help. If because we have not cared enough and shown that care through giving, a nurse or minister or physician cannot go to Indonesia, our prayers have been hollow, for we have prayed and been unwilling for God to use us as the answer to the prayer. If a student worker or agriculturist doesn't go to Indonesia because we are not willing to see our sons and daughters go, then we are guilty of easy giving, and holding back when the giving requires all.

The Prayer Experience

Ask members to break into groups of two or three for a prayer period of at least fifteen to twenty minutes. First have them list on paper provided three specific instances in which missionaries in Indonesia or elsewhere might need a great deal of patience. Encourage the women to consider their own lives when making the suggestions—realizing that a missionary is just like us and shares the same needs. Ask the women to next list four things they might do to be the answer to needs of the missionary, so that the missionary will not have to settle for patience when there is an answer.

The women should then pray as individuals. Conclude the prayer period with one woman quietly leading her partners in a prayer for missionary patience.

A Family Missions Idea

Involve your entire family in setting a goal for your gift to the Little Moon Christmas Offering. Recall the total amount of your offering last year. Decide whether you wish to increase last year's offering. Lead your family to consider possible sacrifices that might be made. Read together the article by James Fletcher.

"The Over-and-Above Gift" in this issue

When you have decided on the amount you will give, make stars for your Christmas tree to symbolize the gift you are making. (See instructions on page 25.) If your goal is 25 each star on your Christmas tree might equal \$5.

Wednesday, December 6



Ask of Me... Skill

Theme Interpretation

Voice 1 should be that of a young person from the church or one of the youngest Baptist Women members in your church. Voice 2 should be read in unison by three or four members of the group. You may want to have Voice 1 on one side of the stage or pulpit, the other voices on the opposite side. Both groups may be spotlighted with footcandle lights. In the center of the stage, the mobile suggested in the introduction. Beneath it have a table on which you have placed a stack of textbooks, a tractor, a nurse's kit, a stethoscope, a radio, and other objects which represent different skill areas which will be dealt with today.

Voice 1 I am young, Father, and alive with love for Christ. Someday I would like to stand on a distant land and feed hungry souls with the bread of the gospel.

Voice 2 That is fine, my child. And I would have you speak of me and fill the hungry soul. But a soul dwells in a body, my child. And you cannot feed a soul that lives with an empty stomach. Christ knew that. And with the miracle of understanding he fed

the mealtime hunger of the masses on the hillside. Only then could they hear his word.

Voice 1 I am young, Lord, and I want to run through distant lands and share the joy of being alive in Christ. I want to grab the hands of young and old, and have them join my happy march. And you shall all celebrate the joy of living in the knowledge of Christ.

Voice 2 You are alive to me, my child. And how late a thing to see young life race with the excitement of being alive. But you are healthy. And in the distant places where you will run, my people know unbearable distress. Have shall a child run if he is starving? How shall his father run with the mark of leprosy on his legs? How shall his neighbor run, for the career within her a blossoming life that she fears may never breathe again—for she knows that risk of life that in the heartache of every infant. Christ knew the need of healing—even if it meant defiance of the Sabbath law. He knew that broken human meant broken souls. So first he said, "Walk." Only then did he bid them, "Listen."

Voice 1 I want to live in cities with

strange buildings and alien scents. I want to love the people and show them the beauty of their land until they thrill with it. Then I shall whisper to them, "God made that beauty for you." And because I have told them, they shall meet you.

Voice 2 You were a happy young thing at home. There were flowers for growing lanes for strolling down. Snow for the winter and clean sunshine for the springtime. There was a pup with wagging tail. A bed for midnight dreaming. And there were hands with time to tuck you in and say, "Now sleep child, and dream of your beautiful world." But in many of the distant cities with the alien scents, there is little beauty for you to show. You cannot go to a child who shares a darkish room with ten and say, "Now sleep child, and dream of your beautiful world." You cannot go to the child who knows only filth and stench and say, "Let me tell you of a God who cares." First you must show him a very real way to stand tall. You must teach him how he can take the poor and make it better until there is hope. No man who is without hope can understand God. If you would show the child your temple, you must first help him out of the novel.

Voice 1: And if I am to do all of these things, Father, how must I begin? How may I touch the freezing city and make it heat? How may I touch the fragmented body and make it whole? How may I touch the barren land and make it productive so that all may eat of its harvest?

Voice 2: Ask of me . . . ask of me . . . ask of me skill, and you shall have what you need. Quest after skill in my name. Then shall you become a tool.

Introduction

Ask members to list specific skills which they feel the missionary needs to possess as he enters service on the missions field. Remind them that there are many kinds of missionaries whom they should think about as they make the list. You may want to list the responses on a chalkboard or poster as they are made. If your organization is large, you may prefer dividing members into small groups of about eight to brainstorm the specific skills a missionary would need. Each group could then have a reporter that would list their findings for all women. Total the number of different responses and ask the members to listen carefully in the remainder of the program today for categories of skill which they may have missed.

Skill: A Missionary Demand

If a person is skilled, he possesses specific talents in a given area. He is more able in that area than the average person would be. There is an element of expertise in ability to perform. The missionary is increasingly a person of whom expertise or skill is demanded.

The missionary who serves on the foreign field more than likely will need to learn a second—and maybe even third or fourth—language before he can most effectively communicate with the people he goes to serve.

He launches his ministry in a world of staggering need. The world is bitterly overcrowded. And the population will double in 35 years if it

continues its present rate of growth. Because of the population crisis and related problems, one-half of the persons on earth suffer enough hunger. As many as two-thirds may be undernourished. Millions of people starve to death every year. Overcrowding in cities is a worldwide problem all around the world, and an industry exists to keep up with the needs of the masses. It creates open areas of pollution in its wake. Man dies for lack of medical know-how. They starve because they do not understand agriculture. They are impoverished because they are illiterate and have no hope of building sustaining skills. To this world, a missionary does offer an arm of help.

The Author of Skill-sharing

Christ lived in troubled times, too. His people were often sick for lack of a physician, ignorant for lack of guidance, discouraged for lack of hope. The political situation was uncertain. Discrimination was real. Religious were persecuted and in competition for men's allegiance.

Never did Christ offer a man words without first meeting his basic physical needs. He was a psychologist for the women at the well. He was a physician for the man born blind. He was a scholar for the rich young ruler. He was a teacher for the fishermen. Not once—ever—did Christ meet a man with a need and not provide the skills to meet that need. Missionaries in a troubled world follow the example of one who knew that man had the potential to change the world with the proper skills.

Skills for All Who Serve

No missionary who is effective on the field remains a one-talent man. He must be part administrator, for he often directs and coordinates ministry. He must be part financier, for he deals in the currency of two countries and must ever pull to stretch available dollars to fit minimum need. He must be part public health worker, for often he finds himself the best equipped person for action around to

reach improved ways of living for improved health. He must be part teacher, for he must know how to relate effectively so that he can teach men to teach others. Without this chain of instruction, his sphere of influence is too small. Often he must be a writer, a theologian, a politician, a counselor. Nearly always he must be a disciplinarian and a negotiator.

The missionary who goes as an evangelist is a dozen other things besides. He never ceases his quest for skill in new areas to enable him to tackle new problems.

Often, however, the needs are too great to be met even by an evangelist of the highest skill. In fact, in our specialized world, there must be many specialists on a team before a goal is reached. Our categories of Southern Baptist missionaries serving or needed on the field demonstrate forcefully the refined skills that are a demand if we are to conquer the looming problems facing the world we know.

Listen to these Southern Baptist missionary categories. Many people serve on the field already in these areas. A missionary in every one of the categories is still needed in one or more countries where we have work: religious educators, musicians, youth workers, student workers, women's workers, agriculturists, book store workers, literature workers, business managers, librarians, secretaries, other office workers, publications workers, radio and television specialists, social workers, hospital evangelists, hospital chaplains, camp and recreation workers, servicemen's workers, printers, specialists in animal husbandry, physicians, nurses, medical technologists, X-ray technologists, pharmacists, dentists, dental assistants, dieticians, high school teachers in many subjects, theological school professors, college professors.

This list calls for skill of the highest degree known in our world today. It is designed to tackle the toughest problems known. Nothing less than superior skill is adequate for our contemporary missionary.

Skills Needed in Guyana

Guyana is a small territory on the north coast of South America. Its population is around 763,000. In that territory of over 700,000, there are 15 dentists. It is unnecessary to describe the economic and physical conditions of the needs of the inhabitants of the majority of the territory. Adequate dental attention is a desperate need for the good health of the people.

We have no full-time missionary dentists or assistants in Guyana. To help span the need, several dentists from the States have shared their skill with the people under the Foreign Mission Board's Medical/Dental Volunteer program. Dr. David Tate of Irving, Texas, initiated the dental project in Guyana in



1966. (Filmfoot, frame 6) He has since returned to the country for four such projects, taking with him other skilled dentists and dental assistants. During the fifth current dental project, there were nine working days. During the nine days, the team saw 3,537 people in 32 different places. Over 4,400 teeth were pulled, and 125 partial plates were made or repaired. The men and women of the team worked free of charge and even paid their own transportation and brought their own tools and medications. They had a love for the people of God, the skill to meet a real need, and the willingness to be a temporary server to an existing need.

Columbia, the Ivory Coast, Nigeria, Paraguay, and Zambia requested help to start missionary in 1972. Still a need there to meet a need.

Skills Needed in Korea



The Wallace Memorial Baptist Hospital in Pusan, Korea, needs missionaries skilled for medical ministries. (Filmfoot, frame 7)

The hospital began in 1951 as a relief clinic ministering to the huge refugee population during the Korean War. It has since grown to a permanent eighty-bed hospital. It is also approved by the government as a teaching hospital. In the early years, it was necessary for the hospital to be almost totally charitable. Now as growth and the increasing efficiency of the country have made it almost self-supporting.

The hospital is staffed in addition to missionary personnel, by many skilled Korean doctors, nurses, and related medical personnel. Southern Baptist missionaries who serve in the Wallace Memorial Baptist Hospital include a doctor, an administrator, a pharmacist, a medical technologist, and two nurses. Their roles are those of teacher and co-workers as they serve with Korean nationals.

In Pusan, there is a need for skill. The Wallace Memorial Baptist Hospital depends upon skilled medical personnel whose companionship equips their abilities and medical preparation. Missionary nurses are especially needed.

Skills Needed in Other Places

In Korea and Peru and other countries, people need skilled agriculturalists to help combat hunger. In Malawi and the Philippines, people will not be able to read of Christ without additional workers skilled in journalism. In Brazil and Taiwan, physical needs will go unmet without the aid of social workers. In Korea and Uruguay, eager young Christians will not be fully prepared for church vocations without the skill of preachers for the theological schools. The needs are nearly endless. They call for the highest development of skill available.

What Can We Do?

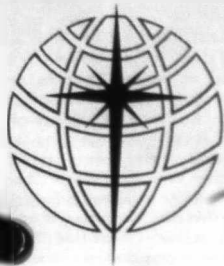
Ask the women to put down on paper provided three areas which need prayerful and intelligent concern today. First, we need to realize the many skills needed by each missionary who serves on the field today. Ask the

women to list about five skills which they realize that any missionary would need, and then pray that missionaries who serve all around the world will be able to develop these skills. Secondly, we need to realize that in the future, there will be almost no career choice which could not be put to work in missions. Therefore, the women need to consider that perhaps we need to educate our young people more adequately concerning the broadening scope of missions. Ask the women to write down two or three suggestions we might use for helping youth to realize the vastness of possibility on the missions field. Then ask them to pray that each of us be willing to send our finest, most skilled youth wherever they are needed for Christ. Ask the women to pray that we see the excitement of the missions potential so fully that we would be eager to encourage our own sons and daughters to consider it as a vocational direction. Finally, remind the women that persons with all the skill necessary for solving many of the world's problems could stand along our shores and eagerly cast their eyes to the missions field, but unless we give the fruits of our skill toward the support of missions, the waiting skill will have to continue to wait. Remind the women of the length of the list of missionary categories requested for 1972 that were mentioned in today's session. It is an expensive list. Only with our help financially can the ready skill be sent where it is needed.

The Prayer Experience

End the session with a prayer of gratitude for the wealth of skill which our missionaries around the world have labored to acquire. Pray for growing understanding of skill needed on the missions field, for the willingness to give our finest youth to practice their skills as missionaries, and for each Christian's willingness to use the financial fruit of his skills to send skilled workers where they are needed to minister for Christ.

Thursday, December 7



Ask of Me... Attractiveness

Theme Interpretation

The following theme interpretation should be used as a choral reading using two groups. You may divide the members into two equal parts and have the entire group present it. You may prefer assigning two smaller groups (of six or eight each) the task of preparing in advance for the choral reading. In the latter instance, it would be effective to have one group placed in front of the audience, the other to its rear for an antiphonal effect in the reading.

Group 1: If I stand in the midst of a people in need, and if I have in my heart an answer, what thing must I seek so that they will know? What gift must I have to teach?

Group 2: If you stand in the midst of a people in need, and you have in your heart an answer, you should speak all you know with the tongue of a prophet. You must speak with the lure of the ocean.

Group 1: If I stand in the midst of a people in need, and I have in my heart an answer—if I speak with the lure of the ocean—if I cry to the wind

unheeded—what gift might I ask so they'll hear?

Group 2: You must sing with the sweetness of nightingale sound. You must sing 'til the deaf can sing with you. If your word is not heard then sing you a song, and sing 'til the nations sing with you.

Group 1: If I sing with the charm of the morning bird's song and yet have my answer questioned—if my song is not taken and my melody stifled, what then might I seek for to win them?

Group 2: If you stand in the midst of a people in need and have in your heart an answer—if your song is unnoticed and your word finds closed ear, then speak 'til the air sings love clear.

Group 1: If I smile and am shamed and laugh all alone—if I run and am alone in my glory—what thing might I ask—what thing might I do—how am I to know how to win them?

Group 2: If your song was too weak and your words not enough, if you dancing and laughter were futile, if

you loved and were judged, if you were pure and still unheard, if the dearest things you did to us heard were weak alone—that nothing there is your own private way. Sing them with your individual mystery. Make of them a poem in your life. Add the missing secrets. And you shall have beauty. One gem alone is but a stone. Combine them and they make a crown for the head of the king. So sing, and dance, and laugh, and love, and run, and speak, and glow. And then you shall have beauty. And there shall the word have your instant thought.

