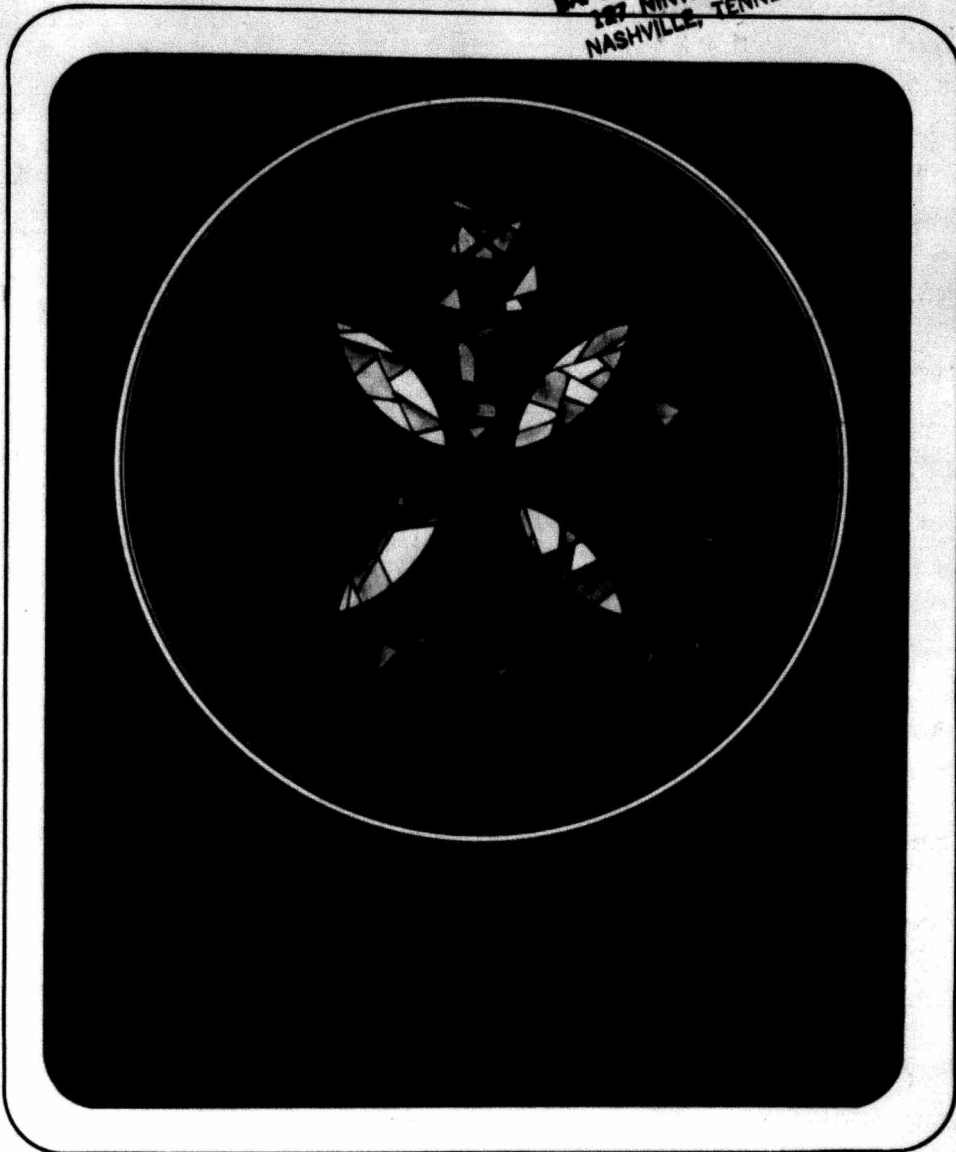


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December

1975

# ROYAL SERVICE

# Get Ready for the Week of Prayer

CAROLYN WEATHERFORD

At times the getting ready for something special is more special than the event itself. Most women I know already are getting ready for Christmas. Some have even finished their Christmas shopping. Strange, but some of my Baptist Women friends who have made the most extensive preparation for the festivities of Christmas have done little or nothing to get ready for the affairs of the heart that come at Christmas.

How do you get ready for the Week of Prayer for Foreign Missions? How can you prepare yourself for the spiritual renewal and commitment that should be a by-product of the giving of prayer and money?

First get your *heart* ready. Ask the Lord to make your heart sensitive and tender, ready to be moved by his Spirit. This will open your heart to the world and its needs, and this is hard at Christmas when our tendency is to be self- or home-centered. "Break my heart with the things that break God's heart" is a prayer that is appropriate for readying your heart for the week.

Next, get your *schedule* ready. The prayer activities of your Baptist Women should receive priority ratings

on your calendar for the week. You don't have time to go to the church for a five-day observance, I know. You will just need to make time. There is no better use of your time during this important week.

Your *voice* needs readying, too. Although you might not have a "speaking part" during the week, you can pray audible prayers for the missionaries. You can invite women to go with you to the meetings. You can talk about missions and missionaries.

Your *hands* should be ready to help the mission support chairman do the little things that will make the activities of the week go more smoothly. Your generous hand will be ready to write a check or dig into your pocketbook for a worthy gift through the Lottie Moon Christmas Offering.

Get your comfortable shoes out, for your *feet*, too, must be ready. Go to the observances planned by your Baptist Women. Go by the church library and check out a missions book. Go to visit a shut-in who would like to hear what is being done during the week of prayer.

Get a good ready! You'll be glad you did.

WOMAN SERVICE WOMAN SERVICE WOMAN SERVICE

VOL. LXX DECEMBER 1975 NO. 6

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## A REDEEMED CHILD OF GOD

In one of the last letters from Southern Baptist missionaries in Vietnam before they had to leave, Elizabeth Scott (Mrs. Kenneth) Good shared the poignant experience recounted on these pages. The Goods had completed a year and a half of language study and were nearing their second anniversary in Vietnam when the Communists took over. They have been reassigned to the Philippines.

Language study is hard! I felt tremendous need for intercessory prayer as I tried to learn the Vietnamese language. Though I was sure my tongue would never succeed, the Lord heard my prayers and was providing facility.

Part of God's help came in the graceful form of my Vietnamese sister-in-Christ, Su Lin (not her real name), who tutored me every afternoon. Having completed a year's work in our language school I was teaching my children in the mornings and studying Vietnamese in the afternoons.

Su Lin and I had become acquainted at the language school where she taught. Our relationship was just "business" at the beginning. I needed a tutor; she needed additional work.

Yet what a beautiful surprise was in store for both of us. The light of our Father's love began to illuminate our similarities—personality, temperament, training, family. And our differ-

ences—language, culture, skin, eyes, hair—faded into insignificance. Often we experienced mutual surprise as she told me of some characteristic of Vietnamese women which she thought unique to them. I would reply, "But, my friend, American women are like that, too!"

As we studied, the Lord gave to each of us an understanding of the other that far surpassed our language abilities. Though she had accepted Christ as her Saviour some years before, she had yet to begin to enjoy the new life that was hers in Christ. As she helped me learn to express myself in her language, I had the joy of helping her understand herself more clearly as a redeemed child of God.

I learned, quite by accident, how significant that word "redeemed" is to the Vietnamese woman. But first, one needs to understand the kind of mind-set with which a girl in Vietnam is faced. From her birth, she comes quickly to



understand that life would have been much better for her if she had been a boy. Vietnamese attitudes toward the births of girls and boys can roughly be paralleled to the attitudes in the Old Testament concerning sorrows and good fortune. Sorrow is surely evidence of sin somewhere! Good fortune is the smile of God. So the birth of a daughter is met with little rejoicing—even at times with the attitude that sin is in evidence. The birth of a son is deemed precious, the Vietnamese word for good fortune or blessing.

A son, especially the eldest—the prince of the family—enjoys many privileges. His actions as he grows up are accepted with great leniency, without fear of bringing disgrace on the family. Not so with a daughter. She walks a tightrope of legalistic do's and don'ts and grows up with a heavy load of "not OK."

One Sunday in church, I heard the pastor

read Romans 8:17. As I read the verse in my Vietnamese Bible, I discovered a word which I was not familiar. In the dictionary I found it meant "heir."

The next day as we began our study, I asked Su Lin to read that passage with me, to make sure that I understood the meaning of the new word. She read the words silently and looked up at me, her eyes full of tears. Speaking with difficulty, she said, "You don't yet understand all of the significance expressed here in the Vietnamese language. 'Ka-tu' does mean 'heir,' but it has peculiar reference to the oldest son as heir with all the attendant privileges which are his."

She continued, "That means because Christ has redeemed me and I am a child of God, I am no longer an 'evidence of sin'—but am elevated to being a blessing on the level with the oldest son!"



**IT'S SPRING** as I write. Publication processes demand this time schedule. As I began thinking of Christmas, anticipation mingled with warm memories of last December. My pleasure in the Christmas season is greater than the children's—if that's possible. Just last week (April) my family was browsing in an import store and spotted a gift for our favorite bachelor friend. We think of Christmas all year long.

My warmest memories now are of our spiritual preparation to celebrate Jesus' birth. For three years we have based this activity on our Advent wreath, conducting four services on the four Sundays preceding Christmas Day.

We light three candles—one each Sunday—as we prepare our hearts for Christ: one for the forgiveness of God, one for the peace of God, and one for the joy Jesus' coming brought to all humanity.

Our son, Pat, lights the first three candles of the Advent wreath. (He still delights in lighting matches, so he loves this tradition.)

On the fourth Sunday of Advent, the Sunday before Christmas, we read this portion of our Advent tradition (shared with us by Methodist friends):

"This day we wish to remember the love of God which we know because Jesus came. For God, in his great love, was concerned that men didn't fully understand what he was like, or how he wanted them to live. And so he sent Jesus."

To help us broaden our concept of the birth of Jesus, we add to our Advent observance the missionary prayer calendar. As my husband, Jerry, closes the service (less than five minutes) with prayer, we ask God to give those missionaries extra blessings, to help them share God's forgiveness, his peace, the joy of Jesus' coming, and the love he showed through Jesus' birth.

On Christmas Day, you can add to your wreath something suggesting people around the world: foreign dolls, foreign Christmas cards, or small flags made by your

children and mounted in gum drops or Styrofoam.

Our closing service on Christmas morning reads:

"Today all over the world there are Christians, the birth of Jesus is being celebrated. It is being celebrated in many different ways, some of them strange to us, but all having one purpose—to express the joy that Jesus' coming means to us."

After each service, our daughter, Erin, has the privilege of blowing out the candles. To her that is as important as lighting them is to Pat.

**"BE BOLD—AND MIGHTY FORCES** will come to your aid." This statement by Basil King in *The Conquest of Fear* expresses well a lesson I learned when a letter came from my friend Marvolora Lorgen, WAMU director in Lakeland Association, Wisconsin.

With some inner reservations I had read of suggestions for reaching out to Jewish friends and neighbors. Sending cards on Jewish holidays and inviting them to

our house it's a fun thing. Much of our shopping involves the entire family. We work hard at not being influenced by the "Madison Avenue" crew, but sometimes we succumb in spite of ourselves. Two years ago, my two sisters and I gave each other new-fangled popcorn poppers. Christmas morning was hilarious as six identical boxes popped up under the Christmas tree.

More and more, we give books. They are relatively inexpensive, easy to wrap and mail, offer an infinite variety in subject matter and age appeal. And our household loves them. For, you see, our gift-giving reflects ourselves. Think an it.

**CHILDREN AND BOOKS** go together in a special way. No greater pleasure exists than bringing to the mind of a child the delight of knowing God and the many rich things he has given us to enjoy. This is every parent's (and grandparent's and teacher's) privilege. Children don't just stumble onto good books by themselves. They must be introduced.

In her book *Honey for a Child's Heart*, Gladys M. Hunt tries to direct both parents and teachers to the best of books, to guide them in the use of books in a child's development.

This book would be excellent as a gift to any parent-to-be or parent of children up to age eighteen. I regret not having found it eleven years ago. Fortunately, I still have several years' reading with my family.

**THE DRUMMER BOY** gave Jesus a concert on his drum—the one thing he had and loved.

The six-year-old gave pot-holders because she knew her efforts would be adored.

A friend gave a game because we've shared so many hours at the game boards.

A sister gave miniatures symbolic of our year's activities.

A mother gave a work-saving appliance to ease her daughter's kitchen labors.

Choosing gifts for Christmas is a monumental task for some. In

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with *The Lion, the Witch and the Wardrobe*,<sup>\*</sup> these books are allegories rich in Christian thought. Our Pat read his books first as an eight-year-old; though he did not understand the allegories, he was totally captivated by the magical land of Narnia ruled by the white witch. The adventure of the gold-maned lion, Aslan, coming to rescue the land held Pat spellbound. The second reading of the series came through as a Christian allegory. He's now read them all five times.

These books make excellent family reading.

**AS YOUR CHILDREN OUTGROW** their books, don't let the silverfish feast on them. Select those that are in good shape and share with a children's hospital, a day-care center, a detention center, or a Baptist mission near you. Good adult books are often needed in nursing homes, rehabilitation centers, and some hospitals. WAMU mission study books are great for sharing.

**A TOUCH OF WONDER**<sup>\*</sup> helps people stay in love with life. Never have I read a book that so completely turns everyday experiences into exhilarating gifts for living. Arthur Gordon shares these gifts through personal experiences with great minds and small. Any adult would find this book a rare gift.

**THE GREATEST GIFT** is God's gift. Make sure you've shared it with everyone on your "Christmas list."

<sup>\*</sup>Available through Baptist book stores: *Honey for a Child's Heart* by Gladys M. Hunt (Zondervan 1969) \$3.95. C. S. Lewis' Narnia books: *The Lion, the Witch and the Wardrobe*, *Prince Caspian*, *The Voyage of the Dawn Treader*, *The Silver Chair*, *The Horse and His Boy*, *The Magician's Nephew*, and *The Last Battle* (Paragon Books 1958) \$1.95 paper. *A Touch of Wonder* by Arthur Gordon (Flamingo H. Revell Company 1974) \$6.95.



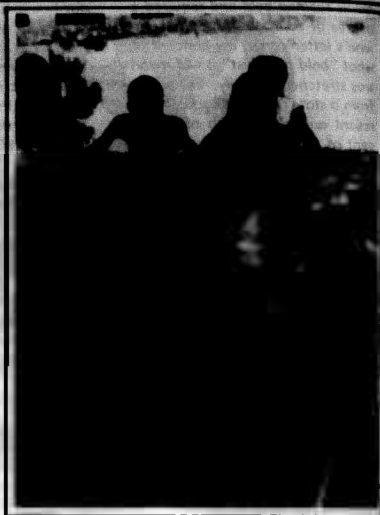
Alice, in her wonderland, had marvelous and sometimes frightening experiences as she walked through the looking glass into her world of fantasy. Today's "looking glass," television, ushers us into a real world, not an imaginary one: a world where babies starve beside the dead bodies of their mothers. A world in which whole populations—or what is left of them—migrate, desperately hoping to find food and water.

We see hurricanes in Honduras, floods in Bangladesh, droughts in sub-Saharan Africa. We are part of the frightened and desperate people fleeing from oncoming Communist armies.

As we watch these scenes unfold before us in the real world, we must either respond as children of God, or quickly turn our looking glass to some more comfortable imaginary world where the "good guys" always win and the world is always beautiful.

In recent months, Southern Baptists have responded to many of these disasters. They have contributed over half a million dollars to relief. Food and medicines have been sent to Bangladesh. Medical teams have gone to Honduras after a devastating hurricane, followed by construction teams to help rebuild houses, schools, and churches. Food and medicines have been supplied to the Niger Republic and other African countries.

During the last days of the Vietnam episode, attempts were made to help the evacuees. Southern



Baptists were on hand to assist in refugee camps in Guam, in California, Arkansas, Florida, and other places. Missionaries of the Southern Baptist Foreign Mission Board continue to request, receive, and administer these thousands of dollars for relief.

The Foreign Mission Board stands ready to be the channel for relief in disasters around the world. Eugene Grubbs, consultant on laymen overseas, has been named as disaster response coordinator and leads in this great task.

As we look at these needs around the world, we must also recognize our limitations, dangers that we encounter, and our opportunities in light of our mandate of making Christ known around the world.

First of all, what are some of our limitations as Southern Baptists?

We alone cannot meet all the needs of all people in the world. Huge sums of government money have been poured into trying to feed the starving, with questionable results. Large campaigns have been launched in efforts to eradicate disease, hunger, malnutrition, and still many of the world's people live at the brink of early graves.

One cause of hunger and famine in the world is the population explosion. The world population is increasing at the rate of 80 million a year. In thirty months, this increase could almost equal the population of the USA! Many national, racial, and cultural

## THROUGH OUR LOOKING GLASS

FRANKLIN T. FOWLER, MD, MEDICAL CON-  
SULTANT, FOREIGN MISSION BOARD, NICH-  
MOND, VIRGINIA, AND AUTHOR OF SICK AND  
YE VISITED ME, THE ADULT FOREIGN MIS-  
SION GRADED SERIES BOOK

## THROUGH OUR LOOKING GLASS



problems make the problem of birth control a very delicate one which only governments can meet through their laws and campaigns. In this, as in other problems, Southern Baptists must cooperate but cannot lead.

In spite of all the efforts that have been made through medical missions, men, women, and children still die of contagious diseases for which we have protection and, in many cases, cures. Infant mortality is still very high in many of the areas Southern Baptists serve, and people still continue to suffer for lack of medical help. This is not to say we are not doing anything; it is to realize that we are limited as to what we can do. We cannot meet all the needs, even within the limited areas where our hospitals serve.

Though we are limited by finances, by lack of personnel, and by the overwhelming needs, we still have an obligation to become involved by responding to the needs we can meet.

As we plan mission strategy to meet the needs within our limitations, we must also be aware of some dangers.

The first danger is that of becoming discouraged. Since we cannot meet all the needs, we may fail to meet any of them. As followers of Jesus Christ, we must carefully study what we can do and how best we can give our "cup of water," even though it contains only a few drops.

We cannot feed all the hungry, but we can feed a few. We cannot cure all the sick, but we can cure some and perhaps show how others can be cured. We cannot provide water for whole nations, but we can sink a few wells and bring life and hope to some. The disciples were discouraged because they had no little with which to feed the five thousand. They were astonished a few minutes later to see how the little they had was multiplied and fed so many. God still can work through his followers if we will do our part.

The second danger is that our response to the suffering and the starving people of the world will be only superficial and naive. While we continue to spend more on food for our pets than many in other parts of the world spend to feed their families, while we continue to throw away in our garbage enough to feed whole nations, a Christian cannot allow a few misad meals and an occasional extra dollar in the collection plate to ease the conscience.

If we are to share with the world our overabundance, we must carefully study our whole pattern of life. We are told that it takes 1,470 pounds of grain per year to feed an average American. Eighty percent of this is fed to animals—mostly cattle—to produce meat for our tables. At the same time, many of the poorer countries have an average of only 450 pounds of grain per person, of which only 87 percent goes to

produce most. This inequality is what must change if millions are not to starve in the future.

Many of these world problems can be solved only with time, patience, and work. In the long run, our major contribution as Southern Baptists will be in the lives of missionaries who go into the midst of the suffering and pain; identify with those who are suffering; and day by day, year after year, keep working, teaching, preaching, and showing the way of salvation. Let us not look for easy and quick results; let us recognize the long hard work that is ours.

The third danger is that in our enthusiasm for meeting present needs, we ignore what has been done and is being done. Compassion for suffering people is not the sole prerogative of Americans living in the seventies.

The Foreign Mission Board of the Southern Baptist Convention was aware of the suffering of the world when, in 1846, Dr. and Mrs. Sexton James of Philadelphia were appointed as its first medical missionaries. Although they were drowned at sea on their way, the point is that Southern Baptists at their beginning were conscious of the responsibility to suffering humanity. In 1861, Dr. C. W. Burton of Tennessee was appointed and served as a medical missionary in China.

A total of 135 missionaries of our Board now serve in direct relief. Added to this, 241 national physicians, 698 national nurses, and 2,349 other nationals do medical work around the world.

Last year, more than one million different people were treated either in the hospitals or clinics. This amounts to 3,687 people each day. Suffering has been relieved; hunger has been helped; life has been restored.

Go with me to the new Baptist hospital in Bangalore, India. Sit with Dr. John Wikman as a beautiful sixteen-year-old girl comes into his clinic. John finds the signs of early leprosy in her. "But she is under treatment and her disease will not progress," the doctor says. See hope return to the face of that young girl.

Go with me to the hospital at Mbeya in the southern highlands of Tanzania and see there a fifteen-year-old girl lying on a hospital bed. A few days before, part of her lung, diseased with tuberculosis, was removed. Thrill with me as you realize that now this young person has a chance of living, of becoming healthy. See in her the hope that you have been able to restore through meeting her needs.

Go with me to more than 83 countries around the world, to 2,000 missionaries as day after day they struggle to cure the deep disease of our world, to bring people to healthy relationships with each other and to a relationship with God through Jesus Christ.

Perhaps the greatest danger of all is that in our desperation to meet the overwhelming needs of hunger, overpopulation, suffering, malnutrition, housing,



and starvation, we forget our main purpose—that of making Jesus Christ known. Jesus did not feed all the hungry people of his day, though he fed thousands. Christ did not heal all the sick, although he healed many. But he did become the Saviour of all who would accept him. Our response to human suffering is a proof of our discipleship. This we must do, never forgetting our main task—proclaiming Christ as Saviour of the world.

