



AFRICA  
TODAY

October 1973

**ROYAL SERVICE**

## What Do You Know About Missions in

# AFRICA

Mary Lib Wrenn

This quiz should get you ready for an exciting month of learning about Africa. The three articles that follow spotlight three African countries. The Baptist Women meeting deals with schools in Rhodesia. Current missions groups will study women's work in Kenya. Prayer groups will study Nigeria. Round Table groups begin a three-month study of Africa.

1. Southern Baptists support \_\_\_\_\_ missionaries in Africa, south of the Sahara.  
a. 250 b. 600 c. 125
2. On January 1, 1973, the Foreign Mission Board's Africa area was divided. The two new areas are called \_\_\_\_\_.  
a. East Africa, Central Africa  
b. West Africa, East Africa  
c. West Africa, Eastern and Southern Africa

3. The following country is not in West Africa: \_\_\_\_\_.  
a. Ghana b. Rhodesia  
c. Nigeria d. Senegal

4. The following country is not in East Africa: \_\_\_\_\_.  
a. Ivory Coast b. Kenya  
c. Ethiopia d. Uganda

5. These two missionary statesmen helped introduce Christian missions in Africa: \_\_\_\_\_ and \_\_\_\_\_.  
a. William Carey  
b. David Livingstone  
c. Robert Moffat  
d. Luther Rice

6. The first African country to have Southern Baptist missionary personnel was \_\_\_\_\_.  
a. Liberia  
b. Nigeria  
c. Rhodesia

7. The first Southern Baptist missionaries in Africa were \_\_\_\_\_.  
a. black Americans living there at the time  
b. single women from Virginia  
c. two pastors from Alabama

8. The oldest continuing Southern Baptist work in Africa is in \_\_\_\_\_.  
a. Nigeria b. Liberia  
c. Rhodesia

9. These religions are strong in Africa today: \_\_\_\_\_.  
a. Christianity b. Islam  
c. Hinduism d. animism

10. The main language spoken in Ivory Coast, Dahomey, Togo, Upper Volta, and Senegal is \_\_\_\_\_.  
a. English  
b. Swahili  
c. French

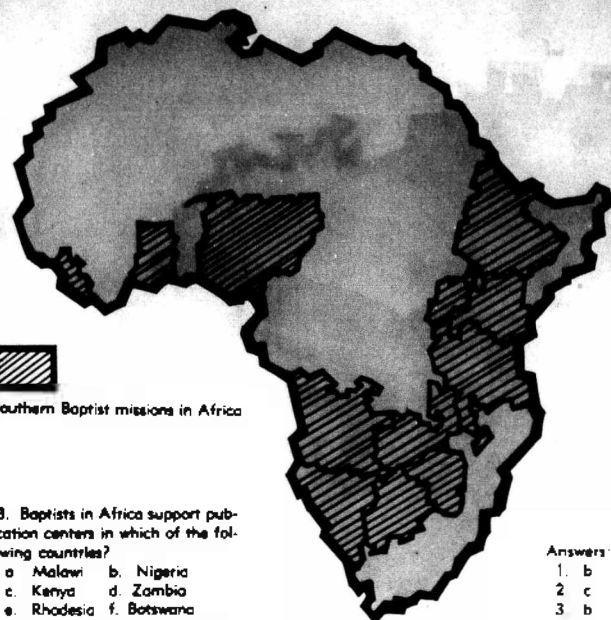
11. The largest Baptist group in an African country with Southern Baptist missions work is \_\_\_\_\_.  
a. the Liberian Baptist Missionary and Educational Convention  
b. the Nigerian Baptist Convention  
c. the Baptist Convention of Malawi

12. Medical work sponsored by Southern Baptist missions in Africa includes which of the following?  
a. hospitals  
b. dental clinics  
c. mobile units  
d. nursing schools  
e. leprosy treatment  
f. internship and residency programs (Turn page.)

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FMS photos



Southern Baptist missions in Africa

13. Baptists in Africa support publication centers in which of the following countries?

- a. Malawi b. Nigeria
- c. Kenya d. Zambia
- e. Rhodesia f. Botswana

14. Baptist seminaries are located in which of these nations?

- a. Ghana b. Tanzania
- c. Ethiopia d. Zambia
- e. Nigeria f. Rhodesia

15. Baptists in the churches with which Southern Baptist missionaries are related in Africa total \_\_\_\_\_

- a. over 180,000
- b. nearly half a million
- c. less than 200,000

16. WMU enrolment in African Baptist churches last year was \_\_\_\_\_

- a. nearly 65,000
- b. less than 50,000
- c. half a million

17. Methods of missions work in Africa vary and may include \_\_\_\_\_

- a. community development programs
- b. agricultural work
- c. Bible correspondence courses
- d. student centers
- e. radio-TV evangelism
- f. community centers

18. Most of the seventeen hundred African Baptist pastors reported last year received their training in \_\_\_\_\_

- a. the United States
- b. private tutoring sessions with missionaries
- c. African Baptist pastors schools and seminaries

19. Missionaries in Africa are discovering that \_\_\_\_\_

- a. they are no longer wanted or needed there
- b. African Christians are willing and able to assume leadership responsibilities
- c. Africans are reluctant to take leadership responsibility

20. Of the more than sixteen hundred churches with which Southern Baptist missionaries work in Africa, \_\_\_\_\_ are self-supporting.

- a. 50 percent b. 20 percent
- c. 80 percent

#### Answers:

- 1. b
- 2. c
- 3. b
- 4. a
- 5. b and c
- 6. a—American Negroes already living in Liberia were supported by the Foreign Mission Board in 1846-1875
- 7. a
- 8. a
- 9. b and d
- 10. c
- 11. b
- 12. all six
- 13. all but f
- 14. all but c
- 15. a
- 16. a
- 17. all six
- 18. c
- 19. b—The increasing responsibility Africans are taking frees missionaries now for other roles in working alongside African Christians. Most missionaries feel that they are both wanted and needed
- 20. c

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# Abidjan— Pearl of the Lagoons

Ed Pinkston

As the plane dips out of the clouds to land at Abidjan's international airport, travelers realize that "Abidjan—Pearl of the Lagoons" is not just a chamber of commerce slogan. Multistoried buildings reflected in sparkling lagoons, swaying palm trees, and a surrounding ocean of dense forests combine to make this city of nearly 500,000 inhabitants one of the most beautiful cities of Africa.

Abidjan is also one of Africa's most modern cities. First-time visitors to Africa, who expect to find natives living in mud huts and wild animals roaming about everywhere, are surprised and sometimes disappointed in Abidjan. They see freeways, avant-garde architecture, luxury hotels, thirty-story buildings, and even an indoor ice skating rink.

Abidjan is the capital of Ivory Coast, a former French colony located on the west coast of Africa between Ghana and Liberia. Ivory Coast gained its independence in 1960, but French influence and culture are evident everywhere. French is still the official language. A vast, multimillion dollar tourist project now under construction is called the "Riviera of Africa."

Under the dynamic leadership of President Felix Houphouët-Boigny, Ivory Coast is making great strides to break out of the category of underde-

veloped nations. Schools, hospitals, factories, and social centers are springing up all over the country. The primary schools are in the process of switching over to a system of teaching by television.

The relative prosperity of Ivory Coast is drawing people from all other West African countries. Over 35 percent of the population of the capital city are immigrants from other nations.

Prosperity and modernization have not been without blessings. Problems have been created by the great influx of people and by the rapid change from the old tribal way of life to what we Americans would consider a modern or civilized way of life.

Religiously, Ivory Coast is 60 percent animist, 23 percent Muslim, 13 percent Catholic, and 2 percent Protestant. The government prides itself on its policy of religious freedom. Both Christian and Muslim celebrations are observed on national holidays, and in many areas pagan holidays are celebrated.

For many years it was believed that animism would lose its hold on people as they became more educated. This has not proven true. It is still unusual for university students to employ doctors and consult with doctors to help them pass their exams. National soccer games often have a faith ceremony before an important game.

Islam is exerting a strong pull on Ivory Coast, as it is on all West African countries. The religion of Muhammad is very attractive to Africans and easily accepted by them. They can adopt it and continue most of their practices, including polygamy and the use of fetiches. Unless Christians move rapidly to evangelize this country, it could become a largely Muslim nation.

The first Baptist work in Ivory Coast was begun more than forty years ago by traders of the Yoruba tribe from Nigeria who had immigrated to Ivory Coast. These Yorubas had been won to Christ through Baptist work in Nigeria. Not finding Baptist churches when they arrived in Ivory Coast, they organized them on their own initiative without the help of missionaries or ordained pastors.

Over the years, twenty-one of these Yoruba churches have been established. All of them are led by laymen. They have done a great job of building up and carrying on a church program for their own people, especially in view of the fact that they have done it without trained leaders.

For many years, these Yoruba Baptists appealed to the Foreign Mission Board to send missionaries into the Ivory Coast to help them in their churches. They realized their need for more training.

The Board responded to this appeal in 1966 by transferring to Ivory Coast John and Virginia Mills, missionaries in Nigeria. The Millses not only helped

encourage the Yoruba Christians but also established churches among the national people.

At present, the missionary staff counts three couples and two single women. All of these on the field are now located in Abidjan. One couple will soon open a mission station in Bouaké, the second largest city. Plans are projected for the opening of a dental clinic as well as an evangelistic outreach in this city. A Baptist dentist is eagerly sought to come to Ivory Coast for this purpose.

In addition to the twenty-one Yoruba Baptist churches, in which services are conducted in the Yoruba language, there are now two churches and two preaching stations where the gospel is preached in French. One of the churches was begun in a former bar and dance hall. Missionary James Darnell, who began this church, says that for several weeks people came into the reading room at night thinking it was still a bar. They were quite surprised to find a different type of spirit being dispensed.

Another preaching station was begun in a slum area called Poto-poto, which means mud-mud in one of the local languages. A walk through the area convinces one that the name was aptly chosen.

This slum area is inhabited by several thousand people who came to the city hoping to get in on the prosperity. Their hopes unrealized, they have been thrown together in shacks made of packing crates and scraps of metal. They will live here until their fortunes improve, or until they finally give up and go back to their villages.

The Mission has built a small building of rough lumber and used corrugated roofing in this area where the gospel is preached each Sunday. Converts participate in a new-Christian's class before baptism to make sure that they have made an authentic decision for Christ or, as the Africans express it, that the gospel has really penetrated them.

When missionaries arrived in Ivory Coast, they hoped to reach the greater part of the people through the French language. Soon, however, it became evident that people, especially the women, understood little French. They might understand enough French to get by at the market but not enough to understand the way of salvation.

How could these people be reached? To learn all of the 30 or more languages of Ivory Coast would be impossible. The missionaries began praying for a means of breaking this language barrier.

One Sunday morning a young man of the Mossi tribe attended a worship service. He expressed disappointment that he had not understood the message and asked if we could begin praying that God would provide a translator who could understand both French and Mossi.



Pastor Matthew Akenji preaches at Second Baptist Church, Adjame. FMS photo by Gerald S. Harvey

God soon answered this prayer. A group of Mossi Christians now meets twice every Sunday.

Since that first effort in a national language, services or Bible classes have been started in the Guéré and Bété languages. Meetings have also been conducted in Mina and Dioula.

Some months ago after the second service in Bété, Blaise (who had been a Christian only a few weeks) said, "Pastor, I want you to come to my house this afternoon with Joseph [the Bété who had spoken that morning]. I have something to abandon."

That afternoon, Joseph and I went to Blaise's house. After the usual round of greetings and inquiries concerning the health of all the members of the families, Blaise said, "Pastor, this morning in church Joseph said that when we give ourselves to God we should give everything, not just a part. I have been keeping back something, and now I want to give it up so I can be completely God's."

He then motioned for us to follow him into his bedroom. There, he brought out a plastic sack which contained two bottles of liquid, a Muslim amulet (a small leather pouch containing a piece of paper with a portion of the Koran written on it, supposedly having magical powers), and a platted leather belt with a pouch attached to it.



Missionaries Estelle Freland (left) and Wilma Rodgers (standing) conduct a sewing class at a church in Abidjan. FMB photo by Gerald S. Harvey

He explained that the leather belt was supposed to protect him from harm and give him good luck. The amulet was supposed to enable him to make much money. The liquid was to be rubbed on his body before he put on the belt, thus making it more effective.

He explained that the pouches contained bones, needles, and other objects supposed to have magical power, and that he had paid the equivalent of two weeks' salary to a witch doctor to get these fetishes. Then Blaise took the objects one by one and said to them, "Now I have given myself to God. I don't need you any longer. I abandon you in the name of Jesus."

As he said these words, he threw each object down. When he was through, Joseph began gathering up the objects and stuffing them back into the plastic sack. I did not know exactly what should be done with the fetishes. But Joseph seemed to know, so I just watched in silence. When he had finished, he said, "Come on, we're going to burn these." We went to the church, where Joseph soaked the fetishes in kerosene. Blaise himself struck the match to the objects, saying, "You have no more power, you fetishes. I burn you in the name of Jesus."

We three, along with several other Christians who happened to be at the church at that time, prayed

and praised God as we watched the fetishes burn. Since that time, Blaise has become an outstanding witness for Christ. He can barely read and write, but a university student has recently become interested in Christianity through his witness.

Missionaries Estelle Freland and Wilma Rodgers conduct a good will center program in the churches and preaching points in Abidjan. This program consists of sewing classes, cooking classes, hygiene classes, and a reading room. Reaching women and teen-age girls in Ivory Coast has been difficult. At first, missionaries rejoiced if even one woman was present for the Sunday worship service. Partly through the efforts of weekday activities, a few women have accepted the Lord.

Marie, an attractive mother, became interested in coming to sewing and cooking classes and Sunday services. Brice, her nephew who is a member of the church, had influenced Marie. She had seen the difference in his Christian life.

Marie's husband, who has two other wives, consented to her attending the classes. But she was not given permission to go to church on Sunday.

One afternoon Brice and Marie walked to the home of Estelle Freland. The plan of salvation was explained to Marie. Thinking that Marie would not be ready to face the opposition of her husband if she became a Christian, Miss Freland asked if she were ready to accept Christ. In a surprised tone Marie replied, "That is what I came here to do." Perhaps one day Marie will influence her husband and the other wives to become Christians.

One of the great needs in Ivory Coast (as in other French-speaking countries) is for suitable Sunday School literature, films, and other such tools in French. Because France has traditionally been Catholic, there is a great lack of these helps in French. Missionaries in Ivory Coast, Dahomey, Togo, Senegal, and Upper Volta are in the process of developing Sunday School literature in French which will be especially adapted for Africa.

The greatest need in Ivory Coast, however, is not for better methods or materials but for more people—dedicated young people who are willing to invest their lives for the cause of Christ in this land. There are several large towns where missionaries want to open Baptist work. At present there is no one to send. For example, the whole southeast corner of Ivory Coast has no evangelical missionaries. Pray with us that God will send forth laborers into this land.

Mr. Pinkston is a Southern Baptist missionary in Ivory Coast.

# Mozambique— Land of the Good People

C. Ernest Harvey

"Land of the good people" is the name that Vasco da Gama and his sailors gave to what is now Mozambique when they first landed there in 1498. This overseas state of Portugal lies along the Indian Ocean.

Among the population of about eight million are half a million whites and a large group of Asian Indians. The vast majority, of course, are African Negroes representing dozens of tribes and languages.

The varied population includes approximately one and a half million Muslims, a million Catholics, and a half million evangelicals. The rest are adherents to the African pagan religions.

Some twenty-five years ago, into this multilingual, multiracial, multireligion state came Pastor Luis de Almeida and his new bride, Maria Jose. It was during a missions emphasis in their home church in Portugal that this couple had given their lives to mission service. Already engaged, with their furniture bought and the wedding date set, Luis and Maria Jose went forward during the invitation to dedicate themselves.