Group 1 Ask of me

Group 2 Ask of me

Group 1 Ask of me

Group 2 But what thing shall we ask?

Group 1 What thing shall we seek?

Group 2 How shall we say our prayers?

Group 1 Ask of my beauty

Group 2 Ask of my beauty

Group 1 Ask

Group 2 for

Groups 1 and 2: Beauty, Beauty Beauty.

Introduction

Beauty is a synonym for attractiveness. Attractiveness is that which draws one person to another person or thing. Attractiveness is the mysterious quality that lets a beholder know that he wants more information about or more exposure to whatever it is that is attractive.

Ask each woman to turn to the woman on her left or right and form mini-groups (the last group on a row may have to have three rather than two members). Each group of two or three should spend two or three minutes discussing what they think is meant by "the need for attractiveness in the life of a missionary." Ask them to predict ways in which attractiveness is a necessity for the missionary.

After two or three minutes, bring the group together again with the thought that all of us who wish to commend Christ to those around us must seek to be attractive. There probably has never lived a person who was more attractive, more magnetic, to all the people he met than was Christ. We have no record that people thought him terribly handsome. But we know that he was so attractive that all who stood with him—even in a crowd—reached for him. The missionary knows the importance of a faith and a life that are attractive.

Meet Japan

In size, Japan is a little smaller than California; in population, it is the seventh largest country in the world. Its growing population is over 103 million people. Southern Baptist missions began in Japan in 1859, but like the country, Baptist life had to rebuild from the bottom up after World War II. In 1947, western Baptist missionaries in Japan formed the Japan Baptist Convention, to which Southern Baptist missionaries are related. (Another group of Baptists belongs to the Japan Baptist Union, with which American Baptists work.) These Japanese Baptists have the attractiveness of the gospel. They know they had an

answer for the people about them. To share the vibrancy of the gospel with people all over Japan, they decided to place Japanese pastors in each of the forty-six prefectures. This would give them a base of operation for reaching people. The Japanese have been attractive winners.

In this country of over 103 million, there is a ratio of one Christian for every 104 non-Christians. There are about 30,000 Baptists in Japan. Over 22,000 of them are members of the 146 Baptist churches in the Japan Baptist Convention. The missionaries and national pastors—and most certainly the Japanese Baptists—have been an attractive witness to have made the strides in growth that have been made in the past twenty-five years.

More Attractiveness Needed

Miss Virginia Highfill, a veteran missionary in Japan, says that though the witness of the Japanese Baptists and missionaries has been dynamic, one of the greatest needs in Japan is still to make the gospel attractive to the many who prefer to ignore religion.

She explains that Japan has quickly risen from a war-devastated nation to one of the most powerful and wealthy nations of the world. Because of the tremendous economic progress, the Japanese often feel that they have no need for religion. It seems to them that they have all they could possibly need and want. Among young people, education and progress are eagerly sought goals, but there is virtually no interest in religion. She says that those who live in Japan feel a slight rise in the expression of a need for a faith among the young adults, however, and this is a sign of hope.

The missionaries and Japanese Baptists, of course, know the completion and fulfillment in life that only comes through Christ, and they are using their energy, creativity, and skill to show the at-

tractiveness of the Christian life to those who have not experienced its beauty for themselves. (Pamfoot, from 8)

Japanese Baptists: The Challenge of Strength

One of the most attractive features of the life of Japanese Baptists as a group has been their determination and strength. They literally rose up from the ashes of defeat following World War II and pushed into every area of their country with their message until it can truly be said that their influence in their country far outweighs their number.

They have shown great strength in their conception of missions. Even though they, themselves, were just beginning, they understood Christ's command to share their understanding of him. And so the Japanese Baptists have their own missionaries—sent missionaries to Japan, but missionaries from Japan to other lands. The Japan Baptist Convention has missionaries in Okinawa and Brazil. And they do a superb job of using the capabilities of their laymen in evangelistic outreach in Japan and other countries.

Leaders of the Japan Baptist Convention are eager to reduce the amount of support received for their work from Southern Baptists and to move toward the goal of financial self-support. At their 1971 convention they projected plans moving toward self-support.

A large percentage of the money now used by the Japan Baptist Convention for its work comes from the Southern Baptist Convention, and some among their ranks feel that this aid has kept them from mastering an independence of the message of Christ.

Most Japanese Baptists are eager to pay their own way. Some, however, feel that it would be a mistake to move immediately toward self-support in a way that would cut back evangelistic outreach, which is so urgently needed at this time in a nation of 100 million people. But the general feeling among Japanese Baptists is that



progress toward the goal of self-support financially is good, but that Japanese Baptists still need some support from the Southern Baptist Convention and a partnership with the missionaries in reaching their countrymen.

The attractiveness of a strong, indigenous church movement in Japan stands as a call to prayer—for them and for us—that they may make whatever decisions are necessary in looking toward the future to insure that the gospel will be made sufficiently attractive to a people who do not now know its beauty.

Our Role in Attractiveness

The missionary knows that he is watched by many around him. He knows the importance of being the most attractive example possible for Christ. He works—as all Christians should—to build a life as magnetic as Christ's.

Yet many times the missionary hits a tremendous barrier in his quest for attractiveness of life. It is a tragic barrier, and one which the missionary cannot remove. It depends on us.

In Japan, as in most other countries where our missionaries serve, the US stands as a Christian nation. The missionary in America, what Americans do—all Americans—shapes the image of Christianity in the eyes of much of the world. If what we do seems unjust or ugly, Christianity seems a bit uglier in the eyes of the world.

We can be grateful for missionaries and national Baptists all over the world who strive to share the beauty

of a Christian life with all they touch. But we must be painfully aware that often we are heard louder than the missionary around the world. In an age of satellite communization, we cannot hide from the remainder of the world. Before we can expect a Japanese youth to accept Christ, we must first show the missionary or the Japanese pastor) must make his way appealing enough to be desired. We cannot just claim Christ. We must live like him. And Christ did not always remain silent in the face of sin. They killed him because he would not.

What Can We Do?

Remind the group that to live an attractive life means to live a life so appealing that another might want to adopt your way of life as a pattern for his own. It means to strive for a life as vibrant and magnetic as Christ's life was.

The Prayer Experience

Ask members to consider three areas as they pray.

(1) In what specific ways is attractiveness a necessity for Christian leadership in other lands? Ask the group members to pray for an attractive witness to Christ around the world. Remind them that a missionary in Japan gives as a primary goal in that country the necessity of making the gospel attractive to many people who feel they have all that they could need. Pray especially for attractive witness among the dynamic Japanese Baptists.

(2) Pray that the Japanese Baptists will find the wisdom to maximize their vibrant witness as they project

plans for their denominational growth. Which path to select or where to compromise is a difficult decision, and Japanese Baptists need our prayers that they will choose wisely.

(3) Ask the women to consider the image of the US abroad in what ways might it be a handicap to missionaries? What specific events in the news might be a handicap to Christianity? Ask the members to list as many events as they can before they begin to pray. Ask them to consider carefully the Christian's responsibility to actively deal with the image in what ways might we as Christians? What women did the missionary in a quest for attractiveness? Where might our financial resources to the missionary program fit into the picture? The United States is wealthy by the standards of most nations? What, then, would people in other places see as the financial role of American Christians on the missionary field? How do you view our role in the light of what you know of Christ?

Ask the members to carry these prayer needs with them away from the meeting to places where they can influence the thoughts, prayers, and actions of other Christians. Suggest that they listen to the news and read the paper for the next week with an eye for the image which the news builds of this nation which calls itself Christian. Suggest that they look for stories and articles in the news which build as well as tarnish the image of the Christian. When they find these items, suggest that they consider the possible influence of the Christian in the news.

Another Family Missions Idea

Each night during the Week of Prayer for Foreign Missions hold a missions share-in. Meet in the living room or den at a specified time each night to share missions information learned during the day.

Each family member may share one new fact each day. Information for sharing may be gained

from missions organization meetings, church wide week of prayer activities, and missions magazines.

Close the share-in with Call to Prayer. Pray also for the missionaries discussed during the share-in.

Friday, December 8



Ask of Me... Love

Theme Interpretation

The following monologue may serve as the theme interpretation for today. As a reader presents the interpretation, a tape recorder should play background sound very softly. The voice on the recorder should say (at about fifteen-second intervals), "Ask of me . . . ask of me . . . ask of me." During the last ten to twelve lines of the speaker's monologue, the recorded voice should begin saying, "Ask of me love . . . ask of me love . . . ask of me love." The last three or four repetitions should get louder and louder until the audience can clearly hear what the taped voice is saying. The timing on this technique must be worked out between the speaker and the one who records. The recorded voice should speak once or twice more after the reader is finished. This same effect can be obtained by using two live readers—the echoing voice hidden from view, but within hearing range of the reader so that the echo can be synchronized with the monologue. Spotlight the solo speaker beneath the mobile described in the planning section.

Speaker: I walked down the road outside yesterday, and remembered. There have been so many years here now. I remembered how I cried the day John and I left home to come here for the first time. Four years on the other side of the continent seemed a long time for a new bride who had hardly been away from home for longer than two weeks at a time. I prayed a long time on the phone that night. I didn't really even know what to pray for—except to say over and over until it sounded like a chant, "Help me, Lord. Help me, Lord." I remembered the day when little Sandy took her first steps, and how it frightened me to think that Mother would not know her until she was three. And I recalled that last birthday before Dad's death. I somehow knew that for the first time I really wanted to say good-by. It was hard to come back to the field that time. And hard to stay just three weeks later when word came of his death. It was tough when Sandy and Jim were no longer little, and yet somehow not big enough to put aboard a plane for school in the States with a mother and father there

sands of miles away. They were dear about writing. But so often I'd reread a letter and think, "I know it must be a pretty dream, Sandy. How I'd love to see it on you." Or, "That is such a big decision, Jim. If I could just see your eyes as you discuss it."

There was the time that the emergency medical help for John was almost not good enough. And I cried that night and wondered how high a price I was willing to pay.

I walked down the road outside yesterday—and remembered. But not just the ponderous times. Not at all.

I remembered the nights John and I sat closely together and brainstormed for a new way to get through to the first person. We grew so close in those hours—so each other—to the people we wanted to know—to God. I remembered the prayer we prayed when there was finally a day with a baptism.

I remembered the sweat on the brows of the cowboys as they carved a church from the forest. I remembered all the nights when there were knocks at the door, and trusting eyes outside, believing that we

could help—and would. And I remembered the nights when the eyes returned—to say thank you, or to help when our eyes asked. I remembered the first time I laughed with the ladies in the village, and how we knew without saying it that we were friends. I remembered the day Pardo wasn't expected to live, yet did; and how I prayed with his mother. And the night John wasn't expected to live, yet did, and how she prayed with me.

I remembered Jim and Sandy taking tiny steps beside me in the dark. And I recalled how rich they were for having two homes—one which taught them to love silence and themselves.

I knew yesterday what it was I needed to have prayed for so long ago on the plane. I needed to ask for love. I needed to love God enough to look forward more than behind. I needed to love myself enough to find contentment wherever I was. I needed to love these people enough to want their wholeness above all. And do you know, before I knew the prayer I needed to pray, God answered it. He answered it by giving me the love of these people. Strange, isn't it? I have come to minister. And I have. But I was ministered to with love. And as I was loved, I loved more in return. As I loved more in return, I felt God more closely. And now I understand that what we all must have and what we all must share is love. (Pame.) And now I understand that what we all must have and what we all must share is love. (The last two statements should grow softer as the taped voice grows louder, so that the audience finally hears the second voice only, saying, "Ask of me love . . . ask of me love . . . ask of me love.")

Introduction

Show members a poster on which you have drawn a long, thick line and a circle. Ask them to decide whether love is more like the circle or more like the line. After you have taken a handcount, ask a spokesman for each

side to explain her viewpoint. Explain, then, that it might be more nearly accurate to see love as the circle rather than the line.

The line might be two-way—back and forth—but it also could be one-way. And real love can never be one-way. The circle involves anyone who joins it. Anyone who touches love becomes infected with it, a part of it, and a sharer of it. The circle encompasses people; the line just passes beside them. Love is never just a passerby. It always draws people into it and holds them there. Ask if other comparisons can be drawn between the circle and love, between the line and love.

Love of God

It is probably true that the love of God that draws the Christians to the missions field. There is a sense of fulness in knowing God that the passionate man shares to find peace.

If it takes the love of God to enter the field of missions, it must as surely require the love of God to remain on the field at times. When the missionary prays for just one to accept Christ, and still there is no answer, it takes love to keep on praying.

When a loved one back home is ill, and one finds so helplessly harrowed, it takes the love of God to remain.

When a young child leaves home first for a boarding school at another point in the country and finally for school in the States, it takes the love of God to say good-by and remain behind.

When there is never enough equipment, when the staff is always too small, when people forget to say thank you, it takes the love of God to keep on keeping on.

When there is danger in the land, a cold hand says, "Leave." Love often says, "I will stay." The love of God often draws a missionary to the field. It is also the only thing which can make bearable the dark times on the field.

The Love of Man

Though the missionary goes to the

missions field to serve largely because he loves God, it is also true that he goes because he loves God's people. He sees the burdens with which they live and wants to make them lighter. He sees their tears and wants to do more than just cry. He may not know their language or life, but he has values to speak to his new neighbors. He may not see the new man that go with the new face just yet, but he knows that he and they are of the family of God.

That Love Returned

When the missionary reaches up to God, he finds God reaching back down to him. Because his love for God is completed with God's love for him, the missionary has enough love to reach out to love others. But love is a circle, not a one-way line. So wherever the missionary reaches out in love to minister to those who inhabit his field of service, he finds that sooner or later, their arms are reaching out to him also.

Men are made for this relationship. We can love infinitely and indefinitely—if we are loved in return. And so the missionary who at first reaches out to give love, finds his love reinforced and doubled in strength when those whom he would help return the love to him. It is the circle of love—man to God, God to man, and man to man—that holds the missionary in his trembling times. Without any one of the three ingredients, the circle is incomplete, and so is the joy of the missionary wherever and whenever he is.