As we walk through our looking glass into the real world, we see much pain, much suffering, much hunger. We wonder why God has given us so much, blessed us so abundantly. We want to do something about world needs. We are determined to do more than we have. But because of our limitations and the immensity of the task, let us plan carefully and realistically our strategy so that our efforts will be productive. Let us learn to cooperate with others so our efforts can be multiplied.

Let us reinforce what already is being done so well. Let us, above all else, keep our ultimate purpose in mind: that of making Christ known and of bringing total and eternal health to total man. "And this is eternal life, that they know thee the only true God, and Jesus Christ whom thou has sent" (John 17:3 RSV). □

## Shaft of Light in Arad

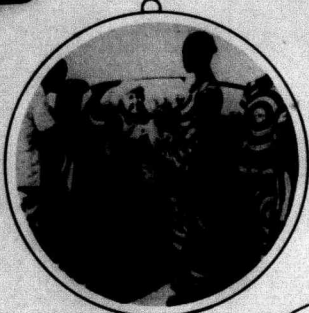
from a Christmas letter by  
FRIGHT and EMMA BAKER,  
Baptist representatives in Israel

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# The Day the Women Met at Koumassi

GRETA (MRS. D. EDWIN) PINKSTON  
missionary in Abidjan, Ivory Coast



Well before 3:30, a small group of women gathered on the porch of Koumassi Baptist Church in a suburb of Abidjan, Ivory Coast. Promptly on the dot of 3:30, a little white car approached, winding its way from one side of the street to the other in an effort to miss the worst mud holes.

The women on the porch began to wave as Estelle Freeland stopped her car and began to unload a colorful round basket of sewing supplies. Eager hands grabbed the basket.

The group gathered in one corner of the church auditorium. They sang several hymns both in French and in the tribal language of the majority of the women. A young woman named Jacqueline translated the

Bible lesson presented by Estelle. The woman began a time of prayer. Jacqueline asked the group to pray for the young woman rooming in her home. Estelle expressed concern for the wife of Mr. Hyacinthe, a fireman who is very faithful to the church. At first the women dismissed the request with shrugs saying, "She attends the Harris church" (an African religion which is a mixture of Christianity and paganism). After discussion led by Estelle, the group concluded that Mrs. Hyacinthe needed their prayers.

The group then moved to a classroom where they began making a quilt top to be given to a needy person. When Estelle Freeland had first suggested the idea of making something from scraps of material, the women had responded, "Oh, no, we would be ashamed to give something made from scraps." Then Estelle had taken a beautiful patch-work quilt to class. The women were



astonished at the beauty and usefulness of "something made from scraps." They eagerly agreed to begin the project.

Beatrice, wife of Joseph the Baptist, moved with confidence and ease among the women. She readily accepted needle and thread and began piecing quilt pieces together. Some of the other women were hesitant and had to be shown how to place the pieces together. Joseph had recently bought Beatrice a sewing machine. She supplements the family income by sewing baby dresses made from scraps bought at a garment factory.

An engaging smile enveloping her small face, Beatrice told how she became a Christian. When her husband was saved she was impressed by the drastic change in his life. Whereas he had been disagreeable and demanding, now he was loving and kind to her and the children.

Beatrice soon decided she wanted whatever had changed his life so much, and she made a profession of faith in Christ.

Beatrice confided that from the day of his conversion, Joseph became an eager student for Christ, even though he still has much to learn. Along with the Bible, he carries a little booklet, "The Heart of Man," illustrated with simple drawings. When witnessing, he points out the drawings and asks the person to read certain paragraphs. Many of the people in the Koumassi church, including several of the women, were led to the Lord by Joseph.

Beatrice and Joseph recently were left homeless when all the little houses in the area were bulldozed to make way for a big housing complex. Since they had nowhere to go, the Koumassi Church let them move temporarily into a room of the church building.

Henrietta, another woman in the group, settled back against the porch post as she pieced quilt blocks. Her two small children, Awa and Akim, played in the sand nearby. She smiled and pointed to Akim. "It was because of his insistence that I first began coming to the women's meeting and sewing class. One Sunday afternoon, attracted by the crowds at the church, Akim entered and observed the singing and proceedings of the inauguration service. From that time on, he never ceased to beg me to come to the church. Finally, I came, and I'm glad."

At the sewing, Henrietta asked the missionary about foods that her eighteen-month-old should be eating. Already, she explained, Awa ate bananas, rice, flaked boiled fish, and an "egg-nog" made by stirring an egg and sugar cubes into a glass of water. Observing Awa bouncing in the sand, we could tell she ate much better than most small Africans.

Christine Milongo, a new baby in her arms, told how she and her husband became Christians. "We were baptized and married on the same day," she said. Seven years before,



Mr. Milongo had taken Christine as his wife. Shortly after, as is common in African society, he had taken a second wife, then a third. He spent nights and weekends dancing in bars. Christine was very unhappy.

Then Mr. Milongo became seriously ill. A group from the Baptist church came to pray for him. He cured them and sent them away several times they returned, asking to pray for him. Finally, he agreed. Later, he began to read the Bible. He sent the other two wives away.

"Finally, a time came when he would rather read his Bible than dance!" Christine commented. "I had been baptized a Catholic, but I wanted the same thing that I saw happening to him. We had a Christian marriage ceremony and were baptized the same day."

Estelle Freeland is one of the human instruments through whom God

has worked these miracles in the lives of Ivory Coast women. After a little over twenty years in West Africa, she is well equipped to conduct women's work. She spent eleven years in Nigeria, involved mostly in teaching at the Baptist Women's College located in Abeokuta. Then in 1965, she transferred to Ivory Coast where she helped begin Baptist work.

She has organized sewing and cooking classes in several churches. Her purpose is not only to provide opportunities for women to learn practical homemaking skills, but also to provide opportunities for witnessing to women of Christ and his love.

Recently, Estelle attended a week-long crash course learning the Dioula language, hoping to facilitate communication with the women with whom she works. Dioula is a trade or market language spoken by many people in Ivory Coast regardless of their tribe. Many women do not speak French, the official language of Ivory Coast; but most speak some Dioula. "We sat in class morning, afternoon and night," recalls Estelle. "Just think, we were supposed to learn a whole language in one week!"

Within the past year, fifteen women met at the Koumassi Church to discuss plans for the first Women's Missionary Union of Ivory Coast women. They depend on the prayers of Baptist women in the US as they launch this venture. □

Item in 1975 Lottie Moon Christmas Offering allocations: Women's Work in Ivory Coast, \$200

# Christmas Shopping Center Revisited

LEE STALLINGS, minister of music and education, Concord Baptist Church, St. Louis, Missouri



In December 1973 ROYAL SERVICE suggested a "Christmas Shopping Center." The article proposed the selection of a nursing home for which women would provide handmade gifts that the residents could give to their loved ones for Christmas.

The gift-giving idea attracted the attention of Mrs. Janetta Morgan, Baptist

Women president in Concord Baptist Church, St. Louis. During the Christmas season, Mrs. Morgan received a handmade gift from a loved one who was a resident of a nursing home in Kentucky. The women of a Baptist church, she learned, had provided the gifts through a "Christmas Gift Center."

At their next meeting, the Baptist Women discussed undertaking a gift program for Christmas of the next year. The magnitude of such a program was staggering. The women estimated at least 500 gifts would be needed. What if they could not provide an adequate number of gifts for the nursing home they selected? There would have to be a wide variety of gifts for all ages. The craftsmanship of the items would have to be of high quality. The most surprising realization was that the entire church would have to help if all these requirements were met.

The "go" or "no-go" decision had to be made. It was "go" in April 1974 the Baptist Women announced the plans to the church, and the entire membership was made aware of the necessity of every member's helping if the program was to be a success. An impressive display of sample handmade items (provided by various members of the church who had made the items as a hobby) was set up in a prominent location in the church.

Great talent and ingenuity among the church members became evident as contributions came in. Men provided picture frames, wood plaques, and other items that were products of home workshops. The children in Vacation Bible School contributed their handicrafts to the program. Sunday School members worked on class projects. Individuals worked both at home and in groups at church. Some members donated money to purchase the materials. A Girl Scout troop, not associated with the church, participated in the program by contributing handicrafts.

In September it was time to begin an inventory of the gifts prepared to date. Amazingly transformed scraps of lumber, sewing material, bottles, mushrooms,

woods, tree limbs, dried flowers, scraps of yarn, and plastic lids began coming in. They were now beautiful gifts that could be proudly given to any loved one. It was inspiring to see what talent and dedication could do with materials that usually are thrown away. The goal of 500 gifts was exceeded, and a nursing home was selected to receive the gifts.

With the cooperation of the administration of the Valley Park Nursing Home, the Shopping Center was set up on November 15, and the residents completed their Christmas shopping on that date. On December 10, another Shopping Center was set up in the Little Moon Lodge Nursing Home since there were enough gifts for both homes.

Price tags in the amounts of one cent to twenty-five cents were placed on the gifts. It was felt that the nursing home residents would benefit more if they purchased the gifts rather than having them given to them; however, gifts were donated to those who had no money. Residents of the nursing homes were aware that all proceeds from the sale of gifts went to the Little Moon Christmas Offering.

The Christmas gift program was a blessing to the people of Concord Baptist Church. The initiative of the Baptist Women caused missions to become a churchwide project. The nursing home residents discovered that Christ's love causes others to be concerned about them, and they in turn were able to express their love to others in gift-giving at Christmas. The residents are also sharing Christ's love with the world through the Little Moon Christmas Offering.

Who received the greater blessing in this program? Our church members and the residents of the nursing homes would have to answer in unison, "We did!"



Aaron Ndlovu (left) and Hugh T. McKinley lock hands as the first missionaries (seated in front of them) of the Baptist Convention of Rhodesia are commissioned for service. Mr. Ndlovu is pastor of Mzilikazi Baptist Church, Bulawayo, and president of the convention. Dr. McKinley is chairman of the Baptist Mission of Rhodesia (organization of Southern Baptist missionaries).

## God Calls Africans, Too

IONE GRAY, international writer and editor,  
Foreign Mission Board

Christians of the Western world tend to believe that the Great Commission was given solely to them. But more and more Christians around the world are realizing their own obligation to carry out the Lord's command even while receiving missionaries from other countries.

One of the Baptist groups recently to commission missionaries is the Baptist Convention of Rhodesia. In November 1974 the executive committee of the Rhodesia Convention met at the Baptist seminary, near Gwelo, and commissioned three couples to work in diffi-

cult areas of Rhodesia. The convention had made an appeal for missionaries during its general assembly in July and had asked its executive committee to act for the convention in sending forth volunteers.

Those commissioned are Mr. and Mrs. Titus Mazhambe and Mr. and Mrs. A. Maposa for the Batonga area of Rhodesia, and Mr. and Mrs. Francis Muringai for the coal-mining area of Wankie. Batonga is in the mid north of Rhodesia and Wankie is in the far western part of the country, near Victoria Falls.

I interviewed Mr. Mazhambe a few days following the commissioning service. In English he spoke of following the Lord's will in missions almost as I had heard hundreds of newly appointed Southern Baptist missionaries testify. And there was the same enthusiasm and dedication.

How is he going to begin?

Though there is no church in the area, he has a list of some professing Christians and he will start with them. From them he will inquire about other Christians and on and on, in much the same way in which churches are built anywhere. He and Mrs. Mazhambe will also use adult literacy classes as a means to evangelism.

Mr. Mazhambe and I talked in Sesame which at that time was pure desert. He said Batonga was more so and even hotter. Worship services and Bible study would begin under a tree (with no leaves); and when the rainy season began

they would go into his house. The day after our interview he and two young men were to go to Batonga and erect a pole and adobe house for his family (he and his wife have four children).

He had already mentally selected a site for the house. Soon he would build a shelter for the church.

Earlier in his life, Titus Mazhambe had taught school for four years in the Batonga area; therefore, he is one of the very few people outside the area who can speak the dialect of the people. This knowledge of the people and of the language entered into his call.

"It will be very difficult," he said. "But my wife and I are happy about our decision."

Titus Mazhambe's call to the ministry came while he was teaching school at Batonga. Then he entered the Baptist seminary near Gwelo, graduating in 1970. He served in the pastorate until he answered the call to be a missionary.

The Batonga people are the most primitive tribe in Rhodesia, Mr. Mazhambe said. "The people I am going to work with are what you would say uncivilized or uneducated," he explained, "because they don't have all the necessities and they have had schools only a few years."

Now the children have school through the equivalent of the fifth grade.

When I asked Mr. Mazhambe how far he and his family would be stationed from the Maposas he replied, "Thirteen

hours." Too uncomfortably hot to ask, I presumed that to be by bicycle. Few black Rhodesians have motor vehicles; and they would not have money for fuel if they had the vehicles.

Carroll Shaw, Southern Baptist missionary to Rhodesia since 1959, said of the commissioning service: "That evening we sat in the chapel of the seminary listening to our convention president, Aaron Ndlovu, speaking. I felt excitement, joy, thanksgiving, and even a desire to cry as I saw before me the growth, maturity, and fruits of the years of witness and work Baptists have had in Rhodesia. God was so near."

"Mr. and Mrs. Muringai will witness among thousands of mine workers and their families. The two couples going to the Batonga people will face difficulties as they take their families where there are no stores, medical care, proper water, and where there is the threat of terrorists. But they stood that evening and gave their testimonies of God's call to them and their assurance that he would provide for them.

"Pray for the Baptist Convention of Rhodesia as it has taken this step to support these families and for these first home missionaries as they go. Pray that they will lead many to know Christ as Saviour." □

Lois Moon Christmas Offering allocations for Rhodesia include:

New Work  
Seminary



## Lottie Moon Buys a Building

Alice N. Hyatt



As I walked into the auditorium, hazy sun through the skylights lighted the green carpet, growing plants, and wood-trimmed walls and ceiling. "Uncounted hours of labor by our church members went into this interior," said Charles Long, a transplanted Mississippian who is pastor of International Baptist Church in Brussels, Belgium.

Back in 1967-68, a little group of English-speaking Baptists formed the church. Opening a map of Brussels, one of them put his finger on a spot near the center of the city and said, "I think we ought to locate the church here."

But the Baptists could find no place to meet in that area. They began services in a home, moved to a French-speaking church, to a women's club, then to poorly located quarters for which they paid exorbitant rent. Visitors could hardly find the church, for it was always moving.

As headquarters of NATO, SHAPE, and the Common Market, Brussels has

many foreign business firms and embassies. People who are associated with these agencies or who attend universities are always coming and going. They usually don't stay long in Brussels. One might be almost ready to go back to the US before finding an English-speaking church.

A blessing in disguise came when the landlord broke the rent contract and notified the church to get out in three months. Everything the church found to look at was totally inadequate and above its ability to pay. They saw a ray of hope when the unofficial word came that the church was in the Lottie Moon Christmas Offering allocations and might get help.

Time was running out. Then someone called the pastor about a want ad in a local paper. Thinking he had only time and energy to lose, Charles Long looked at the building. It was the only one he had seen with adequate space for a sanctuary. He could not believe the price—it was just to the dime what the church thought it could pay. But two other groups wanted the property.

Everybody related to the church was telephoned and asked to come to look at the place on a Wednesday night. It was dirty and run-down but located just where that first group had pointed. After a complete tour with the agent, the church people prayed. Then the pastor said, "Well, let's discuss it. What do you think?"

The first word said was, "I move we buy it." The next was, "Second." A unanimous vote approved. The group deployed its forces to the deeds department, the police, the firemen. By Friday night all city departments had approved the place for a church building. Saturday morning the earnest money was paid.

It was time for the Lottie Moon Offering to come through. Above the \$70,000 provided, and the \$15,000 from another fund of the Foreign Mission Board, the church had to borrow \$25,000. In Belgium that could be a complicated and time-consuming procedure. But one of the members had a friend in a bank who approved the loan.

Everybody pitched in to help at the building. The church membership included experts on the use of wood and a man in the lumber business. The members chose from three or four plans drawn for the sanctuary. The carpet choice was the hardest. A member in the carpet wholesale business brought samples; members chose a modified green. The carpet teams beautifully with the brown wood tones to add the joy of beauty to the worship services.

People come to Brussels from the ends of the earth. Dimonica and Kimona Kitikila and their six-year-old son, Joseph, are from the central African nation of Zaire. Mr. and Mrs. Kitikila are studying in a theological college in Brussels. French-speaking, they are learning English and have found a place in the warm fellowship of International Baptist Church. Alice (Mrs. Etienne) Arens is a former missionary to Africa, now married to a Belgian. Although they are not Baptists, Alice serves as church secretary, and the couple are very much a part of the fellowship.

Lloyd and Eunice Rivers are American business people. Chief Westinghouse administrator for Europe and the Middle East. Lloyd serves the church as a deacon and Sunday School teacher. Although he travels most of the time, he makes it a

point to be at home on weekends. Eunice teaches two- and three-year-olds. Like many others in the church, they will be transferred soon.

Colonel Virgil (Tommy) Adkins, attached to NATO, is church organist.

Peter West is part of the Billy Graham Eurofest emphasis. He represents the six or eight evangelical endeavors in the city whose personnel have found a warm fellowship at International Church.

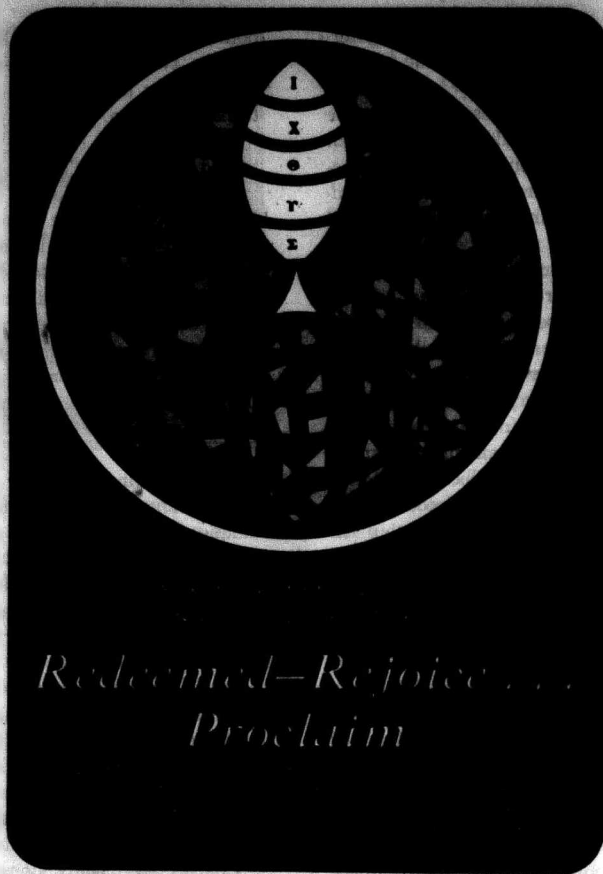
Bill Carter and his Japanese wife, Toby, represent those who have made a commitment to Christ as a result of the interest and witnessing of church members. Their baptism took place in the church's portable baptistry.

Mabel Calkins of Tucson, Arizona, who lives with her children in Brussels, has the unique position of substitute grandmother. Mrs. Calkins enjoyed the adult class until teacher Nancy Olson convinced her the four- and five-year-old class needed a grandmother. American grandmothers are scarce in Brussels.

Status-consciousness, says one member, is entirely missing from this fellowship. As for deacons, one is from Holland, one from Canada, two from England, and two from America. Deacons are supposed to rotate, but one of them laughingly said, "Nobody stays long enough to be rotated!"

Charles and Sandy Long are foreign missionaries. The church is a significant part of the Belgian Baptist Union and the European Baptist Convention (English-speaking).

"This building has given our church a latitude it did not have when it moved from place to place," says Charles Long. "We give thanks to God and to Lottie Moon." □



The fish outline is an ancient symbol for the Saviour. The Greek word for "fish" is **ΙΧΘΥΣ** (pronounced ik-thus). It has the following meaning: **I** Jesus **X** Christ **O** God's **T** Son **S** Saviour.

Early Christians drew the symbol on the doorposts of their homes, on the walls of catacombs, and generally used it as a means of identifying themselves as those who belonged to the Lord.

## Getting Ready

**Mission Support Chairman:** It's time to get ready for that very special day of your, the *Week of Prayer for Foreign Missions*. This must be a time for deepening concern of Baptist women for world missions. They must be challenged to support missions with a concentrated effort in both praying and giving. The strength of the challenge is up to you.

You will need to prepare yourself before you can challenge anyone else. You can overcome your feelings of inadequacy by reading Mark 9:14-28. (I love the way this story is told in *The Living Bible*.) The disciples had failed, and when they asked Jesus why, he told them, "Canst thou bid the wind cease, or the sea be calmed?" Preparation for the week of prayer requires prayer. You can't possibly plan, coordinate, and get it all together without the Lord's help.

In prayer, first of all. Ask God to enable you to lead the women to a new understanding of and responsibility for missions.

Then, use this checklist to make our planning run smoothly.

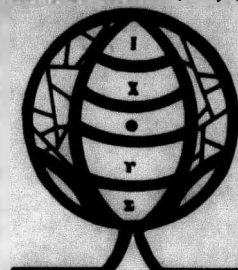
...Read through every word of the material on pages 16-23 of this issue.

...Enlist the support of the Baptist Women officers council. Meet and plan with them.