The wedding had to be postponed for several years while Luis studied at the seminary. During these years, one place loomed always before their eyes—Lourenco Marques, capital of the Portuguese province of Mozambique. Friends tried to persuade them to go to Angola, where the Foreign Mission Board of the Portuguese Baptist Convention already had work. They painted dark pictures of the difficulties Luis and Maria Jose would encounter opening new work in Mozambique. But the call was definite. Seminary was finished, the wedding took place, and the Almeidas spent their honeymoon on the ship to Africa.

They were sponsored by the Portuguese Baptist Convention. But because of the limited funds of that group, this dedicated couple used some of their own money to pay their boat passage. Money was not available for their support, so they were compelled to find secular work in Lourenco Marques. And the work was very difficult. Funds were so low that, when their first child was born, her cradle was



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a crate. (This daughter, Raquel, is now in her fourth year of medical school.)

In Lourenco Marques, Pastor Almeida found one other Baptist, a woman with three small daughters. It was in her small apartment that the first Baptist services were conducted in 1948. Bible study classes were started in the apartment at night. A few truly committed disciples were baptized. In March 1950, with five members, the First Baptist Church of Lourenco Marques was organized.

The need for a building became evident. The *crentes* (believers) gave sacrificially, many selling their blood to a blood bank to raise money. In 1952 they were able to purchase property. A lovely temple was constructed in a strategic area.

"Go . . . and preach . . . and teach" became the theme of this church. Visiting from house to house and the consistent teaching of the Bible in small but well-organized Sunday Schools became the plan of operation.

The missionary outreach spread to Beira. In the home of a young Baptist couple, a new church was organized in 1963. Located about 800 miles to the north of Lourenco Marques, Beira is the second largest city in Mozambique. The first baptisms of this church were held in the Indian Ocean with Pastor Almeida timing the immersions to coincide with the oncoming waves.

This church is now in a campaign to raise money to purchase the very excellent piece of property where it has been meeting for several years. Their pastor, Antonio Galvao, arrived from Brazil in June 1972. He is a Portuguese who immigrated to Brazil as a child and there became a Christian in 1966. After being called to the ministry, he accomplished the feat of finishing his high school work at the same time he was going to seminary.

A fourth church, Igreja Baptista de Maxaquene, was organized in 1971. This church is composed of Africans. The language spoken is Ronga, one of the principal dialects of Mozambique.

In 1963, three couples from the First Baptist Church, Lourenco Marques, moved to the city of Johannesburg, South Africa, to join the more than 80,000 Portuguese immigrants living in that area. They felt the need of a church in which they could worship in their own tongue.

A Sunday School was begun in the home of one of the couples, the daughter and son-in-law of the woman in whose apartment the First Baptist Church of Lourenco Marques was organized. This group was organized into a church in 1964. One of the founding members of the First Portuguese Baptist Church was Senhor Ferreira, who had immigrated to South Africa some twelve years before.

Always a very hard worker, Ferreira spent most of his money on alcohol, not only for himself, but for anyone else who happened to be in the bar with him. His wife and only daughter waited up for him night after night, always with the fear that something had happened to him and that he might not return.

Then a Christian friend asked Senhor Ferreira to attend an evangelical service. He heard, for the first time, about salvation in Jesus Christ. Already forty years old, and with many wasted years behind him, he knew this was the answer for his life. Along with his wife, Senhor Ferreira made a public decision in the little congregation, and a completely new life began for him.

Today, this hard-working man is one of the most dedicated members of the church. He has already won his younger brother and wife to Christ and the church. His constant prayer is that now he and his brother can be used to win the third brother, who also lives in Johannesburg.

Senhor Ferreira now has a successful mosaic business, employing seventy people. Instead of spending his money on alcohol, he gives it to the church. His generosity is seen in many improvements on the church property. One can only imagine how this one life would have ended if the missionary spirit of the Baptists of Mozambique had not been extended to establishing a congregation in Johannesburg.

Since 1964, this church—now composed of 34 members—has purchased property, remodeled two houses located on that property for use as a sanctuary and Sunday School, and constructed a sports field on the land. Also, one other Portuguese-speaking Baptist church has been organized in the neighboring city of Germiston. And another congregation meets regularly in the city of Johannesburg.

Because of its large numbers, the Portuguese community of the Johannesburg area is a tightly knit group. They tend to live in certain areas where it is possible to do all of one's shopping completely in the Portuguese language. They have their own social clubs, sports organizations, newspapers, and magazines. Because of this slowness to integrate into the South African life, most of the adult Portuguese speak little, if any, English. It is because of this situation that it is necessary at this point to reach the Portuguese for Christ in their language.

In 1970 the Ernest Harveys transferred from Brazil, after over nine years of service in Brazil, to become the first Southern Baptist fraternal representatives to the Baptists of Mozambique. They waited more than two years for visas to be granted for them to live in Mozambique. (Visas were granted this spring.) While waiting, they lived in and worked with the Baptists in Johannesburg affiliated with the



First Baptist Church, Lourenco Marques, and Pastor Luis de Almeida. FMB photo by H. Cornell Garner.

Mozambique Baptist Convention. Ernest served as pastor of the First Portuguese Baptist Church, and their main outreach was through this church.

The future looks bright for the Baptists of Mozambique and the Portuguese Baptists in the neighboring countries.

The Bible Institute, begun by the First Baptist Church of Lourenco Marques, passed this year to a convention-operated institution with eleven students. At the present time classes are held in the evenings, with all students holding full-time secular jobs during the day. It is hoped that in the future it will become a daytime institute with students giving full time to their studies. The biggest hindrance is the lack of professors. Granting of visas to the Harveys will help solve that problem.

Plans also call for work to be begun in nineteen other large towns in Mozambique in the future. It is hoped that the students now in the institute will lead out in organizing churches in these new areas. One young woman has gone to the women's training school in Recife, Brazil, to prepare herself to return as a missionary to her people in Africa.

The big emphasis of 1973-75 throughout the convention is a simultaneous evangelistic campaign, the first of its kind attempted in Mozambique. Interest is running high, particularly among the young peo-

ple. In 1972, 94 young people attended the national youth congress. It is expected that these young people will be the moving force during the evangelistic campaign.

Another bright spot for the future is the increasing participation of the Foreign Mission Board of the Brazilian Baptist Convention in the work in Mozambique. This board has already sent Valnice Milhomens Coelho and Senhor and Senhora Nite Pinheiro to live and work in Lourenco Marques. These missionaries have already made a great contribution to the work with their enthusiasm and evangelistic fervor. Requests have been made for others to be sent from Brazil as soon as they are available.

With the growth in membership and activity, the necessity for a permanent headquarters for the convention has arisen. This year a committee is studying the best method for acquiring property to be used for a convention office, for a literature deposit, and for permanent classrooms for the institute. The property will be in the city of Lourenco Marques.

With the arrival of Valnice Milhomens Coelho, the Brazilian single missionary, the women's work in Mozambique took a great stride forward. Without adequate leadership in this area in the past, no real organization existed. However, with Valnice's fresh ideas and untiring effort, the women's organization has been completely revamped, several youth organizations have been initiated, and wider participation and conservation of the talents of the women have been achieved. In 1972 the first spiritual retreat for women was held in the area of Lourenco Marques.

The beginning of the Baptist work in Mozambique was among the Portuguese white minority. But during the last few years, a big effort has been made to reach the African. All of the Baptist churches in Mozambique are racially integrated. But because of the language barrier, there exist some churches and congregations exclusively composed of Africans. Many of them speak only their indigenous tongues and consequently cannot participate wholly in the Portuguese-speaking churches. There is one ordained African pastor. Two more men studying at the institute will be ordained in the near future. This should give a big impetus to the work among the Africans.

After almost twenty-five years of very difficult and sacrificial work, the Baptists of Mozambique can look with satisfaction on the progress that has been made. Their goal for the future is clear. They wish to make Mozambique known, not only as the "land of the good people," but also as the "land of the believers."

Mr. Harvey is a Southern Baptist missionary in Mozambique.



# Focus on Ghana

Maurice Smith

The people of Ghana are fond of proverbs and pithy sayings. A quaint expression which is often seen written on a lorry (truck) in Ghana says, "All days are not equal." This little bit of African wisdom is certainly true in relation to Christian missions.

Baptists in Ghana have discovered that all days, all years, all eras of history are not equal.

In order to get an adequate picture of Baptist life in Ghana today, recall a few circumstances from the past. The first Southern Baptist missionaries who went to Ghana (Gold Coast at that time) were transferred from Nigeria in 1947. They worked exclusively with congregations of Yoruba Baptists whose members had migrated from Nigeria. In 1954 and 1955 the missionaries began to work with people from two Gold Coast tribes. As congregations developed among these tribes and as the missionary staff increased in the late 1950's, Baptist work was expanded among the indigenous people of the country.

A Baptist denominational life developed in which the Yoruba members, the Ghanaian members, and the missionaries all worked together. As a rule there

were few or no Ghanaian members in the Yoruba churches. The differences in language and cultural outlook made it difficult for the Yoruba people to interest their Ghanaian neighbors in becoming Baptists. In many places the Baptist congregation was called the *Akoto Asore*, a Ghanaian term for the Nigerian church.

There was a remarkable harmony among the Yoruba congregations and the Ghanaian congregations as they cooperated in associational and convention life. In 1969 about 80 percent of the Baptist members in Ghana were Yoruba and nearly three-fourths of the financial contributions to the Ghana Baptist Convention came from the Yoruba congregations.

Then almost overnight, most of the Yoruba participation disappeared with the order for aliens to leave Ghana. In an effort to put many sections of the economy into Ghanaian control, the government, toward the end of 1969, told aliens to leave the country unless they had residence visas and work permits. This meant that tens of thousands of West Africans (the majority from Nigeria) and many Lebanese, Syrians, and Indians had to leave.

Their departure meant the loss of about 80 percent of Baptist church membership. Sixty congregations were radically affected. During a period of just a few weeks, over fifty church buildings were left vacant by these departing Baptists.

Obviously, the Compliance Order on Aliens brought the end of an era for Baptists in Ghana. At that time of crisis and change, many of the Ghanaian Baptist leaders and the missionaries tried to analyze the situation realistically. Prayerfully and carefully they endeavored to salvage as much of the Yoruba work as it seemed wise to do. For several weeks emergency measures were taken to redeploy personnel and to evaluate local conditions. Eventually the Ghana Baptist Convention was able to restructure much of its organization and to give major attention to how it would function in the new circumstances.

One of the first steps the convention took was to mobilize a missions and evangelism committee to direct a program of church extension. Six Yoruba churches had members from among the local people who were Ghanaians. The convention gave special attention to assisting and encouraging these small groups. In some cases it subsidized (for a limited period) the support of trained pastors. All of these congregations seem to have done well. Some of them have experienced significant growth, not only in the number of converts won, but in the leadership developed from among the members.

One congregation, historic First Baptist Church in Sekondi with a pastor's house and a spacious, attractive church building, is located on a high hill overlooking that important coastal city. The present pastor of that church is an officer of the Ghana Baptist Convention. He is an Ashanti man who was converted as a boy in Boamang Church, which was the first Baptist congregation organized (1954) among the indigenous people of Ghana. The work at Boamang was a direct outgrowth of contacts made by the Yoruba members of the First Baptist Church in Kumasi.

Another remnant of a Yoruba congregation to which an indigenous pastor was sent by the convention was the former Oforikrom Church in Kumasi. From that new beginning there developed the only Ewe-speaking Baptist congregation in Ghana. Unfortunately, the capable church leader of this congregation was recently killed in a tragic lorry accident.

Although the total number of church members dropped from 5,150 in 1969 to about 1,000 in 1970, there are now indigenous members in more places than ever before. An unofficial count reveals that the churches baptized over 500 persons within the first three years after the departure of the Yoruba members. That represents a growth of over 50 percent, and there are indications that the rate of growth is increasing. There are now about seventy-five congregations cooperating with the Ghana Baptist Convention.

Another encouraging feature of Baptist life is the convention's annual workers' conference. This four-day conference of Baptist leaders meets at the WMU encampment in Ejura. The program format has been redesigned to deal with the situations faced by young, small, inexperienced Baptist congregations. Most of these do not have pastors, for there are only twenty-five Baptist pastors in Ghana.

There are approximately fifty-five tribes and languages among Ghana's nearly nine million people. English is the official language of the country. Baptists have congregations among seven language groups, including English. These touch six major tribes. They are the Twi-speaking Ashanti tribe, the Fanti, the Ga, the Ewe, the Dagboni-speaking Dagomba tribe (in the Tamale-Yendi area), and the Mampul-speaking Mampul tribe (in the Nalerigu area).

The Baptist Medical Center at Nalerigu ministers to people from as many as a dozen different tribal backgrounds. Last year a long-term hope of the Ghana missionaries was fulfilled with the assignment of a couple to give major attention to developing churches in the Nalerigu area.

Emphasis on establishing churches and nurturing

them should be the primary missionary method in a country like Ghana. Theoretically this is an important emphasis; but in practice only a small proportion of Baptist resources and personnel are directly involved in this work.

Presently only three missionary couples are able to give their major time to direct evangelism and church development. Very readily, this points up the priority personnel need for Ghana. This need is for field evangelist couples—persons who believe in the urgency of establishing churches, who have adequate theological training and proven experience in ministry in a local church, who have a sound understanding of missionary principles and strategy, and who are willing to expend themselves in the multiplying of churches. It is an exciting, challenging, demanding kind of work, and it deserves more than Baptists are doing about it in Ghana just now.

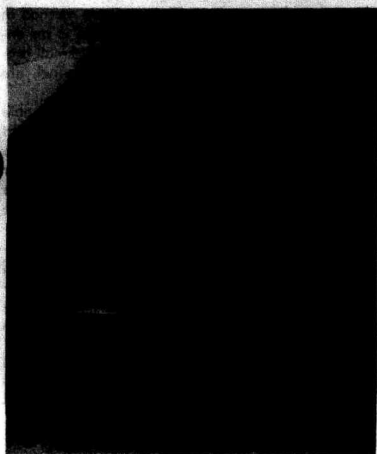
Tied in with the total ministry of evangelism and church development is leader training. A missionary couple is working in the traditional theological training program of the Ghana Baptist Seminary in Abukwa. This is a basic four-year residence course designed to train pastors. The teaching is done in English, usually on the upper high school level.

A very capable teacher at the seminary is J. A. Boadi, who was converted and became a Baptist through the influence of a Yoruba church in his hometown, Sefwi-Bekwai. He attended the Nigerian Baptist Theological Seminary, receiving the ThB degree. A wise and gracious man, he preaches fluently in Twi, Yoruba, and English. His wife is the president of the Ghana Baptist WMU, and he is the general secretary of the Ghana Baptist Convention.

The seminary has also enlarged the scope of its ministry by involving missionaries and African pastors in guiding pastors and laymen in extension study. Again, the need is apparent for additional personnel who are interested and qualified for participating in this valuable kind of enterprise.

The Baptist Pastors School at Tamale has been one of the most effective programs of Baptists, both for strengthening churches and for training pastors. Most of the students come to the school with a limited educational background. They study primarily in Dagboni, although they also are required to learn English. Like the seminary, the program also provides some training for the students' wives and is closely related to the churches and preaching stations in the area. One missionary couple directs the Baptist Pastors School. Other couples are needed.

Short-term institutes for church leaders have been successful at Nalerigu. These have been conducted about twice each year by the Nalerigu Baptist Church and the missionaries related to the Baptist



Tema Baptist Church (English-speaking) is about 18 miles from Accra. FMB Photo by H. Cornell Garner

Medical Center. This type of training, especially as it could be correlated with a more developed program of theological education by extension, should be implemented extensively throughout Ghana. But, the big factor is lack of missionary staff—to prepare instruction materials, to guide church leaders and pastors, and to be alert for opportunities for church growth.

Another important aspect of Baptist life in Ghana at this time is the encouraging growth and vitality of some English-language churches. English is widely used in the country. The government functions largely in English, the schools are taught in English, and many business firms use it. Therefore, there is a growing segment of the society which can function in English effectively enough to use it by choice.

