



**South America  
looks to the future**



In a Sao Paulo school, Roger Cole talks with students about the musical *Good News* which he has just directed. Foreign Mission Board photo by Kenneth R. Lawson.

**What does devaluation of the US dollar have to do with Roger Cole?**

Plenty. Roger W. Cole is a missionary in Brazil. For every percentage point that the US dollar is devalued, Mr. Cole has that much less money with which to do his work. Unless we increase Cooperative Program giving by the same percentage—an estimated 3 percent.

Of course, if we want Mr. Cole to have enough money to beat inflation, that will take another 3 percent. And if we want him actually to have more to work with, that will take more money. So will appointing other missionaries to work with him.

**We've done a lot.  
But is it enough?**

## ROYAL SERVICE

Vol. LXVIII

NOVEMBER 1973

No. 9

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**IN THIS ISSUE:** What's happening among Baptists in South America? Johnni Johnson gives an overview of what missionaries are doing. Stanley D. Stamps talks about literacy as an evangelism method in Ecuador. Wilburn C. Hoglen tells about the four English-language churches in Venezuela. The Baptist Women meeting features critical needs for medical missionaries in Paraguay. The current missions meeting tells of women's work in Chile.

# SOUTH AMERICA TODAY

Jehnni Johnson

**O**ctober 1972's committee of missionaries completed a survey of church development in Latin America.\* The project was an in-depth look at Southern Baptist missions work across the whole range of involvement in outreach and church growth. The countries surveyed are caught up in rapid changes.

Missionaries continue to give major attention to basic missions functions. Preaching in many forms. And other functions: music and theological training; publications and religious education; medical ministries and communications media—in mention only a few.

But their roles are changing, just as South America is changing. And they refuse to be daunted by the turns and twists of their changing roles.

Besides continuing basic functions and changing to new roles, missionaries in South America are committed to coordinated planning. Mission strategy is their word. Teamwork is coming to the fore. And with it, concern for long-range planning to win people to God through faith in Jesus Christ and to develop the kind of work that encourages church growth after the New Testament model.

The current scene, concluded the survey committee, calls for missionaries who will specialize in the establishment and development of local congregations. "... the new day ... calls for missionaries who ... rely first of all on spiritual ... resources."

Hospital Bautista, Asuncion, Paraguay (see photo, upper right), opened in 1963. One of three Baptist medical centers on the continent, it continues to be a place of pressing opportunity for applying spiritual and physical resources to human hurt.

In temples and marketplaces Christian believers in South America—like Maurice (Mrs. Gerald W.) Doyle and a fellow Christian (photo, right) in a Baptist mission in Ecuador—witness on the strength of the gospel message.

\*In the spring of 1968, the Foreign Mission Board named six missionaries to learn about factors affecting the growth and development of Baptist churches in Latin America. This Latin America Depth Study Committee made its final report to the Board in October 1972.



Foreign Mission Board photo



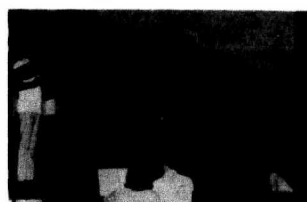
**B**asic missions functions continue to claim much missionary labor and prayer. Day-by-day, year in, year out, the open concern of the missionary life-style affords opportunities to tell why and how Jesus Christ is Lord; to be intimately and creatively involved in the nurture of new believers; to take persuasive initiative in outreach to unbelievers.

Theological training provides another place for initiative. In the aftermath of the Crusade of the Americas, men and women continue to offer themselves for gospel ministries. In training institutes and seminaries missionaries like Paul W. Stouffer of Sao Paulo Baptist Bible Institute, Bauru, Brazil (photo, near left) and Stanley D. Clark of International Baptist Theological Seminary, Buenos Aires, Argentina (photo, far left) teach homiletics, Greek, and other subjects important to ministry in the future.

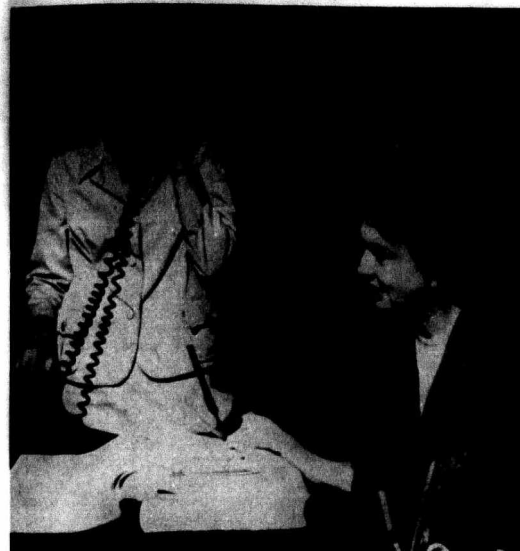
Women's work likewise probes the frontiers of Christian witness and community ministries. In this context missionary Laura Frances Snow (center left), Santiago, Chile, helps prepare Baptist women for literacy work. The opportunity in literacy is obvious. People who learn to read open themselves to the Scriptures.

Another enabling role in this process is teaching English. Like many of his colleagues in various types of work, missionary J. Bryan Brasington (lower left) often involves himself in teaching in places like the Baptist student center in Lima, Peru. For his fellow missionaries, Brasington is the field representative for Colombia, Venezuela, Peru, and Ecuador.

**M**usic gets to people's hearts, and nowhere with more importance than among the people of South America. It is significant that the first Southern Baptist missionary couple appointed specifically for music ministries overseas were assigned to a South American country. Donald L. and Violet Orr went to Colombia in 1958 and still serve on the faculty of the International Baptist Theological Seminary in Cali. More recent additions to the music personnel include Roger W. Cole (immediate and far right) of Sao Paulo, Brazil, and Dolores Kimbrough (upper right) who, with her husband Clint, also works in South Brazil. Cole has worked with young people from a number of Sao Paulo churches in the preparation of a folk musical.



**P**ublication work continues to be a major tool of the gospel all across South America. It is continually plagued by rising costs and stretched (almost to the breaking point) by improved but costly technology. Missionary Edgar F. Hallock, Jr. (above), reading copy of national Baptist paper, sees this ministry—despite the realities of the printing industry—as absolutely vital to outreach and church development. *O Jornal Batista* serves the growing Brazilian Baptist Convention (organized in 1907 and now with more than 2,400 churches and 332,000 members).



**C**hanging role is an "in" topic today. Christian missionaries are no exception, though the idea is not so new in foreign missions. These men and women have long been accustomed to moving from one role to another as priority work assignments press them. Frances Roberts (upper left), Buenos Aires, Argentina, for example, in twenty-five years overseas has done educational and evangelistic work in Paraguay and Argentina, and promotion work for the WMU of Argentina (four years with women, nine years as its young people's secretary). She now serves as seminary librarian. Through all this, however, her first love is Central Baptist Church, where she is deeply involved in the teaching ministry, in visitation, and in other activities.

Over in Brazil, missionaries Harvey O. Headrick (beside car) and Ronald N. Boswell (right in lower photo) are equally at home in the pulpit or out among "the brethren," accepting various work assignments in the associations and institutions they serve. Such work assignments sometimes come their way two or three at a time. In Venezuela, the same kind of pressures stay with missionaries Roy L. Lyons and Charles B. Clark (far left), now heavily involved in planning for evangelistic outreach and theological education.

**A**s missionaries look to the future, a good part of their time is spent considering ways and means to get the gospel outside the Baptist temples (evangelical Christians in most of Latin America refer to their church buildings as temples).

Missionary Justice C. Anderson (right, top photo), finds that one way is to channel the willing enthusiasm of his students in the seminary in Buenos Aires. James P. Kirk (in building site photo) finds that strategy plans worked out in state convention meetings often bring him in contact with building contractors and others in the business community of Salvador, Brazil, the city where he serves.

As these ways and means emerge in developing Baptist work in South America, missionaries find themselves in more and more meetings. For example, the executive committee of the Baptist convention in Peru (right), grappling with the financial realities of its outreach plans, or a medical missions conference convened in Paraguay. On other occasions, the involvement is in day-to-day working relationships with national convention offices, as for missionary Wally Poor (looking at map) in the radio ministry of the Uruguay Baptist Convention, Montevideo; or missionary Daniel H. Burt, Jr. (left, in near right photo), in his role in the Campinas Baptist Association, Sao Paulo, Brazil.



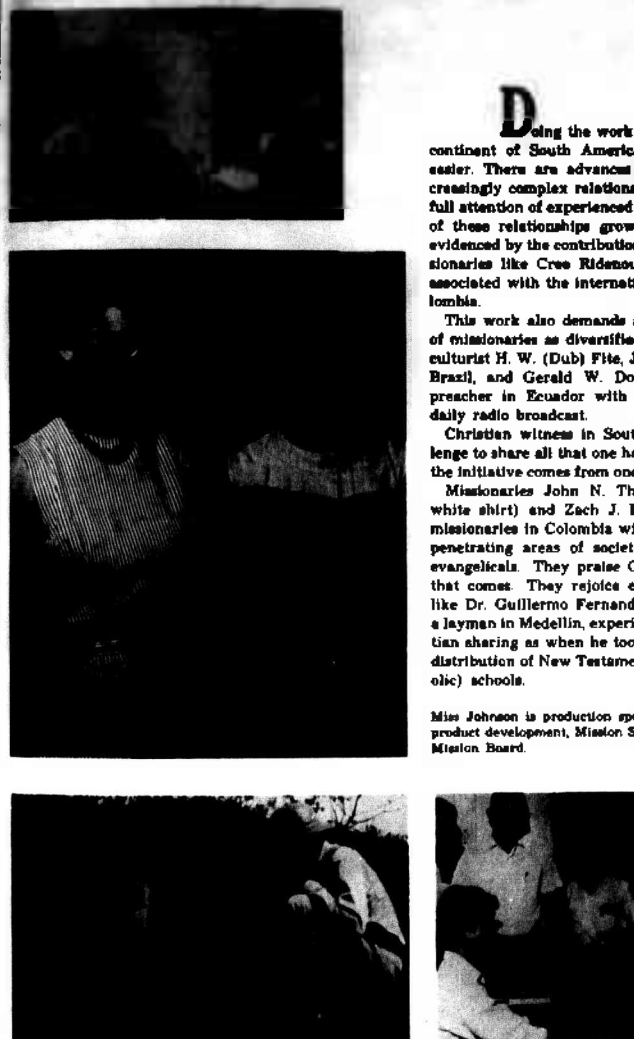
**D**oing the work of evangelism on the continent of South America is not getting any easier. There are advances and, with them, increasingly complex relationships which claim the full attention of experienced people. The influence of these relationships grows over the years, as evidenced by the contribution made by career missionaries like Cree Ridenour (center left), long associated with the international seminary in Colombia.

This work also demands all the creative skills of missionaries as diversified in function as agriculturist H. W. (Dub) Fite, Jr. (lower left), Ceres, Brazil, and Gerald W. Doyle (lower right), a preacher in Ecuador with responsibility for a daily radio broadcast.

Christian witness in South America is a challenge to share all that one has and to rejoice when the initiative comes from one's national colleagues.

Missionaries John N. Thomas (top photo, in white shirt) and Zach J. Deal, Jr., are veteran missionaries in Colombia with long experience in penetrating areas of society officially closed to evangelicals. They praise God for every success that comes. They rejoice even more when men like Dr. Guillermo Fernandez (right, top photo), a layman in Medellin, experiences the joy of Christian sharing as when he took the initiative in the distribution of New Testaments in the local (Catholic) schools. □

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# Literacy Missions Opening Doors in Ecuador

Stanley D. Stamps

The day dawned overcast and drippy. But it was the beginning of a new experience in my life and the opening of a new door of service. I was to have an interview with a representative of a prestigious encyclopedia sales program. But I had reached my decision the night before.

As the young pastor of South Columbia Baptist Church in Columbia, Mississippi, I needed to supplement our family income. Selling encyclopedias seemed to offer some relief. After an appointment was scheduled with the representative, a conflict developed. I read in the *Baptist Record* about a literacy workshop which was to be held at Camp Garaywa the very day of the scheduled appointment.

My wife and I were aiming toward appointment as missionaries to Ecuador. The possibility of using literacy work on the missions field loomed as a challenging prospect.

After praying about it and talking it over with my wife, I decided to attend the literacy workshop instead of keeping the date with the encyclopedia sales representative.

The workshop leaders' skill and enthusiasm were contagious. The one-day workshop was to acquaint WMU community missions leaders with the Laubach method of "Each One Teach One." The allotted time



Foreign Mission Board photos by W. Robert Hart



obviously was not enough to train teachers of non-readers. But it did generate interest and spotlight needs in our state. Someone was needed to get further training in the use of this method.

I volunteered. I went to Baylor University Literacy Center for a week of personal training and observation.

Then the state WMU scheduled a number of teacher-training sessions for prospective literacy workers. I was the teacher-trainer. Many of these workshops turned out to be awareness sessions more than training. The idea was new to many. And most were unaware of the needs and what to do about them.

Appointment for foreign missions came in 1962. I was challenged by statistics for Ecuador that showed a literacy index of roughly 50 percent. There was apparently a great need in the field of literacy missions.

While in language school in San José, Costa Rica, I became acquainted with ALFALIT, an organization dedicated to literacy ministries in Spanish America.

In my enthusiasm I wrote a future colleague in Ecuador and mentioned my interest in literacy as a missionary method. The reply offered little encouragement. There were then no nonreaders in our churches in Ecuador, except for the wife of one of our pastors.

Statistics for the country pointed up a great need. This need loomed as a challenge. But multiple responsibilities during our first term of missionary service kept me from getting involved.

A missionary co-worker, Mrs. Gertrude (Elaine) Joiner, became concerned about the numerous non-readers within reach of the church where she and her husband served. They lived in Ecuador's largest city, Guayaquil, located on the coast. The YWA of which Mrs. Joiner was leader in First Baptist Church wanted a mission action project.

A literacy workshop was arranged in Guayaquil. Miss Edna Switzer, ALFALIT teacher-trainer for Ecuador, was invited to conduct it. The sessions were attended by interested young people, including students from the Baptist Theological Institute of Guayaquil.

Under Mrs. Joiner's guidance, the YWA began to visit the girls' reform school. Because a great number of inmates in the reform school were nonreaders, classes were begun for them. Volunteers from the church conducted these classes as well as worship services.

Francisca (nicknamed Panchita) Pezo, office secretary for the Ecuador Baptist Mission (organization of Southern Baptist missionaries in Ecuador), was the leader in this project. She visited the reform school twice a week with single-hearted devotion.

Among her students was a young girl named Mariana Alcivar. She had committed no offense to merit being in such a place. She had been placed there by her stepfather, who didn't want the responsibility of her. She could read. But she became quite interested in the programs presented by the friendly Christian girls. She

also became interested in helping the nonreaders.

Panchita arranged for Mariana's release from the detention center. Mariana went to live temporarily with the Pezo family. She enrolled in night school to study secretarial training.

When Panchita married a former Peace Corps volunteer from Pennsylvania and resigned her job, Mariana was employed to replace her. She also inherited some of Panchita's former students, nonreading maids from homes near the Baptist office. She was assisted in this work by students from the theological institute.

The Ecuadorian Ministry of Education passed a requirement that all high school students must teach at least two persons to read and write in order to graduate. Special materials were prepared and made available to teach functional nonreaders. A number of industrious high school students living in Urdessa—near where the Baptist Mission building is located—requested permission to use a room in the Mission building as a place to teach nonreading household servants from nearby homes. Our mission station granted them this privilege as a public relations gesture.

Meanwhile in Quito we planned an associational literacy workshop with help from ALFALIT personnel. Among those who attended were Mr. and Mrs. Carlos López, members of Jerusalem Baptist Church. Mr. López, an active lay leader in his church, worked for an Ecuadorian airline. He and his wife became inspired about the prospect of using literacy to help nonreaders and to tell them of Christ.

Immediately they sought out prospective pupils and began literacy classes in their church. They made hand puppets and used them in a skit to awaken in the minds of their prospective pupils the need to learn to read and write. These new readers began to attend church services. Some were won to a personal faith in Christ.

After guiding their students through the basic reading course, Mr. and Mrs. López planned a graduation exercise to recognize their pupils' accomplishments. They continued this ministry. At a recognition service for their advancing students, a representative of the Ministry of Education was present.

Mr. López later became lay pastor of a mission of his church. Literacy has been a useful tool in the hands of this lay preacher and his wife.

After our first term of service in Quito, our family transferred to Guayaquil. I was asked by the Mission to serve as national coordinator of literacy missions. I was to promote literacy missions in several areas of the country with the help of Ecuadorian leaders.

A month-long literacy-training school was held at an interdenominational camp near Manta. Our Mission sponsored three persons as teacher trainees. Mr. Victor Molina, pastor at Manta; Mrs. Yolaine Soreano, also of Manta; and Miss Esmeralda Coor from a church in the country to the east of Guayaquil.



In a country where two persons out of every five cannot read or write, literacy can be an effective tool for evangelism.

During the month of training, practice sessions were conducted in nearby Manta, a city of about 50,000 noted as a fishing and resort center. The Baptist church in Manta and its mission in Tarqui provided both space and prospective new readers for the teacher trainees to work with. The work begun by the practice sessions continued under the guidance of Pastor Molina and Mrs. Soreano.

Mrs. Soreano was an enthusiastic trainee. Upon completing the course she went right to work teaching non-readers in her church community. She tried—without success—to persuade some prospective students to come to the building where the Tarqui mission met. They were distrustful of the motives of those protestants. Using tact and patience, the teacher went to the students' homes for their classes. Bit by bit their reticence turned to acceptance, because they were learning to read and write.

Mrs. Soreano taught one twenty-year-old *senorita*

to read well enough to use the hymnal and Bible in church worship services. She was won to the Lord through this witness. Her father and mother were also won, and nieces and nephews have been contacted.

Mrs. Soreano is active in the Woman's Missionary Union and sees literacy as effective mission action. "It calls for a lot of dedication and a lot more prayer," is her testimony.

A couple of years ago Mrs. Soreano was called upon to conduct a literacy workshop at Olivet Baptist Church at Rio Armadillo, a community of homesteaders deep in the western Ecuadorian rain forest. This church is located at least a two-hour walk from the end of the dirt road which leads from the highway about twenty-five miles away. The people are emigrants from other sections of the country. Many of them have had little or no opportunity to attend school.

Mrs. Soreano spent a week in the church community and trained several to be teachers of new readers. She



reported that there was a keen interest in learning the literacy methods in spite of the great distances the people lived from each other. She told of one seventy-year-old woman who learned to sign her own name after just a few days of instruction. A number of young people were also enrolled in this course.

Esmeralda Llor returned to her home community on the banks of the Chimbo River excited about the prospect of teaching others to read and write. Immediately she set about preparing others to be teachers of new readers. Before long, literacy classes were meeting at the Cruce Bueno Baptist Church, where her brother Basilio is pastor. Other classes were begun at Villa Carmen, where a small mission of their church is located.