...Plan at least one special day. This could be a prayer breakfast, a mission banquet, a prayer retreat. Use the material written for the day you plan this special event. Adapt it to fit the setting and time.

...Plan the interest center. Use the theme poster\* in the background. Using the fish symbol idea, plan an interest center suggestive of fishing—a reel and rod perhaps, and a tackle box or a wicker fishing basket. Use a fish-shaped basket or dish as the offering receptacle.

Each day's material focuses on one country. The five countries are Angola, Ecuador, Malaysia, Venezuela, and Austria. Secure area maps to use day by day to mark the location of the featured country. (You may write Foreign Mission Board Literature, P.O. Box 6397, Richmond, VA 23238, for free maps: Africa, South and West Asia, South America, Europe.)



**Jesus  
Christ  
God's  
Son  
Saviour**

... will be responsible for the interest center, including the map and cards and the offering receptacle.

... Plan the music. The material for the five-day observance is based on the theme song, "Redeemed, Now I Love to Proclaim It" (Baptist Hymnal). Use the song in a variety of ways: solo, duet, group singing, instrumental. The leader should know the song well enough to lead it without instrumental accompaniment.

... will be responsible for planning the music.

... will lead the music, and will play the piano.

... Plan the theme interpretation. This will be presented each day by the same three women. Encourage them to memorize it, or at least to be familiar enough with it that it moves quickly and smoothly.

Women 1: \_\_\_\_\_

Women 2: \_\_\_\_\_

Women 3: \_\_\_\_\_

... Assign each day's material to one woman who will take complete responsibility for that day. She will ask two or three other women to assist her, if she chooses, in presenting the material.

Women responsible:

Monday \_\_\_\_\_

Tuesday \_\_\_\_\_

Wednesday \_\_\_\_\_

Thursday \_\_\_\_\_

Friday \_\_\_\_\_

... Enlist prayer leaders. For small-group preparations you will need three leaders. Show them the material in ROYAL SERVICE and ask them to write the prayer requests in advance on 3 by 5 cards.

Tell the prayer group leaders that the purpose of this week is to pray for missions. Encourage them to keep local and personal prayer requests to a minimum and to major on praying about overseas needs. (You may want to consider having another group which will pray for local and personal needs.) The prayer group leaders will pray the entire all week, but women may feel free to move from group to group on different days.

For additional group requests, the leaders should be aware of other suggestions in this magazine on pages 3-5, 6-11, 14-17, 45, 63, and back cover.

\* Distributed according to state plan.

**EDITOR'S NOTE:** After this material was written and sent to the printer, Southern Baptist missionaries in Angola left the country because of heavy fighting. Evacuating to Johannesburg in neighboring South Africa, the missionaries planned to set up relief operations in Angola.

Blankets, medical supplies, seeds, tools, and other relief supplies were to go to Angolans displaced by the war, including those returning from living several years as refugees north of Angola.

The violence in Angola came about as three political factions

struggled for control of the government, due to receive independence from Portugal in November.

In light of these developments, Baptist women will want to intensify their praying for the people of Angola as well as for the missionaries who hope to return.

## Theme Interpretation

(Three women standing at the head of the room near the interest center share this responsive reading which they have memorized. They will present this reading each of the five days.)

**TOGETHER:** "Has the Lord redeemed you? Then speak out!"

**WOMAN 1:** Jesus Christ, God's Son, Saviour.

**WOMAN 2:** "When having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

**WOMAN 1:** "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord."

**TOGETHER:** "Has the Lord redeemed you? Then speak out!"

**WOMAN 3:** About that fish symbol ... (Point to poster)

The early Christians traced its outline in the Galilean dust  
And carved it on the doorposts of their homes.

They placed fish-shaped pebbles by the lake

And scribbled the Greek letters on the walls of cotombas.

**WOMAN 1:** A simple fish, one way of speaking out. It meant:

**WOMAN 2:** Christian?

**WOMAN 1:** Christian!

**WOMAN 3:** Jesus Christ, God's Son, Saviour!

**WOMAN 1:** Today we mold fish shapes out of precious gold  
To wear around our throats on dusty chains.

The meaning of the symbolic pendant of the early church remains:

**WOMAN 2:** Christian?

**WOMAN 1:** Christian!

**WOMAN 3:** Jesus Christ, God's Son, Saviour!

**WOMAN 2:** A symbol fitting for the One who loved rough fishermen

And taught them how to fish for lives.

**WOMAN 1:** A simple fish shape, one way of speaking out.

**WOMAN 2:** One way, but just one way.

Today there are so many other ways.

## What You'd Like to Know About Angola

Angola (an-GO-lah), on Africa's southwest coast, is almost twice the size of Texas. About six million people live in this aversant state of Portugal.

Should you visit Angola today, you would see modern cities like Luanda (loo-ANN-dah), the capital. You might worship in a modern chapel such as the Portuguese Baptist mission in Estrada (eh-YOON-dah). Or you might worship in one of the small village churches in a grass-roofed adobe building which Angolan Baptists call "banco of prayer."

You might not get far into Angola without hearing from Baptist missionaries some mind-boggling reports. They would tell you that last March the Angolan Baptist Convention meeting in Nova Lisboa (NOH-rah leah-VOH-ah) heard statistics like these.

	1973	1974
Number churches in Angola Baptist Convention	18	33
Number church members reported	1,800	10,181

Should you visit Angola you would want to meet two outstanding evangelists, Garcia Benedito, Jr., and Joel Martins. These two dedicated preachers baptized almost 4,000 persons during 1974! (see Gray of the Foreign Mission Board relates, "The two ministers on a study in contrast. The weathered face of Benedito, the older, is a poem of life. That of

Martins, a young graduate of the Portuguese Baptist Seminary in Lisbon, Portugal, reveals a sincere and eager perfectionist."

You would certainly want to include a visit to the First Baptist Church of Cassinga, organized with more than five thousand charter members in July 1974.

Where are the charter members come from? Before we answer that question, let's meet the Southern Baptist missionaries in Angola. They they will answer our questions.

(Pianist begins to play "Redeemed" (Baptist Hymnal) and women sing together two verses and choruses.)

## "Redeemed—How They Love to Proclaim It"

Martins and June Pilo in 1968 became the first Southern Baptist missionaries to enter Angola. They had served a number of years as missionaries to Brazil. When the Baptist World Congress met in Rio de Janeiro in 1968, the Pilos became acquainted with Portuguese-speaking Baptists from other parts of the world. The fellowship they enjoyed and the information they learned from Angola Baptists was the beginning of their response to God's call to serve him in Angola. From 1968 until 1974 the Pilo was the only Southern Baptist missionaries in Angola. The missionary staff was increased during 1974 to a total of nine persons.

Tracy Miles is the first missionary journeyman in Angola. She serves as Mission office secretary and also works in the English-speaking church as well as giving her talents to Portuguese work.

Curtis and Betty Dime arrived in October 1974 to do radio work (and television when possible). They are also taking over the leadership of First Baptist Church, Luanda, freeing Harrison and June Pilo for work with churches of the interior.

James and Carolyn Matland arrived in Angola in January 1975 to study Portuguese and to serve as general evangelism missionaries.

Arlene and Virginia Sutton have finished language study in Lisbon and are beginning agricultural work at the Etanda Mission near Nova Lisboa.

Harrison Pike describes March 1975 as an unbelievably busy time even to the life of an always busy missionary. In that month Mr. Pike directed the month-long third-year course of the Bible Institute. He also taught Old Testament and New Testament to the twenty-two pastors, evangelists, and laymen who came for the study. Also in March the Angolan Baptist Convention met in Nova Lisboa; so the Pikes and other missionaries joined other missionaries on 55 people crowded onto a bus for the 400-mile trip to the convention. The convention called for hours of advance planning and preparation of reports.

Harrison Pike also worked during March preparing the fourth-year curriculum for the Bible Institute. He moved his office to a new location above the Baptist Book Store, leaving the space in the old location for missionary Curtis Dixon to do radio work.

In the midst of all this activity Harrison Pike took time to tell about the remarkable growth of the Angolan Baptist Churches:

"There are not nearly twenty Baptists. Credit must be given where credit is due. In 1925, Archibald Patterson, an independent missionary, started work in the Uige District of the northern part of Angola. This North Angola Mission followed typical Baptist teachings and practice. In 1961 guerrilla warfare broke out in the area. The founder of this work was expelled from Angola, sent back to England, and was not heard from again until August 1974, after the coup of April 25, 1974."

Archibald Patterson's work was not in vain. The church did not die because of the terrorism. It simply

went underground for thirteen years. Since it was illegal for more than twenty persons to gather for a meeting, all church meetings had to be held in secret. These brave Christians worshiped quietly and without singing, always with a sentinel stationed to watch for danger.

## "He Lovingly Guardeth My Footsteps"

Two Angola preachers were led in a mighty and powerful way by the Lord during this time. Garcia Bandeira, Jr., and José Martins were ordained in 1971 and performed their ministry secretly during the dark years of 1972, 1973, and early 1974. These two men often baptized converts at three or four o'clock in the morning. Later they conducted services as they worked in the fields, having set out watch guards.

Some of the persons baptized in these secret night services had made their initial decisions to follow Christ as early as 1956.

First contact with this underground church was made in 1969 when a group came to the Pike's home in Luanda seeking help. The First Baptist Church of Luanda, of which Pike was pastor, helped for six years, furnishing Bibles, New Testaments, songbooks, devotional magazines, tracts and other literature, along with prayer support and encouragement.

Harrison Pike made periodic visits into the district, usually by armed convoy. His purpose was not to make contact with the Christians, but to insist that government officials lift the martial law denying groups of more than twenty to congregates and outlawing any practice of "Protetant" worship or faith. When the government was overthrown in April 1974, freedom of worship brought out into the open the thousands of Christians who had been worshipping in secret.

## "And Giveth Me Songs in the Night"

Missionary Curtis Dixon describes a scene of great rejoicing on Sunday January 5, 1975 at the First Baptist Church of Carmona.

"One of the highest hours of my ministry came last Sunday. I went to Carmona, an interior city, on Saturday with two missionary colleagues, Harrison Pike and James Matland. For over fourteen years terrorists had kept public worship and Christian witness in this area to a minimum. With the freedom to worship restored, the response has been overwhelming. Eleven churches have been organized in this area since July 1974.

"We examined ten candidates for ordination, resulting in a vote to ordain all of them the next morning.

"To my surprise, I was selected to bring the message. When I arrived at the church, hundreds were already there. By the time the service began there were at least 3,000 people, including the governor of the district and the county administrator. Eight chairs among ten special members. The ocean of people seated under the brush arbor sang only as joyful African Christians can sing. When the service was over it seemed as if an eternal line of people came to shake our hands and speak to us. Some had come two hundred miles to attend the service.

"Before the service there were only fifteen ordained Baptist pastors serving in all of Angola. Between 85 to 100 laymen (evangelists and deacons) attended the examination of Saturday afternoon. Many of them hope to be ordained later. Many of them are responsible for missions in their villages.

"The First Baptist Church of Carmona has not stood still. Since its organization last year it has been breaking down its membership into strategically located churches, and

now is divided into eleven churches. The mother church has 2,000 members and the other ten have a combined membership of 5,000. These numbers compare in some ways to the evangelistic fervor of the people and the revival spirit which prevails."

Pastor Martins writes: "Since May 1974, there has not been a Sunday in which we have failed to have preaching, decisions, dedication of children, weddings, baptisms, Lord's Supper, dedication of church buildings. Some Christians have awaited baptism since 1961. One Sunday I baptized 177 people, and on another 172 more, besides others at other times and places.

"Before religious liberty, weddings were performed before the justice-of-the-peace, in my home, or in the bride's home. Now the weddings come at a fast pace at the church building. Our prayer is that God will bless these new homes."

## "The Light of His Presence" (Prayertime)

Begin the prayertime by singing together (preferably without accompaniment) stanza 2 of "Reasoned"

Lead the total group in directed prayer:

1. Thank God for your own salvation. Praise him that you are one of the redeemed. Rejoice for a moment in your own heart about it.

2. "The light of his presence" Awaken with missionaries around the world, just as we are experiencing it here today. Pray for the missionaries on the prayer calendar (see Call to Prayer, pp. 58-64).

Now, divide into smaller prayer groups. The group leaders have already printed the requests on cards and will distribute them to women in their prayer groups. After ten minutes for small-group praying.

GROUP 1

1. Thank God for the spirit of re-

newing now sweeping Angola. Ask him

to guide and bless the thousands of newly baptized Christians.

2. Thank God especially for Angolan pastors who risked their lives to preach and minister in the thirteen years of the underground church.

3. Thank God for protecting and preserving church leaders in Angola through persecution.

4. Thank God for early missionaries like Archibald Patterson who pioneered the areas that grew into the harvest which today's Baptists are reaping.

5. Baptists in some areas of the world today worship in secret because they are not allowed to worship publicly. Pray for them.

GROUP 2

1. Pray for those for the mission-

aries serving in Angola.

2. Thank God for the two Angolan pastors who were ordained in February of this year. Ask God to bless their work, and to call out many more Angolan Baptist leaders.

3. Reflect for a moment on the question, "What would I do if I were forbidden to meet with my church for worship? Ask God through the Holy Spirit to strengthen your witness and help you boldly to proclaim Christ.

GROUP 3

1. Pray for Angolan refugees who returned to their villages this year after fourteen years of exile in the forests; they had fled the 1961 fighting between terrorists and Portuguese soldiers. The missionaries found these people "hungry, nearly naked, with poor eyesight," reported Jane (Mrs. Harrison) Pike.

2. Ask wisdom for the missionaries who administer the relief. After finding a situation of "no spin, no bees, no gardens, no food," they purchased 300 bees for one dollar each. "The women clutched the bees to their breasts and tears streamed down their cheeks," said Mrs. Pike. The missionaries also have distributed cloth, powdered milk, potatoes (some to be planted, some to be eaten), corn flour, manioc coddings

(manioc is used to make flour), and seeds for planting.

3. Pray for the Angolan male teens, formerly an evangelist, who went to the refugee camps to distribute medicine and help in other ways.

4. Pray for the young Christians who, using the Gospel of John as readers, are teaching refugee children in schools set up in the churches.

## Closing Meditation

(Groups together again)  
Begin by singing together the last stanza of "Reasoned."

AN EGG FOR GOD

In a small village church north of Carmona it was time for the offering. The women moved deftly through the crowd of more than one thousand, passing two offering plates. Everyone put in an offering. Even small children stretched eager arms to drop a coin in the plate.

One man had no money; but as the plate came near him, he reached into his pocket and pulled out a large white egg and placed it atop the coin on the offering plate.

The egg was perhaps all he had. It was certainly the best he had. And his giving was a beautiful act of loving worship.

## Offering Ingathering

As the pianist plays softly "Reasoned," ask the women to bring their gifts for the Ladies Men Christ-mas Offering and leave singing.



<sup>1</sup>Photo: 1972 The Living Bible. Used by permission, Tyndale House Publishers.  
<sup>2</sup>What Peter 1:8  
<sup>3</sup>Like 4:16-19 ETV

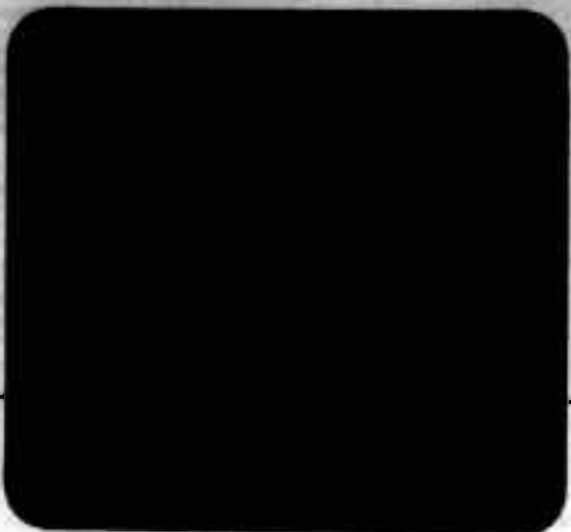
## Theme Interpretation

(These women present the same reading as on Monday; see p. 21.)

## What You'd Like to Know About Ecuador

If you had to describe the country of Ecuador (ECK-wah-dor) in one word, you would do well to choose "colorful." Snowcapped peaks, tangled green jungles, and white sandy beaches are all part of this country which gets its name from the Equator. Red, yellow, and purple flowers and fruits dot the lowlands; and the sky is a heavenly blue. The costumes of the native Indians reflect the bright colors of the landscape.

Missionary Patsy (Mrs. James C.) Mene describes her mission field this way:



"All over Ecuador one sees people bearing burdens: a barefoot Indian woman bent double with a load of wood on her back; a bronzed fisherman straining against the sea with a heavy net; a ruddy-cheeked little girl going about daily chores with a baby brother tied to her back; a shirtless dockhand loading bananas onto a ship.

"The burdens on the people's backs are but a symbol of the burden on their souls. They need the Saviour."

(As the leader finishes this background material, pianist begins introduction to "Redeemed" and soloists or all women sing two stanzas of the hymn.)

## "Redeemed—How She Loves to Proclaim It!"

Mary Jo Stewart, formerly executive secretary for Arizona WMU and

new missionary to Ecuador, shares glimpses of her work.

"From January until May is summertime on the coast. So in February we had camps on the Pacific coast at Monglaralto [moon-glob-RAN-toe]. At RA camp I taught a mission study book. Would you believe the boys liked the study so much they asked me to teach two classes a day instead of the one they had planned! Every day the boys had a special activity. One day they hiked to a nearby fishing village and went from house to house giving out tracts and inviting people to church.

"The GA camp came next. By this time I was tired from getting ready for the girls and working with the boys at the same time. But on the first day a girl came up to me and said, 'This morning I accepted Christ during your talk.' Somehow I didn't feel tired any more. I realized all the work we had put into the camp was worth it, for a young girl found Christ there!"

## "His Love Is the Theme of My Song"

"A retreat for women in the churches in the Quite [KEY-too] area was one of the most beautiful experiences I have ever had," Mary Jo Stewart continues. "The theme was 'Serve the Lord with Gladness.' The women gathered at Central Baptist Church and went together to the camp, located in a beautiful mountain setting. Everyone greeted everyone with a hug and a kiss on the cheek as is the custom among Christians here.

"We had worship services, conferences, an afternoon tea, a midday meal, and even a fiesta! The climax came on Saturday afternoon with a discussion entitled 'Serve the Lord with Gladness in Your Home.' Some of the women presented complex and difficult problems. Many have husbands who are not Christians. Some of the women did not accept Christ and their children were grown, and so they have grown children or teenagers who are not Christians. Some have financial difficulties. One woman I know lives with her husband and eight children in two small rooms.

"The discussion ended with every woman weeping and praying over the problems of her sisters in Christ. Our national WMU president, Antonette de Lopez, brought an inspiring message. Then we formed a friendship circle and sang 'Love, love, the Bible is our word in love. Love your neighbor as if she were your sister. God is love.' Everyone left rejoicing and praising the Lord."

## "Redeemed and So Happy in Jesus"

"It was a beautiful sunny Sunday morning in Quite," remembers Miss Stewart. "When the telephone rang, I lazily dragged myself out of bed,

picked up the receiver, and responded, 'Hello.' A voice filled with excitement said, 'Susan Diaz, come into, Sonarita Mary?' [SWAY-uh-DEE-uh come on-YAH], [ah-your-REE-toh Maria]. I replied with a similar greeting: 'Good morning, how are you?' Then a voice said: 'This is Lucila [loo-SEE-lah] Garcia. Today I am going to be baptized. Can you come?' I told her I would be delighted. When I arrived at the church Lucila was waiting outside for me. I gave her a bouquet of yellow mums which she took inside and placed in the center of a bouquet of white lilies already on the communion table.

"When the pastor and Lucila went down into the baptismal waters her face was aglow. He called on her to give her testimony, and she joyfully related her experience.

"She had attended her first evangelical meeting when she went to a family retreat at our Baptist camp like me, I, along with four other women, had been roommates there. She was full of questions about what Baptists believe and why. After the retreat she started attending the Sunday services and WMU meetings. Finally, one day all alone in her home, she accepted Christ as her Saviour. Now she had attended all the classes and had completed all the studies plus an examination in order to be baptized.

"After church we went to Lucila's home. When the meal was ready she said, 'When we sit down to eat, I want you to pray. I want you to pray that my son, Pablo, will find Jesus, too.' As we sat down, Pablo came to the table. We all joined hands and thanked the Lord for Lucila's new faith and prayed that Pablo would find it, too.

"After a delightful visit, Lucila saw me to the door. I said: 'The Lord has a special work for you to do for him. You must seek it and do it.' At the next WMU retreat we presented the need for people to teach illiterates to read. Lucila responded, 'I'm ready to begin.'

"During the frustrating first weeks of trying to get settled and adjusted in Ecuador, I had asked myself many times: 'Why did you come here? Are you sure it is God's will for you to be here?' Suddenly I knew why I had come. It was for the love of Lucila. Because God loves Lucila he has sent missionaries to Ecuador to give her the gospel and to help her become a missionary herself. And I know it was God's love for Lucila and Maria and Carmen and Mercedes and Marta and all the others that had led me here."

## "The Light of His Presence" (Prayer time)

Begin by singing together (preferably without instruments) stanza 2 of "Husbands."

Direct the prayer time, sharing each item and allowing time for silent prayer afterwards. Or choose one person to pray about each item.