In 1964 a few missionaries in Kumasi began Bible study and Sunday worship services using English. Ghanaians from several tribal backgrounds began to show interest and to attend; several persons became Christians and were baptized. A congregation developed which eventually formed the Grace Baptist Church.

In the meantime, similar congregations had developed in Accra and in Tema (the new industrial city and port). Each of these churches now has a Sunday morning attendance of about 200 people. They have received funds provided by the Lottie

Meen Christmas Offering to assist them in constructing buildings. In each case the church has developed strong local leaders and has demonstrated a genuinely evangelistic spirit.

The Grace Baptist Church in Kumasi was radically affected by the departure of the Yoruba people. Grace Church eventually assumed ownership of the property, completed the building, and purchased furniture and equipment. They expanded their ministry and experienced a marked growth in attendance and in membership. Now the church leader is a very capable man who was won and baptized by the church and who married a lovely woman who had also been won by the church's witness.

The main thrust of these English-language churches has not been to serve Americans and Europeans but to witness and minister to Africans who are responsive to worship in English.

This approach to congregational ministry is a limited method but a valuable one. Not every town and not every person in any town can be reached through such an approach. However, the establishing of English-speaking congregations can be a valid part of the total Baptist witness in a young nation experiencing the tension between the traditional and the modern. So, just as we must not overemphasize the use of English for Christian witness in Ghana, we must not neglect what has proved to be such a useful vehicle of proclamation.

No one language is adequate for the total evangelization of Ghana. Baptists must be wise enough to discern which groups of people are responsive to the gospel. Then they should concentrate their energies and their personnel on witnessing to those groups.

Baptists are increasing their contacts with people in many segments of Ghanaian life. Radio and television programs, a Bible correspondence course, work with university students, teaching of the Scriptures in secondary schools, and ministries through a reading room and a community center are all avenues over which the gospel can be carried to confront persons with the Savior.

Those who are won to faith in Christ must be gathered into communities of believers, into local churches. For in Ghana, as in all of Africa, today's paramount task, opportunity, and imperative in missions is to multiply churches among the increasing number of receptive people.

An Ashanti proverb says, "When an opportunity is not taken, it passes away." It is a proverb that seems to say to Baptists, "Focus on Ghana today."

Mr. Smith is a Southern Baptist missionary in Ghana.

# the Royal Service girls



Meet the crew who  
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These friendly faces are only a few of the workers at the Birmingham headquarters of Woman's Missionary Union. Almost one hundred co-workers help one way or another to serve ROYAL SERVICE subscribers like you.

The editor—Laurella Owens (right)—starts dreaming up each ROYAL SERVICE about two years before you see it. Laurella, a missionary's daughter who used to edit *The Window* for Young Woman's Auxiliary and *Contempo* for Baptist Young Women, has grown up with missions manuscripts and pencil in hand.



Text and photos by CATHERINE ALLEN, WMU's public relations director

ROYAL SERVICE • OCTOBER 1973



Laurella works closely with Aline Fuselier (right), the Baptist Women consultant. Aline, also a BYW graduate into Baptist Women work, travels throughout the United States finding out what Baptist Women want in their magazine.

Laurella searches for copy for study material, organizational help, and fun-time reading. She enlists and trains writers from around the world, oversees the appropriateness of every word—always facing a deadline.



Adrienne Bonham (left), supervisor of WMU's Adult Department, is one of several missions and WMU leaders who try to assure that every ROYAL SERVICE word can be counted on. See that three-inch stack of papers? That's what one issue of ROYAL SERVICE looks like in manuscript form.

Typing, proofreading, verifying facts and figures—that's the finger-and eye-straining job of Bonnie Shields (left), editorial assistant.

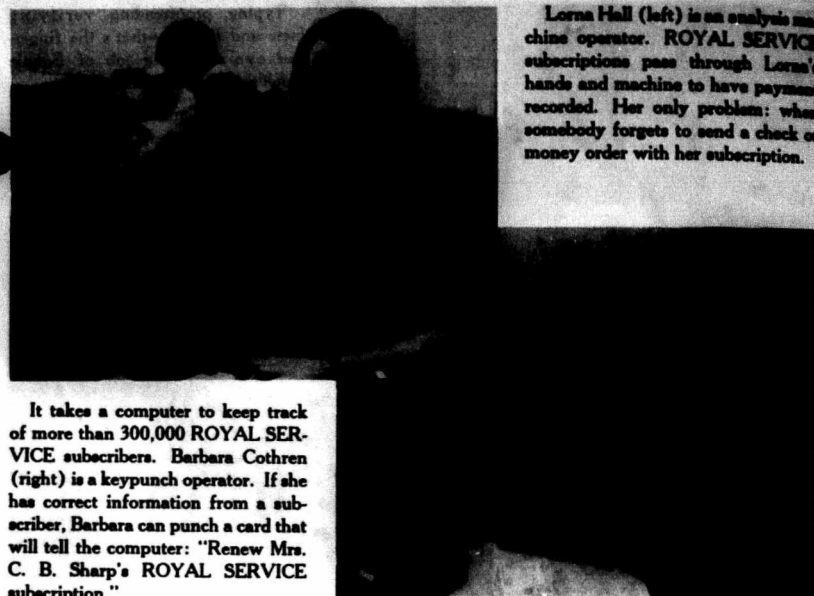
Elaine Williamson (below), with artist's paints, pen, and paste pot, gives ROYAL SERVICE eye-appeal.



Getting ROYAL SERVICE born is only half the task. Getting it successfully into your hands is a tricky job.

Lila Fleming (left) is one of the order editors who opens stacks of subscriptions. Lila makes sure each order contains the needed information and decides how it should be handled. Lila's plea: "Anytime you write about your subscription, send a mailing label from a copy of ROYAL SERVICE. Or, be sure to give us your name and address exactly as our computer knows you."

(More, next page)



Lorna Hall (left) is an analysis machine operator. ROYAL SERVICE subscriptions pass through Lorna's hands and machine to have payment recorded. Her only problem: when somebody forgets to send a check or money order with her subscription.

It takes a computer to keep track of more than 300,000 ROYAL SERVICE subscribers. Barbara Cothren (right) is a keypunch operator. If she has correct information from a subscriber, Barbara can punch a card that will tell the computer: "Renew Mrs. C. B. Sharp's ROYAL SERVICE subscription."



Computer mailing labels go on most ROYAL SERVICE copies as they roll off the press. But hundreds of last-minute subscriptions and single-copy orders are mailed by hand from the WMU building. Alverine Sulez (left) is one of the WMU experts in postal regulations. She helps ROYAL SERVICE move swiftly through the mails to you.

Would you like to meet the ROYAL SERVICE girls in person? On your next trip, route yourself by 600 North 20th Street, Birmingham, Alabama. We will give any ROYAL SERVICE subscriber and her family or friends a red carpet tour.



## money in missions history

How have Southern Baptists historically financed their missions work? This year-long series will focus on highlights of missions money history.

# A Convention Born to Support Missions

Mary D. Bowman and Berniece Camp

The year was 1845 and the United States, "one nation, indivisible," had begun to wonder if it was indivisible.

Geography had provided two nations within one. The North with industry, shipbuilding, and small farms had a growing population and consequently increasing representation in congressional halls. Existing by its side was the South with sparsely populated, rural cotton lands and non-manufacturing communities.

Every issue brought to the legislative floors caused a new conflagration. The North voted for high tariff to keep out competitive goods from abroad, while the South argued in Congress for a low tariff to allow the entrance of needed overseas manufacturers.

War was averted repeatedly by compromises and compromisers. On the national bank issue, the North and South were bitter opponents. Payment of taxes for internal improvements caused conflicting views. For many years extremists on both sides argued the most explosive issue of all, slavery. Sectional conflict seemed to be irrepressible and could no longer

be ignored. Is it any wonder that this diversity spilled over into the Baptist movements in the "one nation, indivisible"?

Sectional differences arose in the Baptist denomination just as in the halls of Congress and the platforms of political parties. Debates were held, letters were written, and prayers were offered over the inflammatory issues. The conflict which brought about the birth of the Southern Baptist Convention was over the appointment and support of two missionaries from Georgia and Alabama. Could a slave owner consider himself, or be considered by a convention, as a suitable candidate for the missions field?

Since May 1814, Baptists had considered themselves as one under the name of the Triennial Convention. This convention began in order to provide for the support of the Judsons and Luther Rice. Eleven states had met, formed the Triennial Convention, elected Richard Furman (a South Carolinian) as president. Missions had boomed forward on every front since that date.

United effort among the Baptists continued between 1814 and 1845 as missionaries were sent West with the wagon trains, as missions were established in Canada, and as overseas efforts were made in Liberia, Siam,

China, and Burma. State conventions were numerous in both the North and the South. Martyr Clark, dying on the missions field in a border territory in 1837, uttered words that rang throughout the Triennial Convention: "The mission cause is the cause of God."

Thus it was a difficult and intricate problem when James E. Reeve, a Southern slaveholder, was recommended by the Georgia Baptist Convention to be a missionary appointee by the Triennial Convention. Abolitionists in the North among the Baptist fellowship argued against his acceptance. Letters from Baptist brothers in England raised questions on the issue. A convention committee met and rejected his application and that of another from Alabama.

In the South the response was that this was an unjust and unwise decision. From Virginia the rationale appeared: "A slaveholder would not be likely to apply for an appointment as a missionary to the East—and certainly he would not think of carrying slaves with him on such a mission. But suppose a slaveholder should desire an appointment as a Missionary among the Indians,—he might be eminently qualified for the office:

(Continued on p. 39)

Mrs. Wesley Bowman is assistant professor of history at Louisiana College, Pineville, Louisiana. Miss Camp is secretary to the executive secretary of the Louisiana Baptist Convention.



## project-a-month

This series presents a project each month for possible use by a Baptist Women organization or group. Some of the activities are mission action, others are not.

# Come to the "Learning-Is-Fun" Fair

Carol Tomlinson

### Who Should Come and Who Should Lead

Our schools are no strangers to high school students who have never mastered reading beyond a third-grade level.

The learning-is-fun fair is an activity for all children who find that learning is more of a chore than a pleasure. Its goal is to convince children (1) that they can learn and (2) that it is fun to learn.

Depending on your community and the ages of children with whom you plan to continue working, establish the age limits for your learning fair. Publicity should be directed toward those children that a long-range tutorial program will be designed for. The publicity should be attractive to children in your chosen age range (colorful and easy to read, if printed—and oral whenever possible).

Leadership for the fair is most important. Children who have failed to learn within the school structure are often frustrated. And like all frustrated people, they are difficult to handle. Only those people who both love and know how to deal with children from deprived situations should deal directly with the children. A host of other, behind-the-scenes workers will be necessary to make the fair a success.

The church may house the fair. But in some cases it will be better to acquire facilities in the neighborhood where the children live. In any case, make the surroundings as inviting as possible.

### What to Do at the Fair

Possible activities at the fair are countless. Some groups may wish to select one project and have all children participate in that project. Other groups may wish to have a variety of offerings and assign children to them according to the difficulty of the project and the age or ability of the child.

In some situations it would be possible to have various offerings and allow the children to select the group of greatest interest to them. Some groups might prefer a variety of offerings with the possibility that the children might attend several during the day—depending on the size of the groups and the length of the fair.

The fair could range in length from just a couple of hours to an all-day adventure with lunch provided. Lunch can be made into a learning experience. The children could read simplified directions to make brownies or pudding for dessert. They could be shown in stages how fresh bread is made, then given some to make their own sandwiches.

Teachers who can handle the children and the kitchen simultaneously can teach untold amounts in reading, logic, and following directions in a kitchen—which itself is a science laboratory.

An inner-city child might visit a farm to see how food looks before it gets to a supermarket—and be fed fresh produce on the farm. Hamburgers and restaurants often offer free tours for groups.

Below are numerous suggestions for activities at the fair. Choose those which you feel best suit your group of children and leaders, or use them all. And let your imagination add others to the list.

• **Phone a celebrity** Many outstanding figures in sports or television would be glad to arrange a telephone conversation with a group of youngsters. The phone company can make available equipment which will amplify the conversation to a group in a reasonably sized room. You would need to prearrange the conversation with the celebrity.

Though you would discuss some possible areas of conversation with the celebrity in advance, it would be best to let the children arrive at questions among themselves before the conversation begins. This is an op-

portunity to encourage writing for a pleasurable purpose as you have the children list suggested questions and possibly vote for the best ones. Some celebrities would send you photographs and autographs in advance. Following the conversation, you might have the children write brief recollections of the conversation and compile those memories, the photo, autograph, and perhaps snapshots and autographs of their group into a booklet.

Some children of very limited exposure might need to role-play such a conversation with the teacher or a group member posing as the celebrity prior to the conversation.

• **Be an FBI agent.** The Federal Bureau of Investigation has some fascinating material on the qualifications for employment, the ten most wanted criminals list, and fingerprinting. This material may be obtained by writing to the FBI (Director, Federal Bureau of Investigation, Washington, D. C. 20535). Though you will have to simplify the reading level of the material for the children or read to them, this material provides an excellent springboard for additional work.

You might have the children make up a mystery story about the perfect crime. Record it on tape as they make it up; then type it for immediate distribution to the group. Or write it on a large flip chart as the children compose it; then have the group read it back to you.

From this, you might move on to discussing fingerprints. A local police officer might be willing to come to the fair. He could show the children how fingerprinting is done and take fingerprints of each child on a tablet which you have provided. The tablet might contain a page for palm prints, one page with squares for the five right fingers, one page with squares for the five left fingers, the group-composed story, and the simplified versions of FBI material. The officer might want to talk with the children about the law or allow them to ask questions.

• **Make a shirt.** Many recent issues of women's magazines give directions on how to tie-dye. Kids love it. On large, colorful posters print the directions in the simplest possible language. Buy or have donated some white undershirts (the kind with sleeves). Get some yarn that would be appropriate for the age group you will have. Let the children follow the directions and make a tie-dye shirt. At each station of the process, have the equipment needed, the directions for that step, and someone who can help.

• **Auto tags.** For some of the older boys, have a mechanic demonstrate the makeup of a car motor. He will probably have one which the boys can try their hand at assembling. Have the names of the parts listed on index cards. Offer a prize to the boy who can match the tags with the parts correctly in the quickest time. (A stop watch is a good idea.)

For boys who are past the word-recognition stage and can handle the above suggestion easily, complicate the directions by requiring that they select the correctly spelled words from some which are misspelled. Be sure the guys get plenty of time to tinker with the motor. Some may want to sketch its assembly, or you might wish to have blank diagrams which the boys can fill in and label.

• **For much younger children of both sexes,** the matching principle can be used with tables of toys which emphasize certain phonetic elements. For instance, on one table there might be toys which have names beginning with a consonant. The child would match the first letter on a card with a toy that begins with the same sound. Another table might deal with ending sounds, another with blends, etc.

A good first-grade teacher would be a natural as a leader for this type of learning experience since it would require some understanding of important principles of phonics. Whenever a child matched a word end toy correctly, he could be given a token or coupon. A given number of coupons could then be redeemable for

a candy bar, bubble gum, or a soda drink. (Be sure that what the tokens will buy is something that the children will like.)

• **Write a play.** Let the kids write a play which interests them. You may let them put it on paper or dictate it to you so you can duplicate it for the group. Bring along costumes and prop material from which the children may choose as they develop the play. Make tin can Oscars which they can present to the best actor or actress.

There are several possibilities for production. Some schools or television stations have available video tape equipment which will be accessible to authorized groups. Kids love to see themselves. If you can video tape the play, you have a real winner.

You might work it out so that the group presents the play to the larger group (or a selected audience) at some time late in the day of the fair. A Polaroid camera can provide a way for the children to see themselves on stage.

### A Hint for Success

Remember that a child who is not learning through traditional school channels has a problem. Often he has decided that learning is not for him. But there is something that every child loves to do. Find that something. Do it, and involve reading in it.

Let the child dictate his opinion or his memories of what he did. Let him follow written directions to a desired goal. It may take lots of sparkle to involve a little formal instruction. But informal instruction is unapologetically valuable, too. It provides the background of experience which many children are lacking. And a little bit of formal instruction that is valued by the child goes much further than hours of forced formal instruction.