One of those trained as a teacher by Esmeralda was Jorge Alvarado, a cacao (chocolate) farmer. He enlisted six neighbors as pupils. Four of these have learned to read and write and have become the nucleus for a new mission in their neighborhood. Jorge enrolled in classes for lay preachers. He now helps with the services in the new mission.

The Cruce Bueno Church also conducts special night classes for those older persons who want to continue their studies in order to complete primary school (sixth grade).

During the Crusade of the Americas, a new mission was begun at a place called Boca de los Sapos (Mouth of the Frogs). Since then, the name has been changed to El Triunfo (The Triumph). Esmeralda and her sister Elizabeth were invited to conduct a literacy workshop in that new mission. Three new readers were taught and won to the Lord. This mission was organized as a church on Easter, 1972.

Perhaps one of the more dramatic places where literacy has been used as a door-opener for the gospel is a town named Pimocha, in Los Rios Province. The town is perched on an embankment overlooking the Babahoyo River. Built over an ancient burial ground, the town dates back to pre-Columbian times. The outlines of Indian burial urns could be seen protruding through the dry dirt of the street by the town plaza on one of our visits to the town.

Esmeralda Llor's older brother lives in Pimocha and is the secretary to the most important civil officer of the town. He invited his sisters to come to Pimocha and conduct a literacy-training workshop. Eleven teachers of new readers were trained during that week-long course. The Llor sisters also conducted Bible classes for children during the week.

The response was so enthusiastic and encouraging that Esmeralda telegraphed me from Pimocha, urgently requesting additional literacy materials. At the close of their stay, Esmeralda and Elizabeth returned to Cruce Bueno Church, bearing an invitation to their brother Basilio to go there and preach. Basilio and I made plans to visit Pimocha with some laymen from his church.

Only during the driest part of the dry season could we drive near the village. After we left the paved highway, our road was nothing more than a pair of tracks through the sugarcane fields. After a bumpy and dusty ride we arrived at the east bank of the river. Pimocha was on the other side. It took two trips by canoe to get our party, several boxes of Bibles, tracts, and a filmstrip projector to the village. An eager crowd awaited us.

We were immediately conducted to a house made of split bamboo and raised on stilts. The street level under the house was used as work and storage area. Animals roamed around there. Upstairs was a tidy dwelling typical and quite adequate for the tropical setting.

Not much time remained before nightfall. We went out into the dusty streets to meet the people. Some of the laymen preached and gave their testimonies in the plaza. Basilio, his brother, and I engaged in conversation with some men standing on the street corner. One of them was owner of the local theater. He graciously offered the theater to hold a preaching service that night since movies were shown only on weekends.

When the time came for the meeting in the theater, the building was filled. It was difficult to maintain any kind of reverence. Pastor Llor spoke briefly, some laymen testified, and we proceeded to show some filmstrips. But tragedy of tragedies, someone had put the wrong script in with the filmstrip. With a waiting audience, I had to improvise the narration for the illustrated Bible story.

Our trip home was marked by animated conversation as we began to lay plans for starting a mission there. Enrique Alvarado, a student in our theological institute and a member of the Cruce Bueno Church, was asked to go to Pimocha each week to conduct Bible study and evangelistic services. Progress was slow, but there were some encouraging signs. Enrique had no place to conduct Sunday School except under someone's house. That was not always conducive to a worshipful atmosphere.

Subsequent visits to the village resulted in contact with one of the prominent citizens. He encouraged us to establish a permanent work there and assured us of his backing.

A well-situated lot was made available for us to build a chapel. This lot, near the main road leading into town from the countryside, was donated (for a small transfer fee) by the municipality. A small but adequate chapel was constructed out of split bamboo and covered with tin roofing. Roughly \$1,200 went into the construction of that chapel, where worship services and Bible study are conducted regularly.

A Christian witness is now possible in a small town where previously the religious life was limited to Catholic feast days when the priest would visit town. And this witness was made possible through literacy missions. □

*Mr. Stamps is a missionary serving in Ecuador.*

## Americans in Venezuela Wilburn C. Hoglen

The discovery of "black gold" in the 1800s helped in change Venezuela from an agricultural country to an industrial one. It brought in major oil companies. The companies brought in English-speaking North Americans, many of them Southern Baptists. Some of the Baptists naturally wanted to start churches. That is how Venezuela got its four English-language Baptist churches.

Southern Baptist missionaries first went to Venezuela to work in 1949. Less than ten years later Faith Baptist Church of Maracaibo was organized by English-speaking Baptists. This church was followed by the Bethel Baptist Church of Caracas, Lakeside Baptist Church of Ciudad Ojeda, and the First Baptist Church of Asaco (in the northeastern part of Venezuela). What have these churches meant to Baptist work in Venezuela?

First Baptist Church, although not an official member of the National Baptist Convention of Venezuela, has been active in supporting Baptist work. Members have given their time in helping with Vacation Bible Schools and construction of missions. They have given money to the work. When there have been medical needs, the church members have helped their Spanish brothers.

At present, the English community is decreasing. But the church recently began a mission to the Spanish-speaking community, using their present facilities. Attendance for the mission has reached one hundred. Soon its members will move out to find a building of their own, leaving Faith Church the room to begin still another mission.

Women at Faith Church were talking one day about the many good cooks among the North American community of Maracaibo. Upon the suggestion of one lady, they decided to print a book using the favorite recipes of these cooks. Four members of Faith Church edited the book *We Cook in Maracaibo*.

The profits from the sale of the books were used in Venezuela. From these profits, missions work was supported, needy families were helped, and more recently the Bethesda Children's Home of Mene Grande got money to buy cattle for their farm.



Missionary Donald R. Smith works with Lakeside Church, Maracaibo.

Soon after the organizing of Faith Baptist Church, need was felt to have another English-speaking church in the Ciudad Ojeda-Tierras area, across the lake from the city of Maracaibo. Faith Church extended help to its sister church by loaning money to build a beautiful and functional auditorium and educational building.

Under the leadership of missionary Donald R. Smith, it began a mission in its own facilities. That mission has become a church. They share a building with Lakeside Baptist Church but have their own pastor and organizations.

While living in the community near Lakeside Church, the Ramón Ometas had a visitor from nearby Mene Grande. Pastor José Aleman of the Mene Grande Baptist Church had seen a need to do something about the many children who were unwanted or abandoned.

Mene Grande had been an oil camp in its more prosperous days. But the oil company had moved out, leaving many abandoned houses. One of the oil companies owned these houses. They were not being used for anything. Pastor Aleman had the idea of securing some of the houses and beginning a home for children.



Faith Church, Maracaibo

the BSU and her local church. The appeal made by Pastor Aleman met a favorable response from the Omahas. Immediately Mr. Omaha began to work toward securing the buildings from his company.

Two houses were given. Later two more were bought at a low cost.

The home began with five children fed from the Aleman's meager salary. Lakeside Church and the people of the area began to help the home. Today help comes from many parts of Venezuela, from North Americans as well as Venezuelans.

A member of Lakeside Church sold his business and donated a large sum of money to the home to help purchase a one hundred-acre farm near Mene Grande. The farm will eventually provide most of the food needed for the home, plus additional income.

Missionary Smith and Lakeside Church have taken the home as their special project. He makes several trips during the month to the home and farm to help Pastor Aleman. Today the farm produces bananas, plantains, grapefruit, and vegetables. They have also been able to purchase some cattle for the farm through the gift from Faith Church's cookbook sale. The North American Association—made up of businessmen and companies of Venezuela—has also given a small school bus to the home. Faith Church recently purchased a tractor to be used on the farm. Bethel Baptist Church of Caracas supports two children in the home. Other churches have felt led to help the home.

Bethel Church of Caracas was organized in 1957 by a group of English-speaking Baptists who felt a need for such an evangelical witness in this growing city. Although the church has had a struggle because of the changing community, it has continued to be a witness for Christ.

Bethel Church has been a church without a home, in some senses. During its first years, the members

rented school buildings or homes for the services. During that time a Spanish mission was begun by Bethel. The mission was organized into the Emmanuel Baptist Church. When Bethel lost many of its members due to the fluctuation in the English community, Emmanuel invited the Bethel congregation to share its building. The Bethel congregation and the Emmanuel congregation have worked side by side for several years, sharing the same building.

The ministry of Bethel has been international because people from all over the world come to Caracas to work. Hundreds of English-speaking people from the Caribbean islands have come to Caracas to work as maids or to do other work. They have found the English-speaking church a spiritual oasis.

An effective ministry has been the Bible study groups sponsored throughout the community. Some who attend are not Baptists but have learned English in the colleges or in the United States. They enjoy using their new language. At the same time, they receive spiritual help and guidance. Many have not broken away from their old religious background. But they are learning that evangelicals are not bad. It is the prayer of the pastor and group leaders that many will come to know Christ as personal Lord through the Bible studies.

A story similar to Bethel and Emmanuel's can be told by two churches in Anaco. A group of Baptists felt the need for an evangelical witness. They organized the First Baptist Church. This church felt the need to extend their witness into the Spanish community. They began a mission to the Spanish, and soon the Anaco Baptist Church was organized. First Church has continued to support this church financially through the years by supplementing the pastor's salary.

Anaco Church has found a group of ladies receptive to Bible study sessions. Although many have no church connection, they have found the Bible study a blessing.

Each year the Venezuelan Baptist Convention looks to the four English-speaking Baptist churches for a big share of its national budget. Many of the national churches are small and struggling and have little to share in the way of finances. It is good to know that the four English-speaking churches are there with their regular contributions.

Each year the national convention promotes a Christmas offering similar to the Annie Armstrong Easter Offering. And each year the English churches give several hundred dollars to support the home missions work of Venezuelan Baptists.

The convention counts on the English churches not only for finances but also for leadership and promotion of its national work.

North Americans have found an important place in this South American country.

Mr. Hogen is a missionary serving in Venezuela.



## Helps for Mission Support Chairman

# WEEK OF PRAYER FOR FOREIGN MISSIONS

Carolyn Weatherford

One of the most important projects in mission support is the Week of Prayer for Foreign Missions with the Lottie Moon Christmas Offering. The dates this year are December 2-9.

Because this is a week of emphasis on support—praying, giving, going—the mission support chairman plays a major role. Here are some points to remember as you plan:

1. This is a week of prayer, and the times of coming together should be prayer meetings.
2. Every Baptist Women member should have an opportunity to take part in concerted prayer at a time that meets her own need.
3. Every meeting should be planned by the mission support chairman. If it is impossible for her to lead at each meeting, she should work with the person whom she selects to lead. Activities of the week should be planned as a whole, with each meeting contributing to the overall plan. For this reason it is best not to assign responsibility to various groups for different meetings.
4. If possible, have all those who will participate in any way during the week to meet with you for prayer the week before the week of prayer.

### Publicize the Week

1. In the November Baptist Women meeting give everyone the name of a country to which Southern Baptists send missionaries. Ask each one to center her praying on the work in that country. Encourage each to find information from back issues of ROYAL SERVICE and The Commission.

2. Arrange a display in the meeting room, or a hallway, announcing the activities of the week of prayer.

Use a cross, cut from cardboard or borrowed from someone, and a few Lottie Moon Christmas Offering envelopes. Under the cross, place a placard with the words "God's Gift." Beside the envelopes place a placard with the words "God's Gifts." On a poster behind the table list the dates, times, and places of prayer meetings during the week of prayer.

3. In Sunday School classes for adult women make announcements concerning the week of prayer. Invite especially the women who are not members of Baptist Women.

4. Use a mail-out invitation to every woman in the church, giving information about the meetings.

5. In every part of the church where adult women gather, place a poster announcing activities.

6. Ask the pastor to give special emphasis to the prayer meetings, encouraging all women to attend.

7. Ask each member of Baptist Women to invite one nonmember to attend the meetings with her.

8. Impress on members the importance of their participation.

9. Determine not to combine meetings. Plan for a prayer meeting all five days during the week.

### Get Materials Ready

1. Order program covers\* and print in them the program of each meeting.

2. Locate a map of the world to be used as a focus center. An outline map of the world is available from WMU (see WMU order form, p. 48).

3. Prepare a scroll from wrapping paper on which you will list names of people given in the study material.

4. Wrap a large box with Christmas wrapping paper and ribbon. Cut

a slot in the top through which women may insert their offering envelopes.

### Encourage Setting Personal Goals

Your church will have set its goal for the Lottie Moon Christmas Offering. Encourage each Baptist woman to set her own goal. Light poem for a missionary residence in Thailand, requested in the 1972 offering, cost \$200. What part of that amount could a person try to give? Missions work is divided into seven geographic areas. How many dollars per area could a woman give? These are some starters. Think up other ways that women could set a goal.

The theme for the week of prayer is "God's Gift. Unspeakable." As a woman ponders God's gift of Jesus Christ to her, what should her gift be? Challenge the women to give sacrificially, something most of us have never done. Some women have practiced giving at least as much through the Lottie Moon Christmas Offering as the cost of their total gifts to others at Christmas. Some women have given up sending Christmas cards to friends in order to give more to the offering.

### During the Week

Arrange prayer periods that will involve all Baptist Women members. These may include small neighborhood prayer meetings, prayer breakfasts or luncheons, drop-in prayer services before or after work. □

\*Week of Prayer for Foreign Missions program covers are available October 1 from WMU or Baptist Book Store. See order form on page 48.

Miss Weatherford is executive secretary of Florida WMU.

The Baptist world is getting smaller. Just ask Ruth Beasley-Murray, an Englishwoman recently transplanted to Southern Baptist circles.

Last November she was one of the faraway British Baptists that Southern Baptists reached toward in the Baptist Women's Day of Prayer.

This November 5 she will join the world concert of prayer from Louisville, Kentucky, where her husband has joined the faculty of Southern Baptist Theological Seminary.

Mrs. George R. Beasley-Murray is living proof that the 33 million Baptists of the world share a kinship that can quickly batter down political borders.

Mrs. Beasley-Murray's husband is a distinguished New Testament scholar. Assisting him in his career once led her from native England to Ruschlikon,



Switzerland, where Dr. Beasley-Murray taught in the Baptist seminary for two years.

Back in Great Britain again, Dr. Beasley-Murray became principal of Spurgeon's College in London. Translated into Americanese, this means that he was president of the largest theological seminary in Europe. He also served as president of the Baptist Union of Great Britain and Ireland.

Meanwhile, Mrs. Beasley-Murray (both names hyphenate English-style to make the last name) was becoming a Baptist leader in her own right. Active in church work, and mothering four children, she backed up Spurgeon's College by counselling the wives and fiancées of ministerial students.

Her last year in Great Britain was spent serving as president of the Baptist Women's League of Great Britain. This organization is made up of individual Baptist women and of church women's groups. Thousands of English and Welsh women participate in the programs and meetings of the league. Mrs. Beasley-Murray, a vivacious woman whose brown eyes twinkle with a mixture of inquisitiveness, openness, sympathy, and humor, became a popular platform personality.

In January 1973, Mrs. Beasley-Murray took time from the Baptist Women's League to accompany the professor to the United States—their sixth trip here. While Dr. Beasley-Murray visited and lectured at Southern Baptist Theological Seminary, Ruth visited Birmingham for the meeting of Woman's Missionary Union Executive Board.

In Birmingham she renewed friendships with WMU leaders she had met in London, Miami Beach, and Tokyo at Baptist World Alliance meetings.

She alerted the WMU Executive Board to the fellowship they share with counterpart Baptist women's groups on both sides of the Atlantic.

Mrs. Beasley-Murray's Baptist Women's League has a broader objective than WMU. British women concentrate on evangelism and spiritual nurture of women, with home and foreign service as a secondary purpose. WMU focuses on missions, with personal benefits to women as a by-product.

Mrs. Beasley-Murray reminded Southern Baptist women that "different" does not mean "inferior" and suggested that methods successful in the US

are not suitable for England. She cautioned tourists in Great Britain not to make snap judgments about the condition of British churches.

"If you come to our churches Sunday morning, you will find small congregations engaged in Bible study," she said. "Our morning services are geared to the faithful few, and an invitation to make spiritual decisions is not given. But in the evening, while American tourists are seeing the countryside, our biggest crowds gather for a warm, evangelistic service."

"The entire evening service is geared to the appeal (invitation). The appeal is not always for people to join the church but is always conducive to conversion," she explained.

British Baptists emphasize baptism as a public expression of conversion. "Converts invite huge groups of unsaved friends to view their baptisms," she said.

Mrs. Beasley-Murray surprised the WMU group by saying that there are no "nonresident" Baptist church members in Great Britain. "Every month or two we weed out the church roll," she said. "If a person misses three communion services, his attitude toward the church is investigated."

Women deacons and ministers are old hat to British Baptists, although few women hold these positions.

Moving to the United States will cause some changes in the Beasley-Murrays' vocabularies. The "boot" and "bonnet" of their car will be called the "trunk" and "hood." "Face flannels" packed in England along with toothbrush for traveling can be left behind, because motels here expect to furnish "washcloths."

But Ruth Beasley-Murray will not let her husband forget the Englishman's duty to bring his wife tea in bed each morning.

As Dr. and Mrs. Beasley-Murray move among Southern Baptists they will spread some of the benefits of Baptist world fellowship of which Ruth speaks glowingly. Enriching friendships, sharing of insights into faith and doctrine, awareness of kindred minds in other cultures—these are BWA blessings Mrs. Beasley-Murray has personally experienced.

A taste of these blessings is available to all Southern Baptist women November 5. As we pray in league with about 14 million women, we can know that spiritual closeness might at any moment make us neighbors.

#### Planning the Baptist Women's Day of Prayer

You may reach toward Baptist women around the world—and in your own town—by observing the Baptist Women's Day of Prayer on November 5. Here is some help about how to do it.

1. The Baptist Women president is responsible

Of course, she will ask others to help plan.

2. If possible, the meeting should include women from other Baptist churches, including those of other Baptist groups in the community. This wider scope makes the day of prayer a special time of sharing among all Baptists. The president (and the others she enlists) should work with leaders from other churches to plan the program.

(If it is not possible to meet with women of other churches, here are two other possibilities:

Have the various Baptist Women organizations of the same church meet together. The Baptist Women council [director and presidents] would be responsible.

Encourage women to observe the day of prayer individually. Provide written information for them to use at home.)

3. The person responsible for the program should secure several copies of the Baptist Women's Day of Prayer program. For Southern Baptists, this program is inserted in the October-November-December issue of *Dimension*, the magazine for WMU officers. The leader for the day should secure one copy for herself and at least one copy to cut up and distribute among the women she enlists to participate.

4. An offering should be taken at the meeting. The offering is used to carry on the work of the Women's Department of the Baptist World Alliance and to assist the six continental unions that relate to the department.

Offerings are to be sent to the treasurer of the North American Baptist Women's Union, Mrs. Mary H. Wright, P.O. Box 4126, Philadelphia, Pennsylvania 19144. A form is provided in the day of prayer booklet. □

## The Shrinking Baptist World

Catherine Allen



## money in missions history

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

# One Hundred Years and Thirteen More to Go!

Mary D. Bowman and Berniece Camp

It was 1912, and the Southern Baptist Convention was meeting in Oklahoma City. The messengers were to decide how the Convention would celebrate the 100th anniversary of the Judson epoch.