The Middle East

Among the countries included in the Foreign Mission Board's work in the Middle East are Israel, Lebanon, Jordan, and Gaza. This is the area where Christianity was born and where Christ ministered. In three of these countries, Islam is the dominant religion.

The Middle East has been war-torn since World War II and before. The conflicts seem to migrate from country to country, but there is never a

time, seemingly, when hostility is not expressed somewhere.

In most countries of the Middle East, missions work in the areas of education and medicine is sometimes acceptable. However, in some countries outright attempts to evangelize are prohibited. Even where missionaries can work with some degree of freedom, they find only a limited response among the people. The Middle East is one of the most difficult of all missions fields.

Crisis in Jordan

Fighting raged between the Jordanian army and the Palestinian commandos in Jordan. It comes and goes in waves. Not long ago, in a siege of fighting, the Baptist hospital in Ajloun, Jordan, was flooded with the wounded. The soldiers were placed two in a bed, with an overflow on mattresses and cots on the floor.

As Miss Lois Calhoun, a nurse there, was walking between the hospital and nurses' residence, a tracer bullet whizzed by, ignited a tree, and missed her by inches. As the doctors and nurses labored to save lives, the battle continued all around the hospital. Once a shell exploded nearby, sending plaster falling from the ceiling of the operating room onto doctors and patients below. Ajloun was cut off from the rest of Jordan, and still the fighting continued for several days.

How logical it would be to pack up and leave—or at least retreat to safer ground! But the missionaries had felt God's love in that place. They had known the warmth of the people and had given themselves in love to ministering in that place. They wanted to remain if they could.

To work in a country torn by war or civil strife takes love. To work in a place when the bullets are flying, takes the completed circle of love.

Tension in Dacca

During late 1971 tension in Dacca, East Pakistan (now Bangladesh), was a tense situation blew up to the India-Pakistan war reached full

force (Filmfoot, frame 9) The mission members were cut off from freedom as the war grew in intensity. Fuel in Dacca was exhausted, and at one time the missionaries had only a

two-to-three-week food supply. The Foreign Mission Board cabled the missionaries to consider evacuation. But, if possible, the missionaries wanted to stay. Once out of the country, they were fairly sure they would be unable to return.

Downing the work of missionaries in the area, a spokesman for the Foreign Mission Board said, "Although greatly limited in their work since fighting began in March of 1971, the missionaries have continued to act on friends and roommates to individuals."

"Our courage and devotion have not labored."

Shelter needed to be built. Cholera had to be combated. Friends before the war were still friends, and there was a greater need for love than before. The future at the time of the report was uncertain, but love was not. Even in the midst of a war, the encompassing circle of love was a reason to continue.

Missionaries in the Middle East are requesting evangelists to expand the circle of love at a time when the circle must grow.

What Can We Do?

No missionary can exist on the field with happiness unless there is a full circle of love. (Filmfoot, frame 10)

1. He loves God.
2. He knows of God's love for him.
3. He reaches out to those about him in love.
4. He is sustained as they love him in return.

Divide the members into small groups of four to eight. Ask each

member in the group to write a prayer on one of the four dimensions of the circle of love in which the missionary must dwell. Each woman should prepare her prayer carefully and thoughtfully, then share it with the others in her group. If possible, have the small groups sit in a circle for their sharing.

The Prayer Experience

After the prayertime in the small groups, ask the women to link hands and form a circle around the edge of the room. Remind them that we stretch or shrink the circle of love for the missionaries depending on our own expression of love for those who live in countries where we serve. If we do not support missions through giving in the fullest expression of love, we may well not limit on the number our missionaries can welcome into the circle.

Lead the group in a prayer that our love may be complete, and that we will expect of ourselves no less love for them on the missions field than we expect of our missionaries.

Ask each woman to agree to explain the concept of the circle of love at home and/or Sunday School. She may want to form a circle of prayer with family and class members to support foreign missions.

Use the following benediction.

Father, I am no less a missionary than my friend in Guatemala. Or I should not be less if I am all I was intended to be. Help me be a win prayer. May I pray for things I cannot manage—things like patience, wisdom, skill, a creative mind, a way to sing away the darkness, a full circle of love. For without these things I cannot even rule myself. With them, if you ever decide it so, I can rule the world.

Grant me the gift of giving. For with outstretched arms, I am fed. With outstretched arms, I am becoming what it is mine to be.

And as I pray for myself, let it be with the realization that we are all one in God, and that I thus pray for all men who labor in his name. Amen.



Current Missions Groups

Missions and Cultural Differences

Session III

Jane Allison

"Brazil—Love it or Leave it!" "It's Your Turn Neighbor." Signs of the times are often indicative of the attitudes of people toward their neighbors, communities, and nations. The concept of responsibility a man has for his neighbor, his nation, and the rest of the world is shaped by his cultural environment. This is the final session in a three-session unit exploring the idea that for home and foreign missionaries to share their faith effectively with others, they must understand the cultural context in which they work.

Love Thy Neighbor

During the days of the earthly ministry of Jesus, it was necessary for him to teach his followers a new and radical attitude toward neighbors. In telling the story of the good Samaritan, Jesus told his questioner that in order to gain true life now and live forever in heaven, one must love his neighbor just as much as he loves himself. This was a radical teaching, for the good neighbor in Jesus' story was a hated Samaritan. For the Jew of Jesus' day to be told he must become like a Samaritan was to ask him to go against his cultural background and what he had been taught as a way of life.

While our world today is in the midst of change and social revolution, men still must be taught to love their neighbors as themselves.

Hostile Neighbors

Missionaries today do not work in a special world untouched by racial mores, national struggles, fears, and hatreds. The fact that hostility and anger exist throughout the world between different cultural groups, races, and social classes must be met within the context of Christian love. When the missionary is aware of the feelings and attitudes of the people with whom he works, he can give an effective witness.

Today, hostility between Arabs and Jews exists perhaps as strongly as in the day of Christ. The Middle East remains one of the world's dangerous "hot spots." Missionaries work in an atmosphere in which conditions heighten the difficulties in reaching persons for Christ. The Middle East, with its approximately 100 million Arabs, mostly Muslims, and its almost three million Jews, has a Christian population of only a few thousand. The people are primarily Arab in their language, customs, religion, and culture. The missionary who hopes to present Christ and his teachings of love to both Muslims and Jews wants to witness to both without taking sides.

There are many barriers to witness among Muslims and Jews. The Middle Easterner's religion is also his nationality. Family ties are strong and conformity is taught from birth. A Muslim who becomes a Christian is

usually cut off from his family and friends. Since justice, law, and religion are closely intertwined in Muslim life, it is considered unprudent to leave the Muslim religion.

The Jews also have strong family ties and are therefore hesitant to consider a different faith. Many feel that much of the ill treatment they have received down through the years was at the hands of so-called Christian countries. Therefore, many believe Christians to be their enemies, lacking compassion or concern for them.

Christian witnessing in the Middle East today has taken on many of the characteristics of first century witnessing. It has become primarily a neighbor-to-neighbor sharing of the gospel with a friend.

Awakening National Consciousness

Brazil is the world's fifth-largest country. It borders every other South American country except Chile and Ecuador. Most of Brazil's 95 million people live along the over 4,500 mile Atlantic coast. Brasilia, the capital of Brazil, is a modern city of marble, glass, steel and concrete. Brasilia became the new capital in 1960.

The people of Brazil, through the years, have been separated from one another by regional conditions. The country is made up of hot lowlands to the north, dense forests to the west, and great wandering rivers, one of which is the Amazon which is the

second longest river in the world. In the jungle that lines the banks of the Amazon, few people live. When all the cities and towns of Brazil are joined to the new capital by roads and railroads, the different regions of this vast nation will be linked for the first time.

Mary Witt, missionary in the coastal city of Recife, says that there is a growing national consciousness in Brazil. Signs proclaiming "Brazil—Love it or Leave it!" are posted all across the city.

Nationalism is being promoted through the schools with new emphasis being given to love for country and respect for and meaning of the country's flag. A course on moral and civic responsibility is required in Brazil's schools from elementary through university levels. In the Baptist Seminary of Christian Educators where Miss Witt serves on the faculty, at least one chapel service a week is devoted to a program promoting national consciousness.

Like Brazil, Peru is a country of extremes—geographically, culturally, and economically. Its land ranges from desert to jungle to mountain peaks. Its people are rooted in two distinct groups: the Spanish-language ruling class, for the most part very rich and quite proud of their heritage, and the indigenous Indians, who speak their own language and who have lived in extreme poverty for centuries. The geography of the land does not lend itself to easy assimilation of the two groups. Yet writer Grace Halsell says in her book *Peru* that interchange and unification between these groups is essential if Peru is to take its place as a twentieth century power.

Peru has about 13.9 million people, but they do not see themselves as forming a united nation. This disunity is largely due to the geography which has worked to separate the people and also the different languages which are spoken.

The ultranationalist Peruvians generally are wary, thereby perpetuating their isolation. While there exists no

racial bias as such, there is a class bias. People are thought to be born either in a high or low station of life and can do nothing to change their fate. For hundreds of years the majority of Peruvian Indians have accepted their caste-like fate with resignation. So today the apathetic acceptance of a division in culture between the upper and lower classes is a very real part of Peruvian life. The Indian's culture rather than his physical characteristics separates him from the modern world. His culture could be called a culture of poverty.

Miss Halsell says that due to the spread of education and expanding opportunities in trade and industry, a middle class is beginning to rise in modern Peru. This rise has led to a new appraisal of women. Traditionally Peruvian women have stayed in the home, but today many are taking active roles in politics and are entering the professional world.

The Bryon Brasingtons have arrived on Southern Baptist missionaries in Lima, Peru's capital and most important city. Mr. Brasington is a field representative for Spanish South America. Mrs. Brasington finds Peru's people artistic and, as is true of most Latin Americans, quick to respond and show their emotions. The people with whom she works are loving and often, in an attempt to please the missionary, are prone to take on the missionary's attitude.

The Peruvian family tends to be close knit and the children are reared in an atmosphere of permissiveness.

Until recent years, there has been little community consciousness. To make the people more nationally aware, Peruvian television recently carried on a campaign using as its theme "It's Your Turn Neighbor."

Mrs. Brasington sees the witness of Peru awakening to the sense of need around them. They are willing to work to develop their churches and come have been going with lay guests from community to community to witness.

Nationalism

In any study of man's concepts of

his responsibility to his neighbor, his nation, and the rest of the world, the new surge of nationalism in our world must be mentioned. The challenge to Christian missions perhaps has never been greater than it is today with new nations emerging faster than the map maker can revise his work.

With this new national awareness, the composition of churches overseas has changed during recent years. The missionary's dream of "working himself out of a job" has become a reality in many areas where congregations have become self-supporting and self-governing. In many places where missionaries once served, well-trained nationals are now in the positions of leadership. In many places missionaries now work under the direction of national Christian leaders.

Karl W. Deutsch has said: "Thus far, the age of nationalism has grouped people apart from each other, and may for some time continue to do so. But at the same time it is preparing them, and perhaps in part has already prepared them, for a more thoroughgoing worldwide unity than has ever been seen in human history."¹

If mankind is to have true unity, it can only come through his willingness to see all men as brothers. Such brotherhood is possible only through a knowledge of the Lord, Jesus Christ.

¹Larsen E. Snyder, *The New Nationalists*, Cornell University Press, 1960, p. 13.



Planning the Current Missions Group Meeting

Study Session

1. Understanding the Aim

This is the last of a three-session unit of study on mission and cultural differences. In October we saw how a person's self-concept, values and goals, and response to life crises differ according to the cultural context in

which these attitudes are formed. Last month cultural differences and family life in various parts of the world as well as in the United States were discussed. This final study will deal with cultural differences and community life. The concept of responsibility a man has for his neighbor, his nation, and the rest of the world is shaped by his cultural environment. Home and foreign missionaries must study the cultural context in which they witness in order to share their faith effectively.

2. Choosing Learning Methods

In advance of the study, ask group members to look for signs of our times such as, bumper stickers, newspaper slogans, etc., and bring them to the group meeting for discussion of their possible meanings and how they apply to our national life. Use this discussion as an introduction to the study material.

Present the study material as a geography lesson. Maps of the Middle East, Peru, and Brazil (available free from Foreign Mission Board Literature, P. O. Box 6597, Richmond, Virginia 23230) can be used to present these areas for study. After the presentation of the study material,

the leader may assume the role of a teacher, asking questions concerning the lands and the people.

3. Using Learning Aids

Use the mounted pictures of people of other cultures used in previous sessions. Posters might be displayed showing some of the signs of our times.

4. Evaluating the Study

Give each member paper and a pencil and ask her to list what new things she has learned about the countries, people, and cultures studied in this session. Then, ask each to state how they can share in the work of the evangelists in these areas.

5. Planning for Follow-up

In each of the preceding sessions of this unit, specific follow-through suggestions have been given. The leader might choose to review these and suggest that the group adopt one or more of the suggestions.

- (1) Read a mission action group guide to prepare to effectively share faith with others with whom the members come in contact.
- (2) Pray specifically for missions.

areas as they meet cultural differences.

- (3) Become a host family to an international or help an international as he studies conversational English.

Related Activities

Call a Prayer. Before the meeting stage each member of the group a name on the prayer calendar. Ask each member to research one fact about the country or area of the US in which his missionary serves. After facts have been shared, ask each to join in a period of extensive prayer in behalf of the assigned missionaries.

Prepare Supper Women Meeting. Display a picture of the Statue of Liberty. Ask members to share the thoughts that come to their minds when they see this American symbol. Share that in the early days of America's history this statue symbolized hope to the world's downtrodden. Ask members whether they believe America offers that same hope to the downtrodden today. Invite members to attend the Baptist Women meeting in January to examine three social problems currently existing in the US.

Rev. Richard Allison is a hostmaster in Knoxville, Tennessee.



Bible Study Groups

Progression of Mission

Leroy Sent

Passage for Study: Mark 3:7 to 4:34

There are many ways in which we can see in Christ the prototype, or model, for missions work in the present day. Under this general theme, in October we thought about preparation as we studied Mark 1:1-13. Last month the key term was proclamation, and we considered Jesus' first public proclamation and the events which surrounded that proclamation in Mark 1:14 to 3:6. This month the key word is progression, and the goal is to see what we can find from Mark 3:7 to 4:34 concerning the progression of God's mission in the world as we learn from Christ, the prototype for mission. Again, our study is organized around three key words. Jesus entrusted God's mission to others, encouraged the missionary laborers, and expected the growth and eventual success of this mission.