Have fun! Be open! And you will be taught, too!

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

# Baptist Women materials for you

## To Help You Support Missions

### • Missions Prayer Guide\*

An undated resource for use by Baptist Women and Baptist Young Women organizations and groups includes helps for mission prayer groups, for prayer activities in other groups and in Baptist Women and Baptist Young Women meetings, for individual and family praying, and for prayer retreats.



### • Prayer Reminder

A bookmark\* to remind Baptist Women and Baptist Young Women to intercede for missionaries each day. On the reverse side there is space for one's personal prayer list.

### • Filmstrip: Prayer Power for Missions\*

Forty-five colored frames with a recording and manual make up this filmstrip. It may be used to encourage intercessory prayer for missions.

### • Yes: A Woman's View of Mission Support (available April 1, 1974)

A study book for Baptist Women and Baptist Young Women with emphasis on personal involvement in mission support, including commitment to a missions vocation. A Teaching Guide (also available April 1) will give teaching helps for the suggested July study of this book.

### • I'd Give Anything\*

A play showing how one woman worked to increase Cooperative Program giving in her church.

### • "In the Spirit of Christmas"\*

This new 16-page booklet about Lottie Moon's years in China commemorates the hundredth anniversary of her sailing for China.



### • Missions Supper Theater\*

A series of three dramas (5 to 10 minutes each) for use at family night suppers or for other occasions. Content is on missions giving, missions praying, and creating an environment in which persons can hear and respond to God's call for missionaries.

### • Annie Armstrong: Determined Servant\*

A play to use in promoting the Annie Armstrong Easter Offering. This offering is a vital part of the Week of Prayer for Home Missions observed each year in March.

Two Lottie Moon Plays *Her Lengthened Shadow\** and *I Cannot End at Kober\** are plays which may be used in promoting the Lottie Moon Christmas Offering. This offering is a vital part of the Week of Prayer for Foreign Missions observed each year in December.

## To Help You Share Faith Through Mission Action



### • "Faith Sharing in Mission Action"\*

A booklet giving three basic concepts of sharing faith: (1) The sharer must be sensitive to the needs of persons. (2) The sharer must develop the ability to see life through the eyes of the one with whom he shares. (3) Inherent in the process of sharing faith is the necessity of leaving to the Holy Spirit the convicting action that follows communication. These concepts are presented in the booklet by various mission action situations. Members are asked to give their response to each situation.

### • Persons, Not Things: Principles of Mission Action\*

A book to help persons prepare for ministering and witnessing through mission action. Individuals studying the book will understand more clearly the principles involved in effective mission action. This is the first in a series designed for individual study by persons involved in mission action.

### • How to Use Community Resources in Mission Action\*

A guide to help members engaged in mission action be aware of resources which are available in the

community and make use of them. This is the second in the individual study series.

### • Me—in Mission Action!\*

A dramatization which helps Baptist Women members see themselves engaged personally in a ministry to persons of special need in five areas of mission action.

### • Mission Action Projects Guide for Baptist Women and Baptist Young Women\*

This guide suggests projects and gives guidance for individual or group short-term mission action involvement.

### • Mission Action Group Guides\*

For mission action group leaders and members engaged in a long-term ministry and witness to persons of special needs. These thirteen guides are for ministering in these areas: aging, alcohol and drug abusers, combating moral problems, economically disadvantaged, headliners, internationals, juvenile rehabilitation, language groups, military, nonreaders, prisoner rehabilitation, resort areas, sick.

### • Soul-winning Bible References\*

Gummed stickers outlining the plan of salvation. These may be placed in the member's Bible for ready reference in faith sharing.

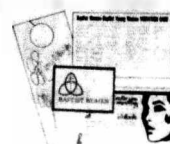


## To Help You Enlist Others in Mission Through Visitation

### • Baptist Women Doorknob Calling Card\*

When prospective members are not at home the Baptist Women visitor

can hang this little card on the doorknob to inform the prospect of the visit and to invite her to Baptist Women meetings and activities.



### • Baptist Women/BYW Visitation Card\*

This visitation card guides the visitor in securing information that may aid in enlisting a prospect in the Baptist Women organization.

### • Baptist Women Invitation Card\*

One side of this card gives an invitation to Baptist Women. On the other side there is space for a name and address for mailing.

### • Baptist Women Membership Card\*

A billfold-size card to identify a woman as a member of Baptist Women and to remind her of the purposes of her organization.

## To Help You Improve Your Missions Organization Through Training and Planning

### • Baptist Women Leader Manual\*

A resource for Baptist Women officers gives help in understanding, planning, conducting, and evaluating Baptist Women work in a church. Contains practical methods for an appealing and effective missions organization.

### • Baptist Women Member Handbook\*

Describes the purposes, program, and methods of work of Baptist Women. It helps a member recognize her member responsibilities and missions opportunities.

### • Working in a Missions Group\*

Discusses purposes, roles, and functions of groups, group leaders, and group members. It is a how-to guide for a study group, prayer group, or mission action group.

### • The Bible: God's Missionary Message to Man, Volume 1\*

The book provides in-depth study of Old Testament passages and characters significant to the Bible's missionary message and their relation to God's missionary plan through the ages. There is a Teaching Guide\* for those planning to teach the book.



### • WMU Year Book 1973-74\*

Basic resource for Baptist Women officers in doing annual planning for 1973-74. Dated information about WMU activities for the year are included.



### • Baptist Women Officer Plan Book\*

A tool for planning, conducting, and evaluating the work of Baptist Women. Provides space for each officer to make monthly plans for which she is responsible.

\*See WMU order form, page 47.

\*Available from Baptist Book Store or through CAPE Plan, \$8.50.



what do you have to give?

## WMU and Mission Support

Adrienne Bouham

What would Southern Baptist history have been if WMU had believed in missions instead of mission support?

Now that I have your attention, let me explain.

Many denominations have women's groups, like WMU. Many of those groups have missions as a major concern, as WMU does. But most of them gather offerings for their work, appoint and support their own missionaries, run their own institutions.

WMU encourages special offerings; but they go to the denomination's mission boards, not to WMU work. And we encourage support of the denomination's entire program through the Cooperative Program. We help people in churches to feel God's leading to mission services—for the denomination, not for WMU. "Our" missionaries are all those appointed by the Foreign and Home Mission Boards, not a few appointed by WMU. We can justly feel that such concern for denominational causes has strengthened Southern Baptist feelings of worldwide responsibility.

This feeling of worldwide responsibility was one factor which led WMU to choose mission support as its emphasis for 1973-74.

What can we do for the denomination in this year of mission support?

We can lead our churches to give \$50 million to home and foreign missions during this church year. This sum represents (in round figures) what the Foreign and Home Mission Boards should receive from the Lottie Moon Christmas Offering, the Annie Arm-

strong Easter Offering, and the Cooperative Program.

We can pray for almost 5,000 missionaries by name on the day when each will especially expect our prayers. The prayer calendar in ROYAL SERVICE lists each missionary on his birthday.

We can help all members of our churches to appreciate, understand, and support the mission programs of our denomination.

To appreciate our mission arrangements, consider the situation of missionaries who do not have such denominational support. In the next month or two, you will probably get in the mail half a dozen envelopes containing unsolicited Christmas cards or key chains. They will be accompanied by appeals to contribute to worthy "faith" missions.

Let us assume for a moment that the almost 5,000 Southern Baptist missionaries had to secure their support in this way from the almost twelve million Southern Baptists. At first class rates, postage on the letters to you alone would be \$400. The total postage bill for every missionary to contact every Southern Baptist would be \$4.8 billion. It would take a like amount for us to send in our contributions. (And we will think we have done well when we give \$50 million to missions!)

There is one other thing we can do through WMU to help our denominational mission programs. We can create in our churches the kind of setting in which youth and adults can decide to become missionaries.

Not so long ago, most of us could consider ourselves immune to missionary service, because we were beyond appointment age or because we did not have a certain kind of education or because our husbands were not preachers or doctors. Youth could discount future missionary service for some of the same reasons. Not so today. Missions today call for a variety of vocations. The different kinds of service (missionary associate, US-2, Christian Service Corps, etc.) make missionary service possible for many more people. So, for some of us, this year of mission support may hit very close to home.

Jesse C. Fletcher, director of the Foreign Mission Board's Mission Support Division, has some definite ideas about what this year's WMU emphasis should mean to his agency. His goals include 250 new missionaries (including 25 single women), doubling the number of persons who contact the Board for the first time about missionary service, and increasing both the Lottie Moon Christmas Offering and the Cooperative Program income by 10 percent.

In terms that every church can relate to, Fletcher would like to see every church ask God to raise up one person in their midst to seek overseas service and commit itself to pray for that person and for at least one missionary already on the field.

This is a year of WMU emphasis on mission support. But it will be truly significant to you only in terms of what you determine your mission support role to be.



Baptist Women  
Meeting

## The Three R's Rhodesian Style

Margarett Malone

### Geography

Rhodesia is a landlocked country in southeast Africa, a little smaller than California and with less than a third of that state's population. More than five million people prize their homeland with its rolling hills, fertile valleys, vast expanses of grassland, mines of iron ore, chrome ore, gold, coal, copper, and asbestos.

Most of the Africans live in reserves under the authority of a chief or on small farms.

In 1966 Southern Baptists opened a secondary school on the Sanyati (sahn-YAH-tee) Reserve to provide for the people what they could not provide for themselves. The school is located in the Zambezi Valley of Rhodesia, one hundred miles west of Salisbury (SAULS-berry), sixty miles out from Gatooma (gah-TOO-mah) in the veld or bush of Africa.

Classes meet in a modern, ade-

quate building of concrete brick, steel beams, and tin roof. There are presently six classrooms, a library, and a multipurpose lab. All equipment was purchased through gifts to the Lottie Moon Christmas Offering. Library books were secured from the operating budget and from money donated by individuals.

Students are from rural areas. Their fathers are farmers, cultivating often only enough to eat. Students walk to school, come by oxcart, or travel by bus or train if they live in another city. A student is usually between the ages of fifteen and nineteen when he enters.

It is difficult for these students to leave family and home (even though it is a mud-and-grass hut) and live in a dormitory.

Zhomba Onias, a seventeen-year-old orphan, came to Sanyati from Que Que (KWEH KWEH), one hundred miles away. After the first term, Zhomba went home and did not return. A letter came explaining that his brother was unable to pay the school fees because he had five

children of his own in school. Others encouraged him to return and work to pay his school fees. This he did. Zhomba became a Christian. He leads Bible studies and is a witness to his own family and to other people around him.

Zhomba bicycles about five miles every Sunday to a nearby preaching point to teach and witness. This young man has been touched through the witness of Southern Baptists in Sanyati Baptist Secondary School, Rhodesia. He is now touching others with the good news of Jesus.

In addition to providing excellent instruction, this boarding school with its Christian atmosphere brings young people face to face with Christ's claim for their lives and is training outstanding young people like Zhomba for future leadership in Baptist life.

### History

Rhodesia, a land of great promise, is passing through an intense period of crisis. Rhodesia's modern history began in the 1890s when Cecil Rhodes of the British South Africa Company obtained a concession for mineral rights from tribal chiefs. European colonists came in, and the area became a colony in the British Empire.

In the 1940s African nationalism emerged. Later Britain established the Federation of Rhodesia and Nyasaland, which the whites dominated although 95 percent of the population is black. After much turmoil, the federation was dissolved in 1963. Northern Rhodesia and Nyasaland became Zambia and Malawi.

Britain refused independence to Southern Rhodesia unless it would set up a representative government. But white Rhodesians refused to give such assurances, and in 1965 issued a unilateral declaration of independence. Economic sanctions against Rhodesia by Britain and other nations followed.

After several years of talks, Brit-

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ain and Rhodesia agreed in 1971 on a proposed settlement that would restore relations. The terms of the agreement called for increasing representation for the majority people. But blacks rejected the terms, and economic sanctions continued.

Political unrest and the period of economic sanctions have had crippling effects on Rhodesian life. Among other problems, education advancement slowed down. Responsibility was placed on the local communities with their limited resources. In Rhodesia only the top 15 percent are allowed to enter academic high school.

The purpose of the Sanyati Secondary School is, not only to meet the African people's hunger for education, but also to lead the students and their parents to accept Christ as Saviour. The objective is twofold: evangelism for those who do not know Christ and growth in Christian nurture. Unless the African Christians are equipped to lay the claims of Christ before their friends, neighbors, and family, Rhodesia will never be reached with the gospel. The desire of every missionary is to prepare the national Christian as quickly as possible to assume leadership in the churches.

The Sanyati Baptist Secondary School began with one class, two missionary couples (the James Westmorelands and the Ralph Rum-mages), three African teachers, and thirty-five students. The students came from the twenty-five Baptist primary schools.

The present enrolment is two hundred. Thirty students have graduated each year.

The principal is Bob Parker from South Carolina. Bob works with a board of directors composed of other missionaries and African Christians. Phil Langley from Lubbock, Texas, teaches English. Herbert Edminster from Houston, Texas, teaches science and math. Missionary wives serve in various capacities: library, kitchen, and office.

All class instruction is in English, which is the second language of Rhodesia. Courses include English language, literature, history, geography, math, science, Bible, and vernacular (local) language. Students remain in the same classroom while teachers rotate.

Upon completion of the four-year course, students take the English Cambridge O Level Exam, which corresponds to the American twelfth grade exam. All parts of the exam are taken at one time during a period of two weeks.

Three semesters make up the school year: January 25 to April 25, May 15 to August 15, September 9 to December 9.

A student describing his daily schedule would say: "Up at five. Morning devotionals with prayer, testimonies, and singing at seven (led by faculty member). Chapel two mornings a week, using a local speaker or a visiting missionary. Lunch. Afternoon classes from three to four-thirty. Supper at six. Return to class for evening studies. Over at eight. Go to bed at nine." Special meetings are led by seminary students who come up from Gwelo [g'WAY-low]. Regular Sunday School and worship services are held on Sundays—and of course, GAs and YWAs (many become queens).

#### Math

##### Problem:

Almost twelve million Southern Baptists gave 35 million dollars in 1972 for foreign missions. Devaluation of the United States dollar has reduced missionary buying power overseas by over 10 percent. How much more must Southern Baptists give this year just to maintain missionary support at past levels?

Answer: \$3.5 million

##### Problem:

Each high school student in Sanyati school pays about \$100 per year for books, uniforms, and food while at school. These fees are usually paid by his parents. This year a severe drought has made

payment difficult for many. How can Southern Baptists help the school to continue to provide this education?

Answer: Scholarships

#### Music

The African has created stringed, woodwind, and percussion instruments from the world of nature about him—from trees, goats, elephants, crocodiles, grasses, seeds, gourds. These are only a few of nature's wonders out of which and with which the inventive African has fashioned his instruments.

Students at Sanyati Secondary School also use some instruments familiar to American young people: the drum and tambourine. Familiar hymns like "Peace Be Still," "At the Cross," and "Heavenly Sunlight" are among their favorites. Try singing "Heavenly Sunlight" in the Shona dialect:

*Mwenje wedenga, mwenje wedenga,*

[m'WEN-jeh ye-DEN-gah,

m'WEN-jeh ye-DEN-gah]

*ino-za-dzisa, mweya wangu,*

[ee-no-za-DZI-sah, m'WAY-ah

WAN-goo]

*Mwenje wedenga, mwenje wedenga,*

[m'WEN-jeh ye-DEN-gah,

m'WEN-jeh ye-DEN-gah]

*Halleluiah Jesu wangu.*

[hah-re-ROO-yah Je-su WAN-goo]

Facts are from *Know Your Baptist Missionary '73*, an attractive booklet packed with capsule information about all of Southern Baptists' overseas missions fields. If you're a mission study chairman, order your free copy for ready reference throughout the year. Write Foreign Mission Board Literature, P.O. Box 8587, Richmond, Virginia 23238.