1. Thank God for your own salvation. Praise him that you are one of the redeemed. Rejoice for a moment in your own heart about it.

2. "The light of his presence" dwells with missionaries around the world, just as we are experiencing it here today. Pray for the missionaries in the prayer calendar. Two of the Ecuador missionaries have birthdays today: Ed Ables and Gordon Raese. Mr. Raese is business manager for the Ecuador Baptist Mission and Mr. Ables is a preacher. Ed and Linda Ables are the only missionaries in the province of Manabi (mah-HAH-bee) which has over a million population. Ed travels all over the region sometimes preaching in a different town each night, and establishing new missions. A special prayer request from the Ableses is this: "At least two other couples are urgently needed for this area of Ecuador right away. Also pray that more pastors will be called out and trained from among Ecuadorian Baptists."

Divide into prayer groups. Group leaders have already printed the requests on cards and will distribute them to women in their prayer groups. Allow ten minutes for group praying.

GROUP 1 will pray for the following requests sent by Ecuador missionaries:

1. From Severa and Mauricia Doyle: "This is the hardest place we have ever worked. The people find it difficult to accept any outsider—foreigner or Ecuadorian!"

"Our own children, as well as the young people of the church, face many insults, obstacles, and social ills in everyday life at school from both fellow students as well as teachers."

"Pray for them and pray for us."

2. From Marvin and Ann Ford and Archie and Julie Jones: "Our mission owns a tent which seats 1,000. Jim Mesa, the missionary responsible for the tent's use and upkeep, preached in several tent revivals this past year. In the city of Conon [COE-mahn] high in the Andes, the Baptist church in Coocce [KWAYNG-kuh] sponsored a tent meeting. Missionaries and Ecuadorians preached night after night with no decisions for Christ. On the final night, nine people came forward. The group became the nucleus for the beginning of a church. Pray for these new Christians and for continued blessings on the tent ministry."

3. Thank God for Mary Jo Stewart and for her work with the women of Ecuador. Ask God to increase her physical strength and to guide her work.

4. Thank God for Lucila, whose baptismal service Mary Jo Stewart described. Ask God to bless Lucila's work with nonmembers and to help her win the members of her family and her friends to Jesus.

GROUP 2 will pray for specific requests sent by missionaries in Ecuador:

1. From Ann (Mrs. Marvin) Ford: "Pray that the work may be expanded among the Indian groups. We have

only one church. An Indian came to my husband one day in Ambato [ahn-BAH-toh] and asked him to come to his village and bring some Bibles. He had met Christ and was sharing what he knew. For his wanted help. When my husband tried to get to the village, he found the road and bridge had been washed out. There was no other way of reaching the village. This happened shortly before we came home on furlough. We hope the door will still be open when we go back to minister to that Indian village."

2. Pray for the missionary substitute in Ganyoquil [gany-yuh-KILL] and the entire program for preparing church leaders. In this year's Lottie Moon Christmas Offering, \$7,394 is allocated for current expenses at the Institute. Pray that God will bless the offering.

3. Pray for the missionaries' children. A number are now in the States studying. Pray for the MRs in Ecuador, asking the Lord to strengthen them in difficult situations.

4. Pray for new missionaries Ralph and Nancy Blair. Ralph is pastor of an English-language Baptist church in Quito. Their congregation is composed primarily of American oil workers. The church has just moved into a new building, "a real answer to prayer." Thank God for that building. Thank God for the Blairs.

GROUP 3 will pray for the following needs expressed by Ecuador missionaries:

1. With the discovery of oil in the eastern jungles of Ecuador and the development of the petroleum industry, hundreds of families are moving there to work. These pioneer-spirited Ecuadorians have followed the road built by oil companies to homestead on land given them by the government. These "uprooted" families are often very receptive to the gospel. James and Dorothy Gilbert are living in Coca [COH-cuh] across the river from the Acaza Indians and are doing missions work in this new opportunity area. Pray for the Gilberts.

2. This year marks the twentieth anniversary of Baptist baptisms in Ecuador. Pray that the missionaries and the recipients will joyfully and powerfully witness to the fact that they are redeemed and purchase it with their lives.

3. Pray for Richard and Barbara Clement who are working with a church which meets in one of the banquet rooms of Hotel Colon in Quito [KEY-too]. A highlight of their ministry was a baptismal service in the compressed swimming pool. Twenty-four persons were baptized. Barbara Clement says, "We desperately need a church building. Pray with us that this need will be met."

## Closing Meditation

(All groups back together)

Begin by singing together the last stanza of "Redeemed."

### A CHILD'S OFFERING

One day a missionary Archie Jones was preaching in Gathomea Baptist Church in Ganyoquil on the joy of giving, the congregation was disturbed for a few minutes when a small boy came walking down the aisle to the pulpit.

The preacher had been insisting that believers in Christ should be honest with the Lord about money.

The boy came from near the back of the church and walked slowly toward the pulpit. As he got near the platform, he held out his hand and opened it. There was a sacro (five cents) shining in the palm of his hand. He said not a word. He just gave what he had to the Lord.

Missionary Jones says, "This was without a doubt one of the best lessons the church ever received in giving."

## Offering Gathering

Pianist plays softly "Redeemed" as the women bring their gifts for the Lottie Moon Christmas Offering and leave singing.

## Theme Interpretation

(Three women present the reading on p. 21.)

## What You'd Like to Know About Malaysia

Malaysia (may-LAYS-ee-ah) is a country of contrasts—tall mountains, sandy beaches, modern cities, dense jungles. It is a contrast of people: Malay, Chinese, Pakistani, and Indian. It is a contrast of religions: Buddhism, Hinduism, Islam (the official state religion), and Christianity.

Malaysia lies directly south of Vietnam. Last spring, just after the fall of South Vietnam, Darlyne (Mrs. Stockwell) Sears, who serves on the island of Singapore (SING-gah-pour), wrote:

"Singapore is an island, but not an island to itself. We have felt keenly the tragedy and turmoil of Vietnam. For a couple of weeks we have been meeting planes bringing refugee missionaries and some nationals from Vietnam. It is a miracle that all of our missionaries are safely out.

"Their hearts, however, are still in Vietnam in concern for national Baptists and the churches and work they love. They had to flee with only a suitcase each. They've witnessed much of the horror of war; and they have no idea what the future will hold. Most have spent years learning the language of the South Vietnamese, and now they are cut off from using that language skill.

"They do have a radiant faith and confidence in the Lord's leading. I ask you to urge Baptist women to be much in prayer for these 'misplaced' missionary families and for the South

Vietnamese. They will continue to need your prayers."

(As leader finishes this background material, pianist begins to play softly, "Redeemed." Soloist or group sings last two stanzas and chorus.)

## "Redeemed—How They Love to Proclaim It"

Bob and Dorothy Evans have served as missionaries to Malaysia since 1965. Dorothy Evans describes some of the ways Southern Baptist missionaries proclaim:

"Our family had the privilege of being the first Baptist missionaries in the state of Sarawak, on the island of Borneo. We went there in June 1970 and began work in our home.

"The Kuching Baptist Church had just moved into a brand-new building, made possible through the Lottie

Mass Christmas Offering. One big advantage is a church having its own building rather than meeting in the missionary's home is that members can carry on smoothly when the missionary is gone.

Sixteen-year-old Jenny Evans is just as enthusiastic about Baptist work in Malaysia as her parents are. She wrote a story about how she and other young people made a singing and witnessing tour. Jenny called the story "The Kuching 7½."

One November day, seven Baptist young people from the Kuching Baptist Church left by boat for Miri [MIRI-R], Sarawak, about five hundred miles away. Six young people were to travel by boat, while another was to travel by plane. These young people were heralded in Miri as The Kuching Seven. At the last minute, however, another young person was also able to get off from work and catch a plane; so the group was jokingly referred to as The Kuching 7½.

Missionaries Thurman and Kathie Broughton had just gone to Miri in August to open new work and had asked a group of young people from Kuching to help them for a week.

"We began work immediately by assisting in the evening worship service, held a few hours after our arrival. Some of us shared our testimonies, while we all shared through singing.

"The next morning Pastor Broughton led us in Bible study, preparing us for the work of the day. Then our whole group, plus Mr. and Mrs. Broughton and their son Joel, took a survey. We invited people to come to the evening services, which we were to lead.

"Our meetings were held in the Broughton home and were informal with lots of singing, sharing of testimonies, and messages from God's Word. One night we showed the Billy Graham film, *Worlds Apart*. Every night people would stay to talk. Several decisions were made, and many people were confronted with God's Word for the first time.

"Several days we visited the local hospital where we talked with people and gave out tracts and Bibles. Several people showed interest, and we had some wonderful experiences.

"After returning home, we shared our experiences in our church, and continued to write to our new friends in Miri. Through this experience the Kuching 7½ and the Kuching Baptist Church were strengthened, and the Miri Baptist Mission was begun as well."

## "Redeemed— How She Loves to Proclaim It"

A slim and fragile-looking girl, Annie left her home and came to the city in search of a high school education. She arrived scared and tired from the all-day trip by jeep and train. The city, the large government school, and the dormitory in which she now lived were a different world from Annie's simple village and secure home.

After she'd been in school a few months, someone invited her to visit the small Baptist church meeting under the American missionary's house across town. The gospel and the church were not strange to Annie. She had heard about Jesus. She realized she knew a lot about Jesus but did not really know him. The struggle within Annie calmed as she surrendered her heart to the Lord. After she gathered up courage to make her decision public and to be baptized, she grew rapidly in her faith.

While in public school Annie also was an eager disciple in the school of Jesus. She could not get away from his call for special service. She shared this call with her church family and together they prayed for guidance. What would she do now that it was time for her to go out in the world and leave her long years of book occupation?

The Lord was already preparing a place for Annie. Her church had

started a preaching point in the jungle a few miles from the city. The young men who had been leading in the work went away to colleges. Annie was asked to live in the village and to assume the work. Although she had no formal training and was young and frail, she knew this was God's appointment for her.

Under Annie's guidance and constant preaching, the handful of believers multiplied and the Lord raised up local leaders. Annie worked herself out of a job in this village and has now moved to another more remote village where she continues faithful, full of joy in proclaiming the inexhaustible riches of Christ.

## "The Light of His Presence" (Prayertime)

Create a need for prayer by singing together without instruments the second stanza of "Redeemed."

Lead the whole group in directed prayer, or designate two persons to pray.

1. Thank God for your own salvation. Praise him that you are one of the redeemed. Rejoice for a moment in your own heart about it.

2. "The light of his presence" dwells with missionaries around the world, just as we are experiencing it here today. Pray for the missionaries on the prayer calendar. (In advance, group the missionaries' names by methods of proclamation.) Thank God for the many different ways the gospel is being proclaimed throughout the earth.

Divide into prayer groups. The group leaders have already copied the requests on cards and will distribute them to women in their group. After ten minutes for group praying.

### GROUP 1

1. Pray by name for these missionaries whose work has been mentioned: Stockwell and Darlyne Swift, Bob and Dorothy Evans and their daughter Jenny, Thurman and Kathie Broughton and their son Joel.

Pray also for Carl and Mary Yarnall (Carl told the story of Annie).

2. If visas were granted as expected, the Evanses were to return to Malaysia for their third term of station service in June. For the third time, they are beginning a brand-new work. Pray for them as they enter this new field of service in Kuala Lumpur (KWAN-to LUM-ya), Malaysia's capital city. Think of the things you would need if you were beginning Baptist work in an area where none previously existed. Ask God to provide these things for Bob and Dorothy Evans.

### GROUP 2

1. "Pray for hundreds of villages that have no Christian witness," says Carl Yarnall, missionary in Sarawak. "Local evangelists and pastors need to be called, trained, and sent out."

The Muslims—50 percent of the population—are not allowed to hear the gospel. "Much prayer is needed to break this stronghold of Sarawak," says Mr. Yarnall, "that Muslims may have a chance to know Jesus."

2. Ask God's blessings on many Christians who need prayer support in enduring the persecution they are experiencing from family and friends.

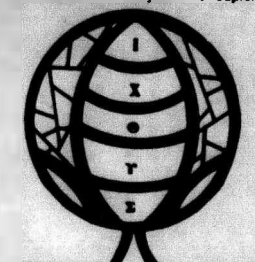
### GROUP 3

1. Robin, a university graduate, was teaching in a small town in Malaya. He had been a nominal Catholic all his life, but was leaning to atheism. His personal life was a mess, but he thought he was "living it up" and doing something good at the same time. He was high on drugs much of the time, and enjoyed an intimate relationship with a beautiful Kuching girl, one of his pupils.

Inside he wasn't happy; he was teaching. A friend led him to visit a small Baptist congregation. He was touched by what he heard and wanted to know more about what caused these people to be so happy. Discovering the secret, he accepted Jesus as his Saviour. Later his fiancée also accepted Christ even though her

family was Muslim and to be a Christian brought her persecution.

Today Robin and his bride are enrolled in a seminary preparing to be better servants of the Lord and to proclaim the good news wherever their Lord leads. Pray for the couple.



LOTTIE MOON  
CHRISTMAS  
OFFERING GOAL:  
>\$24 MILLION

2. The Baptist missionary in Penang, Malaysia, is represented in the Lottie Moon Christmas Offering with an allotment of \$25,500 for current expenses. Pray that God will bless the students and teachers in the seminary. Pray that Southern Baptists will see people like Robin when they give to the offering and pray as they give. Pray that the Cantonian-wide Lottie Moon Christmas Offering goal of \$4 million dollars will be reached.

3. Pray for the displaced missionaries who served in Vietnam until last April. Pray that the Lord will guide them through this period of reassignment and adjustment. Pray for the Christians who remain in Vietnam now.

## Closing Meditation

(Groups back together)

Begin by singing together the last stanza of "Redeemed."

### ELIZA LIM'S GIFT

"Walking and leaping and praising God," lifted the voice of twenty-year-old Eliza Lim, as a dozen or so little children followed the joyful actions of the song. Her face was alive with happiness. "Such a contrast to the solemn-faced girl who began viewing the 'Life of Christ' films in our home on Sunday nights over a year ago!" declared missionary Kathie Broughton.

"As the weeks passed she had struggled to understand God's love for her and to respond to it. On the day she received Christ and publicly acknowledged her Lord, her face lost its solemnity. With priming eyes she looked up at me and called me Big Sister.

"Almost at once she began to ask the Lord, 'How can I serve you? What is my gift?' One Sunday she came forward to answer God's call to serve him by teaching children.

"She left shyly to share the gospel convincingly with other Chinese and tribal young people at a witnessing booth at the Trade Fair. This freedom in Christ to forget herself has come with each step of obedience to speak out. It has meant breaking with a non-Christian boyfriend who would not follow the Saviour.

"In the immediate future, Eliza will travel 1,000 miles from friends and family to attend an eleven-week evangelism institute in Singapore. A year ago she would not have dared, but she has been redeemed and rejoices in proclaiming the Redeemer."

## Offering Ingathering

Pianist plays softly "Redeemed," as women place their gifts on plates and leave singing and humming.

## Theme Interpretation

(Three women present the reading on p. 21.)

## What You'd Like to Know About Venezuela

The South American nation of Venezuela [van-ah-ZWAY-ah] has the highest waterfall in the world, Angel Falls; and the largest lake in Latin America. Indian houses built on stilts on Lake Maracaibo [mah-ah-KYE-ah] gave the nation its name, for the scene reminded early explorers of Venice.

Venezuela also boasts one of the most beautiful and modern cities in Latin America: the capital Caracas [kah-ROCK-us]. The northern shore of the country is a vast expanse of Caribbean-washed beaches and cliffs. The beautiful Andes Mountains, stretching skyward more than 16,000 feet, add to the list of Venezuela's attractions.

In Venezuela's borders lie an abundance of resources—gold, diamonds, natural gas, bauxite, chrome, natural asphalt, pearls, iron, and oil.

Southern Baptist missionaries went to Venezuela in 1909, and Baptist work has experienced a steady growth ever since.

(As leader finishes this background material, pianist begins to play softly "Redeemed." Soloist or group sing stanzas 1, 2, and 3, and chorus.)

## "Redeemed—How They Love to Proclaim It!"

George and Yada Rae Lopez live with their family in Caracas [rah-ROCK-us] where both work for the Radio-TV Commission of the Venezuelan Baptist Convention. George is the commission's director, and Yada Rae works in the radio follow-up office. These native Venezuelans have five children: Paul and Mark who are attending universities in Texas; Ann, Larry, and Laurilyn who are at school in Caracas.

An international radio ministry headed from Caracas reaches remote areas of Venezuela and other Spanish-speaking countries—Colombia, Peru, Cuba, the Dominican Republic, Chile,

Paraguay, and Argentina. The missionaries note sparks of revival activity in all these countries as persons who hear the programs write in to tell of their new faith.

Yada Lopez reports, "There were 281 professions of faith reported in 1954 from this ministry. Fifty-four Venezuelans wrote professing faith in Christ. As a direct result of the radio ministry, eight missions have begun inside Venezuela."

All over Venezuela the radio messages are becoming "door-openers" for the missionaries, as Charles Clark discovered on a recent trip. Along with a young couple awaiting appointment as home missionaries in Venezuela and a representative of the Venezuelan Baptist Missions Committee, Mr. Clark made the trip to the state of Falcon (fahl-CONE) to get some idea of where the new missionary couple would work.

The couple heard that letters in the radio-TV office, written in response to listeners in Falcon, were ready to be mailed. The young couple decided to take the letters along and deliver them personally. Thus, they could make contacts that might serve as preaching points once they were settled in Falcon.

Arriving in the town of LaVela [lah-VAY-lah], they looked up Rafael, who was both amazed and delighted that persons representing the radio program "Christ, the Only Hope" would actually visit him. The only believer in his family, he told of hearing the program each night and of coming to the decision to accept Christ. His large family warmly welcomed the visitors and invited them to hold services in their home. Before the guests left, Rafael proudly showed them the New Testament sent to him from the radio follow-up office in Caracas.

Driving on to Coro, the missionary travelers looked up Roberto Rayon. This man told them of his decision to accept Christ after listening to a Venezuelan Baptist minister preach on the program "Christ, the Only Hope." Mr. Rayon now goes around

preaching everywhere and has won his wife and his parents to the Lord.

Roberto Rayon was only one of several Christians the group found in Coro. They also talked with a wealthy young man, a widow, a secretary in a supermarket. All had become Christians because of the radio program.

In the western part of the state of Falcon, the missionary group stopped at a post office to ask the address of Simoon Sirit. When they found Mr. Sirit in a remote rural area, they introduced themselves as representatives of the radio broadcast. Mr. Sirit kept repeating, "Today the Lord has answered my prayers." He told of listening to the gospel radio messages for four years before accepting Christ. He had convinced his whole family that the good news of the gospel was true; and all of them had become Christians.

In the central part of the state, the travelers stopped in Padregal to find Pedro Miguel [mee-GELL] who had written to the radio office telling of a sad life and of the change he had experienced by accepting Christ. His letter ended with the words, "I anoint myself in Jesus Christ, my Saviour." Pedro received the visitors with joy. He showed them his New Testament and the plaques adorning both inside and outside walls of his home proclaiming his faith.

Down the road at Piedra Grande lived a postmistress whom Pedro had won to the Lord. She had written to the radio program to tell them that Pedro Miguel, the mailman, had won her to the Lord. As Pedro delivered mail to her on his bicycle, he had taken her gospel tracts and his own printed testimony.

Wherever the group traveled, they found persons whose lives had been changed because of the radio broadcasts.

Yada Lopez says, "We believe that because the Lord started the international radio ministry and Venezuelan Baptists accepted his leadership—knowing that with his help they could

do the task—he has especially blessed their efforts."

## "They Sing, for They Cannot Be Silent"

Missionaries Larry and Kay Rice and their four sons began their second term of service in Venezuela in August.

Larry Rice has accepted the task of heading up the music department of the Venezuelan Baptist Seminary at San Taqano [lahn TAY-tohn]. By training seminary students in the field of music, he hopes to make a lasting impression on the churches. He plans also to continue working with the choir he directed during his first term and to use these choirs in evangelism efforts.

He directed the youth musical "Celebrate Life" in Spanish and is planning a cantata. He also directs the music on the radio-TV broadcasts produced by Venezuelan Baptists.

## "The Light of His Presence" (Prayer-time)

Begin the prayertime by singing together (preferably without instruments) stanza 2 of "Redeemed."

You may direct prayer, sharing each item and allowing time for silent prayer after each, or choose one person to pray for each item.

1. Thank God for your own salvation. Praise him that you are one of the redeemed. Rejoice for a moment in your own heart about it.

2. "The light of God's presence" dwells with missionaries around the world, just as we are experiencing it here today. Pray for the missionaries on the prayer calendar. (Group then in advance according to different methods of proclaiming.) Thank God for the multitude of ways the gospel

is being proclaimed throughout the earth.

Divide into prayer groups. The group leaders have already printed the requests on cards and will distribute them to women in their prayer groups. Allow ten minutes for group praying.

#### GROUP 1

1. Thank God for George and Veda Ben Lazak and the radio-TV ministry they lead. Ask God to guide and bless their efforts.

Pray for the Lazak children: Paul, 21, at Pan American University in the Rio Grande Valley of Texas; Mark, 19, at Houston Baptist University; Ann, 16, who will graduate from high school in Caracas next year; Larry, 11, in the sixth grade; and Laurilyn, 6, first-grader.