Entrusting the Missionary Task (3:7-35)

From the beginning of his ministry, Jesus came into conflict with the religious leaders of his day. From Mark 2:6 on to the time of the crucifixion, Mark speaks openly about the opposition to Jesus. Because of this quick opposition to his ministry, Jesus knew

that he would not have a long period of time in which to work. He knew that he must entrust his mission to others and train them to carry on his work.

Along with the growing hostility to Jesus' proclamation of the kingdom of God, there was also a growing number of followers. These numbers after Jesus were not only from Galilee, where Jesus had begun his ministry, but from other areas as well (3:7-8). Jesus sought to withdraw from the crowds, however, in order to select some key men to whom he could entrust his mission. When he failed to get the privacy he desired by the sea, Jesus then went up into the hills (3:13). It was here and at this time that Jesus "appointed twelve, to be with him, and to be sent out to preach" (3:14 RSV).

These twelve disciples of Jesus were called and sent out. The Greek word for the verb "to send" is *apostello*, and they came to be known as apostles. This title is used by Mark for the first time in 6:30, but from the beginning they were chosen to be missionaries. (Perhaps it should be noted here that just as the word *apostle* comes from the Greek word meaning "to send," the English word *mission*

comes from the Latin *missio* which means "to send.") It is quite clear that Jesus wanted men to share in his mission. Men could take his message to places where time would not allow him to go.

Jesus entrusted the mission task to others—and then sought to train those so entrusted to effectively fulfill their mission. Although the situation is different, one of the key tasks of missionaries in various parts of the world today is that of entrusting mission work to the national Christians of the land to which the missionaries are sent. Training nationals for church leadership is a vital part of any missionary's job. Equally important is the willingness on the part of the missionary to trust leadership to the national after he has been trained. Jesus was not protective of the disciples; he let them make mistakes. They were left with the responsibility of gospel proclamation long before they fully understood their mission. But because of the coming of the Holy Spirit, these early apostles carried out well the mission with which they were entrusted.

After the call and commission of the apostles, the opposition to Jesus increased. Mark 3:20-30 shows how

HAVE YOU ENTERED THE
BAPTIST WOMEN COMMUNICATION CONTEST?

Check November ROYAL SERVICE
for contest rules.

The contest closes January 1, 1973.

he was misunderstood and misrepresented, and 3:31-35 indicates that Jesus' family came to him—possibly because they were concerned about his safety or sanity or both. But Jesus responded with a most significant statement: "Whoever does the will of God is my brother, and sister, and mother" (3:35 RSV). In the narrow sense, Jesus entrusted his mission to the twelve apostles. But in a larger sense, the mission was given to all who do the will of God. And so today some mission scholars are speaking of a "Universal Apostolate," which means that every Christian should consider himself an apostle or missionary. Elton Trueblood in his latest book, *The Validity of the Christian Mission*, says: "The achievement of the Universal Apostolate ought to be the major practical objective of local Christian congregations anywhere."¹

Encouraging Mission Work (4:1-25)

Mark begins in the fourth chapter to present some of the parables which Jesus used in his teaching. While these were addressed to the crowds (4:1-2), their primary purpose was for the training of those to whom he had entrusted the mission task (4:10-12). The first parable that Mark relates, that of the sower and the soils, is one of Jesus' best-known parables. There have been various interpretations of this parable, but it seems quite likely that one of the main purposes of the parable was the encouragement of Jesus' disciples. Jesus, knowing the frustrations and failures the disciples were destined to face, sought to encourage them. His parable assured them that the purposes of God would be fulfilled regardless of seeming impossible situations.

Jesus tells it like it is. And this parable is still today a source of encouragement. Not all the seed sown grows and bears fruit. Some seed never germinates. Other seeds sprout but soon wither away. Still other seeds

grow but are choked out by the thorns. All of this is reason for discouragement.

As a teacher of Christian students at the mission school, Sango Gakuen University in Fukuoka City, Japan, I teach basic Christian beliefs to Japanese university students. More than 95 percent of my students are not Christians. In the hearts of many of these students the word of God seems never to germinate at all. It seems as if the seed is being sown on the asphalt roadways. In others there may be considerable reason for a smile, but the pressures of a materialistic, non-Christian society soon choke out the sprouting, growing seed. All of this is very discouraging. But this is not the whole story.

Some seeds fall into good soil! And these seeds grow and mature, bringing forth good grain! All the seeds do not achieve their intended purpose, but some do! At Sango University there are students who accept the word gladly and become winning Christians. Because of the parable that Jesus told, Christians need not long hours when much of the seed does not produce fruit-bearing plants. Instead, we must pray and work for a greater return on the seed planted, rather than to become overly discouraged because so much of the seed falls on the path or is rocky or thorny ground. Jesus said it would be this way. But we are encouraged that some seed does achieve the hoped-for objective, just as Jesus said.

The next few verses (4:21-25) answer the questions which perhaps lingered in the minds of the disciples. Since many reject it, perhaps they should not sow the word so widely. Maybe they should just limit the good news to those who are eager to receive it. To this question Jesus replied that just as a person does not light a lamp and then cover it with a lid, neither should the work of disseminating God's message be restricted. Jesus said, in effect, concerning the gospel: The gospel is for every man. Christians need not worry that some fail to

listen. God will take care of such situations.

In our day too, the gospel should not be restricted to lands where it is most readily accepted. It must be proclaimed in Japan and Jordan and other fields where the response has been slight as well as in the fields where the response has been great.

Expanding the Mission's Impact (4:26-34)

This month's passage the study ends with two more of Jesus' parables, two brief parables which speak positively about the progression of the gospel or about the success of God's mission in the world. The parable of the seed growing secretly (4:26-29) and of the mustard seed (4:30-34) both indicate that there will be growth and advancement of the kingdom of God—the reign of God in the world. It should be noted, however, that these parables promise only the advancement of the kingdom of God. The parables do not speak to the progress or advancement of mankind.

For the harried Christian congregations by which Mark's Gospel was first read, this assurance of success was of great importance. Today also we need to expect the success of missions work. There are many negative signs. Many lands are closed to missions efforts, and even the witness of national Christians is almost completely stifled in some countries. Some people point out that the growth of the population of the entire world far exceeds the number of rebirths each year. In traditional Christian countries secularism and materialism seem to be choking out the gospel. Some say that we are living in a post-Christian era.

But because we believe that Jesus Christ is Lord, we must expect the success of God's mission. We may not always be able to see the growth. God's kingdom may not progress the way we expect. It may seem that the size of God's kingdom is small and that the growth is slow. But if we believe in God, we must believe that his mission will be successful.

Since Jesus taught us to expect success, Christians must not be stopped by routine difficulty. The call to Christian mission is a call to action despite difficulty. To merely try to survive is to deny the power of God. Who knows what power God wishes to provide men who willingly attempt the impossible in kingdom building.



Planning the Bible Study Group Meeting

Study Session

1. Understanding the Aim

From the study of this material, members should understand how Jesus entrusted his mission to others, how he encouraged these first missionaries, and how he expected the growth and eventual success of the mission; by this understanding of what Jesus did and said, members should also see how Jesus was a prototype (model) for mission service today.

2. Choosing Learning Methods

Select three members prior to the session to serve as a panel. Assign each member one of the three sections of the group material for study. Meet with panel members prior to the meeting to plan the discussion.

Use these questions as you mod-

erate the panel: (1) What evidence is there in Mark 3 that Jesus entrusted his mission to men? (2) In what way does the parable of the sower and the soils encourage Christians? (3) How do the parables of the seed growing secretly and the mustard seed speak positively about the progression of the mission of God in the world? (4) In what way does the missionary perform a similar task to that performed by Christ in entrusting God's mission to men? (5) How is the parable of the seeds and the soils actual on the mission field? (6) What do the parables of the seed growing secretly and the mustard seed say about contemporary missions? (7) Since God's mission has been entrusted to us, what is one way we can fulfill it? (Answer: should start coffee dialogues.) (8) How can the parable of the sower and the soils be compared to the experience of a woman losing a coffee dialogue? (9) What do the parables of the mustard seed and the seed growing secretly say to leaders of coffee dialogues?

3. Using Learning Aids

At the conclusion of the panel discussion, summarize the content by using a flip chart. Each page of the chart should illustrate one of the questions posed for the panel.

4. Encouraging the Study

Lead members in three situations from their coffee dialogues. Ask them to identify the kinds of response by the kinds of soil identified in the para-

ble of the sower and the soils.

5. Planning the Future through

Remind members of the encouragement of the parables of the seed growing secretly and the mustard seed. Encourage them who have not started coffee dialogues to start them as soon as possible.

Related Activities

Call to Prayer. On a world map (available free from Foreign Missions Board Literature, P. O. Box 6597, Richmond, Virginia 23230), designate the location of missionaries on the prayer calendar. You may wish to use coupons of farmers planting seeds to represent the evangelism. In a season of prayer, intercede for the missionaries. Be particularly conscious of the types of harvests to whom missionaries communicate the gospel.

Prepare Sunday Women Meeting. Pose the questions: How successful is missions work in the US? What are home evangelism doing about the over 40 million people in the US whose incomes are below their necessary to provide for human decency? What are home missionaries doing about the approximately 60,000 drug abusers in the US? What are home missionaries doing about the 90,000 youths arrested each year for car theft? Determine the success for yourself, attend the Baptist Women meeting (in January).

(Dr. Kent is a missionary in Japan.)

Start a COFFEE DIALOGUE



in your neighborhood

¹Elton Trueblood, *The Validity of the Christian Mission* (Harper & Row, 1971), p. 111.



Books for Missions Reading

We Are Not Alone Session III

Nina Gwin

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

We Are Not Alone in Changing Society through Changed People

Our study this month centers on indirect results from proclamation of the gospel. These could be called the fringe benefits of changed lives.

Much is being said today about the liberation of women. While women in the US differ in opinion on this need of liberation, most appreciate the fact that women in Christian lands are held in much higher esteem than women in non-Christian nations. In many cases this new status is a by-product of Christianity.

Not only women but also people once considered underadvantaged, through no fault of their own, are learning that freedom is for all people to experience. Now many of them have hope of improving their modes of life. Because Christianity reflects the freedom God gave to man and the hope that man has in Christ, the proclamation of the gospel encourages emphasis on freedom in all aspects of life.

Acting out the ministry mandate of the Christ of the New Testament, missionaries have contributed much to the alleviation of problems in many countries of the world. Hospitals have been built to care for suffering hu-

manity and schools have been built to heighten the level of society. Orphanages have cared for countless babies, some who would have starved had they not been providentially found. Now they are valuable citizens because churches cared enough to build homes for them, both here and abroad where Christian missions work is reclaiming lives and souls.

Now, you name other fringe benefits. (Let members mention others.)

Books for Reading and Study

Christianity and African Education by R. Pearce Weaver (Eerdmans, 1966) \$2.65*

The African Department of the Division of Overseas Ministries of the National Council of the Churches of Christ in the USA conducted a conference on education in Africa at the University of Chicago in 1964. The conference was attended by missionaries, missionary appointees, area secretaries, professors of missions, and a few African students.

Dr. Weaver has compiled the available papers delivered at the conference. Documents explore the relationship between evangelism and education as it applies to the mission of the church, the dilemma of educational and economic planning, and possible guidelines for churches and missions structuring educational ministries.

This book will be appreciated by people interested in the problems of education in Africa.

Social Justice and the Latin Churches translated by Jorge Lara Brand (John Knox, 1966) \$2.95*

In mid-1965 the Second Latin American Conference on Church and Society convened in El Tabo, Chile. *Social Justice and the Latin Churches* is a report of the conference.

The Latin American Board on Church and Society grew out of the first conference sponsored four years earlier by five Latin American interdenominational bodies. The conference raised questions of social injustice from political, theological, social, cultural, and economic viewpoints, but appeared to have found few answers. Specific illustrations of social injustices are not given, nor is progress achieved noted.

The conference concluded that a radical transformation of society is needed and that churches of all denominations should participate in bringing changes to reality. Because the conference dealt mainly with theory, the church is mentioned only in the abstract sense. While the reader may wish more information on how social justice can be brought about by the churches, she will remain encouraged to know that churches in Latin America are concerned with social justice on national and international scale.

A History of Christianity in Japan by Richard M. Drummond (Hendrickson, 1971) \$4.95*

While this survey of the entire Christian movement in Japan may seem long, and perhaps even tedious at times, it is well worth the discipline it takes to read it.

After a background of the land and people, the author, a Presbyterian missionary in Japan for thirteen years, presents the early Roman Catholic movement in one long section. Francis Xavier's arrival, his method, and success are interesting, as are the stories of other personalities involved. Catholic growth was surprising. Later, hostility, disfavor, and persecutions were incurred until, finally, Catholics were driven out. Some "hidden Christians" remained. Japan became a country closed to Christianity, but all traces of Christianity were never fully banished.

Early Protestant missions (another long section) followed changes in the political and social situation. Only limited activities were allowed and the language barrier was a hindrance. Deporable health conditions and exceedingly small educational opportunity provided needs that could be met by missions. The second decade showed considerable progress, with less hostility and the emergence of Japanese leadership.

The history moves on through the "Christian boom" of the postwar period to an epilogue which sums up changes which have come through the influence of Christianity.

Approaches to Study

Purpose

The purpose for this study is to review ways in which the establishment of churches on missions fields has brought about change (or efforts toward change) in local culture, society, and government. Often it is difficult to pinpoint change. It is not done slowly. When so it persons owned by a missionary doctor go well, the change can be seen at once. But it may take generations for differences made by a mission school to

become apparent in local living conditions and new attitudes.

Planning

The first and second books reviewed this month are for people who find technical books interesting. Persons with a knowledge of the social sciences and educational problems will find them quite readable. Persons who like history will find the third book interesting.

Suggestions for the unit study are drawn from books read previously this quarter as well as the books reviewed this month. Members who did not read October and November books may wish to do so now. Call a search, if necessary, to locate the books and place them in the hands of readers.