#### Southern Baptists in Rhodesia

Entry: 1950. 58 career missionaries (27 couples, 4 single women); 3 missionary associates; 4 missionary journeymen. Baptist Convention of Central Africa: 62 churches (44 self-supporting); 7,678 members; 29 national pastors.

Bulawayo [boo-lah-WAH-yoh] (270,000) Publication center.

Fort Victoria (11,415).

Gatooma [gah-TOO-mah] (20,940) Schools at Rimuka and nearby Dainy Mine.

Gokwe [GOKE-way] (Government reserve) School. Clinic.

Gwelo [g'WAY-low] (46,172) Seminary (1955). Primary school. Bible book center.

Que Que [KWEH KWEH] (32,882).

Salisbury [SAUS-burly] (390,000, capital) Recording and photography studio. School.

Sanyati [sahn-YAH-tee] (Government reserve) High school and five village schools. Hospital (1953).

Triangle [TRY-ANGLE] (17,500).

Umtali [um-TAH-tee] (45,616).





## Planning the Baptist Women Meeting

Hymn: "Heavenly Sunlight" (Baptist Hymnal, No. 119)

**Scripture Reading:** Matthew 5:16 (Point out that this verse is the motto for Sanyati Baptist Secondary School.)

**Call to Prayer:** As you read the names of missionaries with birthdays today (see Call to Prayer, pp. 43-48), ask several members to answer "here" to the roll call of the missionaries. Let each member point out on a large world map the country or state she represents.

**Preview Next Baptist Women Meeting:** Before the meeting, record an ambulance siren. Begin this announcement by playing the recording loudly. Continue to play it softly as the announcement is made. Use words like these:

We have a news flash from Paraguay. There is a severe medical emergency. Within the next few months, no less than seven jobs will become vacant at the Baptist Hospital in Asuncion. These vacancies will be created by missionaries going on furlough when there is no one to replace them.

What can you do to help in this emergency? Attend Baptist Women meeting next month and find out.

### Study Session

#### AIM

As a result of this study members should understand the increasing need to conserve and train outstanding young Christians for leadership in Rhodesian Baptist life and know specific ways a Baptist school is helping to meet this need.

### LEARNING METHOD

Simulate a classroom. Arrange chairs in rows. (A local school may be willing to lend you some old desks.)

Print on a chalkboard "Today's Assignment."

Decorate the room with posters illustrating Rhodesia's geography, history, health, science, and art. Use facts from the study material, *National Geographic* magazines, and *The Commission*. These posters could be made as an activity during the "art" lesson (see below).

Appoint different "teachers" to lead the class in study methods suitable for the subjects.

1. **Roll call and geography lesson.**—Use a world map during the call to prayer as suggested above. Also available for the geography lesson is a map of Africa (free from Foreign Mission Board Literature, P.O. Box 6597, Richmond, Virginia 23230). Or reproduce the map on page 25.

2. **Art class.**—Make posters illustrating Rhodesia's rural life: houses, women cooking over small, open fires, girls carrying smaller brother or sister on their backs.

3. **"Open book" test.**—Prepare questions, using the history section of the study material. Provide paper, pencil, and a copy of ROYAL SERVICE for each member. Exchange papers and grade them. A teacher leads the discussion.

4. **Math lesson.**—Write the word "problem" on the chalkboard. Ask one member to read each problem and discuss the solution.

5. **Music period.**—Teach the class "Heavenly Sunlight" in the Shona dialect. Tambourines may be used for the beat.

6. **Physical education.**—A favorite game is the bottle race or one hundred-yard dash. Balance a milk bottle on the head and run barefoot.

### PLAN FOR FOLLOW-THROUGH

1. If a mission action group in your church is not already involved in a tutoring program, discuss with local school administrators the need for providing such a service. Or work with WMU mission action director (or WMU director) to survey the need for such a program. Talk with people who are tutoring about the requirements of this ministry. (See the article on p. 18 for ideas in how to enlist children for tutoring.)

2. Survey the needs for a literacy class. Members may desire to participate in a literacy workshop. (Use *Mission Action Group Guide: Non-readers*; see WMU order form, p. 47.)

3. As a homework assignment, pray for these needs at the Sanyati Secondary School: lab equipment, science equipment, additional instructional material, projector screen, Baptist hymnals, scholarships for needy students (\$100 a year). Pray also that the total living environment will be conducive to Christian growth and development at the school.

**Use Africa program cover.** For a special effect, use the new Africa program cover\* for the meeting. Print the agenda and the names of missionaries on the prayer calendar. Include some of the information on Rhodesia that is given on page 25. Print the "open book" test described above.

\*Africa program cover available from WMU or Baptist Book Store. See order form, page 47.



## Current Missions

# Women's Work in Kenya

Louise Winningham

**STUDY CHAIRMAN:** Today we have four guests with us to tell us about Baptist women's work in Kenya. The interview will give glimpses of their organization as they might have shared it in person. The four women (enter as names are called) are: Joan Carter, who does WMU work in Kenya; Elizabeth Muriu (Moo-ray-oo), Rachel Markos, and Beatrice Njuki (N-joo-kee)—all leaders in the Kenya women's work. Let's begin by asking Miss Carter to tell us about herself.

**JOAN CARTER:** I was appointed a foreign missionary in 1961. After I went to Kenya, I learned how much the Africans wanted someone to work with the women. It struck my heart, and I asked the Mission there (which already had a request for someone to do WMU work) if I could be the worker. Since 1965 I've enjoyed this place of service.

**STUDY CHAIRMAN:** Joan, would you tell us a little about the visiting women from Kenya.

**JOAN CARTER:** Elizabeth Muriu has been one of the strong advocates for women's work since long before the organization in 1972. She is a person of outstanding ability. She presided over the two Kenya meetings held before the actual organization. She has recently been elected national chairman (president). Mrs. Muriu is a professional seamstress.

Rachel Markos was our first national chairman. She gives her Christian witness on her job as well as in her church. She works with missionary Phyllis Clark in visiting the women's work in 26 churches. She speaks several languages and dialects and helps the women organize.

Beatrice Njuki is a pastor's wife and lives in a remote area. Within two months after her arrival there, she organized women's work in

seven churches. She feels a definite calling for this service and is most helpful.

**STUDY CHAIRMAN:** What about your activities in Baptist women's work in Kenya? Do you have the same activities we do here in the United States?

**RACHEL MARKOS:** It's very much the same in some ways but differs in others. Our local organizations are called Women's Missionary Societies. Our magazine, which is like your ROYAL SERVICE, is translated "Let There Be Light." We meet weekly during the daytime and usually at the church. Homes are too small for such meetings usually, and few have enough chairs. The women often walk to the meetings, and most come barefoot. They usually wear Western dress to meetings. There is an outline which we follow carefully. Of course, there is a devotional and prayertime. The studies are similar to yours.

**STUDY CHAIRMAN:** What about night meetings? And what do you do with the babies during day meetings?

**RACHEL MARKOS:** In Kenya a woman just does not go out by herself at night. Husbands expect their wives to be home nights. In Kenya the home responsibilities take a long time. We cook over charcoal, which is slow. Our average meeting attendance in the cities is from eight to twelve. From twenty-five to thirty attend rural meetings. Because of better educational opportunities, there is more leadership in the city churches. The increasing number of working women, particularly in the cities, is creating difficulties in finding a time for meetings. Some stay after church on Sunday or meet on Saturday afternoon. As for the children, babies come with their mothers. Sometimes there is someone to look after the babies, but often they stay with their mothers.

**STUDY CHAIRMAN:** Elizabeth, how helpful is the women's work to these churches?

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**ELIZABETH MURIU:** The contribution is very great, primarily because more than one-half the members of many churches are women. This is especially true in rural areas. Many African families live on small farms, and the men work in nearby cities and towns. The wife stays on the farm with the children. Traditionally, women do the farmwork. They do not realize they can do anything in the church. A large proportion cannot read. Many times women's work starts with classes in literacy, sewing, cooking, etc. Later these classes become nuclei for Women's Missionary Societies. We stress things even an uneducated woman can do—pray, witness, give testimony, and praise.

**STUDY CHAIRMAN:** What about your work, Joan?

**JOAN CARTER:** The only other organization we have is GAS. But there is a rather loose age structure, with girls being members from around nine years of age until marriage. The name of the organization means "Messengers of Jesus." Boys and girls can both be members. They have different handbooks, but in small churches they meet together for the same program. Then they separate for different activities. Girls have Forward Steps. Some organizations have men for leaders since men may have more education.

**STUDY CHAIRMAN:** I gather your purpose is a little different from that of our WMU in America.

**BEATRICE NJUKI:** Yes, there are perhaps broader objectives. The purpose is not only missionary but for the personal growth of the woman. It is to help her in her Christian life and in building a Christian home or witness in the home as well as reaching out to the world. It is to teach our children. Sunday School has traditionally been for children, so the women's groups become an organization for Bible teaching and Christian training.

ing. We see as our purpose spreading the gospel of Jesus Christ.

**STUDY CHAIRMAN:** Do you have officers?

**RACHEL MARKOS:** Our churches all have women's work of some kind. But few have actual organizations in the sense you have here. Local leaders include a chairman (president) and secretary. Others are added as needed. Few women read, so this limits the number of officers. Different responsibilities, such as program planning, can be divided among the members.

**STUDY CHAIRMAN:** What do you do that most closely compares to what we do in mission action?

**ELIZABETH MURIU:** There is no Swahili word for "missionary," so we simply call local missions "witnessing." Let me tell you about one afternoon of witnessing by one group in an urban area. After the meeting, a group of eight or ten women went out visiting. They went to homes where they knew people, invited them to come to the women's meeting, read Scripture passages, prayed for any personal needs, and shared what Christ meant to them. The more they visited and shared, the more excited they grew. It was a happy experience and helped them grow in their Christian faith. Several have come to church as a result of such visits. Some have accepted Christ.

**STUDY CHAIRMAN:** Do you have associational WMU in Kenya?

**BEATRICE NJUKI:** Oh yes! We call the associational organization Woman's Missionary Union. These meetings vary, some meeting quarterly, some annually. It depends on the geographical area, budget, etc. The ladies get to the meeting by city bus or sometimes by a chartered bus from rural areas.

**JOAN CARTER:** Beatrice would be too modest to tell you about the women's work in her area. She is a one-woman associational WMU

council. As a pastor's wife, she serves in a remote area where there are no missionaries. She went back from her seminary studies with definite feelings of responsibility to help the women in her area. Most cannot read, so she furnishes all the program they have. The literature comes to her, and she distributes it on foot or by African bus over bad roads.

**STUDY CHAIRMAN:** Rachel, you were the first president of the national organization. Tell us about it.

**RACHEL MARKOS:** The Baptist Women of Kenya was organized in February 1972 after several years' work. It was organized because the women wanted it, but we were glad that the pastors encouraged us. We meet each February at our assembly. Each of the 135 churches affiliated with the Kenya convention is eligible to send one delegate. About 110 would be the usual attendance. Although February is summer, the altitude of 7,500 feet means it is always cool. The many who do not have shoes would find it too cold to meet any other time in the year. Some travel up to 400 miles to attend the meeting. There is a planned agenda. Usually the women bring the major messages, though they often invite a preacher to speak also. There are reports and offerings. Those who have traveled to other meetings give reports. Fellowship, however, is one of the main features of the meeting. Kenya is composed of many tribes. Meeting together helps overcome some strong tribal feelings. It encourages the women to learn the national language, Swahili, rather than using their tribal dialect exclusively. The informal fellowship between sessions encourages Christian friendship.

**STUDY CHAIRMAN:** Is there any participation beyond the national level?

**ELIZABETH MURIU:** In 1971 the women came together for their first

Baptist Women's Day of Prayer. They are vitally interested in the work of the Women's Department of the Baptist World Alliance. They contribute to the offering taken for it each November. It is for them a link to other Baptists in countries around the world. One of our women, Rose Wanjo, attended the Baptist World Congress in Tokyo. Many attended the Africa continental union meeting in 1967 which the Kenya women hosted. The most recent continental union meeting was held in Blantyre, Malawi in 1972.

**STUDY CHAIRMAN:** What role does the seminary play in women's work?

**BEATRICE NJUKI:** My husband is a pastor. When we had the opportunity of attending the seminary, we learned much about church work. Miss Dorothy Emmons is in charge of the women's department. Here pastors' wives can learn many things. Some learn to read Swahili. Others are taught English, church history, WMU methods, domestic sciences. And of course, Bible courses are an important part of the school.

**STUDY CHAIRMAN:** What are your needs as you look into the future?

**JOAN CARTER:** The women would like to increase the missionary vision of the people and decrease tribal feelings. There are needs for additional funds. In addition to what missionary wives do, we need an African woman in every area to do women's work. These African women are very effective, because they speak the tribal language and can explain to others of similar background better than the missionary. We have needs in enlistment and in leader training. Last, we need more organized work in the churches.

**STUDY CHAIRMAN:** Thank you for coming to share with us today.

We shall be remembering each of you in prayer.



## Planning the Current Missions Group Meeting

### Study Session

#### AIM

This is the first of three study sessions discussing the role of women's work in countries around the world. The October session discusses Kenya. Succeeding months spotlight Chile and Korea. At the conclusion of this study, members should have new insights into the contribution of women's work for the churches and for the individual lives of Christian women around the world.

#### LEARNING METHODS

In advance of the meeting, enlist four women to portray the visiting women from Kenya. The three portraying the African women might add atmosphere for the meeting by dressing as African women. Pictures in *The Commission* and WMU periodicals will give ideas. Encourage the women to master the information well enough to tell it rather than read it.

**Listening teams.**—Divide the group into two listening teams. Give each person paper and pencil. Ask one group to jot down all the things that are similar to the Baptist Women organization in your church. Ask the other group to note differences in the Kenya work and American plans.

#### LEARNING AIDS

Collect many pictures of women from different parts of the world to represent women's work in many countries. Especially seek pictures of Kenya, Chile, and Korea, the three countries spotlighted this quarter. Display these pictures prominently, either as a collage or separately, around the room.

### EVALUATE THE STUDY

At the close of the session, ask members to compare their notes on the similarities and differences in women's work in Kenya and the United States. Identify differences in the total church situations which make it logical for women's work to be different. Discuss strengths observed in the Kenya work which could be applied in American churches and WMUs.

The group might want to conclude the study by singing "In Christ There Is No East or West" (Baptist Hymnal, No. 443).

### PLAN FOR FOLLOW-THROUGH

The Kenya women are constantly seeking new members in spite of unparalleled difficulties in women's work. Baptist women in America have been especially emphasizing enlistment now through the Giant Step campaign. Take a big leap in Giant Step to insure that your goal of a 25 percent increase in membership is realized. Check to see that any subscriptions for WMU magazines that may expire soon are renewed immediately. Encourage new subscriptions!

### Related Activities

**Call to Prayer.** When you have read the names listed on the calendar of prayer, ask members to pray specifically for women's work in each of the countries represented.

**Preview Baptist Women Meeting.** On cutouts depicting the medical profession (examples: nurse's cap, thermometer, stethoscope, hospital bed, medicine bottle, capsule) write the topic "Medical Help for Paraguay", time, and meeting place of the November meeting and give to each group member.

Or write the above information on a small piece of paper and slip into an empty capsule and distribute. This could also be done in the form of a prescription.

# My Spiritual Pilgrimage

Work Sheet 1: October 1973

Scripture passage: John 1:1-18

## Study Questions

- Write three phrases from John 1:1 which describe the Word:
  - as eternal existence \_\_\_\_\_
  - as communion with God \_\_\_\_\_
  - as divine \_\_\_\_\_
- Who is the one called the Word? (John 1:14; Matt. 1:23-25) \_\_\_\_\_
- Why was Jesus called the Word? \_\_\_\_\_
- Listed below are areas of darkness (sin) in my life: \_\_\_\_\_
- Who can bring light into my life? (John 1:4-5) \_\_\_\_\_
- True or false. A person who is born of Christian parents automatically is a Christian (Correct answer is based on verse \_\_\_\_\_)
- How does one become a Christian ("son of God")? (John 1:12) \_\_\_\_\_
- Why is Jesus considered to be the medium for missions? (John 1:18) \_\_\_\_\_
- As a result of this study, I feel prompted to (what kind of action?) \_\_\_\_\_



To Enrich My Spiritual Life  
Where am I in my spiritual pilgrimage?