The sailing of Adoniram Judson as the first American foreign missionary had taken place in 1812. Now, one hundred years later, what memorial could be worthy of such an event?

Ever since the Convention had formed itself into a supportive body, methods of raising money had been haphazard. Very little control had been exercised. Convention agencies had set up conflicting financial objectives. A profusion of individual appeals, often overlapping, went out to churches and state conventions. These appeals frequently concluded with, "Won't you please give a little more?" That, of course, is precisely what happened. Each person gave "a little money"—a very little—to a multiplicity of causes.

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.

At the Southern Baptist Convention meeting in 1911, a resolution had been passed to find a suitable way to mark the Judson centennial. Now, in 1912, the stage was set.

Two missionaries had just been appointed on foreign missions night at that May 1912 convention in Oklahoma City.

The Convention voted to launch the Judson Centennial Movement, including the Judson Fund, to raise money for teaching and for equipment on missions fields. A goal was set. One and a quarter million dollars to be raised over a period of three years.

"I cannot write of it without blinding tears of inexpressible happiness," wrote J. B. Gambrell as he termed the adoption of the Judson Centennial Fund "the highest hour of the 1912 Convention."

The program was set up with Thomas Bronson Ray, educational secretary of the Foreign Mission Board, as campaign head. Each state was to put one member on the committee. Contacts were to be made in each state by attending the individual state conventions. Fifteen field representatives were employed, and the campaign was launched.

Various states were given specific amounts of money to raise for designated projects. North Carolina, for example, was asked to raise \$90,000 to place equipment in China in the area pioneered by Matthew T. Yates. This money, according to the *History of North Carolina Baptists*, was raised at great difficulty but with success.

"Praise God from whom all blessings flow" was the way the Judson Centennial Committee introduced its report at the 1913 Convention. The "Praise God" was uttered because the committee had sent to the Foreign Mission Board in Richmond a total of \$91,340. North Carolina had exceeded its goal. But other states were not so successful.

As a matter of fact, at the 1914 meeting, the committee reported cash and pledges of only a little over \$600,000. By 1915, \$959,000 was reported in cash and pledges. World War I crippled efforts to reach the total goal. The last report on the fund was at the 1917 Convention, which showed actual cash receipts of about \$483,000—less than a third of the original goal.

"Despite not the day of small things," wrote editor E. O. Ware in the *Baptist Chronicle* in Louisiana in 1913 "One hundred years ago American Baptists began their Foreign Mission work. A strange providence thrust this beginning upon them. The most devout of our fathers were not planning for the task . . .

"Behold what God hath wrought within this century! . . . Baptists have multiplied marvelously both in their homeland and on foreign fields."

This should be more than a casual reminder to us as we look at pre-Cooperative Program days. A small beginning was the Judson epoch, a task thrust upon Baptists to support missions abroad. Then there was a small beginning one hundred years later, in attempting a unified approach to raise money for missions needs.

One hundred years of great growth and only thirteen more years to wait for the Cooperative Program! □



## what do you have to give?

# Guiding Your Children in Mission Support

Mary Hines

**Mission support. Praying. Giving.** What do these words mean to your children?

The words "mission support" may have little meaning. The word "praying" probably comes through because you have prayed with your children and helped them know the joy that comes from giving gifts.

As your children grow, they gain in their experiences in praying and giving. Your responsibility is to see that they have positive experiences in praying and giving, experiences that help them feel their part in supporting missions work.

Have you encouraged your Girls in Action daughter to use the prayer calendar in *Discovery*? The prayer calendar features one missionary a week. The GA is asked to pray for this missionary each day during the week. Included in the prayer calendar are information about the missionary, a photograph, and specific prayer requests. You can ask your GA to show the missionary's picture and tell something different about the missionary each day. She and the younger children will remember the missionary longer and pray more specifically than if a long list of names is read.

Your daughter might make a scrapbook, including each missionary's photograph and the information about

him. Use the Girls in Action notebook binder (see WMU order form, p. 48) and place the photograph and information about each missionary on a different sheet of paper. Place the missionaries in alphabetical order, or group them in the geographical areas where they work. From time to time lead the children to play games by asking questions about the missionaries.

The Week of Prayer for Foreign Missions brings opportunities for making mission support mean more to your children. A Prayer Guide for Home Use during the week of prayer (distributed according to state plan) is provided at your church. Each day this leaflet can be used as parents and children spend a short time together with their attention directed toward the needs of foreign missions. Family members can share their feelings of concern for specific prayer needs featured in the leaflet. The family can discuss what each can do to contribute toward the Lottie Moon Christmas Offering. A family goal might be agreed on. Some decisions can be made about specific things which can be given up. The money that would have been spent will be a part of the family gift to the Lottie Moon Christmas Offering.

Children can be encouraged to

think of ways they can earn money which they can give to the special offering. There may be neighbors who need lawns raked or pecans gathered. There can be extra jobs at home that would be worthy of pay. Children should be encouraged to actually do something that will contribute financially to the family gift to the Lottie Moon Christmas Offering.

Members of Girls in Action will be given a leaflet, "The Magic Carpet" (distributed according to state plan), to help girls understand how their prayers and their money help missionaries overseas. The photos in the leaflet give children a visual image of foreign missions work.

Help your children understand how the Foreign Mission Board uses the Lottie Moon Christmas Offering. Concrete examples are important to children. Missions magazines (*ROYAL SERVICE*, *Coniempo*, *Discovery*, *Crusader*, *Probe*, and *The Commission*) give pictures and information which can be used by the family in discussing how the offering is used.

Your children are growing up fast. They are having a part in supporting missions around the world now. Children who grow up understanding the reasons for praying and giving to missions will most likely be the praying and giving adults of the future. □



## 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.

# AMERICAN HERITAGE PUPPET SHOW

Jackie Thomas

Are there internationals in your community? Your Baptist Women may or may not have been working with them in mission action. In either case, November is a good time to plan something special.

How about a puppet show for the children? a show about how and why Americans celebrate Thanksgiving?

The show might be given at a time when Baptist Women are already doing something with the mothers. Or it might be given while mothers attend a special Thanksgiving tea given by Baptist Women. Or it might be given at your church's day-care center.

Here is a play script that would help international children learn about Thanksgiving. You might like to ask Acteers or older GAs to help with the project by making the puppets, props, and scenery or by being the puppeteers. If you would like for the play to be shorter and require fewer props, omit scenes 2 and 4 (read the lines for these scenes as if they were lines for scene 3). Omitting these scenes will allow you to omit several props: ship, two waves, shore, two finger puppets, and the third backdrop.

## A NEW THANKSGIVING

### Props:

Three backdrops: (1) trees, roadside scene; (2) light blue to indicate sky; (3) trees, cabin, settlers around table.

A car made from cardboard attached to a rod. Large windows in the car where puppets will appear.

A ship, two waves, and a shore—each on a rod.

Puppets: Mom, Dad, Patsy, Mike, Governor Bradford, three Pilgrims, two finger puppets.

### Scene 1

*Driving to Grandmother's house in a car. Dad, Mom, Patsy, and Mike are in the car. As scene progresses, car and passengers move across stage from stage left.*

DAD: I'm sure glad that we have Thanksgiving so that we can visit with our relatives and go to Grandmother's.

MIKE: How much longer till we get there, Mom?

MOM: Be patient, Son. It's not much longer.

PATSY: Dad, where did we get Thanksgiving?

DAD: Well, my goodness. Mom, can you help us out on this?

MIKE: Oh, yeah, tell us about the Indians coming from England.

PATSY: No, no, Mike. The Indians weren't from England. They were from New York.

MOM: Well, children, there were Indians. But they weren't from England or New York. Let me straighten you out a bit. It all started with a group of people in England called the Pilgrims, who wanted religious freedom.

MIKE: What is religious freedom?

MOM: Religious freedom meant that they could worship God in their own way.

DAD: I think back in my history book that it said they went to Holland.

MIKE: Who, the Indians?

PATSY: The Pilgrims, silly!

MOM: That's right, Dad. The Pilgrims went to Holland. But they didn't like it there because their children were being taught Dutch ways. That's when they decided to come to America. But at that time it was still called the New World.

MIKE: When are we going to get to Grandmother's? I want to ride the pony.

MOM: Oh, we'll be there soon enough.

MIKE: Didn't the Pilgrims come to the New World on the Mayflower?

PATSY: Yes, and didn't they land at a place called Plymouth Rock?

DAD: You're both right. My, I believe you have been listening at school.

MIKE: Now wait a minute, I'm just a little confused.

MOM: Well, let me try to explain. Curtain.

### Scene 2

*Mom appears at stage right. Backdrop is light blue.*

MOM: Imagine you are on a ship tossing up and down in the Atlantic Ocean. (Two waves attached to a rod and a ship attached to a rod come across from stage left, tossing up and down. Two finger puppets appear in windows of ship.)

FINGER PUPPET: Land, ho! (Land appears stage right. Shore and greenery come into view attached to rod.)

Curtain.

### Scene 3

*Mother appears stage right. Backdrop still light blue.*

MOM: The next couple of winters were very hard because the Pilgrims did not know how to prepare the

ground to grow crops for food. There were also diseases which caused death. By the spring of 1621, there were only fifty-five Pilgrims left. During this time the Indians became a great help by showing the Pilgrims how to plant and harvest their crops. (Governor Bradford enters stage left.)

GOV. BRADFORD: Hello! PILGRIM 1: Hello, Governor Bradford!

GOV. BRADFORD: I would like for you and three other men to go out and kill enough meat for tomorrow. We are having a feast to celebrate our thankfulness for the good crops this year.

Curtain.

### Scene 4

*Feast, Pilgrims and Indians painted on backdrop. Governor Bradford, Pilgrim, and two others eating at feast.*

GOV. BRADFORD: Today is a very important day. We should all be thankful for being alive. We are off to a good beginning for a new year. The worst is behind us now. We can continue to build our town and form new settlements. We are grateful, also, for our Indian friends. Curtain.

### Scene 5

*Car, as in scene 1, enters from stage left.*

MIKE: Thanksgiving dinner will be much better now that I understand just why we celebrate the day giving thanks to God and why we have a big dinner.

PATSY: There's Grandmother's house.

PATSY and MIKE: Whoopee!

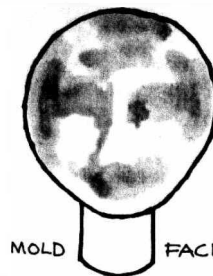
### END

The background scenes can be very simply drawn, even by the children. Tempera paint is the easiest medium. The backdrops can be taped one on top of the other and removed easily.

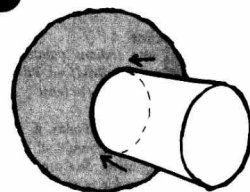
To make styrofoam ball puppets: Secure materials: one 2½- to 3-inch styrofoam ball for each puppet.

to be made; a 2-inch high round pill bottle for each puppet; crepe hair (available at novelty stores) or yarn; ball-headed pins; acrylic paint (red, yellow, brown, white, black); small brush; glue; cotton cloth.

**Step 1:** Use the open end of the bottle to make a 1/4-inch cutout in the ball. Remove the plug of styrofoam. Where the hole is left, put glue and insert the closed end of the bottle. Allow to dry. The bottle will be the neck of the puppet. Two fingers (index and middle) will fit in the bottle for head movement.

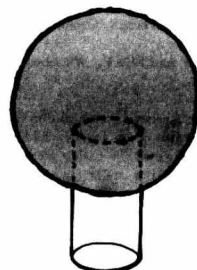


**Step 2:** Begin to mold the face of the puppet. Do not be afraid to squeeze the styrofoam. The more it is worked the better the head. Center the eyes, form the nose and mouth, narrow the chin. For an older face make a stimmer head with lines across forehead. For a younger face leave



PUSH OPEN END OF BOTTLE INTO THE STYROFOAM BALL TO MAKE A CUTOUT HOLE.

INSERT CLOSED END OF BOTTLE INTO HOLE IN THE STYROFOAM



PAINT FACE AND ATTACH HAIR WITH PINS AND GLUE

check area full. The face doesn't have to be perfect; the features can be exaggerated. After the face is shaped, mix the paint to be flesh color. Begin with brown and white; add yellow and red till approximate color of flesh. Paint the ball all over; allow to dry. Use white paint for the eyeballs and black for the eyebrows. Insert a ball-headed pin for the eye pupil. The pin makes

the eyes sparkle and gives the puppet character. Apply hair. Use straight pins and small amount of glue to attach dress to puppet head.

The finger puppets can be made from various materials. Possibly the best is felt. Glue can be used easily in attaching features.



ATTACH DRESS TO BODY WITH GLUE AND TO HEAD WITH PINS

If you would like more help, some practical books on puppetry are *Puppets for Play Production* by Nancy Renfro and *Sir Georges' Book of Hand Puppetry* by George Crecgan.

Miss Thomas is junior-junior high director at Dawson Memorial Baptist Church in Birmingham, Alabama.



Baptist Women Meeting

## Medical Help for Paraguay

**SCENE:** A conference room in the Baptist Hospital, Asunción (ah-soon-see) ONI, Paraguay. In August 1973 \* The persons present are the missionaries currently in Paraguay who are related to the work of the hospital. Don McDowell, the hospital director, is a thoracic surgeon, the only missionary physician presently serving in the hospital. He has called the group together. Leland Harper is the hospital administrator. His wife Betty is currently carrying two jobs, director of the hospital's nursing service and director of the nursing school that is related to the hospital. Jo Yates is the medical technologist. James Watson is the hospital chaplain. His wife Frances is librarian at the nursing school.

\*This conference did not actually take place. But it could have. The problems are those actually confronting those people in August.

ROYAL SERVICE • NOVEMBER 1973

**DR. McDOWELL:** I think you may have an idea why I called you together. We're facing a time of crisis in terms of medical missionary personnel. We've all been worrying and praying about the situation I thought it would be good if we could get together and try to define our greatest needs. Just as we want people at home to pray specifically, so we want to be specific in praying about our own situation.

**MISS YATES:** I'm glad you've called this meeting. Don. Sometimes I feel we can deal with our uncertainties and problems better when we get them out in the open.

**DR. McDOWELL:** One reason I picked this time for us to meet was that it is only about a month before I go to the States on furlough. And you'll be left without a hospital director or missionary doctor.

**MRS. HARPER:** That's the first problem. But don't forget that Leland and I are scheduled for furlough next June. So that will leave three more jobs vacant.

**MR. WATSON:** We will be going on furlough in May. There will be no missionary available to take the chaplain's job.

**MRS. WATSON:** And I don't know who will take over as librarian in the nursing school.

**MISS YATES:** What we're saying is that by next June, as things now stand, there will be vacancies for a hospital director, a hospital administrator, a director of nursing services, a head of the nursing school, a thoracic surgeon, a chaplain, and a librarian. And I will be the only missionary assigned to the hospital!

**DR. McDOWELL:** The situation is so ridiculous when you say it that way that I hate to add this one more thing. We really need some doctors with other specialties in addition to needing a thoracic surgeon. Of course, we have well-trained Paraguayan personnel who may be able to take on some extra duties. But we can't expect them to absorb all of the work.

I'm glad to tell you we think Dr. William Skinner will be back in Paraguay after an extended leave in the States. Hopefully he will be here to take over as hospital director by the time I leave for furlough. We have missed his help in pediatrics. Of course he won't be taking over my surgery load. And we still need a general practitioner and an obstetric and gynecology specialist.

**MR. HARPER:** I'll say this for us: We certainly know how to state the problems.

Maybe we ought to back up one step, though. We know the situation. But maybe it will help our thinking if we'll just verbalize it—state what the hospital and nursing school have done in the past and what we think they can do in the future. It may be that, to solve our problems, we will have to write all of this out to explain it to someone who can help us.

**MISS YATES:** Since I am the youngest in age and missionary ser-

vice, maybe you would like for me to give the history lesson.

DR. McDOWELL: Very funny. Go ahead, and we old-timers will check you on your facts.

MISS YATES: The hospital celebrated its twentieth birthday last December. Franklin Fowler, who is now the Foreign Mission Board's medical consultant, began the hospital. It has seventy beds and serves more than 25,000 patients a year. The hospital gets the largest amount of any item in the budget of the organization of missionaries in Paraguay, except for the items for missionary salaries and allowances. We have a new chapel, more office space for the doctors, and new counseling space for the chaplaincy program. James has made a good beginning on pastoral care classes that will help pastors from Paraguay and the surrounding countries to be better counselors. In January we dedicated a new private clinic in connection with the hospital.

For about eight years we have had a mobile unit that goes into the interior, where people have no medical help. And we have satellite clinics that are held periodically in church buildings. But there are presently no missionaries available to work either in the mobile unit or in the satellite clinics. This work is all being done by Paraguayan doctors and nurses.

The hospital made national history just two years ago this month, August. Our own Dr. McDowell headed the team that performed the first heart-valve replacements ever done in Paraguay.

About eighteen months ago, the nursing school received recognition from the national ministry of public health and social welfare. This is the first step toward government recognition. A strong library must be maintained if the nursing school is to be top quality. The school was begun in 1954 by missionary nurse Wanda Ponder. It has graduated 64 nurses. The students have come to the school from Paraguay, Chile,

Argentina, Ecuador, Peru, and Honduras.

DR. McDOWELL: Your facts are right. But if we wanted outsiders to understand the whole picture, they would have to see the hospital and clinics in light of the overall medical situation in Paraguay. For instance, they would have to know that throughout the country there is only one doctor for every 1,700 persons and one hospital bed for every 1,253 persons. Many places in the interior have no medical facilities.

MRS. WATSON: People would have to know about the religious situation here too. They would have to know that most people are nominally Catholic, that there are only about 15,000 evangelicals in the whole country. The hospital has played a major role in breaking down prejudice against Baptists and in improving the image of evangelicals.

MRS. HARPER: Those facts would help people understand how important the hospital is in Baptist work in Paraguay. But it's not just the hospital work. Each one of us has so many other jobs—in the organization of missionaries, in the national Baptist convention, in the seminary, in our churches, in trying to start new churches. We mothers have big jobs at home. And you know how ill-prepared I felt to take on either of the positions I have now. It had been so many years since I had practiced my nursing skills or had training. If we had not been desperate for missionary personnel, I would not have taken even one of the jobs.

DR. McDOWELL: We have appreciated your willingness to take on so much responsibility, Betty. But I understand what you mean. It would be so good if we had two single women missionaries, one for each of your jobs. Or even if we had some temporary help, like Rosalie Weatherford, who helped us so during her two years as a special project nurse.

MRS. HARPER: Of course, I have

wonderful Paraguayan assistants in both jobs. I could not do the work without them. But they both have plans that may take them away from Asunción. It doesn't seem likely that they could take over permanently.

MR. WATSON: I have a good assistant, too. He performs many of the same duties I do, counseling with persons and leading in activities.

DR. McDOWELL: If it were not for Paraguayan doctors, we would not be able to carry on the mobile clinic or satellite clinics. Dr. Manuel Talavera has been doing an effective job with the mobile clinic for several years. He and two or three nurses go to two places here in Asunción once a week. Every other weekend they go into the interior to some location where we have a church or mission. The pastor in each place works with them and makes evangelistic contacts with people who go for medical help.