If your group chooses to study *A History of Christianity in Japan*, you may wish to assign it for reading by sections. The contents page suggests divisions.

For other study, select only suggestions which will fill your time schedule.

Study Session (1 unit)

1. Review unit theme and aim.
2. Introduce books with author and purpose of writing. Also display and review titles and purposes of books for October and November.
3. State purpose of this study.
4. Review scope of the various Christian influences in Japan (*A History of Christianity in Japan*, pp. 56-73). Tell something of Kagawa Toyohiko's work and the Salvation Army. Review the epilogue for change.
5. Discuss Mama's great aim (*Mama Was a Missionary*). Select incidents which demonstrate that she set some wheels turning.
6. Trace the contributions of one changed life, that of Alex Westworth (*Another Hand on Mine*, chapter 8). How was the "chief persuaded to let Dr. Becker build a hospital?" Tell of "Kamiko's story" (chapter VI). Explain the change of attitude of the Belgian government toward Dr. Becker (chapter 12).

7. Contrast the pagan fiestas with Christian adaptations instituted among Chin tribes (*Peril* by Choire, chapter 10). What was the attitude of the Guatemalan government toward Bible translation work (chapter 15)?

8. Read aloud the epilogue of *Peril* by Choire. Having provided paper and pencils, ask members to list fringe benefits mentioned.

Study Session (A History of Christianity in Japan)

1. Review unit theme and aim.
2. Introduce book and author.
3. Review early religions, from the section Background of Land and People.
4. Outline early Roman Catholic movement, emphasizing contributions, influence toward change, and effects which contained after expulsion.
5. Sketch Protestantism in Japan, its beginnings and limitations, and its opportunities for varied contributions (medical, educational, etc.).
6. Characterize Kagawa Toyohiko and "social Christianity." Comment on the role of the Salvation Army.
7. Read aloud the epilogue. Let members list ways in which Japan has changed.

Related Activities

Call to Prayer. Pray for missions churches represented by each person listed on the prayer calendar to be alert to social service opportunities as a means of witnessing.

Pray for missionaries involved in these fringe benefit vocations.

Pray that group members may see opportunity for witnessing in unusual situations.

Prevent Baptist Women Meeting. As follows through to this study, urge members to attend the January Baptist Women meeting. The study unit will focus on the role of home missionaries at bearers of social life.

*Available from Baptist Book Store.

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



Prayer Groups

Taiwan

Mary Foster

"I have been living on the mountain spiritually this week. Now I must return to the valley. God will return to witness."

This testimony was spoken with newfound courage as a young parson shared his experiences at Lingtong Assembly grounds near Taipei, Taiwan. The warm glow of candlelight was passed from one to another as 210 young people gathered in a circle for a testimony service on the last evening of a five-day youth conference.

"Devotional times together helped me most—the morning watch, the vespers, the prayer-meal hours. As I return home, I have a plan for daily personal fellowship with the Lord," another shared.

Pray for Lingtong Assembly

Recognizing the need of spiritual development and growth in the life of new Christians, Baptists on Taiwan long ago envisioned the summer conference grounds as an effective way to meet the need. The convenient mountain-side location of Lingtong (Little Ridgecrest) is far enough away from busy Taipei to be quiet and private, yet it is easily accessible to the city by buses running every fifteen minutes on the excellent road. Only fifteen minutes away from Taipei, Lingtong is ten degrees cooler and is inviting to families as well as to groups of young people. Colorful tropical flowers and shrubbery enhance the atmosphere and add to the beauty of this scenic spot.

Fervent prayer and sensitivity to God's leadership have undergirded the work from the beginning. The

first youth conference was held in August 1952. Since that year, a dining hall, assembly hall, boys' dormitory, girls' dormitory, and conference rooms have been constructed to accommodate 200 to 250 people. Buildings were made possible through gifts from the Cooperative Program and Loma Moon Christmas Offering in Southern Baptist churches.

The Foreign Mission Board provides the major portion of the operating budget. Other financial gifts are furnished by individual churches through the Taiwan Baptist Convention, special offerings during conferences, and gifts from other denominational groups using the assembly for religious meetings. Funds will be used this year to renovate completely the four dormitories and remodel the auditorium.

Pray for conference needs.

Seven regular conferences are planned each year: college, young people, intermediates, Taiwanese-speaking adults, Mandarin-speaking adults, Hakka-speaking adults, and mountain people.

During the conferences, discussion groups face personal and social problems frankly. Bible study is ground to help new Christians learn the truths of their new faith. Revival preaching lifts the faith-challenged. Messages on Christian living challenge some to full-time commitment to God. Fellowship with people from widely separated areas deepens the sense of Christian community in the midst of non-Christian culture. Prayer groups and prayer partners inspire deeper, per-

sonal prayer life. A reading room is provided and books may be checked out from Taipei to be used for conference needs. Young people especially look forward to "chopstick time" as they fellowship and eat together in typical Chinese fashion. Lingtong is known for the excellent Chinese cuisine and the cheerfulness of those who wait on tables.

In addition to the regular conferences, three conventions meet annually: WMU, Brotherhood, and Taiwan Baptist Convention. Individual churches often plan their own or young people's retreats during the Chinese New Year season in February.

One Baptist woman planned an inspirational meeting for her fellow-workers from a bank. A message and film were followed with a picnic and fellowship. Such a meeting provided the woman an opportunity to witness in a direct way with time to talk.

Results of all the meetings are not easily recorded, but can best be visualized in the maturing commitment of the individual Christian and in his fresh but firm determination to serve Christ through the church. Many return from Lingtong to their churches to bear witness of a closer relationship with God and a desire to live more productively for him.

Pray for staff leadership.

Mr. and Mrs. Hunter Hammett have been resident missionaries at the assembly grounds since 1967. Hunter is missionary advisor for the chain of eight Baptist book stores in Taiwan and is on call at Lingtong where he

helps with planning and upkeep as he is needed. Patsy, as director of the assembly and chairman of the property committee, spends the majority of her time with the assembly work receiving funds, keeping records, and planning the upkeep and development of the assembly.

Working with her is the Chinese assembly manager, Wang I-chuen, and his wife who oversee the very capable staff of five persons. Subjects of discussion in their frequent staff meetings include a long list of improvement plans and problems. Typical topics include renovating a twenty-year-old dormitory, developing a certain area into recreational facilities as well as a place of beauty, synchronizing calendar dates for an extremely busy period, and arranging accommodations for various groups. As Mr. and Mrs. Wang grow in leader skills, Patsy finds herself carrying less and less of the actual load of leadership.

When asked what Baptist Women members can do to assist the work at Lingtong, the Hammetts replied:

• "Continue to pray for the conferences to be soul stirring and decision provoking as well as spiritually deepening for conferees and staff."

• "Continue to give generously to the offerings. Our capital needs are modest at this time, but there are times when we need an outlay for reroofing, or a new kitchen, or to repair damage from a typhoon."

• "Help us by your presence as well as your presence. Come to visit if possible. The Asian Baptist Women's Union Continental Meeting in April 1973 would be a good time."

Practical Preparation

Recall from memory some Scripture references on prayer promises. Lead members to feel the importance of relying upon the promises of God as found in 1 John 5:14-15, Psalm 118:5, James 1:5, and Matthew 7:7-8.

The Prayer Experience

While contacting members prior to meeting time, remind them to study the content article and to list the

prayer needs they discover. Ask them to search other sources such as *ROYAL SERVICE*, *The Christian*, and local group papers for additional prayer needs in Taiwan and to bring this list to the group meeting.

After personal preparation, lead to a discussion of the prayer list, being certain that every member has time to share her requests. Let the use of this section guide you. To become aware of the encouragement and inspiration Christians are experiencing at Lingtong Assembly and to pray for the people making this program possible.

Combine the prayer suggestions as you write on a chalkboard or flip-chart. Make assignments for prayer time using your list plus those requests from the Hunter Hammetts.

1. Pray for the continued success of a new approach with appeal especially to the youth of Taiwan. A weekend spiritual retreat is open to the public through evangelism advertisements. Individual registrations provide for the expense.

2. Pray for the three staff members who are very receptive to the gospel but have yet to openly confess Christ.

3. Pray for the Chinese manager and his wife and their two- and three-year-old children. The children were recently baptized.

4. Pray for the new board of trustees of the assembly which began functioning in summer of 1972.

5. Pray for the continuing impact of such creative ideas as the recent *Sino-American Youth Folk Music Festival*.

6. Pray for physical protection of the buildings and shrubbery on the grounds during damaging typhoons.

Related Activities

Encourage members to use their prayer lists throughout the month in personal and family devotions. As members seek methods of teaching devotion in the home, suggest a *Daily Quiet Journal* from *Family Mission Guide*, page 39 (available from WMU) or *Baptist Book Store*, use WMU order form, p. 64). The entire

family can become involved and excited about Taiwan as this project develops. Discuss preparations in your group meeting for decorations, cuisine, songs, costumes, music, and meal planning. Chinese cooking is famous for fresh-herb meats in spicy sauce, fluffy rice, and delicately flavored, crunchy vegetables. This dish may interest you.

Chinese Pork Chops

8 to 10 pork chops 1/4 t. Accent
2 or 3 cloven garlic 1 cup honey
1/2 cup soy sauce 1 1/2 t. salt
1/4 t. ground ginger 1/2 cup catsup
2 chicken bouillon cubes dissolved in 2 cups hot water

To prepare sauce, chop garlic fine and mix with salt, honey, soy sauce, catsup, and bouillon. Pour over pork chops in shallow roasting pan, cover, and allow to marinate overnight in the refrigerator. Bake, uncovered, at 325° for 1 hour and 15 minutes, basting often. Serve while hot with rice and Chinese vegetables. (Check the frozen food section at your local supermarket.)

Call to Prayer. On red posterboard, staple evergreen branches in shape of a Christmas tree. Members will tape the names of birthday missionaries to round ornaments to hang on the tree as names are read from the prayer calendar. Leader begins "Evergreens signify everlasting life received through Jesus Christ as promised in John 3:16. The round ornaments remind us of the world, its needs, and our missions task. Pray that the spirit of Christ might be felt at work around the world through the witness of Christians everywhere."

Previous Baptist Women Meeting. Prepare a collage (Acorns will enjoy creating this for you) depicting three social problems: drug abuse, alienated youth, and poverty. Ask members for reactions and impressions. Urge them to attend the January Baptist Women's meeting to better understand the causes and conditions leading to these problems.

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



Mission Action Groups

Increasing Concern

Sarah Frances Anders

A missionary expressed desire to return to the missions field soon after her husband's death in an airplane crash. Her friends suggested that she and her family had already done more than enough. "Your trouble is that you just care too much," said one friend.

How much concern is enough for those in trouble, in need; those who are the victims of violence? Is it really possible to care too much?

If Christian concern could be measured, most of us would have to admit shamefacedly that we desperately need a way to swell our compassion, to increase our desire to help. Perhaps none of us need to erase some common myths about people with problems—myths that we inherited but have nurtured. Perhaps you will recognize some of these:

- People in trouble are usually responsible for their condition. They made their bed, let them lie in it.
- The unemployed could find work if they really wanted to work and were not afraid of good honest labor.
- If you do help, there is no way to make it seem like anything but charity.
- If a person cannot handle his own difficulties, he has a weak character.
- If a "bad" situation is left alone, it

will usually take care of itself.

• Back of every problem is a "bad man" sin.

Do these statements sound very familiar? At least a dozen more could be added to indicate prevalent attitudes toward the alleviation of human need. Such attitudes might be divided into two categories: one mental and one toward a particular kind of problem and our feelings toward the people involved.

All of us have to fight *subtiliter* in specific problems in society. Caught up in our own attitudes and prejudices, we remain uninvolved until the problems start to threaten our welfare or our family and children.

Often we express *latent* acceptance of particular types of social ills. There has always been prostitution, people committing suicide, boys getting into trouble. There are some of the eternal problems the world will always have to endure.

Sometimes we are victims of the "weasel" domino theory. Even many sincere Christians believe that to try to alleviate a particular problem situation will simply cause many other related areas of life to become disturbed and disorganized. You had better not start to straighten out a problem, if you don't have the time and money to correct all the other problems you

will create.

These three attitudes have one thing in common. They do not allow for adequate factual information. Awareness alone is not enough to assure concerned mission action. "Getting the facts" will not solve the problem either but is fundamental to intelligent action.

There are some facts that explode the myths about people with problems. People born with birth defects are hardly responsible. Many people cannot find work because there is reduced need for their particular skill or they have been displaced by technology. Concrete ways can be found to help a person work through his own problem without charity. A great many critical situations have nothing to do with moral vices brought down on a sinful, deserving soul.

Recently a public-service advertisement on drug abuse featured a man who said, "Of course, I'm concerned about LSD and all those other drug you smoke." As the narrator aptly observed, it is not enough to be against a problem situation; you must be thoroughly informed. Half-truths and partial information may not only hamper an attempt to help but also aggravate the conditions that exist.

Reading all the resource materials available on illiteracy, family planning, mobile libraries for ghetto areas,

attempted suicides and such problem topics is both stimulating and protective. Being thoroughly informed will increase ability to assist and assess limitations. Adequate background study may indicate the need for referral of the problem to an expert. Often the best help that can be rendered is to get the person to better help.

Knowing about the type of problem is only half the picture. Back of all the facts and statistics are *real individual persons*. So divorce is a social problem that affects 700,000 marriages a year; more than one-third of Americans do go to bed underfed; there are at least a million unwed mothers; the aged number twenty million. But these are *people*, not digits. What happens to your attitude about the problem when you encounter a person with the problem?

Dr. Robert A. Hington, anesthesiologist and medical inventor, has established a far-reaching foundation for immunizing the children and mothers in underdeveloped countries against crippling and fatal diseases. In one country, a native commented that he did not like the idea of being helped by a "brother's keeper." So Dr. Hington named his foundation "Operation Brother's Brother," not content to imply he was only his brother's keeper. This should have much to say to the mission action participant.

Most people don't want to be "kept" or worked on. They need to be worked with as they solve their difficulties. Consider the fact that each person with the dilemma or crisis is a sphere of missions opportunity and you are a sphere of creative help. There is no way to exaggerate the impact of the 1:1 helping relationship.