2. Thank God for the team of skilled Venezuelan workers who produce the five radio programs a week and handle the follow-up. They include script writers, announcers, secretaries, and technicians.

3. Praise God for Venezuelan Baptist preacher German Nalez who speaks on the radio programs. Ask God to continue to empower him with wisdom and strength. He sometimes spends a whole night preparing twenty radio messages and records them the next day.

#### GROUP 2

1. Wilborn and Betty Haglen work in Caracas especially with the English-speaking people who come there from the islands of the Caribbean, England, Canada, and the United States. Wilborn Haglen is pastor of English-speaking Bethel Baptist Church, which emphasizes worship, home Bible studies, and home fellowships. Bethel Church focuses a constant turnover of members and leaders become companions more personal to other parts of the world. Pray for this church, its pastor and its ministry, as it strives to reach the English-speaking community.

2. Pray for Dale and Janet Lindstrom who live in Guandá (guh-NAN-roo), where Dale serves as an agricultural missionary. Dale and Janet were born and raised in Colorado. Janet writes, "We were redeemed in our church in the plains of Colorado. The Lord called us to missions during college. We rejoice that we are now able to teach and preach God's Word as part of the team of the Venezuelan Mission."

3. The three Lindstrom daughters: Sonia, 13; Christine, 11; and Leona Jo, 8, are being taught by a missionary journeyman in her apartment. Pray for the children and for the journeyman teacher, Travis Daugherty.

4. Pray about this specific request from Janet Lindstrom: "The biggest frustration in our work right now is the lack of a general evangelical missionary in this area. This means my husband doesn't have time to get his farm projects going. There are so many new opportunities and places to open work and train lay people, but there is no one here to do it. Pray."

#### GROUP 3

1. Picture the Gene Kimler family in the lovely Andean mountain city of Merida (MER-uh-dah). In September 1974 they moved there to begin Baptist work. They rented a house with a view of Venezuela's only snow-covered peak, and began following up radio-TV contacts.

Soon they were holding Sunday services in their front room and Sunday night services in the home of a young couple. Eva Nell Kimler plays the piano for the services; Gene teaches, preaches, and leads singing for the congregation of twenty. Pray that God will multiply their efforts.

2. The oldest Kimler child, David, is in college in Texas. The three younger children—Mary, 16; Elizabeth, 13; and Nathan, 9, attend a boarding school six hours away from their parents in Venezuela. Pray for

the children and pray for the parents in their separation.

3. The Venezuelan Baptist Convention in its 1972 meeting accepted a goal of 100 churches by 1980. There are now forty-three churches. Important to the fulfilling of this goal is the work of the Venezuelan Baptist Theological Seminary in training pastors. The professors (missionaries as well as Venezuelans) read our prayers to lift them up as they do their job. We also need to pray that the men whom God is calling in Venezuela will respond to his call and dedicate themselves to that necessary preparation.

## Closing Meditation

(All groups back together)  
Sing together the last verse of "Redeemed."

#### NALCISA'S OFFERING

Nalcisa (nah-SEE-ah), a strong Catholic, one day went to a meeting of a woman's group where she heard the gospel. That day she accepted Christ as her Savior. She was so joyous that she wanted to give an offering. She only had 5 bolivares (about \$1.15) to buy food for supper. She gave it all, not knowing what her non-Christian husband might say or do.

When she returned home, her husband waved a 100-bolivar bill in her face! He told her a doctor's car had broken down in front of his repair shop. He spent less than five minutes fixing it, so he told the doctor the work was free. But the doctor insisted on giving him the 100 bolivares anyway!

## Offering Ingathering

Pianist plays softly "Redeemed" as the women bring their gifts to the Little Moon Christmas Offering and leave in silence.

## Theme Interpretation

(Three women present the reading on p. 21.)

## What You'd Like to Know about Austria

Going to Austria is much more fun than talking about going. I wish we could all take a trip together. You'd love it. The majestic snow-crowded Alps tower above the rolling meadows. One can ride a tram straight up a steep mountainside to ski, or just stand on the deck of the ski lodge and marvel at some of the prettiest scenery on earth.

From this perch in the crisp Alpine air, you can see tiny villages dotting

the rolling fields below. And you notice in the center of each tiny hamlet a church building. Each of these churches has a steeple with an onion-shaped dome.

It is no accident that these onion-shaped steeple tops dominate the picturesque scene. The Austrians consider themselves a religious people. That is why missionary Tom Cleary says, "We have the uncomfortable rate of being 'missionaries in the center of Christendom.' Austrians normally have a strong concept of an official family relationship to the state church, but almost no concept of a personal relationship with Jesus Christ.

"Still, God is obviously at work. The secularism and traditionalism which prevail in every area of life have left people empty and open to receive a fresh and powerful witness of the living Lord."

## Who's Who Among Southern Baptists in Austria

The Southern Baptist missionary force in Austria is small enough that by the end of today's meeting you will be able to pray for each missionary by name. We support six regularly appointed missionaries and two missionary journeyman in Austria.

Bill and Sally Wagner, who have been in Austria since 1965, work closely with the Salzburg [SALTZBURG] Baptist Church and especially with young people. Because there were already Baptists in Austria, Bill serves as the Southern Baptist fraternal representative to the Austrian Baptists.

Bill Wagner is perhaps best-known for the establishment of the Youth Center in ~~Salzburg~~ Salzburg. This fellowship center for young Salzburg Baptists touches a multitude of other lives as well. For example, over two thousand international students and back-packers have visited the informal and friendly share group which meets in the center on Friday nights.

An exciting new development concerning the Youth Center is the new director, Genter Rheinhalter, an American. One of the first converts in the youth center ministry in Salzburg, he has now taken over full responsibility of its programs. The missionaries say, "Genter has already reached the incoming students far better than any of us Americans ever could."

Tom and Joyce Cleary work with Austrian University students of all religions. And Tom serves as pastor of the English-speaking Baptist church in Salzburg.

One of Tom's recent projects was the installation of a Christian book table at the university. The table sits directly across from the book table of the Communist Student Group.

The Clearys have discovered that university students in Austria enjoy getting together frequently for Bible study and prayer and don't expect refreshments each time they meet. They have also discovered that ski retreats are a useful means for deepening Christian fervor among students.

John David and Jo Ann Hopper work mainly with Yugoslavians in Austria and also in Yugoslavia where John David teaches at the Baptist seminary. He serves also as fraternal representative to Baptists in Yugoslavia. (His work was featured in last year's *Wash of Prayer*.)

Tim and Vicki Seelig are missionary journeymen (serving two years). They work with students and young marrieds in both Austrian and English-speaking congregations.

The Seeligs are gifted musicians. They sing, direct choirs, and play and present concerts which the music-

loving Austrians avidly attend and appreciate.

*(As he finishes telling information about the missionaries, please begin to play softly "Redeemed." Women sing together the first stanza of the hymn and the chorus.)*

## "Redeemed— How I Love to Proclaim It!"

A young German named Otto attended the Saturday night meetings in the Salzburg Youth Center. In his twenties, Otto served in the military five days a week, but was free to do what he pleased on Saturdays and Sundays. Young people invited him to the Youth Center where he talked with other young people and with Ron Henderson, a missionary journeyman.

One night some of the young people talked to Otto about the Lord, and he opened his heart to Jesus. He asked the Lord to come into his heart right then and there in the Youth Center.

It was not easy for Otto to grow as a Christian. He still had to serve on the military base five days a week. He had little spiritual background other than his experiences in six or eight weeks at the Youth Center. On the military base, although he was expected to be and act like everyone else, he did not hesitate to proclaim his salvation. His life had been changed by Jesus.

## "Redeemed by the Blood of the Lamb"

When missionary journeyman Ron Henderson met Daniela, she was seventeen years old and being reared in a fine Catholic home. Daniela began to come to the Youth Center and to make friends among the youth.

One night the journeymen took a group of young people to see the movie *Godspell*. Daniela began to cry during the movie. All the way

back to the Youth Center she cried. Ron knew that God had used the movie to speak to her and that the Holy Spirit was working.

"Are you a Christian?" he asked. Daniela wouldn't answer. "Just let me tell you how to become one." And Ron showed her what it means to be a Christian.

Some days later, Ron was thinking through Daniela's Bible and came across an underlined verse and a marginal note. The verse was one Ron had shown her. The marginal note was Daniela's assertion that the Lord had come into her life on a certain date. Ron recognized the date as the night they had gone to the movie.

Daniela had written her testimony in her Bible, but was timid at first to speak about it. But with Ron's encouragement she shared her salvation experience with the Youth Center young people one evening.

## "Redeemed Thro' His Infinite Mercy"

Joyce and Tom Cleary were house-parents for the Austrian Bible School. Among the residents was a student from India, John Joh Raib. Through his appealing personality, he attracted young men from India, Pakistan, and Ceylon to help in the school.

One of these young men was San Sharma, a good-looking, twenty-year-old of the Sikh religion (a blend of Hindu and Muslim). He wore the iron bracelet and hand turban customary among the Sikhs when he met John Joh Raib and the missionaries. The constant witness of John about Jesus deeply affected San until one day he decided to be a follower of Jesus. So certain was he of his desire and willingness to follow Jesus that he wanted to remove his turban and cut his hair to show there was a change in his life.

"San wrote his parents of his decision," writes Joyce Cleary, "and we had a ceremony of hair cutting

and turban removal. This was followed by a time of prayer and dedication."

San's visa did not permit him to stay in Austria, but he recently sent the Clearys a card from Greece proclaiming, "Praise the Lord! I'm happy in Jesus and he is helping me."

## "His Child and Forever I Am"

Hector, a young man from Ceylon, suddenly collapsed in the doorway of the Bible school building. He was desperate for help—no work, no money, and no visa. Tom Cleary and Hector's two companions took him to a hospital where it was discovered he had typhoid fever. The Clearys were kind to him during his illness and when he had recovered they helped him find a job and a room.

Hector was happy for Tom to pray for him and one day quietly said, "I want to thank Jesus myself." Immediately he began reading the Bible and telling his companions about the new life he was discovering.

A few months later Hector was arrested for being in the country with an expired visa and was deported. With the other two men from Ceylon, Hector eventually made his way to Bangalore, India. Three Southern Baptist missionaries helped them on to Ceylon.

Because of Hector's brief sojourn in Austria he is now a Christian—and can sing along with all the redeemed, "His child and forever I am."

## "The Light of His Presence" (Prayertime)

Begin the prayertime by singing together without instruments one stanza of "Redeemed."

Direct the prayer, sharing each item and allowing time for silent prayer after each, or choose one person to pray for each item.

1. Thank God for your own salvation. Praise him that you are one of the redeemed. Rejoice for a moment in your own heart about it.

2. "The light of God's presence" dwells with missionaries around the world just as we are experiencing it here today. Pray for the missionaries on the prayer calendar.

Divide into prayer groups. The group leaders have already printed the requests on cards and will distribute them to women in their prayer groups. Allow ten minutes for group praying.

### GROUP 1

1. Thank God for the four couples who represent Southern Baptists in Austria. Pray that God will continue to guide and bless their efforts. Pray for them by name:

Bill and Sally Wagner, who work closely with the Salzburg Baptist Church  
Tom and Joyce Cleary, reaching international students and serving the English-speaking Baptist church

John David and Jo Ann Hopper, who work with Yugoslavians  
Tim and Vicki Seelig, music specialists who work with students and young marrieds.

2. Thank God for earlier Baptist witnesses in Austria, some of whom lost their lives for speaking out for Christ.

### GROUP 2

1. Pray by name for the young people mentioned in today's material: Otto, who found the Lord while in military service  
Daniela, whose life was touched by a movie

Hector and his two friends, who have returned to Europe and are working in Germany—still wanting to know more about Jesus  
San Sharma, who gave up his beard and turban as a sign of his newfound faith.

2. Ask that God will continue to bless the work of the Youth Center in Salzburg. Pray for Genter Rheinhalter, the Austrian who directs the

work of the center. Pray that many Austrian young people will be reached through his ministry.

3. Pray about the \$6,200 allocation for student work in Austria in the Little Moon Christmas Offering. Pray that every dollar will be used well.

### GROUP 3

1. Pray that God will hear the request expressed by Joyce Cleary: "We want to find the most effective ways of reaching out and meeting the needs we see here. We long to make a deep impact on individual lives with the message of Jesus Christ and on Austrian Baptists as a whole."

2. For years Bill and Sally Wagner have searched for a building to be used as an education center for training lay Christians and as a retreat house. So far they have not been able to acquire anything suitable. Join the missionaries in prayer that this building will be found.

## Closing Meditation

*(All groups back together)  
Sing together the last stanza of "Redeemed."*

### ONE WOMAN'S OFFERING

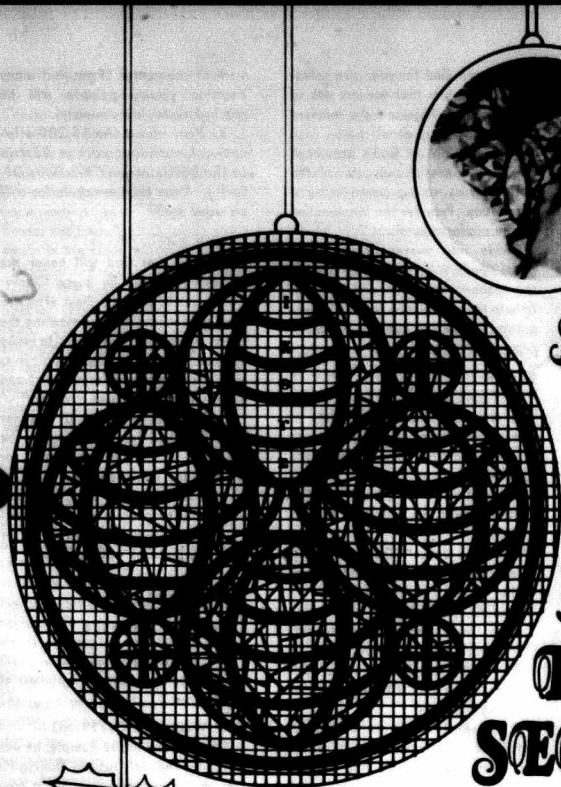
"As he stood in the Temple, he was watching the rich tossing their gifts into the collection box. Then a poor widow came by and dropped in two small copper coins.

"Really," he remarked, "This poor widow has given more than all the rest combined. For they have given a little of what they didn't need, but she, poor as she is, has given everything she has" (Luke 21:3-4 The Living Bible)."

## Offering Ingathering

*Pianist plays softly "Redeemed," as the women bring their gifts to the Little Moon Christmas Offering and leave singing softly.*

*\*Used by permission, Tyndale House Publishers.*



## A Christmas Present from ROYAL SERVICE



Vickie Barnes, editorial assistant for ROYAL SERVICE, began working on this Christmas present for Baptist Women in the spring. Besides needlework, she also enjoys reading and hiking. She and her husband, Bob, and their two children, Leanne and Paul, are members of First Baptist Church of Center Point in Birmingham.

To the creative woman, the theme poster art by Marty Bibee, ROYAL SERVICE artist, just begs to be translated into her medium of expression.

On this page is a pattern I used with needlepoint.

To begin the project, I selected a 14-mesh mono (single thread) canvas which measured 18 by 20 inches. A small mesh produces a more precise design. There is also a

canvas woven with double threads (penelope) permitting the mesh to be divided for greater detail. For working this pattern a penelope canvas would be beautiful and more exact, but it requires a lot more time. (Hint: Be sure to bind the edges of the canvas. Ordinary masking tape may be used.)

After experimenting with different types of thread, I found two strands of Persian wool covered

my canvas perfectly. For the fourteen-inch motif I used three shades of yellow, four of red, and four of green (one package of each color containing three ten-yard strands). Four shades of blue (3 packages per shade), four of purple (3 packages per shade) and black (3 packages) were used. This was the amount of yarn required for a basic continental stitch. (Hint: You will need a package of tapestry needles—size suitable for canvas; keep several colors threaded as you work.)

For the background, I chose a cream color. The basket-weave stitch required 18 packages of yarn.

These colors are similar to the shades used by the artist; however, all shades may be varied to suit individual taste or decor.

I traced the motif using an orange needlepoint marker. Please use only a marker specifically designated for needlepoint. It is not expensive. Other types may bleed onto your wool as it is handled or when it is blocked. Choose a color which will not show through the wool on your canvas, but one dark enough to be easily seen.

I discovered it was almost impossible to follow the tracing precisely. It was much easier and the results just as satisfactory to use the basic outline, but create my own geometric effects.

Another method which gives more exact results is working the design from a graph (the one on page 36 corresponds to a 10-mesh canvas). The design may be enlarged or reduced by using the graph.

Many excellent books on needlepoint provide how-to directions on various stitches and on working from a graph. Available at most public libraries are *Needlepoint* by Hope Handley (Scribners 1971) and *Do-It-All-Yourself Needlepoint* by Scobey and McGrath, which is also available in a soft-cover edition ( Fireside Books 1971).

*The Easy Art of Needlepoint* (Graphics Enterprises, Inc., 1973) is available from Parade, Box 155, Old Chelsea Station, New York, NY 10011. The price is \$1.00 plus 25 cents handling charge. This excellent booklet is packed with essential information. It contains every thing you need to know for this project.

These books direct one in selecting canvas, transferring design, choosing the right size yarn, blending colors for effect, and blocking the finished product.

If you do not live in an area where supplies can be obtained easily, or if you want to save money, you may order materials needed. One of several mail order houses specializing in needlecraft is Merrilee, P.O. Box 9680, Fort Worth, TX 76107. They not only have basic materials (small, sharp, narrow-pointed scissors; needlepoint markers) but also have delightful extras (a yarn needle-threader; a Design-M-Pad—transparent paper preprinted with a grid to match 10-, 12-, or 14-mesh canvas). To display finished work, there are frames, pillow forms—even footstools to be covered. This catalog also includes materials needed for latch hook craft, crewel, and quilting.

If you are a beginner, just remember to follow instructions and don't give up. You may not think your design looks exactly like the pattern (the curves will not be curvy), but when the work is complete it will fall into place. (Hint: use the correct thickness of thread; be sure a slant stitch moves from left to right.)

By following the easy instructions in a book on needlepoint basics, this design can be captured on canvas. All it takes is patience, and a willingness to admit mistakes, tear out, and start over.

Crewel, latch hook crafting, and quilt piecing are suitable media;

however, these require prior experience in order to be adapted. Individuals trying these should know how to work out the design without additional instructions.

If you like to create by decoupage, try these suggestions. In addition to the usual method of applying the print and using a decoupage finish, an interesting effect can be made by using Magic Art. This product forms a tough film which binds printing ink into an insoluble decal that can be transferred to almost any surface. Apply according to directions, then peel the paper. This will leave a decal which is semitransparent, allowing the base to show through. You can create an unusual effect by applying the decal over a background such as a Scripture verse or the week of prayer theme. Transparencies could also be used on windows in a children's department or in a nursing home.

Decoupage materials may be ordered by mail. Write for a free catalog to American Handicrafts, 1011 Foch Street, Fort Worth, TX 76107.

Use the theme art for Christmas cards and tree ornaments. You may needlepoint the fish and Greek letters alone to give as a bookmark. The design appears in two sizes—in the drawing with this article and on the theme poster.

In addition to satisfying a creative urge, these projects can increase missions awareness and present opportunity for witness.

Stitching this design caused my attention to focus on various missionaries, to consider their needs, and to offer prayer. When I was called for jury duty, I stitched while waiting to serve. Curiously. Questions. Opportunity to explain the week of prayer and mission support.

This Christmas perhaps you will have this opportunity to share with others your missions awareness and your thankfulness for your own salvation. □



**Mediator:** Welcome to "Meet the Press," an informal question-and-answer session with Betty (Mrs. Wally) Poor of Montevideo, Uruguay (mon-teh-vid-DAY-oh, YOU'r-ah-g'we).

She and her husband, both experienced journalists, were appointed as Southern Baptist missionaries in 1969. It was natural for them to focus their attention on mass communication as means of spreading the gospel in Uruguay. The country's literacy rate is 92 percent, very high for South America. They encounter fewer people who do not read.

Our reporter panelists will question Mrs. Poor about Baptist use of mass communications in Uruguay. (name) is from (place) and represents (state Baptist paper). (name) represents (name) of your church paper or bulletin. And the third panelist, (name),

is from (your city or county newspaper). (Name of first panelist) will begin the questioning.

**Panelist 1:** What was happening in mass communications when you two arrived in Uruguay?

**Poor:** When my husband, Wally, and I arrived in Uruguay in December 1969, our assignment was mass communications. Wally's job was to direct the Baptist Communication Center in Montevideo, the capital city.

A talented young Uruguayan, José Varela (HO-say va-RAY-lah), was already working in the communication center doing the technical preparation of radio programs.

At the end of our first term of service, Wally requested that the Uruguayan Communications Board, composed of nationals and missionaries, name José as director of the

Baptist Communication Center. Wally also volunteered to lead a follow-up division.

I now supervise the writing of all radio program productions, and get the programs on the air. Under his creative and enthusiastic leadership, the radio ministry has flourished.

All Baptist radio programs are prepared in Uruguay, using an Uruguayan pastor, Samuel Larrosa (lan-WELL la-RRO-sah), and two Uruguayan Baptist laymen as announcers. We air some television films prepared outside Uruguay, but with Spanish dubbed in.

Baptists in Uruguay have no local facilities for TV production.