MR. HARPER: And then there's Dr. Zulmira de Marquez. Her story needs to be told to show what medical work can mean to evangelism and the significant part nationals have in both kinds of work.

I guess it has been a little over two years since she and Bill Hickman began that satellite clinic, using the church where he is pastor.

Dr. Marquez entered a resident program at the hospital in 1970 and later made a profession of faith in Christ. But she didn't become active in a church until she began helping in the clinic. Now her husband has also made a profession of faith. Dr. Marquez treated about 400 patients during the first year of the clinic. Few of them were Christians. The witness of her family has made a great contribution.

MRS. WATSON: When I see all of the needs, I feel guilty about having been concerned only about who would replace me in the libraries here and at the seminary, where I also work. Do you have any hope for missionary reinforcements?

#### To the Reader

You now know about needs related to medical missions in Paraguay. If you were in the place of these missionaries, what would you do about the following needs?

A director for the hospital during Dr. McDowell's furlough

A thoracic surgeon to serve during Dr. McDowell's furlough

A general practitioner for the hospital

A specialist in obstetrics and gynecology

A hospital administrator during Mr. Harper's furlough

A director of the hospital nursing service, at least during Mrs. Harper's furlough but preferably as a permanent assignment

A director (preferably permanent) for the school of nursing

A hospital chaplain during Mr. Watson's furlough

A librarian for the nursing school

Doctors and nurses to strengthen and expand the work of the mobile clinic

Doctors and nurses to strengthen the work and increase the number of satellite clinics held in churches and missions.

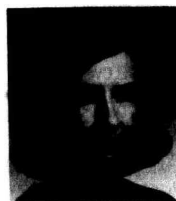
Would you like to know how the missionaries have dealt with the problems? Read the rest of the dialogue. (The solutions are—as nearly as can be determined at the time of writing—those actually possible for the missionaries.)

DR. McDOWELL: We can only pray that Dr. Skinner is able to return and take over the hospital director's duties. Any patients who need heart surgery or other thoracic

surgery may have to go to other hospitals or wait until I return from furlough.

MRS. HARPER: Is there any chance of two single women missionaries being appointed to take my two jobs?

DR. McDOWELL: Not between November and the time you leave for furlough. Before June it would be impossible—even for a nurse who is already professionally qualified—to go through the appointment process and through missionary orientation, let alone the year of language study. It might be possible for a missionary associate to be appointed in time to begin missionary orientation in January. If she already had a working knowledge of Spanish, she might make it here before you have to leave.



Jo Yates

Medical Technologist, Baptist Hospital  
Missionary appointment 1969



Frances (Mrs. James O.) Watson

Librarian, School of Nursing  
Missionary appointment 1950  
Assigned to Paraguay in 1962 after service in Argentina  
Due for furlough May 1974



Leland J. Harper

Business Administrator,  
Baptist Hospital  
Missionary Appointment 1950  
Due for furlough June 1974



Donald E. McDowell

Director, Baptist Hospital  
Thoracic Surgeon  
Missionary appointment 1954  
Due for furlough September 1973



James O. Watson

Chaplain, Baptist Hospital  
Missionary appointment 1950  
Assigned to Paraguay in 1962 after service in Argentina  
Due for furlough May 1974



Betty (Mrs. Leland J.) Harper

Director, Nursing Services,  
Baptist Hospital  
Director, School of Nursing  
Missionary Appointment 1950  
Due for furlough June 1974



MRS. HARPER: Of course, for the nursing school directorship, we have to have someone with a degree in nursing education.

MR. HARPER: I think our only real hope there—and maybe for nursing service director, too—is a special project nurse or, hopefully, two. A special project nurse could come immediately and stay for two years. She would be a temporary solution to one or both problems.

I have a solution to suggest for my job as hospital administrator. Although it may not be an ideal arrangement, the hospital director may have to double as hospital administrator. If there is no missionary available to be hospital director, a capable national will need to be recruited.

MR. WATSON: And I believe the best solution about the hospital chaplain's job is to make my assistant the acting chaplain. He has done a good job with his present responsibilities. The year's experience as chaplain will be good training. It will prepare him for assuming greater responsibility.

MRS. WATSON: I'm wondering if someone who works in the seminary library could come over to the nursing school for a few hours a week. We might have to be content for a year just to keep books circulating. Improvements would just have to wait until after our furlough.

MISS YATES: I guess the mobile clinics and satellite clinics will have to continue as they are. The Paraguayan doctors and nurses are doing a good job. But, oh, how I wish we had some missionaries to expand the work. It's hard to think of all those people in the interior who have never had a chance to get medical help of any kind.

MR. WATSON: Just as it is hard to think of those who will never be reached with the evangelistic witness that would accompany the medical help. We can only ask all Southern Baptists to pray with us about what ought to be done by them, by us, and by Paraguayans.



## Planning the Baptist Women Meeting

**Hymns:** "Hope of the World" (*Baptist Hymnal*, No. 282)

**Scripture Passage:** Matthew 14:14  
**Call to Prayer:** Purchase tongue depressors and write on each the name of a missionary who has a birthday today. Place depressors in a white cup and let members select one each. Members may then read the names aloud and lead in prayer.

### Study Session AIM

To be motivated to provide medical assistance to the people of Paraguay as an expression of Christian love and as a means of witnessing.

To identify the specific prayer actions needed to support a medical ministry in Asunción, Paraguay.

### LEARNING METHODS

Plan to present the study in dramatic form. There will be a break in the midst of the drama, in which members will discuss possible solutions to the missionaries' problems. The study should close with prayer about medical needs in Paraguay.

The drama may be presented in one of several ways, depending on your situation.

If possible, have men take the three men's parts. If this is not possible, have women take all of the parts. There should be no attempt to have the women dress like men.

If your organization is small, arrange chairs in a circle. Have people who are playing parts to sit together in one side of the circle. One person who plays a part may also read the opening paragraph and lead the discussions, if necessary. This drama can be done even if every member has to take a part and there is no "audience."

If your organization is large, have the drama presented at the front of the room, using a table for the stage setting.

It would be good if participants could memorize their lines. But the drama can be effective if the lines are read. If participants read their lines, they should study lines ahead of time so they can read them clearly and meaningfully.

To begin the drama, read the opening paragraph, which sets the scene. Present the drama up to the section entitled "To the Reader." Read the first paragraph of "To the Reader." Then have the entire group discuss possible solutions for each need, evaluating suggested solutions by what they have already learned. Remind members that the closing part of the drama will tell the solutions arrived at by the missionaries. Present the rest of the drama.

### PLAN FOR FOLLOW-THROUGH

Give each person a piece of paper and a pencil. Discuss the Paraguay medical needs for which members should pray. Ask each member to write down at least one need that she will promise to pray about for the next month. Emphasize the urgency of time in solving the problems in Paraguay. Point out that prayer could lead to some person in your church being called by God as a missionary. Close this period with sentence prayers in which each member prays for one of her chosen objects of prayer.

### Prayer Week of Prayer

Next month brings opportunity for us to focus on prayer and giving for foreign missions. Challenge members to set goals such as: (1) I will attend the sessions planned for the week of prayer in my church. (2) I will lead my family to pray for our foreign missionaries at least once a day during the week of prayer. (3) I will give, and lead my family to give, the largest amount I (we) have ever given to the Lottie Moon Christmas Offering.



## Current Missions

# Women's Work in Chile

Louise Winningham

### Fiftieth Anniversary

In January 1973, Chilean Women's Missionary Union celebrated fifty years of missionary education. An Olympic-type runner with flaming torch came down the aisle of the convention while trumpets sounded. Curtains then parted, revealing a backdrop of a large WMU emblem "Victoriosas con Cristo" (Victorious in Christ) was the theme.

A group of young people dramatized the lives of people who had been victorious and who had made great contributions to Chilean WMU. Juan Domingo Alvarez, pastor who organized the first missionary society, Tennessee (Mrs. Joseph L.) Hart, who presided over the first meeting and helped lay the groundwork, Celerina de Fernández, first national president; Catherine (Mrs. James W.) McGavock, first Sunbeam Band director; and Mary (Mrs. R. Cecil) Moore, first general (executive) secretary.

It was not an easy time to have such a celebration in Chile. There were shortages in certain food

stuffs. Women throughout the hostless association and especially in the First Baptist Church of Santiago shared tea, coffee, sugar, flour, and other scarce items.

Even paper was hard to obtain, especially the grade needed for the anniversary album. It was difficult enough to collect the many old photographs and get historical data together. But there were other problems: a paper shortage, a print shop strike, a plumbing disaster that ruined some of the covers, and skyrocketing costs of materials and labor. The album came off the press just in time for the meeting.

The crowning event of the celebration was the historical pageant on the closing evening of the meeting. There was "standing room only." A giant gold "50" was spotlighted as the decades of Chilean WMU history unfolded. The hymn "Forward Through the Ages," translated into Spanish, formed the background theme of the pageant.

Missionary Laura Frances Snow said, "As the celebration was over,

the messengers boarded buses and trains to return home, carrying with them a bit of the glow, a souvenir program, and a load of books and albums and materials. They had renewed determination to make the next years even more victorious in Christ."

### WMU History

Baptist women's work in Chile began in 1914 when a young Chilean pastor, Juan Domingo Alvarez, returned home from missionary study in Rio de Janeiro, Brazil. He wished for the women of his country the same organization he had seen in Brazil. Although Alvarez did not have complete support from the men, the women gladly responded.

Shortly before her death in 1972, Señora Celerina de Fernández, the first national president, was asked about opposition in the early days. She replied, "We did not find much opposition outside the church but rather within it, for the men did not want the women to participate in any of the church activities. They always said, 'Women, go home and take care of your children.'"

Within a few years several women's societies had been organized. During the 1922 sessions of the Chilean convention, several women discussed plans for national work among the women. The following year representatives of existing societies went to a meeting of the convention in Concepción. Celerina de Fernández became the first president and Mary (Mrs. R. Cecil) Moore, general (executive) secretary. Missionaries Tennessee (Mrs. Joseph L.) Hart, Catherine (Mrs. James W.) McGavock, Miss Agnes Graham, Miss Cornelia Brower, and Mary Moore took active roles in the formative years. Mrs. Moore served twenty-five years as general (executive) secretary.

During the first twenty-five years, six-week leadership-training institutes were held and youth work was begun. At first, programs were printed in the national Baptist news-

paper. By 1931 *La Ventana* made its debut. It contained programs of study and plans for women's and youth organizations. In 1948, Mrs. Moore resigned as general (executive) secretary in order to give all of her time to publications. The publications gradually developed an international audience. In 1957, WMU publications were transferred to the Baptist Spanish Publishing House in El Paso, Texas, so they could be made more accessible to all Spanish-speaking countries.

#### Church and Associational WMU

Chilean WMU work in a church is organized much as it is in the United States, with adult and young people's work. Basic activities include prayer, Bible and mission study, stewardship training, witnessing, and missionary education of young people. WMU members observe four seasons of prayer—March and October for home missions, May for the Baptist children's home, and November for the Baptist Women's Day of Prayer (related to the Baptist World Alliance). Annually they promote a graded series study on Baptist work in a country. Last year the study was on Japan; this year it is on Chile.

The women meet weekly, usually in the afternoons. They meet for a warm and vital fellowship of prayer, study, and service. Often they remain afterward for tea together. Afternoon tea, called once (JOHN-say), is a Chilean custom and is about the only social life the women have.

There are 169 missionary societies and 2,628 members. Many women serve in spite of personal obstacles: non-Christian husbands, rebellious children, economic problems, and illness.

They visit the sick, elderly, and bereaved, making over 30,000 visits annually to homes and hospitals. They bring what they can spare of nonperishable foods to give to needy families.

Last year they sold over 2,500

Bibles and other Scripture portions. They distributed 19,000 Bibles and Scripture portions and 65,000 tracts.

WMU members are stabilizing influences in their churches. Much of the opening of new mission points is sparked and maintained by women.

Señora Rosalba Flores de Fernández is an example of such dedication. Although she has retired as director of the school of nursing for the National University of Chile, she is busy in missionary activities. She is especially helpful with the young people. Señora Fernández has taught people how to sell the Bible. Last year the women of her society sold 302 Bibles and New Testaments.

Women in one church decided to have an all-night prayer retreat, inviting other church members to participate. They had Bible study, prayer, singing, and testimony. Before dawn they were aware of God's presence. Confession, forgiveness, shared burdens, and cleared misunderstandings were evident. "God put it in the hearts of the women of the church to provide a setting where he could work his healing," said a missionary.

Associational WMUs are active in all seven associations in Chile. They meet annually for business and inspiration. Such a meeting usually lasts all day, though some last two days. Other associational activities take place throughout the year. They are largely for fellowship, inspiration, leader training, and the promotion of certain cooperative efforts such as camps. Last year women in Central Association made thirty mattresses for GA and RA camps.

In Chile, promotion of Vacation Bible School is under the auspices of WMU. Since this work became a part of WMU in 1939, Mary (Mrs. Cecil) McConnell had been director. Recently a young woman graduate of the Chilean seminary became director. Last year there were nearly

14,000 children enrolled in 143 schools.

#### National WMU

The national WMU meeting is held in January (a summer month in Chile), usually the two days preceding the general sessions of the convention. All duly recognized societies may send messengers according to enrollment. A program similar to that in the WMU, SBC, annual meeting is scheduled. However, there are more reports, business, and recommendations than are usually seen in the American meeting.

One side attraction is the sale of literature and other materials. Ordering by mail is difficult in Chile; so the women come prepared to buy year books, materials for all organizations, pins, pennants, and other items.

Officers are elected for two-year terms and serve on a voluntary basis. Associational presidents are considered national vice-presidents.

The current president is Señora Uberlinda de Fonseca. Missionary Georgia Mae Ogburn is general (executive) secretary. Her first work in Chile was to lay the groundwork for the Woman's Institute, which prepared young women for church work. A person of many interests and talents, she has served as general (executive) secretary of Chilean WMU work for twenty-five years.

Missionary Laura Frances Snow is general secretary of young people's organizations. She cooperates with national leaders in planning activities and goals for the year, prepares materials for GA and RA regional camps, provides program materials and teaching helps for local and associational organizations, and promotes leader training.

Chilean women participate in the worldwide Baptist fellowship through the Baptist World Alliance and the Latin American Baptist Women's Union. Women from Chile have attended meetings of both. They were present for the Latin

American Baptist Women's Union meeting in Mexico City in July. Representatives return home with thrilling reports of their meeting and of adventures with strange lands and languages. Yet they impart some of the glow that comes from such fellowship.

#### Prayer Experience

The first fifty years is over. Chilean WMU looks forward to the next fifty years. The women yearn for the day when they can assume the financial load of WMU work and when major places of leadership can be held by Chileans. Progress is being made toward both goals. Just as Chilean women pray for Baptist women in the US, so they ask American women to pray for them.



### Planning the Current Missions Group Meeting

#### Study Session

##### AIM

By the time this study is completed, a Baptist Women's group should have some understanding of and appreciation for women's work in other parts of the world. Last month the study involved an African nation, Kenya. Next month it will involve an Asian nation, Korea. This month it involves a South American nation, Chile.

#### LEARNING METHODS

Since this study is on the Chilean WMU, which celebrated its fiftieth anniversary in 1973, it would be appropriate to tie a group study onto a birthday party theme. If possible, have a birthday cake with five candles ready for insertion, one for each decade in Chilean WMU history. If the group concludes the study with refreshments, use this cake. Publicity prior to the meeting and decorations for the study could

enhance the birthday theme.

Decorate the room with birthday symbols—pictures of birthday cakes, fiftieth anniversary emblems—pictures of work in Chile, and a map of Chile.

Divide the study into five parts. As each section is given, have someone light a candle representing that ten-year period, or insert the candle in the cake instead of lighting it. The five candles represent: (1) Fiftieth Anniversary, (2) WMU History, (3) Church and Associational WMU, (4) National WMU, (5) Prayer Experience.

Incorporate the prayer experiences into the study itself. Pray especially for Chile. Express gratitude to God for those who have given themselves for the cause of missions education during the past fifty years in Chile. Remember Misses Georgia Mae Ogburn, general (executive) secretary, and Laura Frances Snow, general secretary of young people's organizations. Pray for missionaries with birthdays today, using the Call to Prayer listing. Add other prayer requests.

Sing together "In Christ There Is No East or West" (Baptist Hymnal, No. 443).

#### PLAN FOR FOLLOW-THROUGH

The study of women in Korea, Chile, and Kenya points up the significant role of women in the life of the churches. How helpful are

the women in American churches? How does the American commitment level compare with that of women from other Baptist groups? Discuss ways women can contribute to wide missions vision, relate to local church needs, and help deepen spiritual lives of the entire membership.

Consider participation in the Giant Step campaign. Are there sufficient organizations for every woman and girl who wants to participate in missions education? Perhaps new organizations are needed. What about magazine subscriptions? Is there 100 percent participation among the members in subscriptions? Perhaps some magazine gift subscriptions could be given.

#### Preview Week of Prayer

Next month brings opportunity for us to focus on prayer and giving for foreign missions. Challenge members to set goals such as: (1) I will attend the sessions planned for the week of prayer in my church. (2) I will lead my family to pray for our foreign missionaries at least once a day during the week of prayer. (3) I will give, and lead my family to give, the largest amount I (we) have ever given to the Lottie Moon Christmas Offering.

Mrs. Otta Wintringham is executive secretary of Pennsylvania-South Jersey WMU and wife of a home missionary.

You may wish to use the new Latin American program cover to print your meeting agenda and to give information about the study.



Program covers, 25 for 60 cents or 100 for \$2.00, are available from WMU or Baptist Book Store. See order form, page 48.

# My Spiritual Pilgrimage

Work Sheet 2—November 1973

Scripture passage: John 3:1-10

## Study Questions

- Write words which help to identify Nicodemus (John 3:1-10): \_\_\_\_\_
- In John 3:3, Jesus said a man could not see the kingdom of God unless he \_\_\_\_\_
- To what kind of birth did Jesus refer in John 3:3? \_\_\_\_\_
- Write your understanding of the following phrases:  
 (a) "born of water" (John 3:5) \_\_\_\_\_  
 (b) "born of the flesh" (John 3:6) \_\_\_\_\_  
 (c) "born of the Spirit" (John 3:6) \_\_\_\_\_
- Read Numbers 21:5-9 and John 3:14-15. In the space below, compare the two passages:  
 Numbers 21:5-9 \_\_\_\_\_ John 3:14-15 \_\_\_\_\_  
 1. Who or what was lifted up? \_\_\_\_\_  
 2. Why? \_\_\_\_\_  
 3. What did (do) individuals have to do in order to be saved? \_\_\_\_\_
- What was God's motive in giving Jesus to die for us? (John 3:16) \_\_\_\_\_



## To Enrich My Spiritual Life

Selected verses: John 3:16; 1 John 4:11  
 In the following space I am writing the name of someone I realize I do not love \_\_\_\_\_ (name of an individual or certain race or class of people).  
 If he is not a Christian, I will be sensitive to opportunities to share Christ with him. Through the power of the Holy Spirit available to me, a Christian, I am going to learn to love that person. I shall begin by adding that name to my prayer list.  
 (Note: This power is not available until one accepts Jesus as personal Saviour.)