Have you considered the uniqueness of your particular sphere of help? Maybe you need to take an inventory. A woman doctor, a housewife, a secretary, a schoolteacher—each can make her special contribution to a joint helping team.

Planning the Mission Action Group Meeting

This is the third month that you and your group have been working to increase group motivation to help those in need. Spend time today in asking each: Is there any sort of barrier you see to gauge how much more concerned you are now than you were?

Perhaps you can stimulate the study session by encouraging members to add to the list of myths about people in need.

In-Service Training

1. There is nothing comparable to taking a specific community needs and tackling the typical arguments given by people for not working to alleviate the problem. Suppose your community has a higher percentage of unemployed persons than the rest of the state or the nation. Ask the members of your group to suggest the probable explanations that their neighbors would give for this condition.

How outline a plan by which you would go to the facts in such instance. Does the problem cut across every class and occupational group? Are the well-educated in the same plight as the under-educated? What more steps could be taken for training or re-training those who are desperately in need of employment? In what places would you look for accurate answers to these and other questions?

2. The above suggested action may be a hypothesis or a "what if" situation. Consider an undertaking that is relevant to any person in the community of culturally disadvantaged children in your public schools. For practical experience, work through the actual procedure for investigating and implementing such a help program.

Where would you go for permission to institute a volunteer teacher-aid program? Would the county school board office also be the place to locate the target schools with the greatest numbers of educationally deprived children?

Systematically work out the plan for publicizing the program, for enlisting active and qualified volunteers from other churches and throughout the community, and for training these volunteers. Consider how a daily schedule could be worked out with school officials for personal tutoring in each target class. Discuss how space might be provided for privacy in the tutoring sessions.

3. Did you begin work last month on a directory of helping services in your community? If you made specific assignments to individuals in the entire group, ask for progress reports. Discuss the possibility of duplicating or printing the directory and making it available to others in WMU or the church who are engaged in counseling and helping those in crisis. This whole idea of collecting a referral directory could grow into a learning clinic in which a professional counselor would offer your group members some guidance in meeting the best use of their own abilities and the most effective use of professional agencies.

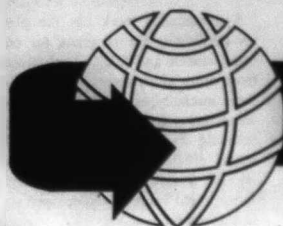
Related Activities

Call to Prayer. As you pray for the persons on your prayer calendar, comment on news items, reporting events occurring in these parts of the world and how these incidents may create special needs for missionaries.

Recognize people in specific need in various parts of your community. Pray for more understanding for their particular kinds of problems. Pray for increased concern to move out in concrete ways from the church in order to help them eliminate or cope with their troubles.

Previous Baptist Women Meeting. The Baptist Women meeting in January will be especially valuable for persons in mission action groups. Three common social problems in the US will be examined with a view to Home Mission Board resources for solving these problems.

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



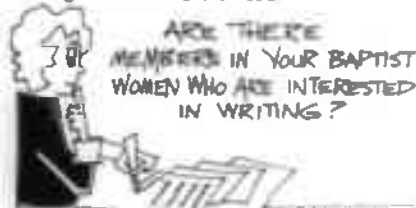
Margaret Bruce

From November to January

The Week of Prayer for Foreign Missions is December 3-10. Most Baptist Women organizations do not have an organization meeting in December. How will you keep members informed of activities occurring from November to January?

Here are some ways you may use to keep a spirit of togetherness and awareness without a general meeting in December:

- Plan a telephone hook-up with the mission group leader calling those in her group whose names begin with the letter A. Then Mrs. A will call Mrs. B, Mrs. B will call Mrs. C., and so on down the alphabet until every member has been alerted to the week of prayer activities, the mission action projects, the anti-smart efforts, and other Baptist Women activities from November to January. (The Baptist Women president will begin the hook-up in organizations without mission groups.)
- Use seasonal greeting cards or cards with Christmas seals attached to communicate pertinent information.
- Make flip chart calendars with dates and places of activities, to stand in church corridors.
- Use bulletin board, church bulletins, and other regular communications media.



Witnessing Through Mission Action

What can you do in your Baptist Women organization to point up this 1972-73 emphasis of Women's Missionary Union? Here are some possibilities to consider:

1. Suggest a good book to read on witnessing or soul-winning. Check your church library for these books.
2. Ask Baptist Women members to share witnessing experiences.
3. Review the Personal Preparation section of one of the Mission Action Group Guides, especially the sections on "Consider Basic Bible Teachings" and "Study About Witnessing."
4. Order Soul-winning Bible References gummed stickers and encourage members to use them.
5. Encourage members to participate in Coffee Dialogues. Materials needed are: *Leading Coffee Dialogues* and special edition of the Gospel of Mark "The Right Time" (Cost is 8c, control number 04445. Order from American Bible Society, P. O. Box 4614, Grand Central Station, New York, New York 10017. Postage and handling charge of 25 cents or 5 percent of order whichever is greater.)
6. Encourage members to attend a Lay Evangelism School and to study the WWM (Witness Involvement Now) materials.
7. Suggest the use of Good News for Modern Men in mission action project and group work.

Last month in ROYAL SERVICE members were told about an opportunity to enter manuscripts describing their Baptist Women activities. Rules of the contest were described on page 19 of November ROYAL SERVICE. Encourage members to share their experiences in Baptist Women.



Provide an extra special Christmas surprise for the home-bound women in your church. Order a gift subscription to ROYAL SERVICE for each woman who is confined to her home because of long term family or personal illness.

Send a list of names and addresses to Women's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203. Include a check or money order (\$2.50 for each subscription) payable to Women's Missionary Union. Alabama residents must add necessary sales tax.

Since five weeks will be necessary for delivery of the first magazine you will want to visit recipients close to Christmas time, alerting them to the gift they will soon receive.

Did You Say Sacrificial Giving?

Sacrificial giving in an age of affluence is almost unheard of. For many people the word sacrifice is not in their vocabulary. So seldom do they give up or offer something precious to God. Why not challenge Baptist Women to give sacrificially to the Lottie Moon Christmas Offering this year?

Prepare a mimeographed handout sheet to encourage women to think about the offering they will make. These facts may help Baptist Women recognize how fortunate they are and how important it is to consider seriously a worthy 1972 offering for foreign missions.

- America has a per capita income of \$4,000
- The world per capita income is \$200
- America, with only 6 percent of the world population is consuming 50 percent of the world's resources
- The number of North American missionary personnel has declined 2 percent each year since 1967

The following chart may be included to help a woman look at the proposed offering of her family in relationship to annual spending.

Amount of Income

- clothes _____
- food _____
- housing _____
- transportation _____
- entertainment _____
- miscellaneous _____
- church _____
- Lottie Moon Christmas Offering _____

(at the bottom of the page add the question, Could you give more?)

Make posters using Phillips translation of 1 John 3:17-18 to place in prominent areas of the church:

"But as for the well-to-do man who sees his brother in want but shuts his eyes—and his heart—how could anyone believe that the love of God lives in him? My children, let us love not merely in theory or in words—let us love in sincerity and in practice!"

Evaluating the Week of Prayer for Foreign Missions

- What percentage of members participated in the week of prayer?
 - Was the publicity adequate?
 - Was the meeting place(s) conducive to effective prayer experiences?
 - Did members become more aware of missions needs around the world?
 - Do you anticipate a continuing prayer concern to be a result of the 1972 Week of Prayer for Foreign Missions?
 - What were some outstanding events of the week?
 - Were individuals and families encouraged to set goals for their offerings to the Lottie Moon Christmas Offering for Foreign Missions?
 - Was the church goal for the offering reached?
 - Did the 1972 offering exceed the amount given last year?
- Record your answers to these questions and use them as you plan for the 1973 weeks of prayer for home missions and foreign missions.

Officers Council

Follow-up to meetings of the Baptist Women officers council is most important. This includes contacting absent leaders to notify them of decisions made and work done at the meeting. They need to be informed of assignments made and work to be completed before the next meeting of the officers council.

Let leaders know they are missed when they fail to attend council meetings. All leaders have contributions to make to the planning process in Baptist Women.

Consider the following agenda items for your December meeting:

- Call to Prayer
- Preview organization plans and activities for December
- Check on enlistment plans made in November
- Call for officers' reports
- Evaluate Week of Prayer for Foreign Missions and the Little Moon Christmas Offering
- Check on mission group work
- Complete plans for mission action project
- Check on plans for January organization meeting
- Check progress on Baptist Women Achievement Guide
- Look ahead to enlistment campaign in January and WMU Focus Week in February.

Planning a Ministry and Witness

Christmas is the time when many Christians want to share with the economically disadvantaged. In the *Mission Action Projects Guide for Baptist Women and Baptist Young Women*, suggestions are given for preparing food baskets, providing bedding, making first aid kits, and stocking a criss cross at the church. All of these mission action projects are appropriate when planning a ministry and witness to the poor.

The *Mission Action Projects Guide: Economically Disadvantaged* is also an excellent resource for those planning a ministry and witness to this group in the community.

If there is a mission action group in your church already ministering to the economically disadvantaged, work with them in planning your project.

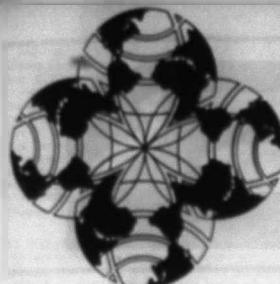
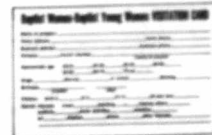
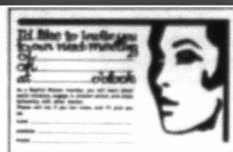
What are the most urgent needs?
Which of these can your organization meet?
How many people will be reached?
How much will the project cost financially?
Will those participating in the project need orientation or training?

After such questions as these are answered you will be ready to make some assignments, set up some schedules, and complete your plans.

Order from Woman's Missionary Union, or Baptist Book Store. See WMU Order Form, page 64.
Available from Woman's Missionary Union only.
Available from Baptist Book Store.

Have you used these enlistment materials in your Baptist Women organization? You may want to order them and use them again, or use them for the first time.

Enlistment Survey Card¹
Baptist Women—Baptist Young Women Visitation Card¹
Baptist Women Doorknob Calling Card¹
Invitation Card¹
Membership Card¹
Enlistment folder for Baptist Women prospects, free on request from state WMU offices.



Call to Prayer

1 FRIDAY Isaiah 53:7-12

In 1971 Mr. and Mrs. M. G. Pruitt, missionaries to Togo, moved from Lome to Sokode to begin missions work. Sokode is a regional seat of government in a predominantly Muslim area. The Pruitts use religious films to communicate their message to the people. Approximately 2,000 people gathered outside the center for one film. In addition, the Pruitts have begun Sunday School in their front yard for their neighbors. Bible messages and choruses recorded in Kotakoli, the local language, are frequently used.

Eloy Cruz, Spanish, New York
Mrs. Ray Davis, Christian social ministries, Georgia

Mrs. Evelyn Harris, Spanish, Louisiana
L. Edward Jones, Indian, Arizona
Miguel Angel Lopez, Spanish, Puerto Rico
Mrs. A. A. Moore, Indian, Washington
Abdus Mare, Spanish, Texas
Mrs. William K. Peters, associational services, Washington

Sidney Parnes, Spanish, Ohio
Clay Louis Price, III, special missions ministries, US-2, California

Cruz Rodriguez, Spanish, Texas
Marvin Southard, Christian social ministries, North Carolina
J. Howard Teal, Christian social ministries, Kentucky

Mrs. Ted Trent, Indian, Arizona
Robert C. Wilson, church extension, West Virginia

Marvin Fitts, education, Peru
Mrs. C. E. Harvey, home and church, Mozambique

Mrs. C. E. Owens, home and church, Tanzania

Mrs. M. G. Pruitt, home and church, Togo
Joe Snyder, social work, Kenya

2 SATURDAY Isaiah 26:19-21

Donald Redman, missionary in Turritia, Costa Rica, meets each week with a group of shoeshine boys. Redman is patiently teaching them new concepts of love as he introduces them to the gospel. The group was formed because of the interest of Jose, a young convert of the Turritia Baptist Church. Jose consistently brings persons to the pastor for guidance. Pray for Jose as he communicates the gospel to each person he meets.

Mrs. Joe L. Buckner, deaf, Kentucky
Aurelio Gutierrez, Spanish, Texas
Robert Melton, retired, Texas
Edgar Ables, preaching, Ecuador

Mrs. Fred Neiger is a homemaker in Columbia, Missouri.

Mrs. M. M. Alexander, home and church, Argentina

Mrs. C. B. Clark, home and church, Venezuela

Mrs. W. L. Duvall, education, Nigeria
Margaret Hunt, education, India

Mrs. J. L. Kellum, home and church, Vietnam

Mrs. W. B. McPherson, home and church, India

Donald Redman, preaching, Costa Rica
Gordon Reese, business administration, Chile

Don Smith, education, Colombia

3 SUNDAY Psalm 1:1-6

Leroy and Jean Albright have served in the African countries of Rhodesia and Malawi. They now serve in Zambia, a new country that gained independence in 1964. The Albrights' work includes preaching, establishing new churches, and training church leaders. They prepare cassette tapes to be used by lay preachers for reaching villages and neighboring communities. These are used until the batteries run down. Then, the pastors return them for servicing and pick up new tapes. Pray for the Albrights and for the lay preachers as they take the message of Christ to the villages of Zambia.

Mrs. Rufus Ray Centrell, Indian, North Carolina

Paul Coates, Spanish, Texas

Martha Ann Eichenberg, Christian social ministries, Alabama

Leroy Albright, preaching, Zambia

Robert Harris, preaching, Bermuda

Mrs. J. K. Maroney, home and church, Ghana

Wayne Sorrells, preaching, North Brazil

Brenda Williams, education, North Brazil

4 MONDAY Psalm 20:1-9

The W. C. Applewhites live in Kediri, Indonesia. Dr. Applewhite is a staff doctor at the Baptist hospital. Mrs. Applewhite is involved in the activities of maintaining a home for her family and serving in the church to which the Applewhites belong.