Have I started by receiving Jesus?

Selected verse: John 1:12 (write this verse in your own words) \_\_\_\_\_

## My Prayer List

Item	Date Entered	Date Answered
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Study for next month: John 3:1-16, Love—the Motivation for Missions



Bible Study

# The Origin of Missions

## Session 1: Jesus—the Medium for Missions

Monte Clendinning

Are you satisfied with your knowledge of the Bible and with your own spiritual growth? Whether you study alone or in a group, the materials this year are designed to aid you in this growth and to help deepen your knowledge of the missionary message of the Bible.

On the opposite page appears Work Sheet 1 of "My Spiritual Pilgrimage." You may clip this page and place it in a loose-leaf binder along with others to appear throughout the year. You may prefer to leave it intact in the magazine.

Each month during 1973-74 such a sheet will contain (1) questions on the passage studied, (2) a selected verse, and (3) space in which to enter prayer requests and dates of answered prayer. From time to

time you are encouraged to evaluate your own spiritual growth. The selected verses, if committed to memory and lived in the power of the Holy Spirit, can serve as pegs to hold onto in your chaotic world—true guideposts in your pilgrimage toward an abundant, mature Christian life.

Passage for Study: John 1:1-18

## Introduction

Suppose you and I want to become better acquainted. We go places together. We always sit together. But we never speak to each other. How well do we get to know one another? Probably not very well. In fact, we will not get to know each other until we begin to exchange ideas through conversation. Words, then, become the best medium through which we reveal our thoughts, ideas, and dreams.

In a slight way, this is an example of how God has revealed Himself to us. A partial revelation of God has come through nature, conscience, and laws. The fullest revelation of God comes through Jesus Christ, whom John's Gospel calls the Word.

In our Bible study this month we hope to understand more about the origin of missions as we study how God is revealed through the medium of Jesus Christ, his Word.

## Who Is the Word? (John 1:1-2)

Three phrases in the first two verses give us some understanding: (1) the Word was in the beginning, (2) the Word was with God, and (3) the Word was God.

The opening phrase of John's Gospel—"the Word was in the beginning"—reminds us of the opening phrase of Genesis, "In the beginning God..." It stretches our imagination to try to comprehend this idea. Thinking back as far as we can to the beginning of time—and even behind that—God was.

John said that the Word was with God. We think he was referring to Jesus, because later he recorded from Jesus' prayer, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5). God and Jesus did not just coexist. This prayer also reveals something of the close fellowship between them.

The last phrase indicates that the Word was God. John's Gospel, more than any other, emphasizes the deity of Jesus. John stated this clearly in the purpose for writing his book: "That ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31).

We stand in awe of this Word, who has existed since the beginning of time, who enjoyed fellowship with God, and who himself is God. Man through the ages has had a hunger to know God. Jesus is the key to unlock the mysteries as to how man

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can know God in a personal way. Such an idea should find us eager to explore John's Gospel further.

**What Are the Functions of the Word?**  
(John 1:3-5,9,14,18)

The Word was an agent of creation. Apart from him nothing was made—the things we talk for granted as well as the wonders of nature in our world. The apostle Paul said that this agent of creation was Jesus, "For by him [Jesus] were all things created" (Col. 1:16).

The Word also was an agent of life. People throughout the world are searching for meaning to life and how to live a full life. This is exactly why Jesus said he had come into the world: "I am come that they might have life, and that they might have it more abundantly" (John 10:10). But this kind of life is not just for now. It is forever: "And this is the record, that God hath given to us eternal life, and this life is in his Son" (1 John 5:11).

The Word was an agent of light of such quality that all the darkness in the world could not overcome it. Who would argue that we do not have darkness in our world today? On every hand we see tragic results of sin (darkness) and hopelessness in every continent, nation, and city.

Sin (darkness) is anything that separates one from God. It may be an act. It may be an attitude. Or it may be disbelief in or indifference to God. Darkness even invades the heart of those who are Christians.

In the midst of this blackness Jesus said, "I am come a light into the world, that whosoever believeth on me should not abide in darkness" (John 12:46).

John portrayed the Word as an agent of creation, life, and light. But there is an even more important function: The Word is an agent for revealing God (John 1:18). Our minds stand on tiptoe stretching to see God. John said that no man has ever seen God, but that his only begotten Son has revealed him.

How has the Son revealed God?

In verse 14 John wrote, "And the Word was made flesh, and dwelt among us." Pause to meditate upon this statement—the wonder and glory of it. God actually became flesh and lived among people!

When a disciple asked Jesus about seeing God, he replied, "He that hath seen me hath seen the Father" (John 14:9).

Religions throughout the world try to help men in their search for a supreme being. Only in Christianity does the God of the universe communicate his heart of love and compassion to mankind through his Word, his Son.

How, then, does man get to know God? Let him receive Jesus, the Word.

**How Is the Word Received?** (John 1:10-13)

The Word was not received by everyone. The "world" did not receive him. Does it not seem strange that Jesus, the Word, helped to create man; and yet, when he came to earth in divine human form, man did not recognize his Creator?

His own people did not receive him. God's Chosen People, the Jews ("his own" in John 1:11), did not recognize the Word. Did they not understand their divine call to be a special people, which had begun with God's covenant with Abraham? Had they forgotten the blessed promise that through them all the nations of the world would be blessed—that is, if they were obedient to God? What dimmed their knowledge of Old Testament prophecy which had foretold the coming of a divine Redeemer through their very line?

Mankind in general and the vast majority of his own people did not receive Jesus. However, John's Gospel states that some did receive Jesus, and to those he gave the power (the right is a better translation) to become sons of God. John further wrote that this did not happen because they were born of

godly parents but that this birth was a new birth—one from God—and that it came to those who believed the Word, Jesus.

Believing Jesus is not just a matter of the intellect or mind. It is that, but it is more. Such belief must include man's emotions as well as his will.

Those who receive Jesus, who believe in him, face the fact that their lives have been filled with darkness (sin). They realize they have been separated from God. What joyful news it is to know that they do not have to remain that way but that through their personal belief in Jesus they can truly know God. Jesus said of himself, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

**Who Witnessed to the Word?** (John 1:6-8,15-17)

In the last verses of this passage we see John the Baptist as a witness to Jesus. His message informed those who received Jesus that they would receive a new supply of God's grace each day.

In Old Testament times God through Moses gave the law which was a "schoolmaster to bring us unto Christ" (Gal. 3:24). However, it is through Jesus that we experience God's grace and truth. Later Paul wrote, "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4-5).

Women through the ages have continued to bear this same witness of John the Baptist as a result of their encounter with Jesus. How did all this begin? Where did missions originate? It began in the very heart of God: "God . . . hath . . . spoken unto us by his Son" (Heb. 1:1-2). Jesus, then, is the way—the medium—through which a sinful world is brought into a saving relationship with a loving God.



## Planning the Bible Study Group Meeting

### Study Session

Since this is the first meeting of the new year, explain to members the approach to Bible study. Members will have an opportunity to evaluate their progress on their own spiritual pilgrimage (Christian life) through the use of assigned Scripture passages and a monthly work sheet.

Every month each woman should bring her Bible, a pencil, and her copy of ROYAL SERVICE. Some leaders may want to provide also a simple loose-leaf binder for each member's use, inserting a work sheet each month.

After this first meeting, members will gain far more if they study the assigned Scripture passage and fill in the work sheet before they come to the meeting. Today they should fill it in during the study.

Attention throughout the year will be focused on one book of the Bible each quarter. Since it is impossible to study in depth any one book in three lessons, encourage each member to at least read the book during the quarter. Some groups may want to meet together each week to study the passages of that book which will not be dealt with in the monthly study.

This is the first in a series of three studies from John's Gospel under the subject "The Origin of Missions."

October: Jesus—the Medium for Missions, John 1:1-18

November: Love—the Motivation for Missions, John 3:1-16

December: Sending—the Method for Missions, John 20:19-29

### Aim

As a result of this month's study each woman should be able to explain how Jesus is the Word; and to evaluate her progress in her own spiritual pilgrimage.

### LEARNING METHODS

Ask two women, preferably two who do not know each other well, to be seated at the front of the room. As the group watches, tell the two they are to try to get to know each other. Give them a few minutes to use any method they desire. Their only restriction is that they may not speak or write—they may not use a word. At the close, point out to the group the difficulty of really getting to know someone without using words.

God wanted to let the world know him. Therefore, he sent his Word, about whom we study today.

**Question-Answer.**—After one woman has read aloud the entire passage (John 1:1-18), lead the women to discover from their Bibles and write answers to questions one through nine on their work sheet. Give them an opportunity to share their answers after each question except number four, which is between each woman and God. (See answers to questions under "Learning Aids.")

**Discussion.**—Use questions from work sheet if members do not care to write answers.

### LEARNING AIDS

Answers to work sheet questions:

1. (a) In the beginning was the Word; (b) the Word was with God; (c) the Word was God
2. Jesus
3. God's revelation of himself to us
4. (personal answers)
5. the Word, Jesus
6. False (John 1:13)
7. by receiving Jesus, believing in him (explain need for repentance of sin)
8. It was through Jesus that God declared himself and his plan to redeem a lost world.
9. (personal answer)—might include accepting Jesus, joining the church, or witnessing to someone)

### EVALUATE THE STUDY

"The vigor of our Spiritual Life," said George Muller of Bristol Orphanage Home, "will be in exact proportion to the place held by the Bible in our life and thoughts."

Encourage members to write answers to questions under "To Enrich My Spiritual Life" on work sheet. Point out that their spiritual pilgrimage really begins when they establish a relationship with God through Jesus. Give opportunity for women to share their initial experience of receiving Jesus. Remind them that God wants the world to know him in this way.

As a leader you will be sensitive to those who are not Christian, leading them lovingly and with the help of the Holy Spirit to know Jesus.

### PLAN FOR FOLLOW-THROUGH

Encourage members to memorize the selected verse and to read the chapters in John between today's study and next month's. Assign Scripture passages and work sheet for next month.

Learn to listen to your women. As they discuss, they will indicate some of their own needs. This may open opportunities for you to have a personal visit with them and help them with specific spiritual needs. As members mature in their faith, they will be better equipped in their witness and ministry for Jesus—the medium for missions.

### Related Activities

**Preview Baptist Women Meeting.** Are we Baptists supporting any medical missions work in Paraguay, South America? If so, what kind? Attend Baptist Women meeting next month where we shall have information and inspiration about medical help for that country.

**Call to Prayer.** As names of missionaries are read, encourage each member to choose one, write his name in the appropriate place on the work sheet, and covenant to pray for that missionary every day.

Use this material if your group wants to study books. Round Table book selections will include both the kinds of books previously studied in Round Table groups and the kinds previously studied in mission books groups.



## Round Table

# Focus on Africa

Dottie Hudson

### Books for Reading and Study

*Cry Sorrow, Cry Joy!* edited by Jane Ann Moore (Friendship Press, 1971) \$2.75\*

*Beyond Independence* by Donald M'Timkulu (Friendship Press, 1971) \$1.75\*

*Understanding the New Generation in Africa* by Grant S. Shockley (Friendship Press, 1971) \$1.50\*

\*Available from Baptist Book Store.

### A Search for Identity

Dawn has come again to the "Dark Continent," and the world is straining to make a pattern out of what it sees. Struggle along with the African himself in a search for self-understanding and identity. Trends are evolving of which the Christian needs to be aware. Evolving Africa has trends typical of the restless, changing world as a whole.

The sincere Christian who has been gripped by the Great Commission is searching for God's way. We

are challenged to know the African today and his needs and problems. We must see him as God sees and loves him if we are to meet him with a gospel of peace and power.

Until fifteen years ago the Western world faced Africa as a dark, unknown continent. Its geography made it difficult to explore; and its history had been camouflaged—unintentionally at times and quite purposely at other times. Why should the black world reveal motives and vulnerable spots to a white world that had been exploiting it?

This feeling partially explains why there were so few African writers for the Western world to read. Now, we are being given a view of Africa that is not an interpretation by an outsider. Sometimes the African will cry with joy at what he sees, and sometimes he will cry with sorrow.

A look into *Cry Sorrow, Cry Joy!*, edited by Jane Ann Moore, is an almost sacred experience. Will we

be able to empathize with the African's problems; or will we tend to feel an air of superiority at seeing his trouble spots? If we will follow the author through this compilation of short stories, poems, plays, and excerpts from novels, we will see the African a whole person.

In the introduction to the book, a phrase is quoted from an African novel: "Too much has happened to be passed over in a sentence." Perhaps this is the dilemma we are in as we study a continent we have known so little about for so long.

Ironically, the Africans find themselves struggling with the same difficulty in understanding each other. The urbanized moral values of the youth are contrasted with the established customs of the older generation. While the adults still practice polygamy in some cases, the youth see little need of marriage at all. The nationalistic ambitions of one father who plans to divorce his wife of twenty-five years to marry an educated young woman who will help him get ahead are scorned by his daughter, but not by the man she plans to marry. One of the most poignant studies of character in the book is that of the daughter of this ill-fated marriage.

In the areas of family, education, politics, economics, race, and religion, we are made to face problems familiar to us in such strange settings. How should the houseboy who is made to watch the brutal killing of some black men react to the pious prayers for their souls? ("Houseboy") How can a man retain his perspective about being honest when his salary is so low and the pressure to get graft and spend it on his family is so great? ("Kinsman and Foreman") Should the son accept his father's strange native-African belief in the "untouchables" combined with the accepted Christian concept of love and refuse to marry the untouchable girl he loves? ("No Longer at Ease")

*Beyond Independence* by Donald M'Timkulu takes the reader's thoughts past the turbulence of the war for freedom to the changes this conflict has brought about. In 1935 there were five independent nations in the whole of Africa. At present there are forty-three independent nations on the African continent, made up of approximately 345,000,000 God-created and potentially God-learned men.

After World War II, nationalism became an irresistible tide. Freedom came, ready or not. M'Timkulu asks that you look at the impact of change on the secular world and the church. He also asks that you come to grips with the results of this change.

In the chapter "Change and the Church," the role of Christianity in Africa and the purpose of missionaries are clearly presented. The missionary movement must analyze itself, see its wrong concepts, and then come to God with the African brother in his rightful place.

We are made to ask ourselves, "Is the missionary goal a religious goal or an effort at helping each man attain his highest spiritual potential?" Have we felt like the more pious big brother in missions or a tool to be used of God?

The author clearly depicts change as a force not necessarily destructive or constructive. How we use and direct change determines its effect. The idea is projected that in the future Africa may be the leader in the Christian world. Donald M'Timkulu makes the continent of Africa come to life as a troubled, but moving and progressing, area of the world.

*Understanding the New Generation in Africa* could well be used as a churchwide guidebook for studying the Africa of today. The activities and thought questions clear away the muddle of everyday thought and point to the real issues that need to be discussed. The organization is wonderful, allowing

you to go immediately to a particular section you may need for quick information. Dr. Grant S. Shockley gives his basic concepts throughout the book in such an honest, terse, and pragmatic way that the reader is thinking objectively before he knows it. Perhaps this is one of the most graphic studies for making the shadows of the African continent turn into discernible figures.

Yes, for the effort of reading and study, the Christian can now know the African. What will we do with this knowledge?



## Planning the Round Table Group Meeting

### Study Session

Prepare an interest center with a red silhouette of Africa large enough to place three gray silhouettes of the United States within its bounds. Mount the maps on a background of olive green or black with a caption: "The Shape of Africa Today."

A brainstorming session could reveal what previous knowledge of Africa the group has. On page 32 of *Understanding the New Generation in Africa* there is a true-false quiz which may be duplicated and taken in place of the brainstorming.