## My Prayer List

| Name | Date Entered | Date Answered |
|------|--------------|---------------|
|      |              |               |

Study for next month: John 20:19-29 under the title "Sending—the Method for Missions"



Bible Study

# The Origin of Missions

## Session 2: Love—the Motivation for Missions

Monte Clendinning

Passage for Study: John 3:1-16

## The Dialogue

(From *The Living Bible*,\* John 3:2-15. Verse 16 is not considered part of the dialogue.)

NICODEMUS: Sir, we all know that God has sent you to teach us. Your miracles are proof enough of this.

JESUS: With all the earnestness I possess I tell you this: Unless you are born again, you can never get into the Kingdom of God.

NICODEMUS: Born again! What do you mean? How can an old man go back into his mother's womb and be born again?

JESUS: What I am telling you so earnestly is this: Unless one is born of water and the Spirit, he cannot enter the Kingdom of God. Men can only reproduce human life, but the Holy Spirit gives new life from heaven, so don't be surprised at my statement that you must be born

again! Just as you can hear the wind but can't tell where it comes from or where it will go next, so it is with the Spirit. We do not know on whom he will next bestow this life from heaven.

NICODEMUS: What do you mean?

JESUS: You, a respected Jewish teacher, and yet you don't understand these things? I am telling you what I know and have seen—and yet you won't believe me. But if you don't even believe me when I tell you about such things as these that happen here among men, how can you possibly believe if I tell you what is going on in heaven? For only I, the Messiah, have come to earth and will return to heaven again. And as Moses in the wilderness lifted up the bronze image of a serpent on a pole, even so I must be lifted up upon a pole, so that anyone who believes in me will have eternal life.

**The Setting** (John 3:1-2a)

The dialogue between Jesus and Nicodemus took place in Jerusalem.

where Jesus had come to celebrate the Passover feast. Although he was in the early days of his public ministry, Jesus had already attracted the attention of the Pharisees as he had cleansed the Temple.

One of these Pharisees, Nicodemus, came to see Jesus. As a Pharisee, Nicodemus belonged to the most deeply religious group in all of Judaism. Furthermore, he was a ruler, more than likely a member of the Sanhedrin, or supreme court, which cared for the moral and spiritual leadership of the Jews. He may have been one of their most popular teachers (see John 3:10).

Nicodemus came to Jesus at night. Why? Nicodemus might have been afraid that other Jews would see him. But the majority of writers seem to agree that this night visit was made merely because both men were busy. Night was the quietest time for a dialogue.

**An Interpretation of the Dialogue** (John 3:2b-15)

What was Nicodemus seeking (vv. 2b-3)? Nicodemus approached Jesus in a polite but cautious manner. Using "Rabbi" or "Sir" (a title of respect), Nicodemus and Jewish officials recognized Jesus to be a teacher who had come from God. No doubt they had heard of his miracles. The Jews realized that no one could do miracles like turning water into wine at the wedding feast in Cana unless God was with him.

Does it seem strange that Jesus did not acknowledge the title of respect or the statement Nicodemus made? Bypassing Nicodemus' statement, Jesus said in a seemingly abrupt manner, "Except a man be born again, he cannot see the kingdom of God" (John 3:3).

Had Nicodemus asked a question about seeing the kingdom of God? As we reread Nicodemus' statement, we see only the simple fact that he realized Jesus had come from God. His basis of belief was the miracles Jesus had performed.

Nicodemus and other rulers of

the Jews had been keepers of God's laws. Was Nicodemus really seeking to determine if Jesus knew things about God's kingdom which he and the other Jews did not know? Did Jesus represent a new revelation from God? If so, how did this fit into the old established order of their religion?

With his keen insight and ability to see within the heart of an individual, Jesus told Nicodemus that if he really wanted to know the truth about God's kingdom he had to be born anew. Only the person who has been born spiritually can see (understand) the spiritual nature of God's kingdom. By "God's kingdom" is meant the kingdom of Christ, which includes Christ's reign in the hearts of his believers.

How can a man be born when he is old? (vv. 4-8) Nicodemus could not understand this new birth. (Or perhaps he could not accept the possibility of it.)

In verses 5-7, Jesus talked about two kinds of birth. The language used seems to deal with natural birth ("born of water" and "born of the flesh") and spiritual birth ("born of the spirit"). Some people think it was this literal contrast that Nicodemus and Jesus were discussing. Others think that both men were using figures of speech. If this was so, Nicodemus was asking how he, an old man, could change his outlook on life so drastically that it would be like becoming a different person.

From the subject of birth, Jesus moved to an illustration of the wind. The wind blows; man hears the sound or sees its effect through the trees. But he cannot see its origin or final destination. Yet, as he cooperates with the laws of the wind, he benefits by its force. Likewise, when a man obeys the mysterious law of the Spirit, he will know this new birth.

To summarize, Jesus was saying to Nicodemus not to be blocked by intellectual processes of understanding a new birth, but rather to

understand that God's Spirit could effect a new birth, a spiritual one. As Nicodemus experienced this new life principle, then he would be able to see the kingdom of God.

How can these things be (vv. 9-15)? Nicodemus continued to be puzzled as to how one is born spiritually. In verse 10 Jesus perhaps teased a bit by pointing out that Nicodemus was a teacher of the Jews and yet did not know how to be born spiritually. Or he may actually have been chiding Nicodemus for not knowing.

Definitely in a serious mood, Jesus emphasized to Nicodemus that man cannot grasp divine reality directly even with the help of simple illustrations. Therefore, to help man understand God, God revealed himself through his Son, who came to earth.

Jesus tried to help Nicodemus understand the new birth by first using an illustration from Numbers 21:5-9. When many of the Israelites had been bitten by snakes, Moses—at the command of God—placed a brass serpent on a pole. All who took the initiative to look at that serpent would live. In no other way could life be saved.

Then Jesus moved to the very heart of spiritual new birth: In the same manner Jesus was to be lifted on the cross to die for the sins of the world. Only those who believe in him as God's provision for salvation would have life—spiritual life forever.

**The Motive Behind It All** (John 3:16; Romans 5:6-8; 1 John 1:14)

The dialogue closed. The writer of John's Gospel then provided the answer to the question every seeker for the kingdom of God down through the ages has asked: Why? Why did God give Jesus, his only Son, to come to earth? Why did he allow him to bear the sins of the peoples of the world in his body on the cross at Calvary? Why did he provide this way for peoples of the world to have eternal life?

Verse 16 reveals the answer: "For God so loved the world . . ." Such love defies human understanding. A closer look reveals that this kind of love (agape [ah-GAH-pay] in Greek) is unconditional, redemptive love. God loved the world even though mankind has been indifferent to him, or hated him, or flaunted misdeeds in his face.

Paul's words in Romans (Rom. 5:6-8) indicate he must have struggled with understanding this kind of love. Think seriously of the people for whom you would willingly give up your life. The number probably is very small. More than likely such people are all individuals who love you dearly.

God's love for us is much deeper than that, for Romans 5:8 indicates that "God commendeth [proves] a better translation] his love toward us, in that, while we were yet sinners, Christ died for us." Christ died for us even while we were sinners. He accepted us unconditionally—just as we were. He forgave us, and he wants to help build us up to become our very best. He has given us eternal life. Such love cannot be understood; it can only be experienced by accepting Jesus as one's personal Saviour.

In 1 John 4:11, John stretches our minds by saying, "If God so loved us, we ought also to love one another." How easy it is to love people who love us or think as we do. How it strains us to love someone who has mistreated us or who is different from us.

But it can be done. It must be done if we are obedient followers of Christ. We, too, must accept others unconditionally—just as they are. We, too, must forgive others. We, too, must refrain from tearing down others and must help to build them up. We, too, must share Christ with others. In a mysterious way through Christ's sacrifice and our faith in God's provision for our salvation, spiritual energy is released within us to love others redemptively.

Human nature does not enable us to love everyone in that manner. Only when we have experienced the new birth through Jesus can we see others through the eyes of God. Then we have the power to look beyond the exterior of behavior, skin color, or temperament to find the heart of a person and to love him. Love—redemptive love—was God's only motive for saving the world. God's love at work in the hearts of believers is our only motivation for world missions today.



## Planning the Bible Study Group Meeting

### Study Session

October ROYAL SERVICE carried details for this approach in Bible study.

### AIM

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

The aim for this month's study is to help each woman better understand God's redemptive love as the motive for missions and as the basis for refining her own motivation and attitudes.

### LEARNING METHODS

Introduce the study by presenting background material found in "The Setting." Then present the Scripture passage in one of these ways:

Enlist in advance two women to read "The Dialogue" (p. 31). (If they prefer another version, they may read directly from their Bibles.) Play a cassette tape on which "The Dialogue" (p. 31) has been previously recorded by two men.

If women have answered questions 1-6 on the work sheet before coming to this session, give them opportunity to read questions and share their answers. If they have not

answered questions, discuss questions and answers. Answers are:

1. Pharisee, ruler of the Jews, teacher
2. were born again
3. spiritual birth
4. (a) natural birth; (b) natural birth; (c) spiritual birth
5. Numbers 21:5-9: (1) serpent

(2) to provide a way for people to save their lives

(3) look on the serpent and believe this was the way God had provided for them to have life

John 3:14-15:

- (1) Son of man (Jesus)
- (2) to provide a way of salvation
- (3) look on Jesus and believe he took our sins into his body on the cross and believe that Jesus was the way provided by God that we could be saved
6. Love

To enable members to learn the message of the passage, separate them into four groups. Ask each group to do two things: (1) read and discuss the assigned verses (refer to appropriate sections under "An Interpretation of the Dialogue" and "The Motive Behind It All"); (2) be ready to share with the entire group the answer to an assigned question. Assignments are as follows:

Group 1—John 3:2-3; What was Nicodemus seeking?

Group 2—John 3:4-8; How can a man be born when he is old?

Group 3—John 3:9-15; How can these things be?

Group 4—John 3:16; Romans 5:6-8; 1 John 4:11; What are three elements of redemptive love? (Acceptance, forgiveness, upbuilding.) Give actual examples of how members have loved others with this kind of love.

### EVALUATE THE STUDY

This study is of such significance that it affects the study for the remainder of the year. Do the members in your group love others redemptively (accept others as they are, show willingness to forgive,

help to build them up)? Lead them to reflect on Romans 5:6-8. Only as they realize they are recipients of God's redemptive love can they begin to love others in the same manner.

Encourage members to fill in blanks under "To Enrich My Spiritual Life."

### PLAN FOR FOLLOW-THROUGH

Encourage members to memorize the selected verses and to complete the reading of John's Gospel by next meeting.

Throughout the year watch for examples of growth among members in their redemptive love for each other and to others outside this fellowship. Encourage members to share these experiences when appropriate.

Assign study for next month: John 20:19-29 under the title "Sending—the Method for Missions" and work sheet number 3.

### Related Activities

**Preview Week of Prayer.**—Next month brings opportunity for us to focus on prayer and giving for foreign missions. Challenge members to set goals such as: (1) I will attend the sessions planned for the week of prayer in my church. (2) I will lead my family to pray for our foreign missionaries at least once a day during the week of prayer. (3) I will give, and lead my family to give, the largest amount I (we) have ever given to the Lottie Moon Christmas Offering.

**Call to Prayer.**—Prepare a center of interest by using a cornucopia. Write the name of each missionary on a small slip of paper. Inserting the slips among the fruit and vegetables. At the time for the Call to Prayer, ask women to take a name and pray aloud for that missionary. Encourage them to take that name home and continue to pray for the missionary.

Mrs. Pat Cindinning is a homemaker living in Atlanta, Georgia.



## Round Table

# Focus on Africa

Dottie Hudson

### Books for Reading and Study

*A Story Like the Wind* by Laurens van der Post (Morrow, 1972) \$7.95\*

*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\*

### Introduction

The colorful traditional greeting of African bush people makes our "hello" look cold and pale. The right hand is raised as high above the head as possible and the greeting expressed, "I see you, indeed I see you." We of the Western world need perhaps to "see, indeed see" the forces that want into making the changing African scene what it is today. The study of these forces can clear the misconceptions we have held for so long about the "Dark Continent."

### A Novel

In *A Story Like the Wind*, Laurens van der Post has given us—in interesting and exciting fiction form—a look into the forces that have shaped

his native continent. Imagine the growth of the child he depicts. His French Huguenot ancestors migrated to Africa and kept the European culture of home and education strong and vivid. This child is in the African bush because of his father's attempt to help the indigenous people farm scientifically. François, or Little Feather as the Africans lovingly call him, grows up in close association with his beloved nurse from a Bushman tribe and an adult hero and friend of the Matabele tribe. Which force is to be the strongest influence on his life? How are these different cultures to mingle?

This book perhaps should be read twice at a rapid rate or once more slowly. The temptation to get involved in the adventure makes the reader prone to race over the wisdom and in-depth study of the African people in order to find the outcome of events. To miss the life of the indigenous African would leave the reader with a shallow interpretation of this book. To fail to understand the man who fought not only the wild uncultivated soil but also the strongest social customs of his day would be sad. To overlook the child produced by such influ-

ences would be to overlook a possible solution to strained racial relations of our day.

It is amazing how realistically the story in this book is woven together. Is primitive life really so warm and wonderful? Is the government such a pull on the unprejudiced, fair mind? What about the unwholesome effect of living in dual cultures? With the exception of the family from Europe choosing to move into the African bush, the events are believable and add the warmth of personal to the study of forces that produced the Africa we see today.

The failure of Pierre-Paul Joubert seemed to stem from his lack of understanding of human nature in one specific realm. Every Christian needs to evaluate himself at this point at this time in history whether in Africa, the United States, or any other place. Joubert gave so much of his time, talents, training, and experience to elevate the primitive African and received almost nothing from him.

Is the simplicity of life and thought of the indigenous African something to be squelched, or is there a beautiful side of life and character-building that vibrates with the principles of Christianity?

### Two Books About Religions

One way to learn about or understand abstract ideas is to see them acted out (as in a novel like van der Post's). In that case, the difficult part is to be able to see the concept the author intended to convey through the story.

Another way to learn about or understand abstract ideas is to study the ideas themselves. In that case, the reading may be more difficult than a novel though fewer words are involved.

The last two books for this month are of the abstract-idea variety. One deals primarily with the Christianity and Islam that are native to Africa. The other deals primarily with the African traditional religions.

*Christian and Muslim in Africa* by

Noel Q. King is mostly history. It traces the course of African Christian history from the time of the early church fathers, many of whom were African. It traces Islamic history from its beginning in North Africa. It shows why each religion has had its troubles in Africa and what the situation is today.

This book can give the reader a healthier respect for Africa in the history of Christianity. It can give a basis for understanding the methods chosen by Southern Baptist missionaries who work in traditionally Christian portions of North Africa. It can help the reader understand what missionaries face in largely Islamic areas.

*African Religions and Philosophy* by John S. Mbiti describes Africa's traditional religions. The religions are tribal; they vary from place to place; and they have no formal statements of belief. But the basic beliefs are so much a part of the traditional African scene that generalizations can be made. These general statements are presented under headings that one might find in a Christian theology textbook: the nature of God, the works of God, the worship of God, death and the hereafter, and so on. Other headings would seem less familiar: mystical power, magic, witchcraft, sorcery.

Dr. Mbiti reminds the reader that Christianity is also indigenous, traditional, and African and that it can become the religion that permeates African society.

### Approaches to Study

On a poster board or chalkboard, draw a simple outline map of Africa. During the study, show the location of places related to the novel (South Africa), to early Christian history (Ethiopia and other North African areas), to Islamic history (North Africa).

Consider the novel first. It will probably interest more members than the other two books will. Use

one of these two ways to study the book.

If few of the members have yet read the book, ask one member to present an interesting review of the book. She should describe the plot without disclosing how the novel ends. She should raise some questions which the book can answer about life in Africa. Her purpose will be to interest members in reading the book and to give them some direction in what to read for.

If as many as half of the members have read the book, try this approach: Have one member present a brief (five-minute) review of the plot. Spend most of the time on discussion of African life as depicted in the book. Divide members into two buzz groups. One should list things Westerners could profitably learn from African culture. The other should list parts of the story that help them better to understand the situations missionaries face in Africa.

After studying the novel, consider the other two books. These books present more difficult reading and may not be of interest to every person in the group. (Or members may be interested in reading brief passages rather than the whole of either book.)

Ask one woman to read and review *Christian and Muslim in Africa*. She will use the Africa map to help members picture early Christian and Muslim history in Africa. Ask her to explain why Christianity and Islam had problems in Africa. From state Baptist papers, ROYAL SERVICE, and The Commission, clip articles about Ethiopia. Discuss ways in which present missionary methods are affected by the fact that Christianity has been in Ethiopia for so long.

Ask another member to read *African Religions and Philosophy*. Ask her—rather than reviewing the whole book—to choose one section of doctrinal discussion (such as the worship of God) and compare the beliefs of African traditional reli-

gions with those of Christianity. You may prefer to have several persons each to read about and report on a separate doctrine.

### Related Activities

**Call to Prayer.**—Prepare a center of interest using a cornucopia. Write the name of each missionary on a slip of paper. Insert the slips among the fruit and vegetables. At the time for the Call to Prayer, ask women to take a name and pray aloud for that missionary. Encourage them to take that name home and continue to pray for the missionary.

**Preview Week of Prayer.**—Next month brings opportunity for us to focus on prayer and giving for foreign missions. Challenge members to set goals such as: (1) I will attend the sessions planned for the week of prayer in my church. (2) I will lead my family to pray for our foreign missionaries at least once a day during the week of prayer. (3) I will give, and lead my family to give, the largest amount I (we) have ever given to the Little Moon Christmas Offering.

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

### 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) \$1.35, paper\*

### Books for January

*Struggle of Decency* by Robert Root and Shirley W. Hall (Friendship Press, 1965) \$1.95\*

*The Black Christian Experience* by Emmanuel L. McCall (Broadman Press, 1972) \$3.95\*

*The Possible Dream: Toward Understanding the Black Experience* by Peter A. Angeles (Friendship Press, 1971) \$1.95\*

\*Available through Baptist Book Store.



## Prayer

# Okinawa

Jane Allison

Okinawa (oh-key-NAH-wah). The name means literally "a rope in the offing" and is an apt description for the long, narrow island with whose people we are concerned during this session. On a map, the Ryukyu (ree-YOU-cue) island chain to which Okinawa belongs suggests a knotted rope tossed carelessly upon the sea.

Okinawa, about seventy miles long and from two to fifteen miles wide, with a population of some 850,000 people, is the largest in the Ryukyu Islands, which extend from Taiwan to southern Japan.

Perhaps Okinawa's name is symbolic for "knotty" because such are the problems of her people.

### Discover Prayer Needs

The Ryukyu Islands were virtually unknown to the American people until Okinawa became the location of the last battle of World War II. Okinawa was Japan's last stronghold on the approach route to Japan. Following the surrender of the Japanese forces to the US in June 1945, a military government was established. This government

ended in 1950 when the US civil administration of the Ryukyu Islands was begun. When agreements between the United States and Japan were worked out in May 1972, the islands reverted to Japan.