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

Mrs. W. D. Bender, education, Nigeria

Lyle Earl Greene, retired, China, Hawaii, Malaysia

Thomas Jones, business administration, Kenya

Mrs. J. E. Schaefer, home and church, South West Africa

Erling Valerius, general administration, South Brazil

Weldon Viertel, education, Barbados

5 TUESDAY Psalm 33:4-9

Dr. Morton Willis is a 60-year-old surgeon in the 23-bed Bangkok Baptist Hospital in Thailand. The hospital ministers to an area of 50,000 people. A busy out-patient department, five regular mobile clinics, and a leprosy rehabilitation center are also vital parts of the hospital's ministry. Mrs. Willis is a nurse. Pray for the Willis family. Send letters away at school in Bangkok, Thailand, and the young son at home. Pray that God may continue to use this medical team to heal both physically and spiritually.

Mrs. Julie Aldege, Spanish, Texas

Manuel Rios, Spanish, Texas

Mrs. L. E. Saunders, Spanish, New Mexico

Burton Singleton, Christian social ministries, Tennessee

Mrs. M. J. Bradshaw, home and church, Japan

Mrs. E. E. Hestey, home and church, Mexico

Harvey Nowland, education, Peru

Clark Scanlon, field representative, Middle America

Samuel Upton, preaching, Malawi

Kathryn White, education, Hong Kong

Harlan Willis, medical, Thailand

6 WEDNESDAY Psalm 32:1-11

Carol Leigh Humphries is a WMU worker in Kaduna, Nigeria. A letter she received from a pastor reported that the women attending the WMU study class in his church were gathered to the realization that their lives were not pleasing to God. Some accepted Christ for the first time, others who had grown cold in the Lord's church renewed their dedication. Thank God for these victories in Nigeria and pray for Miss Humphries as she leads in the Nigerian program of women's work.

Humberto Coon, Spanish, Florida

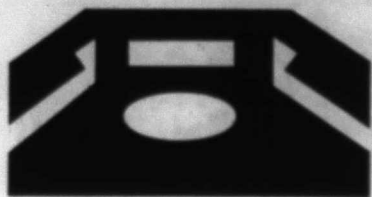
Mrs. Jean Masten, Spanish, Michigan

Mrs. Joann B. Wimmer, church extension, Pennsylvania

Samuel G. Simpson, church extension, New York

Missionaries are listed on their birthdays. An asterisk (*) indicates missionaries on furlough. Addresses of missionaries are listed in Directory of Missionary Personnel, from Foreign Mission Board Literature, P.O. Box 6897, Richmond, Virginia 23230, or in Home Mission Board Personnel Directory, from Home Mission Board, 1330 Spring Street, N.W., Atlanta, Georgia 30309.

Foreign Missions Hotline II (703) 355-6581



Mrs. R. V. Calcote, home and church, Japan
Carol Leigh Humphries, women's work, Nigeria
Mrs. R. F. Ricketson, education, Philippines
Mrs. F. E. Runyen, home and church, Senegal
David Stell, radio-TV, Chile

7 THURSDAY Psalm 34:1-22

Mr. and Mrs. William L. Lanier have served as home missionaries at the Dawson Baptist Center in Atlanta, Georgia, for the past ten years. The Laniers led a program activities geared to meet the physical and spiritual needs of persons in the community around the center. Pray for Mr. and Mrs. Lanier that they may be used of the Lord in changing many lives.

Mrs. Robert A. Couch, Christian social ministries, Alabama

Mrs. Elay Cruz, Spanish, New York
Mrs. William L. Lanier, retired, Georgia
Paul Rogasin, retired, California
Mrs. Billy Wells, Christian social ministries, Washington

Dennis McIntire, education, Paraguay
Rue Scott, preaching, Malawi
Keith Shelton, education, Peru
Mrs. W. E. Sorrells, home and church, North Brazil

Mrs. S. D. Sprinkle, home and church, Costa Rica

8 FRIDAY Habakkuk 3:17-19

The mother of six children, Mrs. Jerry Hobbs has served with her husband in Thailand since 1957. Mr. Hobbs works in field evangelism. The Hobbses served for two years as dorm parents in Bangkok following an accident in which Mr. Hobbs was injured. Following furlough, the Hobbses returned to their former work. Thank God for the progress that has been made in Thailand. Pray for Jeanette and Mark who are attending college in the States.

Mrs. Jose S. Flores, Spanish, Texas
Mrs. Francisco Gonzales, Spanish, Texas
Raymond A. Kader, Christian social ministries, Florida

Hugh Franklin Miller, superintendent of missions, Ohio
Mrs. Lloyd Whyte, interfaith witness, Florida

C. Wesley Wilkinson, III, resort missions, US-2, Virginia

Mrs. C. W. Brady, home and church, Guyana

Robert Culpepper, education, Japan
Mrs. Jerry Hobbs, home and church, Thailand

Mrs. C. W. Whitten, home and church, Spain

9 SATURDAY Luke 1:67-80

Mrs. J. R. Stogsdill and her husband serve with the Cherokees in five counties in northeastern Oklahoma. They teach missions classes, assist the churches, and work in Vacation Bible Schools and camps. The Cherokee Indian Baptist Association has forty churches and two missions with a membership of 4,000. Pray for the Cherokee churches as they develop programs of self-sustaining work.

Mrs. William J. Austin, associational services, Colorado

Jack Duke, church extension, Colorado

Mrs. Cery Fieley, church extension, New Mexico

L. Ray McKinney, superintendent of missions, New Mexico

Mrs. J. R. Stogsdill, Indian, Oklahoma

Mrs. Sabatell Yane, Spanish, Texas

Mrs. R. E. Baddie, retired, China

Mrs. R. S. Burney, home and church, Nigeria

Mrs. J. G. Conley, home and church, Kenya

Mrs. R. E. Frazier, home and church, Ecuador

Robert Frickie, education, Mexico

Mrs. R. J. Hall, home and church, Nigeria

Mrs. G. W. Hardeman, home and church, Guatemala

Damaris Muller, retired, Mexico

James Teal, press, Argentina

R. W. Terry, English-language, Germany

Mrs. J. W. Trimble, home and church, Lebanon

Mrs. J. E. Troops, home and church, North Brazil

10 SUNDAY Philippians 2:5-11

John Allen Moore, Foreign Mission Board field representative for Europe, has served in Hungary, Yugoslavia, Austria, and Switzerland. As field representative in Europe, Dr. Moore serves as a liaison between the missionaries and the Foreign Mission Board. He also represents the Board in communication with Baptists in countries of Europe where the Foreign Mission Board has no missionaries. In 1970 Dr. Moore visited contacts Baptists throughout Europe. Pray that Baptists of Russia may be able to maintain fraternal relationships with fellow believers in other lands.

Pedro Cancino, Spanish, Texas

Moxie Gordon, National Baptist, South Carolina

Mrs. Gary K. Halbrook, church extension, Illinois

Paul Jolly, retired, Colorado

Mrs. Antonio Martinez, retired, Virginia

Mrs. W. E. Allen, retired, Brazil

Joseph Harrington, education, South Brazil

Thomas Hill, Baptist Spanish Publishing House, El Paso, Texas

Mrs. P. H. Miller, home and church, Nigeria

John Allen Moore, field representative, Europe

11 MONDAY Matthew 2:13-17

William Ichter has served as director of the music department of the Brazilian convention, as a professor, and as an associate pastor. He is author of *If Hymns Could Speak* and *Giants of Brazilian Evangelical Music* and composer of music for the Brazilian Crusade of the Americas. Ichter tells the story of one man who became a Christian late in life after hearing a sermon by the Brazilian pastor of the 15th of November Baptist Church in Rio de Janeiro. In 1938 this man, Joaquim Tragni, found a giant diamond valued at 1.15 million dollars. In the years that followed he had seen his wealth, happiness, and security slip away. "Becoming a child of God has enriched my life more than finding that diamond," he later said.

James E. Forrest, superintendent of missions, California

S. David Harbeson, Christian social ministries, Alabama

S. M. Taylor, retired, Arkansas

Mrs. D. M. Carroll, home and church, Jamaica

John Dillman, preaching, Kenya

William Dunn, radio-TV, Lebanon

William Ichter, music, South Brazil

Mrs. M. H. Kay, home and church, Togo

Benjamin Lawton, education, Italy

August Lovgren, doctor, Jordan

Mrs. James A. Park, home and church, Liberia

Hugo Parkman, business administration, Philippines

Stockwell Sears, preaching, Singapore

Mrs. J. P. Smyth, home and church, North Brazil

Fenny Storns, business administration, Thailand

Macey White, retired, Brazil

12 TUESDAY Matthew 4:1-11

In the Boy Area of Michigan, new missions are begun, new churches are organized, and pastors are encouraged by the superintendent of missions, Jay Donnelly. The challenge of associational and state WMU and youth work has been met by Mrs. Donnelly's capable leadership. She is writer for the state missions week of prayer. Pray for the work in Michigan, the Donnellys, and their four children, Jay, Jr., Deborah, Rebekah, and Ellen.

Vene Aguilard, retired, Mississippi

Mrs. Genes E. Crenshaw, Indian, Florida

Jay Donnelly, superintendent of missions, Michigan

Michigan

Gilbert Diaz, Spanish, Texas

Mrs. C. L. Henshaw, Jr., associational services, South Carolina

Daniela Ortiz, Spanish, Texas

Orlando G. Perez, Spanish, Texas

Mrs. F. C. Rowland, retired, Texas

Mrs. Eugene Wolfe, Spanish, California

Gene Legg, education, Nigeria

Mrs. H. K. Middleton, education, Chile

Mrs. G. M. Swicegood, home and church, North Brazil

Thomas Watson, radio-TV, Peru

13 WEDNESDAY Matthew 26:36-39

Keeping MKs in reading material provides quite a challenge for missionary mothers. Mothers in Peru solved the problem, reports Mrs. J. B. Brasington, by starting an MK library. Beginning with 300 volumes donated by one missionary family, the library was developed with the contributions of others. The books were catalogued and lists were sent to each family in the Peru Mission. Pray for the children of missionaries in Peru. Pray also for the Brasingtons. Mr. Brasington is field representative for the northern area of Spanish South America.

Mrs. George A. Torney, church extension, California

Harbert Barker, radio-TV, Taiwan

Mrs. J. B. Brasington, home and church, Spanish South America

Thomas Cleary, student work, Austria

Dale Johnson, education, North Brazil

Bonnie Mae Morse, education, Nigeria

Mrs. G. W. Pickett, home and church, Indonesia

William Wester, preaching, Malawi

Anne Wellerman, preaching, South Brazil

14 THURSDAY Matthew 27:29-42

"Venezuelan Baptists are preaching the gospel to all of Latin America," states the slogan hanging on the wall of the broadcast center in Caracas, Venezuela. Following a furlough year in study in the area of radio and television, G. S. Lazuk improvised a studio upon returning to the missions field. During the first ten months some 2,500 persons from 25 countries wrote letters in response to programs. Mrs. Lazuk, the Lazuk children, and nationals rallied to the occasion by answering every letter. Pray for Mr. Lazuk, who has spent another furlough year in study, as he returns to this ministry. Pray for Mrs. Lazuk as she greets the constant response of radio listeners.

Mrs. Harold E. Cunningham, associational services, West Virginia

Mrs. Adam Espinoza, Spanish, Texas

Mrs. S. L. Faulkenberry, Christian social ministries, Virginia

Mrs. Ray J. Ferguson, associational services, Idaho

Mrs. Donald E. Orwell, deaf, Florida

Mrs. J. P. Cole, education, Liberia

Mrs. D. W. Graham, home and church, Brazil

Mrs. W. H. Gray, home and church, Mexico

Mrs. G. S. Lazuk, home and church, Venezuela

Gerald McNeely, education, Spain

Mrs. F. W. Patterson, publication, Spanish America

Thomas Stephens, preaching, Indonesia

Randall Thierford, English-language, Guam

15 FRIDAY Matthew 28:1-9

As a field evangelist, missionary Marshall Flournoy assists churches in evangelistic crusades. On one such occasion, he went to a small interior mountain town to help a church of 63 members. The church's only theatre with a seating capacity of 500 was obtained for the meeting. When the crowd reached seating and standing capacity, a public address system was used to reach those who were unable to enter. Professions of faith during the week-long meetings numbered 36. Pray for these new Christians, the Flournoy family, and their four children.

Raul Gonzalez, Spanish, Florida

LeVene Inzer, church extension, Nevada

Mrs. Lawrence R. Martin, National Baptist, Louisiana

Lucia Moreno, Spanish, Texas

Mrs. Gilbert Sker, associational services, Washington

J. L. Soria, retired, Texas

Roger Capps, education, Malaysia

Jackie Cooper, preaching, Costa Rica

Marshall Flournoy, preaching, South Brazil

Wayne Hasenmayer, preaching, Japan

Mrs. T. L. Lewis, home and church, Ecuador

Leon Mitchell, business administration, Indonesia

Gene Phillips, preaching, Rhodesia

Mrs. J. G. Simon, home and church, Uganda

Lewis Smith, doctor, Hong Kong

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Mrs. T. L. Lewis, home and church, Ecuador

Leon Mitchell, business administration, Indonesia

Gene Phillips, preaching, Rhodesia

Mrs. J. G. Simon, home and church, Uganda

Lewis Smith, doctor, Hong Kong

16 SATURDAY Romans 8:1-10

Mrs. R. G. Winstead, her husband, and three children have been in Taiwan for nearly a year. Appointed as high school teachers, the Winsteads must learn the Chinese language before they begin full-time teaching. The Winsteads will complete language study in September 1973. They have started a Bible class on Wednesday night for college students. A medical student, studying English under their supervision, is reading the Bible for the first time. Pray for Mr. and Mrs. Winstead as they prepare for their mission in Taiwan.