**Panelist 2:** What is your basic philosophy of mass communications?

**Poor:** I see several necessary steps in the communication evangelism process.

The first step is to prepare and produce programs on the air and materials in print. Radio and TV programs designed to present the gospel must be aired on stations that unsaved people listen to. For instance, a program on a commercial radio station will reach more unsaved people than a program heard on a "religious" station, owned by a church group.

I do not believe that the communication process ends when we have a program on the air. Some people may listen to a message on the radio and respond to Christ's claims. But, in most cases, personal contact with a believer is absolutely necessary if the listener is to find Christ and grow in his faith. This follow-up is the second step.

Bible study through correspondence course helps prepare a person to accept Christ and to receive an evangelistic visitor.

We see the mass media not as ends in themselves, but as means for locating large numbers of persons quickly in order that they may receive a personal witness and find a church home.

**Panelist 3:** What kinds of radio programs do Baptists present?

**Poor:** We air three different types of radio programs. One that has been popular through the years is "Manantiales en el Desierto" (mon-dah-to-AM-lays in el day-el-AIR-to) ("Streams in the Desert"). This seven-minute production opens with good music and a discussion of a topical news event or another topic of local interest. Then the program moves to an evangelistic message which ties in to the current event mentioned in the beginning.

We also have a program called "Palabras de Vida" (pah-LAH-bras day VEE-thah) ("Words of Life") with a more traditional format. Another program, "Voz del Mundo a 33 RPM" (V'WELL-lah del MOON-doe) ("Round the World in 33 RPM"), is a travelogue with a spiritual application.

**Panelist 1:** Can you tell us about some of the people who have been reached through the programs?

**Poor:** Good friends of ours now are Juan and Aida Muslera (h'WAHN ah-EE-thah moose-LAY-rah), both schoolteachers. They listened to a special Easter broadcast and wrote for a copy of one of the Gospels. Later Juan stopped by the Baptist Center and talked with José Varela. José witnessed to him and invited him to his church. Juan began attending and made a profession of faith.

Then Aida, a Spanish professor who is interested in writing, came to a journalism workshop Wally and I held in the church her husband was attending. Soon after, she too began attending church and made a profession of faith. Both Juan and Aida were baptized and have been faithful members since then.

Let me tell you also about Mrs. Piterly, who called the Baptist Center to ask for Christian literature offered on one of our programs. Over the telephone, Samuel Larrosa talked to her about Christ. She asked

him to visit her and share more of the gospel. When he arrived he found Mrs. Piterly had gathered her neighbors to hear his message. Mrs. Piterly accepted Christ and began attending the Radio Norte (RAH-noh NOR-tay) Church. She eagerly studied the correspondence course.

As part of her "homework" for the second course, Mrs. Piterly was asked to distribute two Gospels of John to unsaved friends. But we failed to send her the Gospels. She wrote us that even though she hadn't received the Gospels of John, she had invited two friends to her home and read the Bible to them. Both of the friends accepted Christ.

Sometime later we visited Nelly Cuba (COO-bah) in the home where she works as a maid. Nelly is enrolled in the correspondence course. She had written us that she had become a Christian but she did not attend church. When we visited Nelly, we asked her how she had come to know Christ. She said, "I have a friend named Mrs. Piterly. I found Christ at a Bible study in her home."

This chain reaction of witnessing began when Mrs. Piterly listened to a radio program and called the Baptist Center.

Some areas of the city of Montevideo have no Baptist work. A Bible Institute student who is preparing for the ministry visits in those areas persons who have responded to the radio program. He witnesses to them and seeks homes for Bible studies. He himself has been leading one such study. In the Cerro (SERR-oh) (hill section) of town, the deacons of First Baptist Church have taken the responsibility of leading a Bible study where there is a concentration of radio contacts. My husband, Wally—who is a layman, not a pastor—serves on this board of deacons.

**Panelist 2:** How do people let you know they are listening to the program?

**Poor:** We offer free literature, often an article from a Christian magazine. People can either write in or call to receive this material. We began giving our telephone number on the programs this past year. This has increased our contacts from the Montevideo area, because many people take the minute needed to call who would not sit down and write a letter.

**Panelist 3:** What follow-up do you have for people who call or write?

**Poor:** Once a person contacts us, our follow-up system goes into operation. This is the part of mass communications my husband and I work with. Samuel Larrosa, the pastor who speaks on many of the programs, answers the telephone or responds to the first letters people write. He often is able to counsel with them and talk to them about Christ over the phone.

When we send a person the literature he requests, we also invite him to enroll in a five-lesson "Abundant Life" Bible correspondence course of the Gospel of John. Wally and I grade lessons and handle correspondence for this course and another doctrinal course called "Victorious Life."

Since about 60 percent of our radio contacts are in Montevideo where we live, we try to visit as many of these people as possible. We deliver "diplomas" when they finish the first course. This gives us a chance to witness to persons who are not already Christians; and about 70 percent are not.

Uruguay has been a very secularized, religiously indifferent country. A few years ago, a Gallup Poll showed that less than 25 percent of the population ever attends any kind of service, even a Catholic Mass.

**Panelist 1:** Do you provide radio programs for Christians?

**Poor:** The thrust of our work is primarily evangelistic, but the radio program "Words of Life" is aimed more at the Christian community.



BETTY POOR

Also, a number of Christians take our correspondence courses, finding the study strengthens them in their faith.

The "Victorious Life" course deals with basic Baptist doctrines such as the security of the believer, the church, and the Holy Spirit. In this course, the student is also given homework, such as distributing tracts or witnessing to an unsaved friend.

Catholic nuns have studied the course, and some Catholics have used the Bible study material to help them with their catechism classes.

Recently Eudoro Melo [ay-ooh-DORE-oh MAY-loe], a high school teacher who had completed both courses, told us he teaches Bible as part of a literature course. He was interested in learning more about the Bible in order to teach more effectively.

Panelist 4: Which is more effective—radio or material in newspapers?

Poor: So far, we have found we get better response from our radio programs than from newspaper ads. We have done some surveying and public opinion polling ourselves; and we have found that, even though people may read a lot, they put more stock in what they hear on the radio and TV. This may be because the newspapers have traditionally been controlled by political parties, and have gotten the reputation of being more inclined toward party views. This is not true, to as great an extent, of radio and TV, according to our poll.

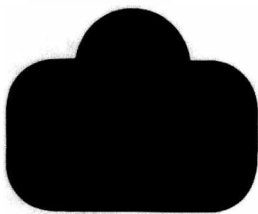
Panelist 2: I'm puzzled. You say that the radio programs elicit better response than newspaper ads. Yet, I have read reports of journalism workshops in Uruguay. Tell us about them.

Poor: We find many Uruguayan Christians want to learn writing skills in order to communicate the gospel in this way. On two occasions we have held journalism workshops in Montevideo and once in the nearby town of Colonia [COE-lon-koon-ah].

We have better success getting coverage in the secular press outside Montevideo than in the capital city. The interior papers are very open.

Moderator: The message I get from this interview is that Baptists must carry the gospel by whatever means available. Uruguay, though the smallest South American country, typifies the use of mass communications as Baptists proclaim Christ as Saviour.

The clock says we must stop our discussion on this important subject. Thank you, Betty Poor, missionary in Uruguay, and our panelists for participating.



STUDY AIM

This session is the last of three study sessions on mass communications overseas. As a result of this study, members should be able to describe two steps in the mass media ministry of Baptists in Uruguay.

BEFORE THE MEETING, DO THESE THINGS

Since this study takes the form of a "Meet the Press" program, you



WALLY POOR

will need to do the following:

- 1. Set up two tables and mock microphones. One table is for the three panelists and the moderator and the other is for the person being interviewed—Betty Poor, missionary in Uruguay.
2. Secure three persons to be the panelists, and one to portray Mrs. Poor. As group leader, take the role of moderator.
3. Make a cardboard sign and place it on the wall behind the tables. MEET THE PRESS. The TV channel could be called WWML.
4. Arrange chairs so group members appear to be watching a TV presentation, possibly in a semicircle around the "set."

If you can find a copy of the July 1975 issue of The Commission (check your church library), read the article "Uruguay's Radio Man" which tells about José Varela, the talented writer-producer of radio programs.

IN THE MEETING, DO THIS

After the "Meet the Press" program has been presented, ask the group at large to name the two steps in Uruguay's mass media ministry program. Ask: What do you think about the philosophy of this couple? Recall specific ways in which they work out their philosophy.

BECAUSE YOU STUDIED

- 1. Is there an avenue for witnessing in your community through mass communications? Does your church have a radio or TV program? If so, discuss ways your group might help in follow-up for those who

calls or call. Perhaps you can help your pastor visit some of these people. What appropriate material can you share with the radio or TV listener?

2. If you did not decide to use tracts and other written material after your October study, consider ways to distribute the printed word.

Write American Bible Society (Volunteer Activity), 1865 Broadway, New York, NY 10023. Write them for suggestions for volunteers in Bible distribution, for samples and prices of Scripture portions.

CALL TO PRAYER

Ask each person to pray silently as you read these requests.

- 1. Thank God for the missionaries and national Christians overseas who use mass communications to proclaim Christ. Particularly remember those in the three countries we have studied in this unit: Zambia, Philippines, and Uruguay.
2. Read the names on today's prayer calendar. Ask members to focus on one name of their choice.
3. Pray that Southern Baptists will be alert to worldwide oppor-

tunities in mass communications and respond by providing the financial and prayer support such ministries require.

4. Pray that each member of the group will find a means of witnessing through the printed word in the community where you live.

PREVIEW JANUARY BAPTIST WOMEN MEETING

Using the information in the Preview, page 53, announce the topic for the next Baptist Women meeting as well as the time and place.

KNOW THE STATE LEADERS



Beverly Goss



Charlotte Walker

Beverly Goss is director of Wagon's Missionary Union, Arizona Southern Baptist Convention. She says:

I am sold on the importance of training for Baptist Women officers and members. Not only should officers know how best to perform their tasks, but Baptist Women members also need to be trained in how to work effectively in an organization. Women often do not because they know not. With proper training there is no excuse to refrain from meaningful study of and involvement in missions.

My special interests are Acts, travel, writing prose and poetry, egg

painting, music, camping, and swimming

Charlotte (Mrs. Alvin H.) Walker, Baptist Women director, Arizona, says:

Perhaps the reason some members have not given their best is because they have thought of Baptist Women as an "extra," something connected with their church (and so it must be good), but not something that has definite goals and a place of service. I am sure some think of Baptist Women as just a social time for women who have nothing else to do.

Leader and member training can change these attitudes. Those who catch the vision of serving our Master in everyday life will add to the cause of Christ through Baptist Women, their church, and their denomination. That will be great!

A special interest I have is knowing personally about our missionaries, about challenges and problems they face, about people they serve. I consider it a privilege to pray daily for missionaries by name.

Music is another special interest: in my church I am assistant organist, assistant pianist, leader of the children's choir, and sing in the choir. I love these responsibilities.



What is the heart of the Christian missionary message?

Baptists and most other Protestants would state the answer in terms of faith in the Lord Jesus Christ. Most of us readily accept that answer. We may assume this is obvious since "that's what the Bible says."

The Bible does say salvation comes through faith in Christ. But a hard-fought struggle took place among early Christian leaders before that "simple" message found wide acceptance. Paul and others who preached salvation through faith alone faced opposition from Christians who felt it was faith-plus-something-else, rather than faith alone.

After the first missionary journey by Paul and Barnabas, leaders of the two viewpoints met to discuss their differences. Paul reflects on this conference at Jerusalem in the Galatian letter which we will study in this

session. Another account of the meeting is found in Acts 15.

The book of Galatians is probably Paul's boldest, firmest assertion of the way to salvation. Paul was no ivory-tower theologian who concocted his doctrines in a vacuum. He grappled with what some today would call "gut issues," shaping his teachings in the crucible of life. Beliefs that matter usually find their shape and direction in the struggle of daily living.

A current example of the molding of doctrine is the latest statement of faith adopted by the Southern Baptist Convention. In 1963, messengers to the convention in Kansas City adopted a statement known as "The Baptist Faith and Message," covering seventeen points of belief and practice.

The document itself denies it is a complete doctrinal statement, having any quality of finality or infallibility

It asserts "that the sole authority for faith and practice among Baptists is the Scriptures of the Old and New Testaments." Yet, various groups within the Convention have adopted the statement as their official doctrinal position, and some would seek to make it essentially a creed.

At issue in the 1963 statement was the nature of Christian revelation or authority, particularly the nature of the Bible and its inspiration. This issue was not settled by the vote of the 1963 convention. Any matter of deep belief or conviction can hardly be resolved by majority vote.

Technically, the doctrinal statement reflects simply the majority vote of those messengers present and voting in one session of one day's meeting of that year's convention. Because local churches are self-governing, this is all any vote of the Southern Baptist Convention can mean. Practically, however, the vote probably reflects the beliefs of a majority of Southern Baptist pastors and possibly a majority of Southern Baptist members.

We have not finished with this controversy regarding the nature of the Bible. At this point, it would be difficult to predict how the issue would be worked out—or when. Other denominational groups are wrestling with the same questions.

In our study of Galatians in this session, we will see the early church's answer to the question of the nature of salvation.

**"I Am Antiochian!"**

Suppose you had led a friend to accept Christ as Savior and Lord. You had every evidence that the conversion was real. The new convert had her feet on the ground. Then, to your surprise, you learn that your friend has left the solid faith in Christ and is pursuing an offbeat religion which cuts across the clear teaching of the Bible. How would you feel? What would you say?

Galatians is essentially Paul's response to that kind of situation. The

letter begins with a briefer-than-usual salvation and prayer on behalf of the young churches he helped establish (1:1-5). Even in his greeting, Paul feels constrained to defend his apostleship as being from Christ and God the Father, not by human authority (1:1-2).

After brief amenities, Paul blurts out, "I am astonished to find you turning so quickly away from him who called you by grace, and following a different gospel" (1:6 NEB).<sup>a</sup>

To turn away from the gospel of Christ is, to Paul, a revolt. Some of these renegades were upsetting the Galatians and "trying to change the gospel of Christ" (1:7 TEV).<sup>b</sup> But Paul asserts there is only one gospel. If Paul himself or even an angel from heaven tried to turn them from the true gospel, the Galatians should recognize heresy and declare the false teacher to be "accursed" or "outcast" (1:8).

Paul explains the exact nature of this heretical "other gospel" in chapter two. False brethren or "sham-Christians" (2:4 NEB)<sup>c</sup> insisted on circumcision as a requirement for salvation. One of Paul's associates, Titus, was a non-Jew. The legalist group insisted that Titus submit to the Jewish ceremonial act in order to be acceptable in the Christian fellowship. Paul refused to allow this. Such a step would put Christians in bondage or "make slaves of us" taking away "the freedom we have through our union with Christ Jesus" (2:4 TEV).<sup>d</sup>

**"We Did Not Yield"**

One sign of maturity is the ability to decide what must be defended in the doctrinal struggle. Paul was willing to compromise lesser issues. But he stood firm on the basic question.

In the conference at Jerusalem, Paul and Barnabas were sensitive to the conscience of their fellow Jews on dietary questions. They were willing to ask Gentile Christians to respect Jewish customs and refrain from eating meat which had been

offered in pagan sacrificial rituals and meat of animals which had been strangled (Acts 15:19-20). This seemed a minor concession when the other group agreed circumcision was not necessary for salvation.

On another occasion, Paul declared he would become a vegetarian for life if meat-eating was a stumbling block to a fellow believer (1 Cor. 8:13). But on the issue of how a person is saved, Paul saw no room for compromise.

Paul could say concerning the controversy, "We did not yield in subjection to them for even an hour, so that the truth of the gospel might remain with you" (Gal. 2:5 *New American Standard*).

He could agree Simon Peter and others had a calling to work among their fellow Jews, while his calling was to the Gentiles (2:7-9). This did not mean there was room for discrimination toward the Gentiles. In fact, Paul openly criticized Simon Peter for practicing segregation when other Jews were present. Peter had eaten with Gentile Christians, thus breaking with Jewish custom, until some of the strict legalists came to Antioch. When they arrived, Peter quit eating with the Gentiles, out of a sense of fear (2:11-15). To Paul, such a practice made Gentiles second-class Christians.

It was bad enough for Simon Peter to show so little concern for the Gentile Christians. But others followed his lead. Paul apparently felt his missionary companion Barnabas reached a low point when he failed to stand for what he knew.

Paul laments, "Even Barnabas was swept along by their cowardly action" (2:13 TEV).<sup>e</sup> He seems to say, "I might have expected it from those who had never been involved in evangelizing the Gentiles. But not Barnabas!"

Paul had said to Peter, in essence, "You are a Jew who has been living

<sup>a</sup>The Delegates of the Oxford University Press and Syndics of Cambridge University Press 1961.

<sup>b</sup>Used by permission, American Bible Society.

like a Gentile to the point of eating without regard to dietary prohibitions. What right do you have to try to make Gentiles live like Jews, when you don't do this yourself?" (See Gal. 2:14.)

This controversy of earlier years came to mind again for Paul as he wrote to the Galatians. This issue of circumcision should have been settled long ago, but the Galatians were being influenced by a group who taught that Judaism was a necessary step between paganism and Christianity.

Paul was proud of his Jewishness. He could remind his readers that he was a Jew by birth. This marked him off from "Gentile sinners" (2:15 TEV).<sup>f</sup> But Jew or Gentile could find right standing before God in only one way: "through our faith in Christ, and not by doing what the Law requires" (2:16 TEV).<sup>g</sup>

The reference to Gentiles as sinners in contrast with Jews (v. 15) is simply a way to make a point. Verse 17 indicates anyone who tries to gain justification by doing what the Law requires will be found to be a sinner "as much as the Gentiles are." Measured against God's Law, all are sinful. We are dead as far as the Law is concerned, killed by the Law itself. No one stands a chance when measured by God's holy requirements (v. 19).

Yet, in the cross, Jesus has identified fully with sinful humanity in order that sinners may identify fully with the holy God. I am crucified—dead with Christ. But in his death, I live anew. Really, though, Christ lives in me. So the life I live is a life of faith in God's Son who loved me and gave me life for me. My faith in him gives me new life. Christ's death made me right before God. If I could attain this through the Law, Christ's death was meaningless. (See Gal. 2:20-21.)

**Before Christ and Since**

How were people saved before Christ? Paul asserts that the Jewish patriarch Abraham's belief in God

gave him right standing (righteousness) before God (Gal. 3:6). "Belief" and "faith" are the same word in the New Testament. So Abraham exercised faith in God many centuries before Christ was born, and was counted righteous because he did.

The Genesis story of Abraham gives no indication that he looked down the centuries and saw Jesus Christ, although some have suggested this. Abraham was a man of faith, but his faith was exercised in daily living. He responded to God's call to leave his homeland, not knowing where the journey would take him (Gen. 12:1-4). He demonstrated faith as he prayed for his nephew Lot who had fallen into sin (Gen. 18:20-33). He exercised faith to the point of being willing to offer his son Isaac as a sacrifice to God (Gen. 22:1-18).

Paul cites Abraham to emphasize that salvation has always been by faith, never by works. Those who insisted on circumcision called themselves "children of Abraham." Paul asserts that the sons of Abraham are those who have faith (Gal. 3:7). He recalls the first covenant God made with Abraham—that all the nations of the world would be blessed in Abraham (Gen. 12:3). Paul sees the Gentile Christians in Galatia as part of the fulfillment of this promise (Gal. 3:8-9).

In showing that Jews have no advantage over Gentiles, Paul declares Jesus to be the fulfillment of the reference to Abraham's seed (Gen. 13:15). The Jewish people were usually thought of as the seed of Abraham, but Paul gives this different application.

To Paul, the Law served a good purpose prior to Christ's coming. The Law was like a teacher or tutor (Gal. 3:24 *New American Standard*) to lead us to Christ. But we can become slaves to a legalistic religious system (Gal. 4:1-3). Christ has freed us from the Law.

Ancestry and proper religious acts and rituals do not save us. People

have always been saved through a faith response to God's revelation. We believe the highest revelation of God has come in Jesus Christ.

#### God's Gift of Christmas

At Christmas it is appropriate to study Galatians. For, in Galatians 4:4-6, Paul discusses the birth of Jesus and tells of gifts we have been given as Christians.

No angel or shepherds or stars or wise men appear in this Christmas account. Only Jesus.

In God's own time he sent his Son Jesus to earth. Jesus was "born of a woman," that is fully as a human being. He was "born under the Law," further indication of his humanity and also of his Jewishness (Gal. 4:4). To us who were under the Law and its judgment, he brought a threefold gift: redemption, adoption, and God's Spirit (4:5-7).

Redemption calls forth the picture of a slave being bought back or set free. This seems a natural extension of Paul's statement that we were like slaves under the Law before Christ came (4:1-3).

Adoption is another beautiful picture. The warmth of family love and provision becomes a parable of God's love and provision for us. He has included us in his family as adopted children. In another passage, Paul expands the adoption theme: Since we are God's children, we are also heirs of our Father's inheritance. We have the same claim to God's good things that Jesus has (Rom. 8:17).

Gifts from God are progressive: He redeemed us, freeing us from the Law and making us his children. As his children, he gives us his Spirit. The Holy Spirit within us knows God the Father. He cries out from within us and for us, calling God "Father." The word "Abba" is an intimate word for "Father," perhaps similar to "Daddy." The presence of the Holy Spirit within us enables us to know God in the true father-child relation.