Wayne R. Maddox, education and music missionary working in Central Baptist Church, Urasoe City, Okinawa, reports that, since reversion of the islands to Japan, Okinawans have had a difficult time in adjusting to the new economic structure. Income has not kept pace with prices, and many businesses have failed. This has had a serious effect on the national churches. In order for several pastors to receive the equivalent of \$105 per month, the Okinawa Baptist Convention has been subsidizing their salaries. Prayer for these churches and their pastors as they go through this difficult transitional period.

Another problem Okinawans face is lack of trained leaders. Those who answer the call to preach are presently required to go to Japan for training. Because of the expense involved, they are unable to take their families. They are separated for a three-year period. Prayer that

In some way adequate training can be found closer to Okinawa.

### Open to the Gospel

Mr. Maddox feels that there are few places in the world where nationals are as open to the gospel as they are on Okinawa.

Baptists on Okinawa are praying that they can take advantage of a special evangelistic opportunity. The Oceanic Exposition will be held on Okinawa from March until October 1975. Thousands of visitors from many nations will be visiting Okinawa. Pray that the gospel will be presented in an effective way.

### Avenues of Witness

One of the most fruitful ways of sharing Christian faith on Okinawa has been through English classes. These classes are ongoing projects of the English-language churches. Through the years many Americans have participated in the program. Marie C. McKay in November 1971 ROYAL SERVICE stated, "Participation has been a very rewarding. If at times frustrating, experience. Students are often burdened with heavy school loads or jobs that leave them little time to study lessons. Often suitable materials for teaching are difficult to find." Central Baptist (English-language) Church teaches English to over one hundred Okinawans each week. A number of these students have become "speakers." Pray for these students and those who teach them.

Another effective witnessing avenue has been the kindergarten. Nearly all of the national churches of the Okinawa Baptist Convention sponsor kindergartens as a part of their work. Central Baptist Church is the only English-language church on Okinawa which sponsors a Japanese-language kindergarten. Mr. Maddox serves as principal of this school, which has an enrollment of 170 three-, four-, and five-year-olds. Pray for this strategic ministry.

Included in the dreams for Okinawa are a coffeehouse ministry

and expanded music training for young people. Many churches are reporting that high school students are showing new interest in the gospel.

Missionary Alvin E. (Bud) Spencer, Jr., who is engaged in the English-language work in Koza, Okinawa, says, "Baptists here look to the future with great optimism in Christ Jesus. . . . Okinawa is rapidly becoming a Baptist keystone in the Pacific."

Pray for Okinawa's three Southern Baptist missionary couples, four missionary associates, and one missionary journeyman.

On January 1, 1973, George H. Hays, missionary to Japan for twenty-four years, became field representative for East Asia. This area includes approximately 365 missionaries in Japan, Okinawa, South Korea, Taiwan, Hong Kong, and Macao. Pray for Mr. Hays that he can provide a vital personal link between this area and the Foreign Mission Board.



## Planning the Prayer Group Meeting

### Preparation Period

As members arrive, have them prayerfully and honestly answer

these questions. (Questions may be written on a chalkboard or poster, or a mimeographed sheet may be given to each member.)

1. Do I pray regularly for missionaries and specific missions causes? Yes. No.
2. Do I believe that my prayers can make any difference in the work of a missionary thousands of miles away? Yes. No.
3. Am I different to people around me who are in need of intercessory prayer? Yes. No.
4. Do I pray sincerely for God's will to be done in me? Yes. No. In others? Yes. No.

Use this time for personal meditation and silent prayer.

Have someone review the content material and ask members to listen carefully for specific prayer requests. The October issue of *The Commission* has an insert on Okinawa; use additional information to prepare for praying specifically.

### The Prayer Experience

Before the meeting, make a strip chart listing specific prayer requests that are given in the content material. After the review has been given, display the strip chart. Uncovering one request at a time, call on a member to lead in prayer for that particular item.

Thank God for victories already won on Okinawa during this confusing transitional period.

### Related Activities

Remind members of the words of James, "Be ye doers of the word, and not hearers only" (James 1:22). Missions advances more effectively when "prayers" are also willing to be "doers." Suggest that the group accept the challenge of long-term mission action, such as teaching English to international students or to other non-English-speaking people in your community.

**Call to Prayer.**—Before the meeting, write on a strip of paper the name and place of service of each missionary who is on the prayer calendar. At the meeting, give each member one (or more) of the strips. Also give each member an equal number of blank strips of paper on which she will write her own name. As the missionary's name is called, ask each member to link her name with that of the missionary she holds, thus making several links of a chain. Remind members that, as we pray, our prayers are linked with missionaries all over the world. Emphasize the Week of Prayer for Foreign Missions.

If plans for your church's Week of Prayer for Foreign Missions have been made, review those plans and emphasize the importance of participation in public and private prayer.

Mrs. Richard Allison is a homemaker living in Knoxville, Tennessee.

## Help enlist prospects

Reprints of special enlistment articles appearing in February 1973 ROYAL SERVICE are still available.

- "Want to Be Part of a Revolution?" (30-35 year-olds)
- "I Don't Have Time for Baptist Women. I Make It!" (working women)
- "Confession of a MAD Woman" (busy mothers)

- "Changing Life Situations Mean Changing Opportunities" (women with time)
- "A Diary for Opportunity Days" (retirees)
- "Homebound Missionary" (homebound)

Available from WMU only, any ten sheets may be obtained for 25 cents. See WMU order form, page 48.





Mission Action

# Motivation for Missions

Kathryn Bullard

## Motivation Problem #2: Desire to Control

In the parable of the final judgment (Matt. 25:31-46), we see a great lesson on motivation for ministry. In it are two groups of people. One group saw need, had compassion, and tried to meet the need. The other group apparently didn't see any need, perhaps blinded by their selfish desires. Or if they saw the need, they turned away and did not help.

Members of the first group seemed really to care. Without any thought of credit or recognition, they acted out of a genuine love for their brothers in need. Members of mission action groups need to examine their motives to be sure they are as pure.

In this second month of the new church year, let us look at a second motive some people have for ministering.

*Miss Bullard is Baptist Women director for North Carolina.*

They were many blocks from that area and would cost a little more. She even knew the apartment manager, and she knew she could get Julie in.

Julie had saved some money and wanted to buy a good used car, especially if she could not find an apartment near her work. Janet didn't think Julie should invest her money in a secondhand car that might be in bad condition. She told Julie so. She suggested that Julie buy a new one. In fact, she personally knew an automobile salesman.

Julie told her sponsor she had a little furniture back home. But Janet didn't think it would quite fit in the apartment she had in mind. Julie should buy some modern furniture.

Suddenly Julie didn't want to talk anymore. She told her sponsor she had to go, and she would call her later. Before they parted, Janet told Julie not to worry, that she would fix things up.

Mary was a sponsor for a young woman in prison. She learned that Mae was being released. She immediately got in touch with her.

Mary was so happy for Mae, because they had become good friends. She felt that Mae was ready to make a new beginning in life. Mary was concerned about Mae and wanted to know her plans and wanted to help in any way she could.

Mae had been on work release and, therefore, had a job and some money in savings. She had decided to keep her job rather than returning to her hometown. She would need an apartment, and she preferred one close to her work. Mary suggested she would drive her out to see it. They would also check the want ads in the paper if Mae saw any that she thought she would like to see. Mary would take her. Mary suggested several things Mae would want to consider when looking for an apartment: the cost of the monthly rent, if a security de-

posit was required, what utilities would have to be paid and the approximate cost, and whether it was near the bus line in case she needed transportation. Mary also suggested that, if Mae needed to shop for furniture, she would take Mae to some of the furniture stores so she could look around and decide on what she liked. After learning that Mae had some furniture at her aunt's, Mary volunteered her husband's time to drive his pickup truck to Mae's hometown to move her furniture for her.

The two set the time they would go apartment-hunting. When they parted, Mae thought how fortunate she was to have a friend like Mary who was so helpful and who rejoiced with her over her release. In fact, Mary was what she had pictured a sister to be like.



## Planning the Mission Action Group Meeting

### Purpose

To examine motive for ministry in light of Christ's teaching and to see that becoming involved in ministry in order to control persons is not successful ministry.

### Study Session

Before the discussion, enlist some members to help with two drama starters.

Ask two members to act out the scene with Julie and Janet. The following questions will stimulate the discussion:

Was Julie really seeking help when she called Janet? Was Janet really excited over Julie's good news? Why do you suppose Janet scolded Julie for being late? Why did Janet not want Julie to see the apartments near her work? Who was really making the decision con-

cerning the apartment? When ministering to individuals, is "fixing things" a good approach? Who made the decision about the furniture? Why did Julie "suddenly" have to go?

Ask two members to act out the scene between Mary and Mae. Ask these questions:

What was Mary's approach to helping Mae? Who would make the decision about the apartment? about the furniture? How would they go about it? Contrast the approaches of Mary and Janet. Which one do you think played the helping role? What was wrong with Janet's approach?

Discuss Matthew 25:31-46, giving special emphasis to the group that ministered to the needs of special individuals out of a sense of concern and love.

For additional materials to guide in discussion, read chapter 4, pages 37-54, in *Persons, Not Things* (see WMU order form, p. 48). Give special attention to the statement, "Enabling means equipping a person to deal with his own problems."

During prayertime, group members should consider their ministering role: Do they enable or control? Pray that each will be guided by God's spirit in a meaningful, helping role that will let persons of special need help themselves.

Pray for specific requests that have come as a result of contacts made by group members this month.

### Follow-through

Make a list of the needs of the individual to whom you are ministering. Check those needs that you have made a special effort to help with in helping the individual, did you try to control; or were you an "enabler"?

### Related Activities

**Call to Prayer.**—On a paper napkin that portrays the theme of Thanksgiving, write the name of a

missionary, the country in which he serves, and the type of work he does. Give one or more to each member. Divide the group into two or three small groups. Ask members to pray aloud in their groups for the missionaries assigned to them.

**Share Information.**—If the Foreign Mission Graded Series study is scheduled for this month, encourage each member to participate. Share any other information that has come from the Baptist Women officers council.

Encourage members to attend the prayer services planned for the Week of Prayer for Foreign Missions. Also promote the Little Moon Christmas Offering and distribute offering envelopes.

Cut off the front of last year's Christmas cards; write on the back the schedule for the week of prayer. Or use cutouts of Christmas tree ornaments (bells, balls, trees, etc.). Ask three members to read these quotations:

Forget to pray and all of our work will be wasted effort. Forget to pray and millions of dollars will have been given in vain. Forget to pray and missions will lose its impact both at home and abroad.

—a first-term missionary  
I would rather have five minutes a day of your prayer time, than five dollars a day of your money.

—a Latin America missionary  
Through your money you provide the means whereby we can work; through your prayers you provide the power whereby we can work.

—a missionary from East Asia  
Will you be one of those who will give herself in the ministry of prayer during this special week of prayer?

*"Quotations from 'P.S. Means Prayer Support,' a pamphlet published by the Foreign Mission Board.*



# **forecaster**

Alvin Fessler

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.

## Baptist Women's Day of Prayer

Date: November 5

Theme: Love in Action

Join the women of six continents in prayer; participate in the Baptist Women's Day of Prayer.

Participate as a Baptist Women organization, as an entire WMU, or join with other Baptist women in the community. The program material is found in an insert in October-November-December *Dimension*. (Order *Dimension* from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203. Price \$2.00 per year, single copy, 60 cents. For subscriptions outside the U.S., add 50 cents for postage and handling. Alabama subscribers add necessary sales tax. Allow five weeks for delivery.) This is to be a special meeting. Plan to have your regular general meeting and group meetings. The day of prayer is an opportunity for fellowship of Baptist women throughout the world. It is an opportunity to give so that the work of the Women's Department of the Baptist World Alliance can continue. The offering makes possible meetings of the six continental unions. It brings together representatives from many lands. It provides rare opportunities for officials of the Women's Department of the Baptist World Alliance to visit countries and promote strong women's work. The offering provides relief to distressed areas of the world when crisis occurs.

## Lottie Moon Christmas Offering

\$20,000,000, yes, 20 million dollars is the goal for the 1973 Lottie Moon Christmas Offering. That means every Baptist Women member and family will need to give generously, even sacrificially.

Ask each Baptist women member to set a personal goal. See page 15.

To motivate giving, use "In the Spirit of Christmas." Ask a Baptist Women member to present a monologue using the booklet. Choose excerpts from the life of Lottie Moon. Several monologues could be prepared from the booklet and given in a series of Baptist Women meetings.

Buy note cards<sup>1</sup> commemorating the centennial of Lottie Moon's sailing for China. Give one note card and envelope to each Baptist Women member. Ask her to write a note to a friend, encouraging her to set a personal goal for giving to the Lottie Moon Christmas Offering.

Use the Lottie Moon play *It Cannot End at Kobe*.<sup>2</sup> The play is simple, requires a small cast and few props. The effect is great. Use this in a Baptist Women meeting to motivate giving to the offering.

To inform Baptist Women members of the goal set by the church, use posters, announcements, mail outs (letters, church bulletin) talk.

Provide Lottie Moon Christmas Offering envelopes for Baptist Women members. Secure them from the WMU director. Envelopes are provided to each WMU from the state WMU office.

## Week of Prayer for Foreign Missions

December 2-9

Theme: God's Gift . . . Unspeakeable

Scripture: 2 Corinthians 9:15

Hymn: "O Zion, Haste"

The primary responsibility for planning the observance of the week of prayer belongs to the mission support chairman. Due to the nature of the material to be in December ROYAL SERVICE, the same person needs to direct the daily activities during the week. Follow the suggestions on page 15 in planning and leading members to set personal goals for the Lottie Moon Christmas Offering.

Consider a variety of meeting times:

- meetings of established groups
- neighborhood meetings at various times
- prayer breakfasts, coffees, or luncheons
- prayer partners
- vigils

Consider taping messages for those who cannot attend.

Turn to page 19. Follow the suggestions in preparation for leading mothers to guide children in mission support activities.

Follow suggestions in December ROYAL SERVICE for planning the week of prayer in Baptist Women.

The suggestions include:

- variety in presenting each day's prayer request
- human interest stories of missions work
- a presentation of missions needs
- daily theme interpretations.

Plan publicity for the week of prayer activities. Use the poster provided with the week of prayer materials. Make additional posters. Announce the meetings through the church paper, in adult Sunday School classes, and in other adult gatherings. See ideas on page 15.

Plan an adult enlistment campaign. Ask each Baptist Women member to choose an uncollected or inactive woman in the church. Attend the meeting together. Consider deeper involvement, like being prayer partners.

For churchwide observance, set attendance goals by Baptist Women organizations (if you have more than one) or by groups. Involve every member in meeting these goals.

Baptist Women members need to participate in the churchwide observance by:

- using the offering envelope as a prayer reminder
- using the prayer guide for home activities (secure prayer guides from your WMU director, who receives them from the state WMU office)
- taking part in the Sunday and Wednesday evening activities.

## Are You Ready...

to study *Passport to People*?

Check list to determine readiness:

- ☐ Date, time, place scheduled
- ☐ Teacher secured
- ☐ Teaching aids:
  - Passport to People* (\$1.00)<sup>1</sup>
  - Teaching Guide, *Passport to People*<sup>1</sup>
  - Cassette recording, *Missionary Life Style* (\$5.00)<sup>2</sup>
  - Cassette recording, *Going—and Sending* (\$5.00)<sup>2</sup>
  - Filmstrip, *Becoming a Missionary* (\$6.00)<sup>3</sup>
  - Film, *Missions . . . Impossible?*<sup>4</sup>
  - Film, *One World, One Mission*<sup>5</sup>
  - Missions MediaPak. The Missionary Overseas* (\$14.95)<sup>6</sup>
- ☐ Publicity planned and carried out
- ☐ Copies of the book available to members.

If you have not done these things, check October Forecaster for details in helping you plan the study.

<sup>1</sup>See WMU order form, page 48.

<sup>2</sup>Available from Baptist Book Store only.

<sup>3</sup>From Baptist Film Center. \$4.00 use fee.

## Officers Council

How do you conduct an officers council meeting?

- Determine the exact purpose. Write it down.
- Prepare your agenda on the basis of what needs to be done. List items to be included, the order, and length of time.
- Use the plan sheets in the Baptist Women Officer Plan Book.<sup>1</sup>
- Use other resources: Baptist Women Achievement Guide, *Baptist Women Leader Manual*,<sup>2</sup> WMU Year Book 1973-74,<sup>3</sup> and Forecaster.

### NOVEMBER AGENDA

- Plan for general meeting (see pp. 23-26)
- Plan for mission action project
- Plan for Baptist Women's Day of Prayer (see p. 40)
- Plan for Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering (see pp. 15, 40-41)
- Make final plans for study of *Passport to People* (see above)
- Discuss approaches to mission action (see p. 42)
- Consider formation of Baptist Women groups (see p. 42)

## Mission Action

An approach is a way to grab hold. There are five ways to grab hold of mission action.

1. **Mission action projects.**—Mission action projects are short-term activities done by the Baptist Women organization or by mission study or prayer groups. Example: The Baptist Women organization provides a special dinner for international students. ROYAL SERVICE and *Mission Action Projects Guide for Baptist Women and Baptist Young Women*<sup>1</sup> are the resources. The Baptist Women mission action chairman leads in an organization activity; the missions group leader leads her group.

2. **Mission action groups.**—Mission action groups are made up of persons with a special interest in one target group. Group members commit themselves to a long term of ministry and witness with the same persons. Example: Twice each month eleven members of a Baptist Women organization plan and conduct activities in family court. Resources used are *Mission Action Group Guide: Juvenile Rehabilitation*<sup>1</sup> and ROYAL SERVICE. (Other guides are available for other target groups.<sup>1</sup>) A mission action group leader leads.

3. **Churchwide activities.**—Churchwide activities are often planned by the mission action director in WMU, but Baptist Women participate in the activities along with other members. Example: A mission Vacation Bible School conducted in a ghetto. The basic resource is *Dimension* along with *Mission Action Projects Guide for Baptist Women and Baptist Young Women*<sup>1</sup>.

4. **Family mission action.**—Opportunities for family units to participate in mission action should be available. Example: A family chooses an international student and serves as a host. Resources: *Family Missions Guide*, *Mission Action Group Guide: Internationals*,<sup>1</sup> and ROYAL SERVICE. Family participation in mission action is promoted by the Baptist Women officers council.

5. **Individual mission action.**—Some mission action needs can best be met by individuals. Schedules of persons often prohibit participation in missions work done in other ways. Example: An individual conducts a tutoring project with a child or adult. Resource: ROYAL SERVICE.

Mission action is serious business. We need to learn new and better ways to conduct ministry and witness. Training is the key to effective involvement with persons.

Two resources for individual training and study activities are:

*Persons, Not Things*<sup>1</sup> and *How to Use Community Resources in Mission Action*<sup>1</sup>.

## MISSIONS GROUPS

The formation of groups is a way to get work done. A group is a unit of persons with a common objective or interest.

Baptist Women groups come in three varieties: mission study, mission action, and mission prayer.