In studying the economic problems, pencil and paper could be given each member of the group to work out a budget for living on the \$10 to \$15 a month the average African family lives on. Would you have a straw roof and mud floors?

Have four people act out the

parts of Monica, Solomon, Emma, and Joseph in "The Opportunity" on pages 38-52 of *Cry Sorrow, Cry Joy!* Ask the group to counsel this family in the right action and attitude for each to take in this crisis.

Before this session, assign two people the responsibility of understanding the situation of Christianity and Islam in Africa today. Let them in conversation reveal the strengths and weaknesses of each in the African culture. Much material may be found on this in *Beyond Independence*, pages 27-30.

Give each person six to eight pipe cleaners of various colors and ask each to bend and combine them into some shape symbolic of the religious, political, economic, and cultural status of Africa today. (Or have members tear shapes from construction paper.) Ask that members take these symbols home and pray for the particular problems in these countries today. These shapes will become familiar in daily prayer and will make the next study of Africa easier to understand.

### Related Activities

*Call to Prayer* When you have read the names listed on the calendar of prayer, ask members to pray specifically for women's work in each of the countries represented.

*Preview Baptist Women Meeting.* On cutouts depicting the medical profession (examples: nurse's cap, thermometer, stethoscope, hospital bed, medicine bottle, capsule) write the topic "Medical Help for Paraguay," time, and meeting place of the November meeting and give to each group member.

### Book Forecast

**Books for November**  
*A Story Like the Wind* by Laurens van der Post (Morrow, 1972) \$3.95\*  
*African Religions and Philosophy* by John S. Mbiti (Doubleday Anchor, 1970) \$1.95, paper\*  
*Christian and Muslim in Africa* by Noel

Q. King (Harper and Row, 1971) \$5.95\*  
**Books for December**  
*New Life for All* by Eileen Lager (Moody, 1970) \$1.25, paper\*  
*Run While the Sun Is Hot* by W. Harold Fuller (Moody Press, 1968) \$1.39, paper\*  
\*Available from Baptist Book Store.

Mrs. Carl A. Hudson is a homemaker and public school teacher in Burke, Louisiana.





## Prayer

# Nigeria

Jane Allison

Nigeria is a land of fifty-eight million people. These are people from approximately 250 tribes, using many languages and dialects. Their backgrounds and traditions are diverse, their interests and customs varied. H. Cornell Goerner, secretary for West Africa, has called upon the Foreign Mission Board to "initiate an aggressive program of expansion in West Africa." In his January report to the Foreign Mission Board, Dr. Goerner noted the decline in Nigeria's missionary staff from a high of 252 missionaries in 1966 to its then 151. Dr. Goerner says, "But it [Nigeria] has people—people with fears and agonizing needs. People for whom Christ died."

### Mission Secretary Sees Needs

Edgar H. Burks is executive secretary of the Baptist Mission of Nigeria. As secretary, Mr. Burks deals with the administrative side of the missions work. His office also serves as liaison between the Nigerian Baptist Convention and the Foreign Mission Board. Also, Mr. Burks directs a

missions program in Ibadan which attempts to start and foster new churches across the vast city. Another area of Mr. Burks' work involves being advisor and consultant in evangelism and church development for three associations. These many and varied responsibilities uniquely equip Edgar Burks to see the needs of Nigerian missions.

Missionary personnel in Nigeria has decreased by 100 in the last five years due largely to the difficulty in obtaining visas. In the last 18 months, resident visas have been available for only two Southern Baptist missionaries, both medical doctors. This is at a time when the evangelistic opportunities in the northeast part of Nigeria and in the former war area of the east are greater than ever before. This places a tremendous strain on the convention to meet new challenges, fill newly created work positions, and replace the shrinking number of missionary personnel with national personnel. The convention is making great strides in both personnel and stewardship—the opportunities simply outstrip present

financial and organizational ability. Pray for the officers and workers within the Nigerian Baptist Convention.

### Prayer Needs—Ibadan

Ibadan is a city of more than 745,000 people. Much of the population is Muslim, while a great many cling to the traditional Nigerian religion of animism. Because of rapid development, land for church building is almost impossible to secure. In areas of heavy population, house churches are not an adequate solution because few houses have rooms large enough to accommodate the crowds.

The Methodist Baptist Church has an attendance of nearly 400, many children. Recently a Sunbeam Band was organized. Its present attendance is 150. The total seating capacity of the temporary building is 300; the present building occupies all building space. Pray with this church that they will be able to secure land for a permanent building and that a program can be devised to reach these multitudes of parents and children living in this heavily populated area.

The Ibadan Baptist Association plans to divide into four small associations in an attempt to reach rural areas surrounding the city. Three full-time evangelists will be employed to work in these areas.

Other evangelization efforts include eighteen city-wide revivals during 1973 and 1974 sponsored by the Nigerian Baptist Convention in cooperation with the Baptist World Alliance reconciliation program.

Pray for this new work and for these revivals throughout the nation.

### Problems to Be Faced

As administrator, Mr. Burks sees several problems which must be faced by Nigerian Baptists. One is the gradual take-over of all privately run schools by the government. Naturally the effects of this are not

known. This take-over will affect three teacher training colleges and a high school, as well as scores of local Baptist schools sponsored by churches and associations.

Art Compere is a missionary teacher at Iwo Baptist College in Iwo, Nigeria. Many graduates of this teacher training school end up as leaders for Baptist churches who have no pastors. At the present time Bible is being taught at the school. When the government takes over, however, Bible may not be taught at all. This change will eventually affect the type of leadership of churches without pastors.

Much witnessing and evangelism is being done around Iwo by students. Twelve student pastors ride bicycles to churches near Iwo each Sunday to preach where otherwise there would be no preaching. Each Sunday afternoon other students walk to various designated places in town to tell Bible stories and sing to children, many of whom would never come into a church building.

These school-sponsored practices would probably be discontinued under government administration of the schools. Pray that the local churches in Iwo will take this responsibility from the college and send student pastors to pastorless churches. Pray that the churches will continue the informal teaching in the streets.

### Student Work in Lagos

Betty Jo Craig, missionary from Texas, works with students in Lagos, Nigeria. This work involves her with the students in four schools as well as in a small student center where students from many religious backgrounds gather. Pray for Miss Craig as she witnesses to these students.

October is the month school begins in Nigeria. It is at this time that student groups will be electing

officers, formulating plans for the year's activities, and planning an annual weekend revival which takes place in February. Pray that the group officers will be committed Christians, that all plans will be Christ-centered, and that the weekend revival will draw many young people to Christ.

Alli Giwa is a young Muslim high school student who is an almost daily visitor to the student center. On several occasions Miss Craig has presented Christ to him. He says he believes in God but also believes in Muhammad. There are many Muslim students who have gone to Christian schools who, while still holding on to the religion of their fathers, are trying to accept some Christian truths. Pray for students like Alli who are confused and often fearful of being disowned if they accept Christ.



## Planning the Prayer Group Meeting

### Preparation Period

Provide paper and pencils for group members. Ask each person to write in her own words a Bible verse or passage which deals with prayer, not using any of the words in the Bible text. Then have individuals share their verses. Encourage questions and answers about meanings. Ask each member to answer either verbally or mentally the question, "If I took this passage seriously, what would I do?"

Bible passages which can be suggested are: Psalm 55:17; Mark 11:24; Luke 18:1-14; 1 Thessalonians 5:17.

Quiet time should be set aside for meditation and silent prayer.

Ask three members to present the content material as Edgar Burks, Betty Jo Craig, and Art Compere. Encourage them to speak in as personal a way as possible. Ask others to jot down the specific prayer requests to be repeated during the directed prayertime.

### The Prayer Experience

Ask a member to read the list of specific prayer requests she had recorded as the material was given. Then as members silently pray, direct their praying by mentioning, one at a time, these requests.

Encourage each member to take her list of prayer requests home for use as she prays each day.

### Related Activities

Encourage families to look up some of the great hymns on prayer and use these as a part of their family devotions. As missionary names are read, talk briefly about the country in which each works and what might be some of the problems the missionary must face that day.

Call to Prayer. In order that attention might be given to each missionary on the calendar of prayer individually, write the names on a long strip of paper. Roll up the paper so it will look like a scroll. Unroll the scroll a little at a time, revealing each missionary name separately.

Preview Baptist Women Meeting. Just as all missionaries attend to spiritual needs of people, many are dedicated to meeting specific physical needs. In the Baptist Women meeting in November, members will discover what is being done for patients in the Baptist hospital in Asunción, Paraguay.

Mrs. Richard Allison is a homemaker and pastor's wife in Knoxville, Tennessee.





Mission Action

# Motivation for Mission

Kathryn Bullard

## Motivation Problem #1: Personal Satisfaction

Beginning this month, a series of discussions on motivation for mission will be held in mission action groups. A look at two definitions will set the mood for the discussion. Webster defines motive as "something (as a need or desire) that causes a person to act." And *motivate* means "to provide with a motive." These monthly discussion groups will help each member to consider her motive for ministry in light of Christ's command to "love your neighbor as yourself" (Matt. 22:39 TEV).

Nancy responded to the challenge of the mission action chairman reluctantly. The chairman gave such a passionate plea for visitors at the nursing home, and Nancy felt that she did not want to let her friend down. She remembered the way the chairman had commended her for another job she had done. So after the Baptist Women meeting she signed up for the mission action group which would be ministering at the nursing home.

Nancy found Mrs. Jones to be a warm, responsive individual. She seemed to get a lot out of life.

One sunny afternoon when Nancy went to visit Mrs. Jones, she took her for a ride. Mrs. Jones especially liked the drive around the lake, and she enjoyed sitting on the bench to watch the ducks. She praised Nancy often for giving of herself. She even told her she had considered leaving the home. But since Nancy had taken such an interest in her, she realized that staying at the home really had more advantages. Nancy said, "Mrs. Jones is such a sweet person, and she reminds me so much of my own mother. I don't want to ever stop visiting her. She can never thank me enough for my visits."

Mrs. Green was Nancy's other assignment. Because of the nature of Mrs. Green's illness, her family had to put her in the nursing home so she could receive special care. Nancy found her quite different from Mrs. Jones.

On each visit Mrs. Green started complaining about her ailments as soon as Nancy walked into her room. If she was not complaining about her ailments, she was complaining about the service at the nursing home or about her roommate. During the few brief visits Nancy had had with her, she never shared anything with Mrs. Green that would change her outlook on life. Nancy concluded her report by saying, "Someone else can take Mrs. Green. I can never help her!"



## Planning the Mission Action Group Meeting

### Purpose

During this session, members will examine their motives for ministry in light of Christ's teaching and the special need of the individual. They will see that becoming in-

volved in ministry for personal satisfaction is not successful ministry.

### In-Service Training

Distribute pencils and paper. Ask members to write out their definitions of motive and motivate. Discuss definitions.

Read Matthew 22:34-40. Discuss why Jesus said the second greatest commandment is, "You must love your neighbor as yourself" (Matt. 22:39 TEV). Is it easy to love your neighbor?

Turn to pages 16-19 in *Persons, Not Things* and discuss Matthew 10:39. (See order form, p. 47.)

Ask members to write at the top of the page the words "Help is." Then ask them to list as many definitions as possible. Discuss these. The group leader may turn to page 20 in *Persons, Not Things* for additional suggestions.

Share Nancy's experience. What prompted Nancy to join the mission action group? Examine her experiences with Mrs. Jones. Who made the decision for Mrs. Jones to go to the nursing home? Describe Mrs. Jones' personality. How did Nancy relate to Mrs. Jones? Did Nancy gain any personal satisfaction from visiting with her? What does the statement, "She can never thank me enough for my visits," say about Nancy's motive for ministering?

Now, examine Nancy's experience with Mrs. Green. Describe Mrs. Green's personality. How did she feel about being in the nursing home? What was her outlook on life? What was her greatest need? Did Nancy seek to meet that need? What does Nancy's statement, "Someone else can take Mrs. Green. I can never help her," indicate concerning Nancy's motive in ministering?

Ask group members if they see themselves in any way in Nancy. Refer again to both passages of Scripture used in the beginning.

Close with prayer, allowing time for personal examination. The leader may ask the following ques-

tions but allow time between each for meditation: Do we help someone else because we like to be thanked? Do we help someone else because we like to be thought of as generous? Do we really think of the other person or of ourselves? Do we help others so that they will like us? Do we help others because God loves us and we love him and want to express this love?

The leader should conclude by leading the group in prayer.

Ask each group member to do a "personal checkup" the next time she participates in mission action to see if there is the desire for personal satisfaction in what she does or if she is truly following Christ's command to love her neighbors and in so doing to minister to special needs of persons.

### Related Activities

**Call to Prayer.** Cut out leaves of construction paper using fall colors. Write the name of a missionary, country, and kind of work on each leaf. Give one to each member. Ask the members to pray for that missionary at the meeting and throughout the following month.

**Preview Baptist Women Meeting.** On cutouts depicting the medical profession (examples: nurse's cap, thermometer, stethoscope, hospital bed, medicine bottle, capsule) write the topic "Medical Help for Paraguay", time, and meeting place of the November meeting and give to each group member. Or write the information on a small piece of paper and slip into an empty capsule and distribute. This could also be done in the form of a prescription.

Share information that has come from the Baptist Women officers' council. Be sure the members know the plans for the Week of Prayer for Foreign Missions and any other related activities. Encourage them to reserve the dates in the schedules now.

Miss Bullard is Baptist Women director for North Carolina.

## Money in Mission History (Continued from p. 17)

intelligent, pious, humane to his slaves, held in high estimation by his brethren . . . yet . . . he would be ineligible to the appointment."<sup>1</sup>

Thus the North and South, heavy of heart over differences, decided to separate. The South felt that they could no longer contribute to the treasury of the Triennial Convention and not have the privilege of having their own men accepted as missionaries. Indeed it was a dilemma felt throughout the nation as politically, socially, and intellectually the North and South drifted further and further apart. Separation was deemed wise by all Baptist leaders in the two sections.

No rivalry and no tension were anticipated. From the *Daily Chronicle and Sentinel* in Augusta, Georgia, on May 10, 1845, came this comment from Francis Wayland, a powerful New England voice: "You will separate of course. I could not ask otherwise. Your rights have been infringed. . . act with dignity and firmness and the world will approve your course."<sup>2</sup>

Thus the Southern Baptist Convention was born to support missions. Augusta, Georgia, May 10, 1845, saw the new missionary body formally adopt a constitution. The first two articles read "Article I: This body shall be styled the Southern Baptist Convention. Article II: It shall be the design of this Convention to promote Foreign and Domestic Missions . . ." And it has!

In 1845, Southern Baptists numbered 350,000 (now 12 million), and the missions purpose has never wavered. The Southern Baptist Convention, born to send out its sons to home and foreign fields, took giant steps on all frontiers in the name of Jesus Christ.

<sup>1</sup>Robert A. Baker, *A Baptist Sobriety Book* (Nashville: Broadman Press, 1946), p. 112.  
<sup>2</sup>Ibid., p. 116.

# forecaster

Aline Fuglestad

Planning for Baptist Women work is a primary function of the Baptist Women officers council. Forecaster will help Baptist Women officers plan. Execution of these plans is another function of the Baptist Women officers council. Forecaster will help Baptist Women officers carry out the plans.

## Planning for the Coming Year

Planning is the name of the game for the Baptist Women officers council. Tools to assist are:

### WMU Year Book 1973-74\*

The WMU Year Book is the tool for basic direction in effective planning. The achievement guide in the Baptist Women section outlines how organizations with and without groups teach missions, engage in mission action, support missions, and provide for missions achievement in training and enlistment.

Turn to the Baptist Women section of the WMU Year Book 1973-74, pages 29-42. Read the instructions. The red boxes indicate information you should ask the WMU director for. The information in the black boxes is to be filled in by the officers council. The shaded boxes are to be used only by organizations that have groups; the other boxes are to be used by every organization.

When all the boxes are filled in, you should have definite direction for what will happen in Baptist Women, 1973-74. Now you are ready to follow up each month with more detailed regular planning.