After this eloquent statement, Paul returns to the central issue of

the letter: You have come to know God, or to be known of God. How can you go back to the legalistic enslavement you knew before God set you free? (See Gal. 4:9-11.)

Paul goes again to Abraham by a contrast between law and freedom. Abraham had two wives. Hagar was the bondswoman; her son was "born after the flesh." Sarah was the free woman whose son Isaac was the son of promise. To Paul, Gentile Christians are like Isaac: children of a free woman, children of promise (Gal. 4:22-31).

Other gifts from God to the Christian are described in other sections of the letter, including equal access to God (3:27-29) and fruit of the Spirit's work within us (5:22-23).

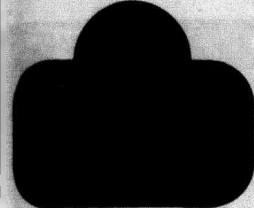
Equal access to God applies to all people. Christian baptism is a vivid illustration of our oneness with Christ and with all who belong to him. When we were immersed, we identified with Christ as if we were putting on a coat of identification, a veritable uniform, marking us as his (3:27).

Because we have this close identification with Christ, artificial social distinctions have been swept away. God does not look at us as Jew or Gentile, slave or free, female or male (3:28).

Paul concludes, "If (or since) you are Christ's, then you are Abraham's offspring, heirs according to promise" (3:29 RSV).

The fruits of the Spirit's presence (5:22-23), are set in contrast with works of the flesh. These nine Christian characteristics have often been divided into three sub-groups of three each. Love, joy, and peace point to a happy relationship with God. In our relations with others patience, kindness, and goodness are distinguishing characteristics. Within ourselves, the Spirit builds faithfulness, gentleness, and self-control.

There can be no law against such qualities, Paul concludes. These are not the results of legalism but of the Spirit's presence who sets us free to be all God intends us to be.



**DESIRED OUTCOME:** At the end of the session, each woman should be able to express the central message of salvation and to describe Paul's struggle to establish this teaching.

#### BEFORE THE MEETING, DO THIS

For an alternate approach, assign a member a report on the Jerusalem conference as recorded in Acts 15: 1-33 and Galatians 2:1-10. The report should describe the problem and the agreements that were reached.

#### IN THE MEETING, DO THIS

Give the background: Ask one or two members to read the study sections "I Am Antoniabed" and "We Did Not Yield" and to summarize these in order to explain the prob-

lem Paul was dealing with.

From present-day translations, read passages such as the following to give further understanding of the controversy.

**Scripture Search:** While individuals are preparing the background material, assign other members to work individually or in pairs on the following:

1. Find references to Abraham in Galatians 3-4. Answer these questions: How was Abraham made righteous? Who are the true children of Abraham? What share do Gentiles have in God's promise to Abraham? What comparison does Paul make between Abraham's sons and later religious groups?

2. Scan the Galatian letter for direct statements of how we are saved (or made righteous). State the message as clearly as possible in your own words. Report your findings to the group. (Possible references: Gal. 2:16; 2:20; 3:6; 3:8; 3:11; 3:14; 3:26; 5:3; 5:6.)

**Notebook:** If you are keeping a notebook as suggested in October, you will need to complete the questions on the work sheet. This will

give you a summary of Galatians for further study and reference.

#### ANOTHER WAY TO DO IT

Give the advance assignment as indicated under "Before the Meeting." Do the "Scripture Search" after the report.

#### CALL TO PRAYER

Write the name, location, and type of work of each missionary on the blank side of a small square of Christmas wrapping paper. Distribute these to group members. As each name is read, ask members to tell a gift from God which the missionary may need during the Christmas season.

Before the meeting, get a progress report on the Lottie Moon Christmas Offering in your church. Remind members that each foreign missionary receives benefits from these gifts we give.

#### PREVIEW JANUARY BAPTIST WOMEN MEETING

Using the information in the Preview, page 53, announce the topic for the next Baptist Women meeting as well as the time and place.

## "Has the Lord redeemed you? Then speak out!"

(Psalm 107:2 *The Living Bible*)

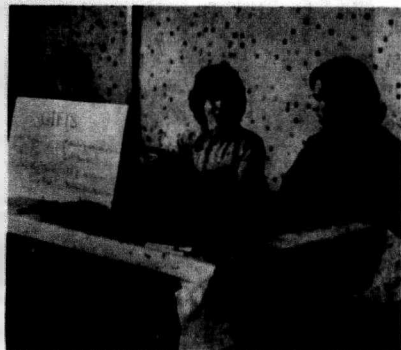
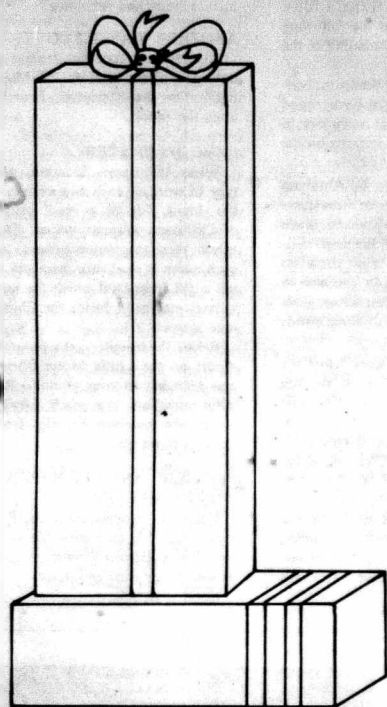
Your praying and giving make possible church leadership training in Malawi. Baptist congregations in this central African country are accustomed to doing the Lord's work on their own. Therefore, the missionaries concentrate on multi-level training programs: short-term courses in a three-year Bible School in Lilongwe (lee-LONG-way), extension courses, and local training classes of one or two weeks a month. This training equips local leaders with both doctrinal basics and practical skills; and because of it, \$1,000 of the 1975 Lottie Moon Christmas Offering will go to begin new work—to proclaim the gospel in communities of Malawi not yet reached.

Johnni Johnson, Foreign Mission Board

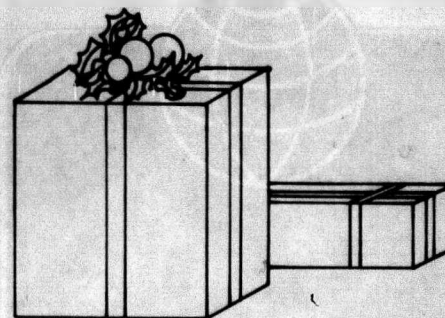
\*Used by permission, Tyndale House Publishers.



Missionary Roy Davidson (now assigned to Botswana) and Mr. Kalumbita give "hands-on" instruction to local church leaders (Jerusalem Church, Blantyre) who will take recorded Bible studies and other materials out to other Malawians.



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## Give the Best Gift

**LAURA (MRS. JAMES) MONROE**, mission action director, First Baptist Church, Fort Walton Beach, Florida, reports a Christmas project

Our Christmas project "Give the Best Gift" was designed to share the Bible with people in our community.

Planning and preparing took weeks, and many people shared in the project. We ordered attractive Scripture portions from the American Bible Society\*: large-print portions, the beautiful pictorial edition of *Good News for Modern Man*, Psalms, children's Christmas booklets, and Christmas tracts. Our plan was to sell these at cost, hoping that buyers would read the Bible themselves and give copies to others as Christmas gifts.

Local merchants donated gift-wrapping materials. We spent many joyful hours of fellowship as we wrapped the Bibles, decorated three large Christmas trees which had been furnished by men of the Brotherhood, and made other preparation. Large, attractive signs were made for the displays.

So many wanted to participate that the project expanded. A typical remark heard was, "If this is one of the things Baptist Women are doing, count me in! What hours can I help?" So we picked

three shopping centers: the young people were in charge of one, Baptist Women another, and Baptist Young Women the third. The youth provided the added attraction of regularly scheduled puppet shows with a missions message alongside the Bible tables.

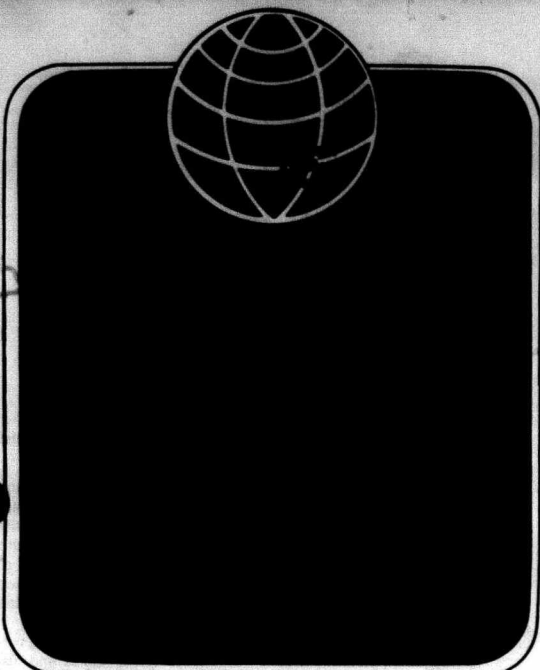
We had no trouble securing permission to set up tables and displays. The Baptist Men helped by trucking the Christmas trees, large tables, and Bibles to designated places, and getting everything set up before the shoppers arrived.

We had ordered Scripture portions in abundance, and not all were sold. Instead of creating a problem, however, the over-supply gave us another opportunity. We had gift-wrapped Bibles ready for distribution at our Fourth of July "Love Thy Neighbor" picnic.

Because we included other families in our picnic, we set up the displays once again. Many Vietnamese refugees (Eglin Field, one of the refugee centers, is nearby) and other foreign-born participants in our English and Bible classes were present. What a thrill! It was to present Christmas-in-July gifts to these families. We had found another opportunity to "give the best gift." □

\*American Bible Society, 1865 Broadway, New York, NY 10023

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As a child I had two goals: to press my own clothes and to push the lawnmower. My grandmother often shared with me the secret to success: "When you eat a few more biscuits, you'll be tall enough to reach the ironing board." Or "When you eat a few more biscuits you'll be strong enough to push the mower." One day I would be tall enough, strong enough to accomplish

Unconsciously I applied grandmother's formula for physical growth to my spiritual development. One day, I assumed, after years of Bible study and prayer, a magic day would dawn. I would become a significant being and make an impact on society. The days extended to years, and my devotional routine remained intact—but no impact.

If you have had a similar experience, this study will end the wait. At this moment you are a significant being!

In *To Kiss the Joy*, the author quotes Abraham Heschel, a Jewish theologian: "It takes three things to attain a sense of significant being: God, a Soul, and a moment. And the three are always here."

This study should lead women to a closer relationship with God, a healthy self-love, and an appreciation of every moment.

**Before the Meeting, Do This**

1. Ask members who read the books (see "Books for Reading and Study," below) to look for the authors' views on (1) God, (2) soul or self, and (3) moments. A few suggestions follow each review.

2. Look at the section "A Time of Praise and Prayer." If necessary, enlist members to share their testimonies about God, self, and moments.

The spiritual maturity of the women in your group varies: some are beginning their pilgrimage;

others have walked steadily with Jesus through the years. This session will touch each one in her own need. Surrounding Abraham Heschel's idea, organize your study of each book around three thoughts: (1) vision of God, (2) view of self, (3) value of the moment.

**Books for Reading and Study**

*Let God Love You* by Lloyd John Ogilvie (Word Books 1974) \$4.95\*

This book is the result of the author's study of Paul's letter to the Philippians. The Scripture search revealed the futility of trying to achieve abundant life by pleasing God. Paul's experiences prove that life is more than principles to follow; it is an adventure with a living Lord. By imitating Paul's response to God's love, Mr. Ogilvie made an important discovery: To love God is to let God love you. The Lord encourages us to reach for a goal. He ministers to our daily disappointments and shares our joys. The Holy Spirit dares us to risk loving people. Through our personal trials and through our relationships with other people, we can bring glory and honor to our Saviour and Lord.

Vision of God: pages 16, 24, 52, 62, 64, 68, 77, 103, 115, 156, 158  
View of soul: pages 14, 18, 20, 42, 23, 116, 26, 38, 40, 141, 50, 60, 90, 100, 107, 127, 129-135, 138, 144, 148

Value of moments: pages 28, 30-34, 46, 86-90

*Blessings Unlimited* by George W. Weber (Fleming H. Revell, Co. 1974) \$2.95\*

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. 7:14). Through a phrase-by-phrase study of this passage, Mr. Weber encourages Christians to let God give them health, prosperity, and happiness. The book details stages in spiritual development from the first instant

of "God-consciousness" to his overflowing abundant, unlimited blessing.

Vision of God: ideas in each chapter

View of self: pages 12, 40, 76, 108, 107, and chapter 4

Value of the moment: pages 53, 85, 106, 146

*To Kiss the Joy* by Robert A. Raines (Word Books 1973) \$5.95\*

I opened *To Kiss the Joy* because of the happy title. I closed it having discovered ideas for personal growth. According to Mr. Raines, spiritual growth is more than becoming better and better as we climb farther up the mountain. It is exploring the valleys and the mountains, growing in human understanding, and realizing "how amazing the grace of God must be to accept us all as we are." The chapters offer suggestions to help us, not only to cope with problems, but also to become new people because of them. Loneliness, depression, meanness, inner yearnings are only a few of the experiences which bring pain and joy as the power of God enables us to overcome and to grow.

Vision of God: chapters 1, 14, 5, 7  
View of soul: chapters 2, 3, 9; page 47

Value of the moment: chapters 8, 12, 13; page 108

**A Time of Praise and Prayer**

Psalm 22:3 teaches us that God admires the praises of his people. Living at the point of praise and seeking leads us to rich discoveries.

Lead the group in quiet meditation; stimulate personal prayer with the following directives:

1. Praise God as Creator, as revealed in the Holy Spirit. Ask a member to share an experience of feeling God's presence. Pray that missionaries may have a moment to worship God through the beauty of his creation.

2. Praise God for self. Spiritual growth indicates an increase in self-love, self-approval, self-respect. Thou shalt love thy neighbor as

thyself" (Matt. 22:39). Spiritual growth indicates a daily relinquishment of our human will to God's will. Ask two members to share a personal, positive view of self, or tell of a time when God's power filled them for a particular task. Pray that the missionaries may develop a healthy self-respect.

3. Praise God for the moments. Women live around routines: sorting papers at a desk, grading themes, pushing the vacuum. Praise God for these ordinary moments. Praise God for the interruptions in our routines which give opportunity to minister to people in need. Ask two members to share a valuable moment. Pray that the missionaries' moments will honor God.

One morning as I prepared this study, the probation officer called. He gave me the name and address of a teen-age girl who needed immediate attention. The dirt road leading to the youth's house narrowed to a few sagging planks spanning a ditch. After easing the car over the makeshift bridge, I found my progress blocked by rusty cans, broken bottles, splintered wood, soiled rags. The air was thick with the stench of filth. Kicking a path through the debris, I reluctantly approached the house. At the edge of the porch, I stopped. Standing there with hands clenched in tight fists, I announced, "No, Lord, I cannot knock on that door! I don't want to know people who would live like this!" And the Lord questioned: "Who are you?"

"I am a Christian homemaker and mother."

"Who are you?"  
"I am a busy Baptist."  
"Who are you?"

"Lord, when the phone rang, I was reviewing a book for Baptist Women."

"Who are you?"  
"Oh, God, I am a sinner saved by grace."

"Yes, and who are you?"  
"Lord, I am an empty vessel."  
"I will fill you and use you!"

A life rejuvenated those stubborn feet; love unclenched my fists to soothe a sobbing child; a lift in the voice promised hope to replace despair. To attain a sense of significant being takes three things: God, a soul, and a moment. And the three are always here.

**PREVIEW JANUARY BAPTIST WOMEN MEETING**

Using the information in the Preview, page 53, announce the topic for the next Baptist Women meeting as well as the time and place.

\*Books are available through Baptist Book Stores. Check early in case there have to be ordered.

**Book forecast**

**Books for January**

*B.O.O.K. (Beliefs of Other Kinds)* (Home Mission Board 1973) \$1.00 paper\*

*Confronting Popular Cults* by In. Thomas Starke (Broadman 1972) \$1.95 paper\*

*Christian Deviations* by Horton Davis (Westminster Press 1973) \$2.75 paper\*

**Books for February**

*My Name Is Asher Lev* by Chaim Potok (Fawcett Crest 1973) \$1.50 paper\*

*How Did a Fat, Balding Middle-aged Jew Like You become a Jesus Freak?* by Zola Levin and Dr. D. McGann (Tyndale 1974) \$1.45 paper\*

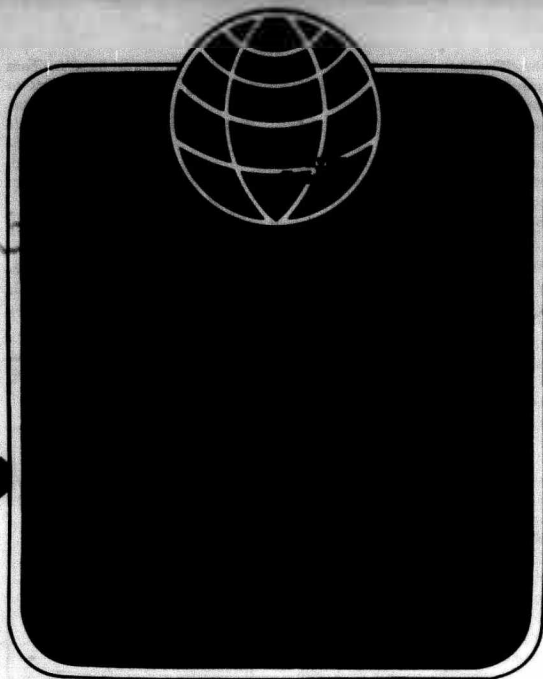
*Jesus was a Jew* by Arnold Fruchtbaum (Broadman 1974) \$2.95 paper\*

**Books for March**

*The Reluctant Witness* by Kenneth Chaffin (Broadman 1975) \$4.50\*

*Buddhism and the Claims of Christ* by D. T. Niles (John Knox Press 1967) \$1.75 paper\*

*Confronting Popular Cults and B.O.O.K.* will be used again this month (see Books for January).



Can you pray for someone whose surroundings are not like yours, someone who has a totally different set of problems?

As we pray today for Baptists in Italy—both missionaries and Italians—we need first to recognize some startling contrasts between their everyday lives and ours. Then, even as we are aware of differences, we can remember what Paul says about the body (church) of Christ: "All of us . . . have been baptized into the one body by the same Spirit. . . . If one part of the body suffers, all the other parts suffer with it" (1 Cor. 12:13,26 TEV).<sup>4</sup> Our everyday lives may not include the same problems faced by Baptists in Italy, but our circle of concern does include them because they are our brothers and sisters in Christ.

Italy is a politically unstable country, having seen the rise and

fall of almost forty governments since World War II. Many Italian evangelicals feel that their best witness can be made through political action. This fact creates difficulties for Southern Baptist missionaries; for, as one missionary puts it: "As foreigners, we find it practically impossible to understand what is meant by making a Christian witness through political action."

Italy has other problems besides political ones. It is a small country its geographical size is little more than two-thirds the size of California. Its population numbers 55 million. With such crowded conditions, all phases of daily life are subjected to many stresses.

Religiously, the country is Roman Catholic. Economically, the people are of two classes—the very wealthy and the very poor. The cost of living rose sharply (24.3 percent) in

1974, throwing the entire country into a crisis. "It has been a revealing experience," says missionary Fred Anderton, "to see how an economic crisis can have such far-reaching effects, including the spiritual aspect of man's experience. The people of Italy are searching for meaning and purpose. Form religion has not met these needs. Jesus Christ can."

Any way we look at Italy—politically, religiously, economically—we see problems that make a Baptist witness difficult. Is there any hope?

What should we pray for? Let's look at some prayer requests.

#### The Italian Baptist Union

Among the Baptist churches of Italy, the number of pastors has sharply declined. Several pastors have recently gone into retirement with no one to replace them. Missionary Anderton asks us to pray that Italian young people will feel God's leadership to the pastorate.

We should also be concerned about education for Italian men and women who are preparing for church leader roles. Although several European countries have their own Baptist schools for theological training, most Italians go to study at the international Baptist seminary in Rütshlikon (RUE'ah-leh-con), Switzerland. These students need our prayers.

Let us also pray that Italian Baptist churches will improve their giving in order to support pastors and to form a solid base for evangelism. While many of the churches are self-supporting, they are not numerous enough to pick up the slack of those churches that do not contribute enough even for local maintenance. Every church needs to be more conscientious in its giving.

#### Missionaries and Their Families

Missionaries in Italy ask us to remember them as they try to keep up with their daily work schedules and deal with personal and spiritual problems. Patsy (Mrs. Ben) Lawton

says, "In a world of work contracts and time clocks, my personal request is for just a little time—time when I don't have to finish the work of the school cook, the janitor, the secretary, and the girls at the kindergarten. I need to stop and just be as for at least one hour each week."

While every missionary believes that evangelism is the central mission job, the methods of missionary application vary with different agencies and work schedules. Missionaries need prayer that they will be committed to reaching people. "Pray that we shall never forget or slacken in our intent to touch the lives of people for Jesus Christ."

Prayer for missionaries should include their children. The problems that confront the missionary affect his whole family. Just "growing up" can be an awkward experience for the child of the missionary, and when the time comes for them to leave home and return to the States, his departure brings many pressures and demands.