Enrique Capedo, Spanish, New York

Daniel Elsom, superintendent of missions, Texas

Audley Hemrick, Indian, New Mexico

Mrs. E. L. Biss, Spanish, Texas

Mrs. Inez Sanchez, retired, Texas

Mrs. Bonnie K. Bantick, home and church, Uganda

Mrs. C. G. Carlin, dorm parent, Ghana

Mrs. G. W. Carroll, home and church, Uganda

Mrs. A. R. Haylock, home and church, Dominican Republic

William Smith, preaching, South Brazil

Mrs. J. A. Tumbler, retired, Brazil

Mrs. E. G. Winstead, home and church, Taiwan

17 SUNDAY Acts 9:1-6

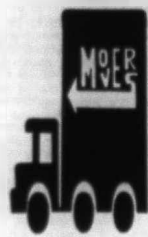
If you were to visit the H. V. Davis home in Rio de Janeiro you would find a busy but happy wife and mother. Ruby Davis is a homemaker, the mother of three children. She assists with the organizational program planning in many churches. In addition to making chalk-talk presentations in the churches, Mrs. Davis teaches chalk-talk techniques in the WMU Training School. As field representative for Brazil, her husband travels throughout the country.

Angel L. Azote, Spanish, Florida

Paul Ellinger, superintendent of missions, Kansas

Mrs. H. V. Davis, home and church, Brazil

James Gibson, business administration, Tanzania



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Deane Mitchell, education, Honduras
Mrs. B. L. Threlkeld, home and church,
Guam

18 MONDAY Acts 14:1-23

Eugene Kimler's greatest concern is that those who make professions of faith in Christ in the Baptist church in Maracaibo, Venezuela, grow into mature Christians. In nearly every case, one or more persons make such a profession. Yet many fail to grow to maturity as their experiences. Some fail to understand the invitation they have accepted. Others lose the enthusiasm they initially felt. They today for those who attended Kimler's church yesterday. Pray that each might rethink the message he heard yesterday and apply that message to his life. Mature Christians are needed to lead in the missions program of the state of Aragua.

Mrs. Pedro Arencibia, Spanish, Texas
Thomas Seane, language mission, Puerto Rico
Mrs. Max Ortiz, Spanish, Texas
Mrs. Abdul J. Silva, Spanish, Georgia
Maxima Yanes, retired, Spanish, Florida
Lee Williams, National Baptist, North Carolina
Catherine Chappell, social work, South Carolina
Eugene Kimler, preaching, Venezuela
Dana Means, business administration, Ghana
Mrs. J. A. Morgan, retired, Brazil
Mrs. J. E. Robinson, home and church, Equatorial Brazil

19 TUESDAY 1 Corinthians 2:1-5

Robert Hensley is director of the new Bahamas Baptist Bible Institute. He also directs a lay leadership training school on Corn Island, Neagragua. Four times each year, missionary Hensley goes to Neagragua to conduct this school. The thirty students in the school are given programs of individual study to complete between Hensley's visits. Mrs. Hensley is active in the Central Baptist Church in Nassau and is a consultant to the Bahamas Baptist convention on women's work.

Joanna O. Beck, Christian social ministries, Georgia
Ed L. Brown, superintendent of missions, California
Mrs. Eugenia Martinez, Spanish, Texas
Wayward Adams, preaching, Nigeria
Delmas Batesman, religious education, Kenya
Bradley Brown, preaching, Liberia
Mrs. E. E. Cedar, home and church, North Brazil
Edward Gordon, preaching, Philippines
Robert Hensley, preaching, Bahamas
Mrs. P. C. Parris, retired, Brazil
Charles Smith, medical, Kenya
Charles Shively, preaching, Argentina

20 WEDNESDAY Romans 15:16-24

Missionary Stanley Howard works with the Tomin Baptist Church in Enghvayatu in a program of ministry to the girls at Sogon Jo Gakun who are members of the church. Sogon Jo Gakun is a Baptist school for girls offering instruction from junior high through junior college. During the past year, missionary Howard assumed the added responsibility of being Mission chairman while the regular chairman has labored in the States.

Julia E. Anderson, home and church, Texas
Stanley Howard, Spanish, Texas
J. B. Gresh, retired, Texas

Jose Flores, retired, Texas
Mrs. Daniel Gomez, Spanish, California
Theodore Virgin, retired, Texas
Mrs. A. I. Bogly, retired, Brazil
Glyn Breeden, doctor, Colombia
Mrs. Margaret Harris, home and church, Guyana
Stanley Howard, preaching, Japan
Paul Johnson, education, Philippines
Mrs. G. A. McNeely, home and church, Spain
Daniel O'Regan, preaching, Japan
Donald Phlegler, preaching, Thailand
J. W. Trimble, preaching, Lebanon

21 THURSDAY Acts 27:20-25

The James L. Gebhardt are missionaries to the Spanish-speaking people who work on the ranches of Starr County, Texas. Starr County is located in south Texas on the Mexican border. The Gebhardts visit the ranches of Starr County regularly. Often they take religious films to the ranches to provide the Spanish-speaking people an evening of entertainment and to open the way for proclamation of the gospel. Mini-Vacation Bible Schools are also held on the ranches. Since there is no dentist in Starr County, the Gebhardts, with the assistance of volunteer dentists, take mobile dental clinics to the ranches. An old school bus has been equipped as a dental clinic.

Cleod T. Cunningham, pastor, Kansas
Mrs. James L. Gebhardt, Spanish, Texas
Larry Barr, religious education, Colombia
Mrs. T. E. Bryant, home and church, South Brazil
Mrs. J. L. Burnham, home and church, Israel
Chester Cadwallader, education, Guatemala
Anna Cowan, education, Jordan
Lola Hart, nurse, Chile
Frances Horton, religious education, Japan
Mrs. J. E. Mahaffey, home and church, Thailand
Mrs. J. G. Morris, home and church, Thailand
Lee Nickish, preaching, Korea
Robert Parham, preaching, Nigeria

22 FRIDAY 2 Timothy 4:14-18

"Come by the house and tell me what life is all about." These words spoken by Daniel Campos came as quite a surprise to language missionary Marvin O. Berry. Daniel's heavy drinking deprived his family of the things they needed. Berry gave Daniel a copy of Good News for Modern Man in Spanish and urged him to read it. One day Daniel began to read. He found the answer he had been looking for. He is now Sunday School superintendent and adult class teacher in the Mission Bautista in Joliet, Illinois. "It's a thrilling sight to see Daniel, Helen, and their seven children on Sunday morning," comments missionary Berry.

Marvin O. Berry, Spanish, Illinois
Gladys McLanahan, retired, Florida
C. Burr Potter, Jr., superintendent of missions, Nebraska
Mrs. Nellie Swetham, retired, Louisiana
Herman E. Wooten, superintendent of missions, California
Mrs. F. M. Allen, home and church, Zambia
Mrs. R. L. Carlisle, retired, Uruguay
Mrs. M. H. Eudale, Baptist, Spanish, Philippines
Mrs. J. R. Williams, home and church, Korea

Mrs. J. M. Lenders, home and church, Equatorial Brazil
John Riffey, retired, Brazil
Henry Schweinsberg, preaching, Spain
Ben Walmsker, education, Colombia

23 SATURDAY 2 Timothy 4:6-8

Opportunities are unlimited for Mr. and Mrs. R. N. Nash serving in Cebu City, the second largest city in the Philippines. Mrs. Nash is the pianist for the one Baptist church in Cebu City. She also helps with the choir, teaches the college Sunday School class, and serves on two major Mission committees. Her sons, Robert, an eighth grader, and David, a fifth grader, attend the Cebu American School.
Mrs. Frank M. Alonso, Spanish, Texas
L. P. Barnett, retired, North Carolina
Weldon I. Barnette, superintendent of missions, New Mexico
Mrs. Freddie Harris, Christian social ministries, Kentucky
Harold P. Nitt, language missions, Oregon
William D. Sharp, superintendent of missions, West Virginia
Hellebrand Silke, Spanish, Texas
John Adams, doctor, Kenya
Thomas E. Nebel, education, Mexico
Donald Langford, doctor, Hong Kong
Hal Lee, English-language, France
William McHenry, preaching, Peru
Mrs. D. W. McNeely, home and church, Equatorial Brazil
Mrs. R. N. Nash, home and church, Philippines
Donald Turner, preaching, North Brazil
Mrs. J. C. Williams, home and church, Lebanon

24 SUNDAY Luke 2:1-20

Baptist work has grown in southwestern Nigeria in spite of the civil war which ended in 1970. When Gerald Palmer visited the South-Eastern State Pastor's Conference to lead the Bible study, he was astonished by the growth. When the 100 people returned to their old hometown areas after attacks against them in other regions, they organized 103 new Sunday Schools and preaching stations. There are only 20 Baptist churches in the South-Eastern State Conference before the war. Recognizing the need for trained leadership, they opened a pastor's school to train workers, building their own mud-brick, grass-covered dorms, classrooms, and assembly hall.
Mrs. Joe Beltrami, Spanish, Texas
Robert H. Holland, superintendent of missions, Indiana
Joe G. Jaime, Spanish, Texas
Mrs. Thomas Lane, Chinese, California
Clementine Mariottini, Portuguese, California
Mrs. Glenard Lee Harris, church extension, Massachusetts
Ossie Larrison, women's work, Ghana
Mrs. J. E. McAtee, home and church, Indonesia
Hubert Middleton, education, Chile
Jerald Palmer, preaching, Nigeria
Mrs. Glenn Patton, home and church, Lebanon
Ray Rogers, preaching, Indonesia

25 MONDAY Luke 2:25-35

Christmas is a most important celebration for the R. R. Stewarts in Thailand. Last year Dr. and Mrs. Baker J. Coulter shared with the Stewarts a special Christmas Eve celebration with the missionaries in

Bangkok. Then, that night the churches had special programs and carols sang into the night. On Christmas day Mrs. Stewert managed lunch for ten people: several servicemen, an Army nurse, a German-American businessman, a Thai wife and her American husband, and the Stewarts family.
Mrs. Jose B. R. Contreras, retired, Spanish, Texas

Valderré DelVire, Spanish, Texas
Miguel Martinez, Spanish, Texas
Mrs. Victor Ortiz, retired, California
Don Silbery, preaching, Guyana
Julian Black, Baptist, Spanish Publishing House, El Paso, Texas
Mrs. E. A. Holfield, home and church, Italy
Mrs. R. E. Johnson, retired, Brazil
Tom McMillen, education, Tanzania
Daniel Ray, preaching, Korea
Raymond Shelton, student work, Thailand
Mrs. R. R. Stewart, home and church, Thailand

26 TUESDAY Luke 2:36-40

When the sun falls behind the high hills, shadows lengthen, and a group gathers for an open-air worship service, the time is special for all ages gathered at the Baptist camp in Gweru, Rhodesia. This experience is repeated several times each year: someone strums the guitar, harmonic voices blend softly in songs of joy and praise,

Scripture passages are read, and a message is heard. James Walker, camp manager, feels the camp is shaping lives for Christ as God speaks to men, women, and children.

Glen Field, superintendent of missions, Montana
John W. Hughes, Jr., pastor-director, Christian social ministries, Massachusetts
Mrs. J. C. Abell, home and church, Nigeria
Mrs. G. W. Brewwell, home and church, Iran
Antonia Casonari, education, Bahamas
Dels Carter, agriculture, North Brazil
Zack Dowl, preaching, Colombia
Mrs. D. E. Garner, home and church, Malawi
Jerry Gushway, medical, Nigeria
Valde Long, nurse, Tanzania
Mrs. C. A. Tape, home and church, Uganda
James Walker, religious education, Rhodesia
James Wooten, education, Korea

27 WEDNESDAY Matthew 2:1-11

"The people of the rural areas of Africa are moving to the cities in vast numbers. It is estimated that by 1980 the population of Senegal will be 65 percent urban. At this rate of growth, Dakar will have 1,500,000 people by 1980. Among these people in the city are the leaders of the country. The city has larger and better schools, and one of Africa's largest univer-

sities with over four thousand students. Thus, our sense of priority would be sadly distorted if we overlooked Dakar's half million in order to press on for a thousand farther inland," states Forrest Runyan, missionary to Dakar, Senegal.
Rufus S. Corbin, National Baptist, Oklahoma
Mrs. Donald G. Gurney, special missions ministry, Colorado
Mrs. John Tellison, associational services, Ohio

Mark Alexander, preaching, Argentina
Ruth Ford, retired, China, Indonesia
Christine Morgan, secretary, Japan
Forrest Runyan, preaching, Senegal
Grayson Tension, preaching, Portugal
Mrs. R. H. Wolf, home and church, Mexico

28 THURSDAY Matthew 2:12-21

Alan Jerry St. John greets the Woodland Hills Baptist Church in Jackson, Mississippi, in its ministry to students of the state school for the deaf. Mrs. St. John reaches the fifth and sixth grades in Sunday School and interprets the worship service for all altar students. Since Mr. St. John, area director of work with the deaf, travels over the entire state, Mrs. St. John must often be both mother and father to David, 11, and Paul, 9. Mrs. St. John urges all churches to become interested in ministering to the deaf in their communities.

FOREIGN MISSIONS HOTLINE II

(703) 355-6581



Were you one of the 4,149 people who called Foreign Missions Hotline I last November and December?

This year Missions Hotline II will be in operation from October 1 to December 31 on a 24-hour-a-day basis. Every Tuesday the recorded message will be changed to include current news, personal information about missionaries, and urgent prayer requests. Two telephone lines will increase the accessibility of the message for station-to-station callers from anywhere in the United States.

Make your plans now to dial (703) 355-6581 for the latest foreign missions news after October 1, 1972.

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DEAR PASTOR



Just as soon as the books closed on May 1 and the money could be counted, Dr. Baker J. Cauthen telephoned Miss Alma Hunt to give the final figure on the 1971 Lottie Moon Christmas Offering. The offering amounted to \$17,833,810.22, a gain of \$1,613,705.23.

Dr. Cauthen was enthusiastic when he spoke of the Lottie Moon Christmas Offering. To Miss Hunt he expressed gratitude to Women's Missionary Union and to all others who shared in this great expression of missionary commitment. Because of this offering, missionaries will be able to go twice as far in a world ministry.

Dr. Cauthen, as well as all of us at WMU, are mindful of what it means to have the support of pastors. How grateful we are to you for your part in encouraging and challenging members to give and pray for foreign missions.

The 1972 Lottie Moon Christmas Offering goal is \$18,000,000. What a challenge to Southern Baptists. Giving \$17,833,810.22 in 1971 and accepting a goal of \$18,000,000 for 1972 shows that Southern Baptists have a deep concern for foreign missions. It is our prayer that in 1972 we will again be victorious.

**WMU
STAFF**