The Year Book contains up-to-the-minute information on Baptist Women materials and facts.

\*See WMU order form, page 47.

### Baptist Women Officer Plan Book\*

Use the plan book for regular month-by-month planning. The sheets in the plan book give you guidance and a systematic method for recording plans. Use the following pages this month:

- President—page 9, plan sheet for officers council meeting
- President—page 16, plan sheet for enlistment
- President and all chairmen—page 18, plan sheet for general meeting
- Mission study chairman—page 30, plan sheet for study project
- Mission study group leader—page 37
- Mission prayer group leader—page 49
- Mission action group leader—page 61



### ROYAL SERVICE

Every page of ROYAL SERVICE contributes to good plans. Every time a new idea is sparked through reading the content, more exciting activities will happen in Baptist Women.

At the end of each segment of curriculum material are guides to assist in planning the experience.

Forecaster is the planning tool for the officers council. The officers council is composed of: president, secretary (optional), mission study chairman, mission action chairman, mission support chairman, group leaders. The basic function is to plan, execute, and evaluate activities of Baptist Women.

## 1973-74

Mission support has been chosen as the phase of WMU work to receive special attention. Mission support has three aspects: (1) praying, (2) giving, (3) going (creating a climate in which persons can respond to mission service). During this emphasis, Baptist Women will:

- sustain the Southern Baptist program of world missions through concerted prayer efforts and sacrificial giving
- provide an environment through which Baptist Women members may explore the possibilities of mission service (example: study *Passport to People*; read "What Do You Have to Give?" in October ROYAL

SERVICE; participate in WMU Focus Week, February 10-16)

- provide a foundation for future career missions involvement (read and study *Yes, mission support book*, July 1974; available April 1, 1974)
- reinterpret the theological basis for mission support (read "Money in Missions History" each month in ROYAL SERVICE)
- supply each member an opportunity for purposeful support actions (Week of Prayer for Foreign Missions, December 2-9, and Lottie Moon Christmas Offering)
- bring mission support into proper perspective in the minds of church members (*Missions Supper Theater*\* at family night supper).

For further details about the mission support emphasis, read the information section of the WMU Year Book 1973-74.

## Foreign Mission Graded Series: Passport to People

Mission support is the WMU emphasis for 1973-74. One aspect of mission support is "going" or the supplying of missions personnel.

The Foreign Mission Graded Series book is *Passport to People* by A. Clark Scanlon. The theme of the entire study is career missions as a vocation.

*Passport to People* (1) shows many vocational opportunities for the career missionary; (2) traces the careers of several missionaries, beginning with earliest awareness of foreign missions.

Every Baptist Women member should read the book. Purchase copies from the Baptist Book Store and share with every member. Purchase copies for the church library. Tell women they are available.

After reading the book, Baptist Women will want to study the book. A churchwide study of the book is most desirable. That means all Baptist Men, Baptist Women, and Baptist Young Women (and all other adults in the church) studying together; and other age levels having separate studies.

However, if a churchwide study is not planned, Baptist Women can study *Passport to People* in the organization. This should be a personal, in-depth study. A Baptist Women member may decide to become a missionary because of this study. Members should at least be motivated to consider the possibility of missions appointment.

Choose a teacher and provide a book and Teaching Guide.\* Plan the study for November. The book study is not to replace the general meeting. It is to be planned as a serendipity, an extra. The guide tells how to use the book and the media resources listed here.

**Cassette recordings** (available from Baptist Book Store or through CAVE Plan, \$5.00 each):

*Missionary Life Style*. Side one: Visit Indonesia. Missionary William N. McElrath provides insight into the country through words and songs. Side two: Actual missionary testimonies.

*Going—and Sending*. Side one: Testimonies from missionary appointment candidates and comments by Baker J. Cauthen. Side two: Bible study comments on mission support and missionary testimonies at the time of retirement.

**Filmstrips** (available from Baptist Book Store or through CAVE Plan):

*Becoming a Missionary*, \$6.00. A look at the maturing process of a person making a decision in the spiritual pilgrimage and how some are led to seek missionary appointment.

*Corrente*, \$6.25. Visit the Baptist center in Interior Brazil.

**Motion pictures** (available from Baptist Book Store or through CAVE Plan, \$4.00 each for use):

*Missions . . . Impossible?* A look at missionary methods and opportunities around the world. *One World, One Mission*. The imperative of world missions.

**Mediapak** (available from Baptist Book Store or through CAVE Plan, \$14.95):

*Missions Mediapak: The Missionary Overseas*. A kit of ideas and tools designed to enrich mission study.

## Member Training

The importance of each member cannot be over-emphasized. Officers alone cannot make a successful Baptist Women organization. Everyone must pull together in a shared leadership role, members and officers helping and complementing each other.

The tool for training members is the Baptist Women Member Handbook. Each member should read the handbook.

Plan a test on the member handbook. Possible ways to give the test:

1. If you have a Baptist Women newsletter, print the test in the newsletter.
2. Hand out the test at one meeting with instructions to complete it before next meeting.
3. Hand out at general meeting with instructions to complete before group meeting.
4. Do it in the meeting.

Here is a sample test:

### TRUE OR FALSE

1. Every Baptist Women member can study missions through Baptist Women meetings, churchwide activities, mission study groups, and family participation; and as an individual.
2. Mission action projects are short-term activities, whereas mission action groups are involved in ongoing mission action.
3. The main financial lifeline of Southern Baptist missions is the Cooperative Program.
4. The calendar of prayer is a systematic way to pray specifically for all Southern Baptist missionaries.
5. Baptist Women can help me relate my Christian faith to the world in a meaningful way, and I commit myself to this end.
6. I have a responsibility for enlisting other women in the fellowship of Baptist Women.
7. The Foreign Mission Graded Series and Home Mission Graded Series are special opportunities to study about phases of foreign and home missions each year.

## Notice

- A new achievement guide is now in effect (see WMU Year Book 1973-74)
- Mission books group has been deleted in Baptist Women. The function of the mission books group is absorbed by the Round Table group. The material to be used by Round Table groups is on pages 34-35. Books reviewed during the year will include both missions books and the kinds of books previously used by Round Table groups.

8. ROYAL SERVICE is the basic resource for Baptist Women.

9. Mission support involves praying for missions, giving to missions, and supplying missionary personnel.

10. Weakness in membership can jeopardize the life of Baptist Women. I pledge to be a strong member.

If you answered true to all the questions, you are absolutely right. If you disagree, reread sections of the member handbook and discuss the questions with other members and officers.

## Cooperative Program Month

October is designated as a month of prayer and emphasis on the Cooperative Program. During this time, Southern Baptists have an opportunity to give special attention to the plan adopted as the primary means of financial support for missions. October 28 will be a special day of commitment to the Cooperative Program.

- Use the play *I'd Give Anything*<sup>®</sup> to:
  - inform church members about the Cooperative Program
  - point out the necessity of increased giving.

The play is simple, requiring few props, a small cast, a minimum of rehearsal time.

Ask permission to present the play during a Wednesday evening service. Follow the play with your pastor leading a discussion of Cooperative Program giving in the church.

## Officers Council

Meetings of the officers council should be planned on a regular schedule each month. The following procedure is suggested for conducting the officers council meeting this month:

- Call meeting to order
- Pray, using Call to Prayer
- Share information from WMU council and Baptist Women council

Plan and coordinate plans for Baptist Women (use plan sheets in Baptist Women Officer Plan Book<sup>®</sup>), including mission support activities and study of *Passport to People*<sup>®</sup>

Plan for member training activity

Chairmen work with respective group leaders

Hear reports from chairmen concerning activities planned

Study new achievement guide (WMU Year Book 1973-74)

Make announcements

\*See WMU order form, page 47. \* Available from Baptist Book Store.

# call to prayer

Louise Haddock

1 Monday 1 Peter 1:13-21

Several years ago, Marlene Rowell and her husband, Ronald, felt they were being called to share Christ with people of other lands. They were appointed in 1964 as missionaries to Brazil, the first South American country entered by Southern Baptists. Christ for Marlene Rowell as she shares with the people of that country.

Mrs. Robert T. Davis, church extension, California

Mrs. Loretta Fetter, Baptist center, Texas

Mrs. Basil M. Hernandez, Spanish, Texas

Mrs. Lela Mendez, Spanish, Texas

Mrs. Abe B. Smith, Spanish, Texas

Mrs. M. Alencar, business administration, Thailand

Mrs. Ronald N. Rowell, music, South Brazil

Mrs. Dennis E. Shuler, preaching, Thailand

Mrs. Fredricka Norman, preaching, North Brazil

Mrs. Valda Holder, education, Switzerland

Mrs. Richard M. Klemes, home and church, Switzerland

Mrs. Helen McCullough, retired, Hawaii, China

Mrs. Don J. McMillan, home and church, Korea

Mrs. Lilla Rogers, student work, Singapore

Mrs. Lester Tribble, preaching, Chile

Mrs. T. B. Yarbrough, preaching, Guatemala

2 Tuesday John 17:1-8

Samuel F. Longbottom, Jr., and his wife, Marion Laverne, have been serving in Vietnam since 1961. They must have seen much suffering and tragedy as they shared Christ with the people of that war-torn land. How often they must have remembered the promises of Jesus as they faced the many difficulties there. Pray for the Longbottoms as they share the same birthright and for their work in Vietnam.

Mrs. Richard Lee Ashworth, superintendent of missions, Utah

Mrs. T. J. Sullivan, retired, California

Mrs. Gilbert Oshelley, Spanish New Mexico

Mrs. Thomas Howard Potts, church extension, Colorado

Mrs. Hattie Kurlidge, Sellers Home, Louisiana

Mrs. C. E. Wiley, superintendent of missions, Indiana

Mrs. Lowell Wright, associational services, Indiana

Mrs. Marie B. Cooper, student work, Zambia

Mrs. Sylvia Evans, education, Liberia

Mrs. V. Jones, preaching, Ecuador

Mrs. Haddock, a free-lance writer, is a Baptist Women member of First Baptist Church in Tulsa, Oklahoma.

Mrs. Samuel E. Longbottom, home and church, Vietnam

Mrs. Samuel E. Longbottom, preaching, Viet.

Mrs. Samuel E. Longbottom, preaching, Viet.

Mrs. L. G. Gray, music, Colombia

Mrs. Hugh M. Young, home and church, Japan

3 Wednesday John 8:51-59

William O. Byrd, Jr., works with the Italian people of Florida. Most of the Italians have brought with them from their native land their own beliefs, but not many know the meaning of accepting Christ as a personal Savior. Pray for Mr. Byrd as he works with this kind and friendly people that he may be able to point them to the true source of salvation.

Mrs. William O. Byrd, Jr., Italian, Florida

Mrs. Verne M. Madsen, associational services, New Mexico

Mrs. Candice Rangel, Spanish, Texas

Mrs. Jeronima Suarez, Spanish, Florida

Mrs. Donald P. Venable, associational services, California

Mrs. Frank J. Baker, home and church, Zambia

Mrs. J. Franklin Bunch, Jr., home and church, Tanzania

Mrs. Joe W. Buss, preaching, Honduras

Mrs. William T. Dams, home and church, Lebanon

Mrs. A. Reat Paris, preaching, South Brazil

Mrs. Joseph E. Salomon, preaching, Equatorial Brazil

Mrs. William L. Jester, retired, Nigeria

Mrs. Floyd Mayberry, administration, Japan

4 Thursday John 10:30-38

"I and my Father are one." That is the message Mrs. Jessie Angeline Benham and her husband, David, try to explain to the Indians at Navajo Indian Trails Mission at Tubo City, Arizona. The Benhams are from Fort Smith, Arkansas. Pray for Mrs. Benham today and all the other missionaries who work with the Indians, who number more than 85,000, in Arizona.

Mrs. Ramon Asanudo, Spanish, Texas

Mrs. David Benham, language missions, Arizona

Mrs. M. Cassidy, retired, Virginia

Mrs. David Fair, retired, North Carolina

Mrs. Don Grubb, weekday ministry, Pennsylvania

Mrs. Artie Pappell, Sellers Home, Louisiana

Mrs. Frank W. Satter, retired, Arizona

Mrs. Ralph T. Beville, home and church, Rhadeto

Mrs. Hubert A. Vee, preaching, Thailand

Mrs. James J. Warfield, home and church, Mexico

Mrs. Samuel B. Milford, preaching, Spain

Mrs. Charles M. Mabeo, home and church, Paraguay

Mrs. Elmer L. Johnson, home and church, Argentina

Mrs. Frank A. McArthur, home and church, Zambia

Mrs. J. Wendell Smith, home and church, Indonesia

Mrs. Edward B. Trest, home and church, North Brazil

Mrs. Van Wagon, preaching, Indonesia

5 Friday Revelation 22:12-16

Alpha and Omega, Christ the beginning and the end of everything, warlike in the life of Johnnie Pearl Coffey, who works with the women of the National Baptist WMU in Oklahoma. Her enthusiasm and devotion to her work have endeared her to the women of Oklahoma as well as to others who have known her at Glorietta. Pray for Mrs. Coffey as she works to strengthen the bonds of Christian fellowship between women of her state.

Mrs. Johnnie P. Coffey, National Baptist, Oklahoma

Mrs. Marshall N. Menzel, superintendent of missions, Arizona

Mrs. Thomas Lewis, Chinese, California

Mrs. Lillian Suberstein, retired, Louisiana

Mrs. C. Ray Frye, home and church, Malawi

Mrs. A. Amelle Glanville, music, South Brazil

Mrs. J. D. Howard, music, Equatorial Brazil

Mrs. Glen D. Harrington, home and church, Malaysia

Mrs. John D. Hopper, home and church, Austria

Mrs. J. Donald Moore, education, Zambia

Mrs. Donald M. Redman, home and church, Costa Rica

Mrs. C. Thomas Stephens, Jr., home and church, Indonesia

Mrs. J. D. Howard, music, Equatorial Brazil

Mrs. Glen D. Harrington, home and church, Malaysia

Mrs. John D. Hopper, home and church, Austria

Mrs. J. Donald Moore, education, Zambia

Mrs. Donald M. Redman, home and church, Costa Rica

Mrs. C. Thomas Stephens, Jr., home and church, Indonesia

Missionaries are listed on their birthdays. An asterisk (\*) indicates missionaries on furlough. Addresses of missionaries are listed in Directory of Missionary Personnel, free from Foreign Mission Board Literature, P.O. Box 6597, Richmond, Virginia 23230, or in Home Mission Board Personnel Directory, free from Home Mission Board, 1350 Spring Street, N.W. Atlanta, Georgia 30309.

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Mar. 2. Dr. **W. H. Williams**, doctor, Regina  
Mar. 10. **John H. Ford**, home and church,  
Argentina

Mr. William J. Webb, retired, Mexico,  
Guatemala, Venezuela

**Determine now to find out the meaning of the message for your life.**

Order your personal copy of *The Bible: God's Missionary Message to Man, Volume 1*, from WMU or your Baptist Book Store (see WMU order form, p. 48).

(do not use this form when ordering from book store; see Church Leadership Catalog)

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# DEAR PASTOR



It hardly seems possible that another year has made history. October marks the time when Woman's Missionary Union organizations outline new plans and activities for their members. With this new church year, WMU is setting many exciting plans into motion.

Many of the activities to be promoted through WMU organizations this year will relate to mission support. Feeling the need to interpret the three aspects of mission support—praying, giving, going—WMU chose to make this a major emphasis in WMU programming in 1973-74.

The curriculum materials in all age levels will be tied closely to this emphasis in order to bring mission support into proper perspective in the minds of organization members.

The Graded series studies and the week of prayer observances as well as other activities for the year are designed to encourage persons to sustain the Southern Baptist program of world missions through concerned prayer and sacrificial giving. These activities also provide an environment in which members may explore the possibility of mission service.

We feel that a great year in missions advance is in store for us as we work closely with the mission boards.

We are anticipating that this emphasis will encourage WMU members to pray more fervently for missions, give more sacrificially to missions, and go as missionaries if God calls.

WMU STAFF