A mission study group's primary interest is study; however, the elements of mission action and mission support are present. The same principle applies to other groups. Although members concentrate in one area, the other elements are incorporated in each group.

Group meetings should be held at least once a month. Some groups choose to meet more often.

If your organization does not have groups—or if the officers council feels the setup should be studied—do the following things.

Read *Working in a Missions Group*.<sup>1</sup> Assign each officer a chapter. Ask her to give a five-minute resume of the chapter at the officers council meeting.

Ask the president to lead in a discussion of the present Baptist Women organization structure. Is it adequate? If not, consider a plan that would be appropriate. Consult the WMU director. Ask for the suggestions of the WMU council regarding the formation of groups, if they seem feasible.

Decide on the number and kind of groups needed. Ask Baptist Women members to sign up for the groups, indicating a first, second, and third choice. Second and third choices may have to be used if some type of group does not draw enough interest to merit forming a group.

Work with the Baptist Women nominating committee to secure a leader for each group.

Provide resources to group leaders and members. Each person needs a subscription to ROYAL SERVICE, the resource for Bible study groups, Round Table groups and current missions groups. ROYAL SERVICE and *Missions Prayer Guide*<sup>1</sup> are the basic resources for the mission prayer groups. ROYAL SERVICE and the appropriate mission action group guide are the resources for mission action group work.

<sup>1</sup>See WMU order form, page 48

# call to prayer

Louise Haddock

### 1 Thursday Luke 2:21-33

Simon recognized the baby Jesus as the son of the world. So also does Helen Ruth Masters, R. N., recognize him as the only salvation of those she serves in Okara, Nigeria. While she ministers to the sick and injured, she can hear the Muslim leader calling his faithful to rise and pray to Allah. Her work is made easier because she knows that the faithful of her own Baptist friends are praying for her and her work in the clinic at Okara. Pray for Helen and all the nurses who serve.

Mrs. Abel Beane, Spanish, Texas  
Leland S. Chaddles, youth and family services, California

Quater Hill, retired, New Mexico  
Sandra Patricia Hill, Baptist center, Virginia

Mrs. David Jacobson, Spanish, Texas  
Larry J. Peterson, pastor, New York

Mrs. Allen Peltzer, associational services, Ohio

Mrs. Helen B. Russell, associational services, Ohio

Mrs. Roger W. Cole, home and church, South Brazil

John M. Gayle, preaching, Indonesia  
Elizabeth Grey, retired, China, Malaysia

I. Gordon Harris, education, Philippines  
Shirley Jackson, secretary, South Brazil

Mrs. Ruth Mason, nurse, Nigeria  
Mrs. Doreen L. NWA, home and church, Jamaica

Otto Scott, religious education, Chile

2 Friday Matthew 2:1-14

As the Wise Men brought their gifts to worship the Christ child years ago, so does Mrs. R. Paul (Doris) Bellington bring her gifts of talent and dedication to the people of Equatorial Brazil. She is active in GA and RA work at Second Baptist Church in Pore Vello and helped plan the city-wide RA congress and the GA and RA camps. The Bellingtons have five children, three of whom are now in school in the US. Pray for this tiny family as they minister in Brazil.

Anthony Abbey, Russian, California  
Doreen Taylor, Spanish, New York

Adrian Williams, Baptist center, Arizona  
Mrs. Harrold B. Wyatt, church extension, California

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

Mrs. Jerrill R. Ballard, home and church, Colorado

Mrs. R. Paul Bellington, home and church, Equatorial Brazil

John S. Beane, preaching, Philippines  
Roger W. Cole, music, South Brazil

J. D. Terry, Jr., radio-TV, East and South-east Asia

Paul Todd, retired, China, Japan

3 Saturday 1 John 4:1-11

Clyde Eugene Lake, Sr. is superintendent of missions of the San Fernando Valley and Crescent Bay associations in California. He and his wife have four children and live in Santa Monica. In the two associations, there are 31 churches and missions. It is Lake's responsibility to assist the pastors and churches in their outreach programs. Their area covers a vast part of Los Angeles County. Many of the churches are without pastors much of the time. Lake supplies in these churches and helps secure pastors, as well as conducting revivals, teaching in Loy Evangelism Schools, and performing many other duties. Pray for him and the work in that area.

David Bond, weekday ministry, Georgia  
Mrs. James W. Crooks, Baptist center, Louisiana

Mrs. Floyd E. Kendall, church extension, New Mexico

Clyde Eugene Lake, Sr., superintendent of missions, California

Burton S. Conder, preaching, North Brazil  
Mrs. Stanley Crooks, Jr., home and church, Italy

L. Wayne Pruden, preaching, Guadeloupe  
Mrs. George H. Williams, home and church, Colombia

Alma P. Moody, education, Colombia  
Mrs. Harrold M. Threlkeld, home and church, Ethiopia

Ben W. Tinsman, preaching, Taiwan  
Mrs. Walden E. Venter, Baptist Spanish Publishing House, El Paso, Texas

Mrs. Rudolph M. Wood, home and church, Belgium

4 Sunday Matthew 17:1-8

Mrs. E. Wesley Miller (Jean) and her husband live in Buchikon, Switzerland. He is radio and TV representative for Europe and the Middle East. They have four children, two of whom are in the States. They write "When you make your gift to the foreign missions offering, remember how thankful we are for your interest in the work we have given our lives to."

Mrs. Philip Ames, Spanish, California  
Gloria De La O, Spanish, Texas

Edna Beryl Flanagan, weekday ministry, Maryland

Edna Joe Henson, church extension, West Virginia

Richard Franklin LeMaster, Jr., US-2, resort mission, New Mexico

Mrs. Oliver M. Ashley, home and church, South Brazil

Samuel S. Canessa, Jr., doctor, Ethiopia  
Betty La Cole, social work, Nigeria

Mrs. E. Wesley Miller, home and church, Europe and Middle East

J. Utman Moss, preaching, Mexico  
Robert H. Shover, preaching, Japan

5 Monday Matthew 16:13-19

For the past six years, Leonard Leftwich has served as superintendent of missions for the Louisville and Westfield Baptist associations, in Illinois. He and Mrs. Leftwich and their three sons live in Effingham. The two associations cover seven counties, including 38 churches and two missions. Most of the churches are small. His ministry is to help the churches with teacher-leader training and Bible study, and to assist in starting new work. Pray for his work in the area and for the Leftwichs.

Mrs. C. C. Bradshaw, retired, Texas  
Mrs. Miguel A. Collazo, Jr., Spanish, Florida

Mrs. Albert Jorgensen, Spanish, Florida  
Leonard Leftwich, superintendent of missions, Illinois

Myrtle Sellers, Baptist center, Georgia  
Malcolm A. Valdez, Spanish, North Carolina

Norm W. Belyant, music, Argentina  
Mrs. Donald A. Crane, home and church, Malaysia

Mrs. John H. McVey, home and church, Chile

Mrs. Abel P. Pearson, home and church, Mexico

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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Mrs. Will J. Roberts,\* home and church, Kenya  
James M. Watson, English-language, Spain  
Mrs. James B. Watts, home and church, Italy

**4 Tuesday Acts 4:1-12**  
Early this year Charles P. Long became pastor of a mission which soon became International Baptist Church, Brussels, Belgium. The church has arranged to purchase property which can be renovated to provide seating for 200 persons for worship services. Appointed a missionary in April 1972, Mr. Long was previously pastor of churches in Mannheim, Germany, and in Mississippi and Alabama.

Mrs. Jay Dancosky, associational services, Michigan  
Mrs. Joanne Delville, Spanish, Texas  
Mrs. Tessa Littleham, Spanish, New Mexico  
Francesa Mwanishi, nurse, Tanzania  
Reneal A. Hill, preaching, Trinidad  
Mrs. John Lada, retired, China, Hawaii  
Charles P. Lada, English-language, Belgium  
John M. McTye, business administration, Chile

**7 Wednesday John 7:45-53**  
Leland J. Hooper is hospital administrator at the Baptist Hospital in Asuncion, Paraguay. He is also active in a one-year-old church that has two missions in town and two missions in the country. He asks us to pray for new churches to develop, for poor young people to be able to get an education, for the hospital to be able to serve more poor people on its limited budget, and for the theological institute to be successful in its training.  
Mrs. Anna T. Aguilar, Spanish, Texas  
Joseph Edgar Glass, US-2, student work, Alaska  
Gerald Lada, superintendent of missions, Kansas  
William B. McEla, interfaith witness, California  
R. B. Thomas, National Baptist, Louisiana  
R. T. Bunkley, preaching, Bangladesh  
Leland J. Hooper, business administration, Paraguay  
Mrs. Julie P. Wila,\* home and church, South Brazil  
Georgia Mae Osburn, women's work, Chile  
Mrs. Harold D. Olive, home and church, Philippines

**8 Thursday Matthew 8:23-27**  
Mrs. Samuel Choy (Etsie Kimko) was a junior high school teacher in Honolulu, Hawaii, before she and her husband were employed as missionary associates in 1967. After language school in Seoul, Korea, they began promotional work for the Baptist Mission there. Pray for Mrs. Choy as she ministers to those in her church and cares for her three children.  
Mrs. Sherman D. Bridgman, associational services, Illinois  
Isabel Chevarria, Spanish, Texas  
Viviane Farnas, National Baptist, Oklahoma  
Mrs. Obel Gasman, Spanish, Florida  
Mrs. Glenn T. Harada, Christian social ministries, Hawaii  
Mrs. Thomas Edwin Lilly, Christian social ministries, Louisiana  
Mrs. Jack T. Merritt, weekday ministry, New York  
William G. O'Dell, superintendent of missions, Kansas

Mrs. Orlando G. Pann, Spanish, Texas  
Mrs. T. W. Tullington, retired, Mississippi  
Mrs. William H. Sany, retired, Brazil  
Mrs. Samuel Clay, home and church, Korea  
Mrs. Mary B. Garvin,\* home and church, Uganda  
Mrs. Wayne L. McManis, home and church, Japan  
Mrs. B. William Halloway, home and church, Japan  
Mrs. Dale B. Meager, home and church, Kenya  
Mrs. Thomas L. Low, Jr.,\* home and church, Spain  
Mrs. Russell E. Laska, home and church, Nigeria  
Paul A. Rhoads, student work, Korea

**9 Friday Matthew 9:1-8**  
Political situations can greatly affect missions work. Seemingly catastrophes can become blessings. Aquilino Smith is among the missionaries to Ghana who can attest to the truth of both those statements (See October ROYAL SERVICE for an article by Mr. Smith.) Baptist work in Ghana began among Yoruba people who had immigrated from Nigeria. But in 1969 the government of Ghana said all aliens must leave. Almost overnight, 80 percent of the Baptists left Ghana. Though the loss was a great blow, it has led Ghanaians to take a bigger part in Baptist work.  
Mrs. Francesa Garria, Spanish, Texas  
Mrs. Mame C. Griesman, retired, Oklahoma  
William Osburn, superintendent of missions, Illinois  
Mrs. Roger Tate, Baptist center, South Carolina  
Mrs. Steve P. Wicks, home and church, Mexico  
Mrs. George Oaken, home and church, South Brazil  
Clara Roberts, education, Liberia  
Marjorie Smith,\* preaching, Ghana  
Mrs. Joe D. Tullington, home and church, Yemen  
Sammy G. Turner, preaching, Kenya

**10 Saturday Matthew 13:53-58**  
Laura Frances Snow has been in WMU work since she was named field representative for her home state of North Carolina in 1948. She was appointed a foreign missionary to Chile in 1955. Most of her work there has been with women and youth. She lives in Santiago, but travels all over the country promoting WMU work in the Baptist churches. Pray for Miss Snow and the Baptist women of Chile as they carry on their work under uncertain political conditions. (See p. 27.)  
Harmon E. Fisher, Spanish, New Mexico  
Andrea Vano, Spanish, New Mexico  
John P. McCoy, doctor, Nigeria  
Mrs. Thomas E. Retzlaff,\* home and church, Dominican Republic  
Loree Frances Snow,\* women's work, Chile

**11 Sunday Matthew 9:35-38**  
"When he saw the multitudes, he was moved with compassion on them," D. Edwin Pinkston, Abidjan, Ivory Coast, is often moved with compassion when he sees the multitudes in his area without Christ. Missionaries in Ivory Coast take the gospel to the multitudes in five languages: French, Yoruba, Guere, Bete, and More. They have many needs: doctors, more missionaries, and places to worship. Pray for the Pink-

stons and their five children. Pray for the work that goes on in Africa while they are on furlough.  
Fred Chastant, National Baptist, Alabama  
Mrs. William T. Amble, church extension, New Hampshire  
Suzanne Lucille Lopez, retired, Puerto Rico  
Mrs. John Paul Tanner, associational services, Delaware  
Bliss Valerio, Spanish, Texas  
Harold V. Commins, preaching, Kenya  
Mrs. John B. Freeman, home and church, Thailand  
Marion E. Morrey, education, Hong Kong  
D. Edwin Pinkston,\* preaching, Ivory Coast  
Mrs. Ray G. Ragsdale, Jr., home and church, Israel  
Alma Rahm,\* education, Nigeria  
D. F. Swann, retired, China, Hawaii  
Mrs. Lee E. Waldrop, home and church, Surinam  
Robert A. Williams, music, Honduras

**12 Monday Matthew 15:32-39**  
Who has not heard of the great peaks of Lebanon? or the snow-capped peaks of Mount Lebanon? The first Southern Baptist work in the small country of Lebanon began in 1948, though there have been Baptists among the Lebanese since 1893. The Beirut Baptist School opened in 1955. The school expanded; and by 1962, the high school was completed and the first class had graduated. In the fall of 1960, the Arab Baptist Theological Seminary opened. In 1966 a radio recording studio was added. Emma Cooke is one of the several missionary educators in the school. She has been in Beirut for her and for the students who give of their time in missions work among the Arabs.  
L. T. Whitelake, National Baptist, Virginia  
Mal E. Bones,\* doctor, Uganda  
Mrs. Harman Lee Good, home and church, Upper Volta  
Emma Cooke, education, Lebanon  
Mrs. Orlynn B. Evans, home and church, Liberia  
Mrs. Gloria E. Harnden,\* home and church, Colombia  
Mrs. William Michman, Jr., secretary, Paraguay  
Marion A. Mobley, preaching, Japan  
Neil B. Plank, preaching, Argentina  
Mrs. Allan N. Stelmow, home and church, Kenya  
Freddie Walker, preaching, Tanzania

**13 Tuesday Matthew 20:29-34**  
Mrs. C. Ballard (Baptist) White and her husband work with the Sioux Indians on the Cheyenne River Reservation in South Dakota. She writes that Baptist women have been a great help by providing, by letters and Bibles which the missionaries can give to new mothers. Because the women appreciate what the missionaries do for them, they allow their homes to be used for worship services. Many times, thirty to forty persons crowd into a small one room house for a service. Some walk a mile or more in below-zero weather to attend.  
Mrs. Miguel DeLuna, Spanish, Texas  
Mrs. Lazara Garcia, Spanish, Texas  
Sara Garcia, Spanish, Texas  
Pablo Larena, Spanish, Texas  
Mrs. C. Ballard White, Indian, South Dakota  
Otha Wainwright, superintendent of missions, Pennsylvania

Mrs. Ray W. Smith, home and church, Kenya  
Mrs. Charles L. Smith, home and church, Surinam  
Mrs. James E. Sester, home and church, Ghana  
Mrs. William W. Harvey, home and church, Caribbean  
Ben C. Jones,\* publication, Kenya  
Bill E. Munk, education, Tanzania  
John A. Pae, preaching, South Brazil  
James M. Young, Jr., doctor, Yemen

**14 Wednesday Mark 1:40-45**  
Tahiti, one of the richest and most progressive islands in the Pacific, was once known as Fanning. The old name was given by the Portuguese because of the island's majestic beauty. Many of its people are Christian. Leroy B. Hogue and his wife, Janell, an Oklahoma couple, were appointed in 1966 as missionaries to Tahiti. Pray for missionary Hogue in his evangelistic efforts to win the people of this beautiful island to Christ.  
John Hogue, youth and family services, Kansas  
Mrs. John B. Isaac, Jr., field worker, Florida  
Albert Jaquale, Spanish, Florida  
Mrs. William L. Kaufman, Christian social ministries, Kentucky  
Thomas L. Phillips, retired, Louisiana  
Mrs. Marjorie Roberts, retired, Oklahoma  
Janice Alderman,\* religious education, Texas  
Roger W. Brubaker, preaching, Uganda  
Harmon M. Barnes III, preaching, Israel  
Mrs. James L. Garrett, home and church, Equatorial Brazil  
Leroy B. Hogue, preaching, Tahiti  
Marjorie Janet, women's work, Equatorial Brazil  
Clint Kinsburgh, music, South Brazil  
Mrs. J. David Mason, home and church, Zambia  
Mrs. John W. Shaver, Jr.,\* home and church, Japan

**15 Thursday Mark 10:13-16**  
Since his appointment in 1949, Larry E. Brown has served in Baptist hospitals in Tanzania, Jordan, Rhodesia, Uganda, and Israel. Pray for Dr. Brown and his wife Virginia as they minister to the people of Africa.  
Aronson Bradford, National Baptist, Louisiana  
Mrs. Veronica S. Cappel, Italian, Rhode Island  
Mrs. B. W. Reed, Jr., church extension, Hawaii  
Mrs. Rebecca Lopez, Spanish, Texas  
Terrell L. Moore, pastor, Ohio  
Mrs. L. B. Smith, retired, Texas  
Linda E. Smith, retired, Kansas  
Susan Hunt, secretary, Malawi

**16 Friday John 11:32-44**  
Oscar Lumpkin serves in one of the fastest growing sections of the United States—the greater Orlando, Florida, area. He is associational director of Christian social ministries for the Walto Baptist Association. The Lumpkins were appointed missionaries in 1961. They served in Virginia and Texas before going to Florida. In 1970 he leads the 65 churches of the association in developing Christian social ministries programs.  
Mrs. Melele Gardas, National Baptist, South Carolina  
J. Oscar Lumpkin, Christian social ministries, Florida

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*Christmas List*  
**ROYAL SERVICE**  
*Just Susanna her National Geographic subscription get an old label from her - \$2.50*  
*Martha - tulip bulbs subscribe to 'ROYAL SERVICE' for her \$2.50 - Maybe that will inspire her to join Baptist Women*  
*My favorite daughter-in-law - cookbook A Contemp' subscription - \$2.50 (if her church doesn't subscribe for her)*  
*Jill and Joe - the world on a string*  
*Marj - the Lottie Moon booklet In the Spirit of Christmas - 1.00*  
*Doris - Lottie Moon Christmas Note Cards - 1.00*  
*Paula - ?*  
*Joyce - ?*  
*Uncle Joe - a tie*

Order from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203. For subscription outside the US add \$1.00 for postage and handling. Annual subscription only. Alabama subscribers add necessary sales tax. Allow five weeks for delivery.

**Campeche, Mexico, Spanish, California**  
**Mrs. Susan Rasmussen, Spanish, Texas**  
**Joan Sandoz, Spanish, Texas**  
**Isabella Sandoz, education, Nigeria**  
**Mrs. John B. Smith, home and church, Argentina**  
**Mrs. Walter B. Craighead, retired, Romania, Paraguay**  
**Mrs. Alex T. Farn, home and church, Peru**  
**Miss Gwendolyn, education, Japan**  
**Melba Mose, religious education, Argentina**  
**Bertha Smith, retired, China, Taiwan**  
**Mrs. David B. Wallace, home and church, Zambia**

**17 Saturday Matthew 23:29-39**  
 Paul H. Miller has taught of the Baptist seminary in Ogbomoso, Nigeria, since missionary appointment in 1964. Last year the seminary enrolled nearly 150 students. Seminary leaders are considering the possibility of beginning to offer Master's degrees in theology and religious education as the seminary is being strengthened. More Nigerians are joining the seminary faculty, a healthy development in any country but especially in one where the government is making efforts to indigenize all institutions.  
**L. C. Jackson, retired, South Carolina**  
**Robert L. Carls, retired, Uruguay**  
**Mrs. Violet M. Graham, home and church, Lebanon**  
**Oliver H. Messer, doctor, Indonesia**  
**Mrs. Fred A. Newkirk, Jr., home and church, South Brazil**  
**Mrs. S. Julian Lamosa, home and church, Thailand**  
**Mrs. L. Agnes Lavergne, home and church, Jordan**  
**Paul H. Miller, education, Nigeria**  
**Harold D. Wills, education, Nigeria**

**18 Sunday Luke 2:41-52**  
 Jesus set the example for all missionaries when he said, "I must be about my Father's business." John A. Witherspoon regional missionary in Argentina, has in his territory possibly "the most southern Baptist church." His area of work is the Patagonia, which extends to the southern tip of Argentina. He and his family live in Puerto Madryn, where Baptist work is only three years old. Witherspoon, a ham radio operator, contacts other missionaries on the HALO network. Pray that the Witherspoons may be effective witnesses in their own town and that they may be helpful to Baptists throughout the wide region of Patagonia.  
**Edwila I. Amabile, youth and family services, Ohio**  
**Orville Gille, superintendent of missions, Ohio**  
**Lloyd W. Jones, Indian, Oklahoma**  
**Master Medora, Spanish, Texas**  
**Gladys Lee Nantz, pastor, Massachusetts**  
**Michael O'Brien, Raleigh, New York**  
**David L. Bailey, preaching, Argentina**  
**S. Herbert Cockburn, education, Spain**  
**James D. Cress, preaching, Mexico**  
**James W. Hawkins, religious education, South Brazil**

**Mrs. Edgar L. Morgan, retired, China**  
**Mrs. Earl Parker, retired, China, Korea**  
**Mrs. Gwenna W. Streeter, retired, China, Malaysia**  
**H. Thomas Sutton, maintenance, Colombia**  
**E. Harvey Welton, preaching, Mexico**  
**John A. Witherspoon, preaching, Argentina**  
**Carl F. Yarnall, Jr., preaching, Malaysia**

**19 Monday John 12:44-50**  
 It is interesting, missionaries everywhere observe, that a Muslim holiday that is "like our Christmas, New Year, and Easter all in one—but without Christ," says W. Eugene Rube. At that time last year, he wrote, "The fireworks are bursting night and day. The streets are alive with people in their new clothes going to worship at the mosque, to visit the graves of lost loved ones, or to visit family and friends." The Rube's have been living in Bandung while they learn the Indonesian language. They expect then to move to Suktinggi, where he will serve in the new Baptist hospital.

**S. E. Grooms, retired, Tennessee**  
**Wanda Landford, superintendent of missions, Minnesota**  
**A. T. Walker, National Baptist, Mississippi**  
**Mrs. Lewis H. Aasen, education, Uruguay**  
**Mrs. Ruby E. Allen, home and church, Indonesia**  
**Fred M. Allen, music, Zambia**  
**Ray G. Swanson, Jr., preaching, Malawi**  
**Mrs. H. Warren Allen, home and church, Indonesia**  
**Don C. Raulof, home and church, Ivory Coast**  
**W. Eugene Rube, doctor, Indonesia**  
**Veda Wadman, retired, Argentina**

**20 Tuesday Matthew 20:20-28**  
 Jesus set the example when he said, "I did not come to be ministered unto, but to minister." There is no better example of ministering than that which is done by the Baptist centers in this country, under the direction of the Home Mission Board. Willie Mae Giles finds her place of ministry in the Baptist center at El Paso, Texas.

**Lee Auliff, retired, New Mexico**  
**Mrs. Tessa W. Campbell, Christian social ministries, North Carolina**  
**Thomas B. Adams, rescue mission, Louisiana**  
**David Espinoza, Spanish, Texas**  
**Willie Mae Giles, Baptist center, Texas**  
**Mrs. Master Medora, Spanish, Texas**  
**Bertha Madine, Spanish, Texas**  
**Joe M. Mastle, pastor-director, Utah**  
**Mrs. Wilma Veldin, Spanish, Virginia**  
**Mrs. R. H. Fehrer, home and church, Hong Kong**  
**Reuben E. McCann, English-language, Belgium**  
**Mrs. Ganga B. Treator, home and church, Indonesia**  
**J. Michael Wolf, radio-TV, Taiwan**

**21 Wednesday John 9:1-7**  
 Marjorie Stephens teaches in the Women's Training Department of the Baptist seminary in Ogbomoso, Nigeria. While pastors are in the seminary, their wives are also trained. Miss Stephens asks for prayer for the twelve wives who "graduated" in May. She and missionary doctor Morrie Gilliland maintain a guest house, visited by other missionaries and by persons of all nationalities and religions who go to Ogbomoso for treatment in the Baptist hospital.  
**Mrs. Marjorie Stephens, Spanish, Texas**  
**Mrs. Violet Kanabika, Indian, New Mexico**  
**Mrs. Miss Madras, Indian, Oklahoma**  
**Mrs. Larry A. Patterson, church extension, New York**  
**Mrs. Vantone Robins, Spanish, Texas**  
**Bright L. Baker, education, Israel**  
**David P. Beaulieu, radio-TV, Mexico**

**Mrs. David W. Smith, education, Brazil**  
**Reese Thompson, Jr., doctor, Jordan**  
**S. Thomas Smith, education, Philippines**  
**W. David Smith, doctor, Honduras**  
**Mrs. David Smith, Jr., doctor, Honduras**  
**David Smith, education, North Brazil**  
**Mrs. Donald B. Smith, home and church, Singapore**  
**Margaret Simmons, education, Nigeria**

**22 Thursday Mark 1:35-39**  
 It never was true that a pastor could be appointed a missionary one day and step aboard a plane the next day. That is even further from the truth now than it used to be. To help new missionaries prepare for a lifetime of service, the Foreign Mission Board conducts a four-week orientation course at Calloway Gardens, Georgia. Susanne (Mrs. R. Donald) Morrison is among the missionaries now in orientation. She and Mr. Morrison will serve in Israel, where he will do student work and she will do student work and the will do home and church work. They have two children, Robin Dawn, four and a half, and Mark Allen, two and a half.

**David Bonds, Spanish, Texas**  
**George B. Randall, retired, California**  
**Mrs. C. J. Larroscas, Christian social ministries, Alaska**  
**James Marshall, Spanish, New York**  
**Saravada Masarik, Spanish, Texas**  
**William Smith, superintendent of missions, California**  
**Mrs. David Vance, Spanish, Florida**  
**J. Franklin Smith, Jr., business administration, Taiwan**  
**Richard B. Swanson, education, Kenya**  
**J. Leifland Lewis, preaching, Ecuador**  
**Mrs. B. Donald Masten, home and church, Texas**  
**Betty Mathews, student work, Nigeria**  
**Mrs. Donald E. Smith, home and church, Nigeria**

**23 Friday Mark 8:31-38**  
 What does a missionary wife do when she's pickpocketed? Go after the man, of course. Mrs. L. Lavonne Gregory was walking along Avenida Central in San José, Costa Rica, when she realized that her purse was being opened. The billfold was being removed, and then the man was running down the sidewalk. Exasperated at having her purse pickpocketed it had happened twice before, she knew what to do. She gave chase to the man. When he found he was being overtaken, he threw down the billfold. Mrs. Gregory got cheers from bystanders and a trophy from her husband and sons.

**John Arnold, Jr., Spanish, California**  
**Eugene L. Sloan, Spanish, Oklahoma**  
**Mrs. James E. Barnes, administration, Ghana**  
**Mrs. L. Lavonne Gregory, home and church, Costa Rica**  
**William Hines, doctor, Paraguay**  
**Mrs. H. Geyer Sheras, home and church, Korea**  
**Mrs. B. E. Swanson, retired, Argentina**  
**Mrs. Charles J. Wadman, home and church, Mexico**

**24 Saturday John 18:1-4**  
 Leslie H. Gunn and his wife Ruby work with the deaf in Oklahoma, under the De-

partment of Language Masters of the Home Mission Board. Over a dozen deaf people have been baptized since their appointment. Leslie H. Gunn and his wife Ruby work with the deaf in Oklahoma, under the De-

**Leslie H. Gunn, deaf, Oklahoma**  
**Mrs. Joan Rice, retired, California**  
**Mrs. Augustine Salinas, migrant, California**  
**John B. Shavano, mountain, California**  
**Mrs. James M. Shope, church extension, Kansas**  
**J. Wesley Strickland, English-language, Guam**  
**Mrs. Beulah D. Brown, home and church, Liberia**  
**J. Kenneth Casey, religious education, Bermuda**  
**Mrs. L. E. Dittman, music, Peru**  
**Mrs. Alan P. Garver, home and church, Argentina**

**I. Grady Jones, Jr., education, Chile**  
**William P. Martin, Jr., education, Ecuador**  
**William R. O'Brien, radio-TV, Indonesia**  
**Mrs. Chas. L. Todd, home and church, Tanzania**  
**Kenneth W. Watkins, preaching, Paraguay**

**25 Sunday I Peter 1:17-25**  
 Maryon Borders has served in Vermont since 1970 as director of church extension. He is pastor of Vermont's only Southern Baptist church (South Burlington) and its

only church-type chapel (at Montpelier). He has been called a modern "drop risk" in this state with few Baptists. He spends much time leading home fellowing Bible classes in several communities across the state. Pray that the classes in Randolph, where he lives, will soon organize into a chapel.

**Maryon Borders, church extension, Vermont**  
**William Sykes Butler, US-2, student work, Massachusetts**  
**Mrs. Roland Johnson, Spanish, Texas**  
**Mrs. John Mack Perkins, US-2, church extension, Tennessee**  
**William M. Berry, nurse, Ghana**  
**Albert H. Byars, Jr., administration, Nigeria**

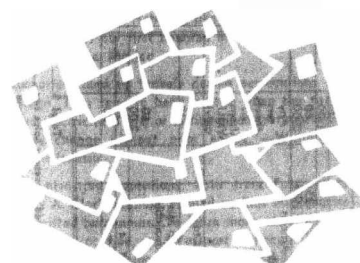
**Lola Glass, religious education, Taiwan**  
**V. Lynn Glass, agriculture, Ethiopia**  
**Mrs. C. E. Lam, home and church, Indonesia**  
**George S. Lamm, preaching, Venezuela**  
**Donald E. Schaffel, preaching, Rhodesia**  
**Mrs. Sonney Gene Tynes, home and church, Kenya**

**26 Monday I Peter 2:19-25**  
 In Michigan the Home Mission Board helps to support work in Christian social ministries, church extension, language missions, and work with National Baptists. It also helps to support associational superintendents of missions. Mrs. Marian P. Boyd works with her husband, who is superintendent of missions in the central area of Michigan. They live in Jackson.  
**Mrs. Julie Angell, Spanish, Texas**  
**Mrs. Marie P. Boyd, associational services, Michigan**  
**Mrs. Gary L. Bradley, associational services, California**

**Shirley Rasmussen, education, Lebanon**  
**Mrs. Donald W. Rasmussen, church extension, Tennessee**  
**Mrs. Paula C. Reed, Spanish, Georgia**  
**Mrs. Madeline Vangness, retired, Florida**  
**Thomas Butler Williamson, US-2, student work, Kenya**  
**Sam Yalavagan, Indian, New Mexico**  
**Mrs. Ann N. Alms, home and church, Thailand**  
**Mrs. F. J. Snyder, social work, Kenya**

**27 Tuesday I John 3:1-9**  
 James E. Ahlin is a pastor-missionary in Alaska who covers a 200-mile area from Palmer, his home, to Mount McKinley National Park. In his four years in Alaska, he has faced snow and sub-zero weather most of the time to reach his preaching stations. His congregations are mostly young people, including military personnel.  
**James E. Ahlin, pastor, Alaska**  
**Yuse Alms, Spanish, Texas**  
**Mrs. Inez A. Best, retired, Texas**  
**Clifford E. Coleman, pastor, Ohio**  
**Miss Berdman, international, Washington, D.C.**  
**Pauline Erbe, Baptist center, Georgia**  
**Mrs. Charles A. Arington, home and church, Greece**  
**Mrs. C. Willard, education, Kenya**  
**Donald E. Butler, business administration, Ghana**  
**Sydney L. Gifford, Jr., education, Costa Rica**  
**Bonnie L. Kellum, religious education, Vietnam**  
**Richard L. Lamb, preaching, Hong Kong**  
**Bertha Jane Marshall, nurse, Costa Rica**  
**F. Carls Parker, preaching, Japan**

## We Get Letters



ROYAL SERVICE is a good gift for anybody, but it should be especially helpful for someone living in foreign missions territory. Send us your daughter's complete name and address. Send us your complete name and address also, in case we need to get in touch with you.

We will mail your daughter a handsome card announcing your gift. Cost for foreign subscriptions to ROYAL SERVICE is \$3.50 (regular \$2.50 price plus \$1.00 extra postage charge).

Your gift should be just in time for Christmas!

My daughter will be living overseas for the next year. Please tell me how I can send ROYAL SERVICE to her as a gift.

Mrs. Richard T. Plamph, home and church, South Brazil  
William L. Sergeant, education, Korea  
Mildred Webb, nurse, Yemen

28 Wednesday John 19:1-6  
H. Clifford Graham is a missionary associate in Georgetown, Guyana. About a year ago, he had an experience which he says gave him a new attitude toward intercessory prayer. He suffered an extreme reaction to an antibiotic drug and almost died. He believes intercessory prayer saved his life. He says, "Please join me in a desire to make prayer, not a last line of defense, but a pre-flight plan, a battle-line strategy, and a post-battle song of praise."  
Nayote Larry Bennett, deaf, Louisiana  
George F. Bashless, superintendent of missions, Colorado  
Laelita Ladd, retired, Louisiana  
Gervasio Pavan, Spanish, Texas  
Daniel Rodriguez, Spanish, Florida  
Mrs. Eddie LaLan Semmes, Spanish, Texas  
Mrs. Alma Bennett, Indian, Colorado  
James E. Corbie, business administration, Liberia  
Charlie W. Fessner, education, Japan

H. Clifford Graham, religious education, Guyana  
Jumilla Hughes, nurse, Nigeria  
Martha Marston, religious education, Singapore  
Mrs. James C. Oliver, Jr., home and church, Colombia  
Mrs. J. Wallace Parr, press, Uruguay  
Mrs. Ray E. Shelton, home and church, Uruguay

29 Thursday 2 Corinthians 5:14-21  
"Now then we are ambassadors for Christ." More than 200 couples, serving under the Department of Language Missions of the Home Mission Board, work with Spanish-speaking people in Texas. Mr. and Mrs. A. F. Cabrera work in the El Campo area.  
Mrs. A. P. Cabrera, Spanish, Texas  
Pedro S. Cabrera, retired, California  
Paul A. Buba, retired, Alabama  
Mrs. John Passerotes, Polish, Michigan  
Anna Sue Clift, nurse, Japan  
Hal E. Jaska, preaching, Indonesia  
Richard T. Plamph, education, South Brazil  
Mrs. Freddie Walker, home and church, Tanzania  
Mrs. William S. Walter, home and church, Malawi

30 Friday Hebrews 4:12-16  
To think of Hong Kong is to think of Hong Kong Baptist College, the Baptist Hospital, the Baptist Press, and the Baptist School founded for Horatius Hall Street, the first American evangelical woman missionary to China. All of these and the churches of Hong Kong cannot begin to reach the teeming millions that live in the small colony. Betty Vaughn was appointed to Hong Kong in 1970 as a missionary associate and is carrying her share of the great tasks there. She is a native of Oklahoma and was church and gospel's secretary of First Baptist Church in McAlester prior to her appointment.  
Wilfred Hua, Chinese, California  
Richard Joseph Winkles, US-2, deaf, New Mexico  
Laelita E. Kington, Spanish, Florida  
Mrs. Richard Kington, Christian social ministries, Texas  
Joel Ramirez, Spanish, Texas  
John C. Abadi, Jr., doctor, Nigeria  
Mrs. Shouela A. Abadi, Jr., education, Colombia  
John D. Hopper, preaching, Austria  
Bela A. Rados, preaching, Zambia  
Mrs. Hoyt M. Roberts, home and church, Honduras  
Betty Vaughn, secretary, Hong Kong

# What does it mean to be committed to the missionary vocation?

"Bill Wallace may not be the last Southern Baptist missionary to die at Communist hands. Such a possibility reminds us that men do not rise to heroic heights in a single moment. They are conditioned for triumph by long processes of discipline. He is not likely to glorify his Lord in death who has not first honored him in daily living."  
—James D. Crane, Mexico

"Missionaries stand up bravely during persecutions and revolutions. They tend to bend a little when the time is flat, the electricity is off, or nationalized transportation schedules change without prior notice."  
—William R. O'Brien, Indonesia

These contrasting quotations, both from *Passport to People* by A. Clark Scanton, remind us that missionaries are committed but human. To learn more about *Career Missions as a Vocation*, read *Passport to People* and attend the Foreign Mission Graded Series study in your church.



The book, Teaching Guide, and specially prepared audio-visuals are available from your Baptist Book Store  
(Teaching Guide also available from WMU, see WMU order form, p. 48)

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# DEAR PASTOR



November 5 is designated as Baptist Women's Day of Prayer throughout the world. This is a time when women's groups which relate to the Baptist World Alliance Women's Department come together to pray and give.

The day of prayer was first begun by European Baptist women asking God to mend the heartbreak of World War II. Today we have the privilege of joining with women on six continents as we encircle the globe with prayer. Prayer meetings are held in small chapels, in large churches, in homes, in the out-of-doors, in hospitals, in schools, and in every condition of weather.

This year's theme, "Love In Action," will challenge women as they are led to think of ways they can express the love of God in positive, practical ministries of reconciliation. Program material for this observance is produced by the Women's Department of the Baptist World Alliance and is distributed to Southern Baptist women through *Dimension*.

Talk with your WMU director and encourage women of your church to meet in their own church or to observe this day with Baptist women from other churches in your community, including those of other conventions.

It is through the Baptist Women's Day of Prayer that women become increasingly conscious of their responsibility to support, through praying and giving, Baptist women's work everywhere.

WMU STAFF