#### John and Aletha

Many Italian young people cannot find work in Italy so they emigrate to other countries. One such couple has been an inspiration to the Baptist ministry in southern Italy. To find work and a new home, Giovanni (John) Squillacioti (skee-ah-CHOH-tee) went to Australia where he met Aletha, who had come to Australia from Holland. After they married, John and Aletha returned to Pozzuoli (poh-SWO-lee), Italy, for their honeymoon. (Pozzuoli is the Biblical city Putcoli [pya-TE-o-li]) With two to three months to stay, they set about visiting their kinema and, as they later told it, "searching for a greater meaning for their lives."

John and Aletha were hitchhiking one evening when a church member from the Pozzuoli Baptist Church picked them up. He explained to the couple that he was on his way to a Bible study, and he invited them

along. They readily accepted his invitation.

In that initial contact with Christians, John and Aletha sensed the presence of Christ and a warmth in the Baptist fellowship. Through the church's continued love and help, this couple professed Jesus as Saviour and were baptized in January 1975, one week before they returned to Australia.

The missionaries had prayed that John and Aletha would become Christians before returning to Australia. The couple still needs prayer as they grow in their Christian experience.



#### BEFORE THE MEETING.

##### DO THIS

If you have not already done so, order the map of Europe from Foreign Mission Board Literature, P.O. Box 6597, Richmond, VA 23230. Hang the map near the one of Africa used last month.

If you made footprints from black construction paper as suggested in October, take four of them and some masking tape with you to the meeting.

Ask three members to be prepared to tell the prayer requests from memory (using the sections "The Italian Baptist Union," "Missionaries and Their Families," and "John and Aletha").

#### IN THE MEETING, DO THIS

Review briefly with the group the ground you have covered in "tramping" prayerfully from Venezuela to Ghana (in October and November).

Point out on the map the country of Italy, focus of this month's prayer.

Help the group understand the backdrop for prayer requests they will consider by presenting the ideas

in the first two paragraphs on page 50. Recall the "body of Christ" theme introduced in your October meeting.

As you place footprints leading from Ghana to Italy, ask: What is there about Italy that might cause a missionary who serves there to have a different set of problems from ours?

Call on the three women who have made advance preparation to share, in turn, the three sets of prayer requests. Prayers for group prayer after each request has been shared.

Ask members to kneel together for prayer if you are meeting in a place where it is convenient to kneel.

#### PREVIEW JANUARY BAPTIST WOMEN MEETING

Using the information in the Preview, page 53, announce the topic for the next Baptist Women meeting as well as the time and place.

<sup>4</sup>Used by permission, American Bible Society.

**NG? MOVING? M**

Please circle in the number in parentheses

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ATTACH LABEL HERE for address change or inquiry. If moving, list new address above. Note: On the top line, in the first block of numbers to the left, you will find the number of the month of the issue after which your subscription expires. The year of expiration follows immediately. For example: 775 means expiration with the July 1975 issue, October, November, and December are not indicated by numbers but by "O," "N," and "D." 1975 means 1975.

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Into the tent where a gipsy boy lay,  
Dying alone at the close of the day,  
News of salvation we carried, said  
he,

"Nobody ever has told it to me!"  
Tell it again! Tell it again!  
Salvation's story repeat o'er and o'er,  
Till none can say of the children of  
men,

"Nobody ever has told me before."  
Mrs. M. B. C. Slade

This old gospel song captures something of the desperation of a world without Christ. Many people do not know the gospel story. These people are lost, for now and for eternity. What are we going to do about it?

Have you ever been lost, physically? When I was six years old, the first day I went to school, I got lost on my way home. I made a wrong turn. I can remember my helpless feeling. I did not know where I was.

I did not know how to get home. I could never have found the way myself. I needed the help of someone who could show me the correct path. Fortunately, I did know my address, and a kind man helped me get home.

People who are lost in sin are like that lost six-year-old. They do not know where they are. They do not know how to get home. We who know must help them, or they will never find their way.

If we could recognize the terrible condition of the lost, we would be compelled to witness. Physical loss is bad, but spiritual loss is much worse. Spiritual lossness is forever, eternal, unending—without hope, without light, without love.

In Ezekiel 33 God tells of a watchman in a tower. If the watchman sees the enemy coming, it is his duty to warn the people. If the watchman sounds the warning, then the

people are responsible for preparing themselves. But if the watchman sees the enemy coming and fails to warn the people, the watchman is responsible for what happens to them.

God has made us "watchmen," responsible for warning people. If we give the warning, then it is up to the people to take heed. But if we see the danger, if we see judgment approaching, and we do not give the warning, we are responsible for what happens to the people.

We need to catch the love and concern evidenced by those who wrote the Bible. For example, Paul cared so much for his Jewish brothers, and wanted them to be saved as badly, that he was willing to give up his own salvation if that would bring them to Christ. "Christ knows and the Holy Spirit knows that it is no mere pretense when I say that I would be willing to be forever damned if that would save you" (Rom. 9:3 *The Living Bible*).<sup>\*</sup> Do you love anybody that much?

Jesus, the highest example of love and concern, gave up his place in heaven that we might be saved. He was willing to become a man, to live on earth subject to the same temptations and problems we face, in order that he might offer us a way of salvation.

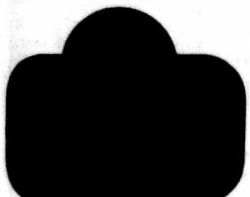
Not only did Jesus show us how to love, he also commanded us to love. "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends" (John 13:12-13).

When my husband and I first went to Ecuador as missionaries, I came home crying almost every time I left my house. I could not believe the need I saw on every hand: Hungry people, poor people, crippled people, unhappy people, lost people. I couldn't take it. So I decided that I would just shut my eyes and my heart to the needs around me. I soon found, however, that I could not love the people and close my eyes to their needs. Neither could

I spend my entire missionary career crying. So I asked God to give me a solution to this problem. What should I do about the great need around me, a need I could not meet?

After several weeks of prayer, God gave me the solution. I was preparing a Sunday School lesson for children. The lesson, taken from Mark 6, was about the feeding of the 5,000. In this story, the disciples were surrounded by hungry people, and Jesus told his disciples to feed them. The disciples saw a need they could not meet. Then Jesus said, "Bring me what you have, and I will feed the people."

I knew I had found the solution to my problem. I could not meet the needs of the people around me, but I could surrender what I had to Jesus and let him fill their needs. Just as Jesus used what the disciples brought him, so he can use us to meet the needs of those around us. Are you willing to give to Jesus what you have that the world might be fed?



#### IN-SERVICE TRAINING AIM

As a result of this study, each woman should be prepared to make one specific and personal commitment that will show her concern for lost people.

#### HOW TO DO IT

If you have access to the *Broadway Hymnal*, sing "Tell It Again" (No. 378). If not, read the first verse of that hymn, as quoted at the beginning of this article. Lead in a prayer that every living person will hear the gospel story in our lifetime.

Display again the chart showing the plan of study for the year (see October *ROYAL SERVICE*). Remind

members we are still looking at the why of witnessing in mission action.

Ask those women who have been learning a verse a week to share with the group some of the verses they have learned so far. Then suggest appropriate verses for this month. In addition to those quoted in the article, you might suggest the following:

"For the love of Christ constraineth us" (2 Cor. 5:14).

"He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

"Be full of love for others, following the example of Christ who loved you and gave himself to God as a sacrifice to take away your sins" (Eph. 5:2 *The Living Bible*).<sup>\*</sup>

Share with the women the missionary's testimony about surrendering what she had to Christ. Ask each woman to consider the following questions:

Do I see the need of the world, or do I shut my eyes and heart to it?

Do I recognize I cannot meet the world's needs by myself?

Do I believe that Christ can meet the needs of the world?

Am I willing to surrender myself to Christ that Christ might feed the world?

In what specific way(s) can I surrender to the Lord what I have so that the people will find abundant life in him?

#### PRAYERTIME

Prepare a cutout of a watchtower (it can be shaped like the "castle" in a chess set) for every person present. Divide the names of missionaries on the prayer calendar (see pp. 58-64) in such a way that there is at least one for every woman present; write their names on the watchtowers. Give these out.

Read Ezekiel 33:1-9. Point out the meaning of the story. We are watchmen. We must give the warning.

Ask each woman to pray for the missionary whose name (or names) she holds, that the missionary might be a good watchman and that many people will heed the warning.

Now, ask each woman to commit herself to the task of being a good watchman. Pray for wisdom and courage to give the warning in a way that will cause people to turn to Christ.

#### PREVIEW JANUARY BAPTIST WOMEN MEETING

Using the information in the Preview below, announce the topic for the next Baptist Women meeting as well as the time and place.

<sup>\*</sup>Used by permission, Tyndale House Publishers



#### JANUARY STUDY-ACTION PLANS

**Baptist Women Meeting:**  
Mission to the Military  
People in military service are often individuals searching for help and responsive to God's love. Baptist Women will learn the needs of men and women in military service and guidelines for ministering to them.

**Current Missions Group:**  
World Religions, USA  
(Zen, Soka Gakkai, Bahai, Hare Krishna, Black Muslims)

**Bible Study Group:** I Want to Go to Rome (Romans)

**Round Table Group:** Three Sects (Mormons, Jehovah's Witnesses, Seventh-Day Adventists) See book list on page 49

**Prayer Group:** Puerto Rico

**Mission Action Group:**  
The How of Witnessing

# Forecaster

Aline Fuselier

Forecaster is a guide to help Baptist Women officers know what to do and how to do it.

## Agenda for December Baptist Women Officers Council Meeting

Use the Baptist Women Officer Plan Book<sup>1</sup> to record plans.

- Take TIME for officers and members
- Plan activities for homebound members
- Complete plans for Week of Prayer for Foreign Missions
- Make attendance chart for Baptist Women groups in January
- Make plans for Baptist Women enlistment luncheon in January
- Coordinate plans of groups

## Homebound

Ask someone to tape actions of the week of prayer. Assign persons to take these to homebound members. It may be necessary to take along a tape recorder. The member delivering the tape may play the tape and listen with the homebound person, or she may leave the tape and plan to pick it up later.

## TIME for Officers and Members

1. Discuss the article on page 56. How do the ideas relate to your church and organization?
  - Plan for one person to present the ideas in the article in the general meeting.
  - While we're talking about enlisting seniors, why not

order copies of the enlistment article "Diary for Opportunity Days"<sup>2</sup> for each woman who attends a senior citizens Sunday School class or who participates in a senior citizens club? Ask one or more members to give the articles to these persons, inviting them to attend Baptist Women activities. Attach a schedule of Baptist Women meetings to each article.

2. Read Ecclesiastes 11:4: "If you wait for perfect conditions you will never get anything done" (The Living Bible).<sup>3</sup> Discuss the implications of this verse for leaders in Baptist Women.

## Lottie Moon Christmas Offerings



Mission Support Chairman: Use the feature on the back cover to promote giving to the Lottie Moon Christmas Offering. Take five minutes in one of the meetings during the week of prayer to point members' attention to the feature.

Read the content aloud. Ask members to listen carefully. Provide time to pray for personal commitment to giving to meet this need. Give out pieces of paper, or ask each member to write in her ROYAL SERVICE<sup>4</sup> the amount of money she will seek to give to meeting this particular need.

## Enlistment Luncheon

Plan the enlistment luncheon for January. Ask the church to finance the meal at the church or a local restaurant. If this is not feasible, plan a "dutch" luncheon.

Ask a local department store to show the latest styles in spring fashions.

<sup>4</sup>Used by permission, Tyndale House Publishers.

Invite all prospects thirty years old and over. Assign each Baptist Women member one or more prospects to contact and transport to the luncheon.

Invite the pastor to present a brief challenge on the need for women to be involved in missions through Baptist Women. Invite the WMU director to talk about the opportunities in WMU, including BYW, Actress, Girls in Action, and Mission Friends.

Ask a home or foreign missionary to speak on mission support, in an effort to make each person feel a personal responsibility.

Ask the Baptist Women president or other Baptist Women officers to press the challenges of Baptist Women. Include all activities planned for the year. Use the WMU Year Book<sup>5</sup> as a guide.

Give each prospect a Baptist Women enlistment folder<sup>6</sup> and a copy of ROYAL SERVICE.<sup>4</sup> Announce the next regularly scheduled Baptist Women activity. Give each prospect a schedule of all Baptist Women activities.

Instruct members to follow-through with their assigned partners, bringing them to the next Baptist Women activity—either the January general meeting or the Home Mission Graded Series study.

## Christmas Cards

featuring the beautiful full-color theme art for the Week of Prayer are available. The greeting in each card is: "Redeemed—Rejoice . . . Proclaim Jesus Christ, Son of God, Savior in come."<sup>7</sup>

Box of cards, with twelve cards and envelopes, \$1.50 from Baptist Book Stores.

## Foreign Missions Hotline

Keep up with current foreign missions information by calling the Foreign Missions Hotline any time between November 15 and December 15. The number is (804) 355-6581. The price is the cost of a station-to-station call from point of origin to Richmond, Virginia.



## Are You Ready for the Week of Prayer?



Use this checklist:

- activities planned, using ROYAL SERVICE<sup>1</sup>
- publicity ready, using theme poster<sup>2</sup>
- schedule of activities sent to all women in the church
- participation in churchwide observance encouraged
- a variety of meeting times scheduled to attract more people
- plans for individual participation planned
- family participation planned
- offering envelopes distributed
- promotion of offering planned for each meeting during the week
- provisions made for children

## Group Leaders

Encourage group members to participate in the Week of Prayer for Foreign Missions. Check attendance of group members during the week. Make a chart to record attendance.

Attendance, Week of Prayer for Foreign Missions						
Members	M	T	W	Th	F	Total
Sue	✓	✓	✓			3
Jane	✓	✓	✓	✓	✓	4
Mary	✓	✓	✓	✓	✓	5
Ann	✓	✓	✓	✓		4
Kathy		✓	✓	✓		3
<b>TOTAL</b>						<b>19</b>

<sup>1</sup>Available from WMU or Baptist Book Store. See order form, page 64.

<sup>2</sup>Available ONLY from WMU. Price: 16 enlistment reports for 25¢. Please send check or money order. Add the following handling charges on orders \$2.00 or less, 35¢; \$2.01 to \$5.00, 50¢; over \$5.00, 75¢. Alabama customers add necessary sales tax. Women's Missionary Union, 660 N. 30th St., Birmingham, AL 35203.

<sup>3</sup>Order from Women's Missionary Union, address above. Price: \$3.00 per year, single copy 35 cents. Please enclose remittance. For subscriptions outside the U.S. add \$1.00 for postage and handling. Annual subscription only. Alabama subscribers add necessary sales tax.

<sup>4</sup>Free from state WMU office.

<sup>5</sup>Distributed according to state plan.



## Surveying Seniors



Katherine Bryan, Baptist Women-BYW director, Texas WNU

Begin by taking a survey! Wait. This is a different kind of survey.

You take this survey by sitting in any regular worship service and looking around. Make a mental note of the women you see who are over fifty and who you know are not a part of Baptist Women. (Warning: This is not the time to tell yourself all the reasons they do not participate.)

Keep your list in mind until you get home. Put the list on paper according to types, life-styles, situations.

Perhaps you see a woman who years ago used to be involved in an organization called WMS. As far as you know she has never been a part of Baptist Women, perhaps just never got started in the new organization. (Baptist Women is five years old!) *Thought: She knows when we meet and has been invited. She'd come if she wanted to.*

Another woman—about seventy years of age—is very active. She used to lead one of the youth organizations but dropped out when she went to work twenty-five years ago. Now she's retired but just hasn't started back. She participates in so many activities for retirees, is always on the go with her senior citizens group, and works in her yard constantly when she is not visiting the grandchildren. *Thought: She has become so involved in so many outside activities that she really doesn't have time to come to Baptist Women activities.*

In her regular place on Wednesday night, as you look around, is another friend of yours. In fact, she is a friend of everyone. In her late fifties, she is single, a senior high school teacher. She has talked recently of taking early retirement and doing some travel. Of course, she's not active in Baptist Women—she is teaching when you have your meetings. *Thought: Why even bother to invite her? But she has done some special book studies for us when we met at night, and did an excellent job!*

Your eyes pause a moment, not on a person, but on a place. You are reminded of a woman who used to sit there "every time the church doors were open." Now, when the weather is good, when someone goes by to pick her up, or when she is feeling "up to it," she is there. *Thought: Isn't it funny that I never thought of her in connection with being a part of Baptist Women.*

As your eyes come back to focus on the pulpit, a

member of the choir comes into view. No one knows exactly how old she is, for she looks the same as she did the first time you ever saw her—and that was when your daughter was a baby. Now your daughter has her own children. The choir member used to do a lot of solo work. She even taught many of the children in the church private piano lessons. *Thought: I can't begin to count the number of hours I've spent hunting for someone to help with the music for mission action activities.*

The senior adult woman in our churches fits no stereotype. She may be active or inactive, physically incapacitated, or the picture of sound health. She may have some background in missions education or she may have lived many years without any consistent exposure to what God is doing in the world and how she can be related to it.

The older woman needs to be enlisted in Baptist Women, and Baptist Women needs the older woman.

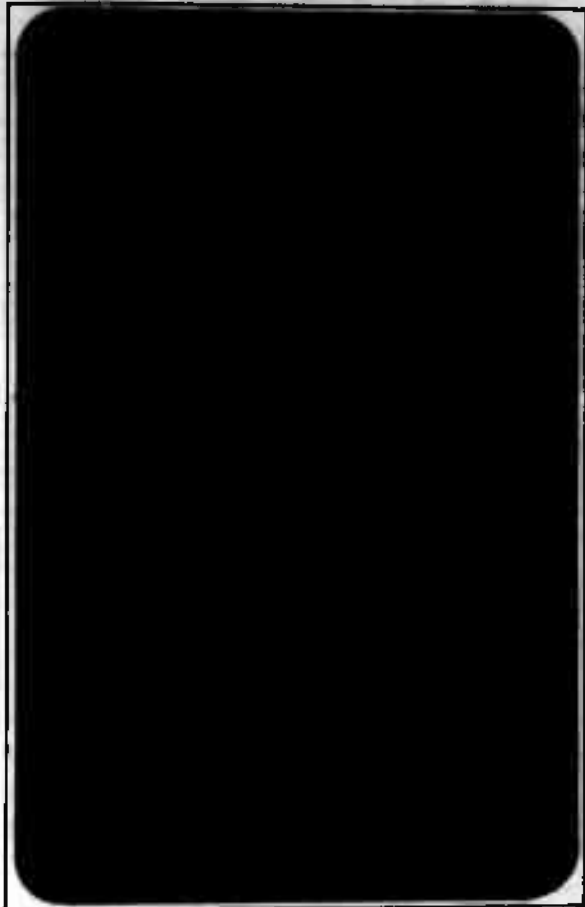
Why? She brings maturity into a situation. She brings experience. She brings stability. These intangibles are needed in any organization. The older woman also brings skills, gifts, and abilities which, when placed alongside others' gifts and abilities, give beautiful balance to an organization. She brings a zest for living—a zest that sometimes is smothered in younger women because of the current crises of teen-agers in the home, a new baby, a husband exerting all energies to make a successful business, or just the grind of daily living.

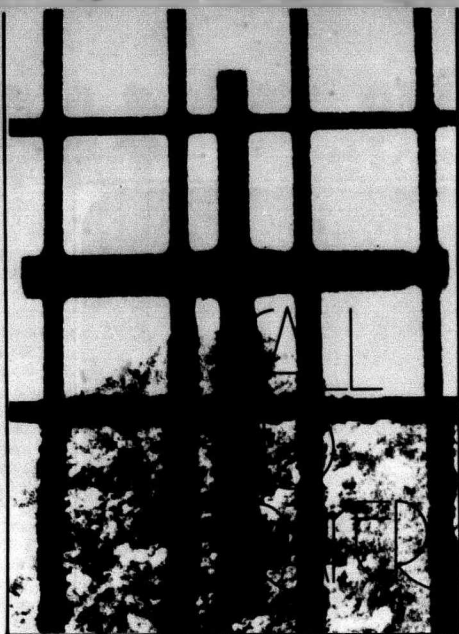
Don't miss enlisting the older adult in Baptist Women. For those who are less active, make flexible schedules. For those unable to attend, plan activities of interest to them. And enlist them for prayer support. Make good use of the telephone.

For active older women, plan specialized training sessions to help them be good members of the organization. Provide transportation if needed. Make contacts with an air of expectancy in the plans. Nothing so motivates an older person as a spirit of expecting something useful, constructive, and unique from her as an individual.

Don't miss a single one. Your Baptist Women will never be the same again when there is this kind of excitement about enlistment.

Next month: Using different methods in Baptist Women work.





Mrs. (Mrs. Donald W.) Robinson, Rock Hill, South Carolina

**1 Monday Isaiah 48:1-8**

Nearly 12 million Hispanic Americans—including 8 million Mexican Americans, 2 million Puerto Ricans, 1 million Cubans, and thousands of Central and South Americans—have made their home in the United States. Language and cultural differences compound the needs of these people, but their greatest need is to know Jesus Christ as personal Saviour. Pray for the home missionaries having birthdays today who work with Spanish-speaking people.

**Eloy Cruz**, Spanish, New York  
**Mrs. Ray Davis**, Christian Social Ministry, Georgia

**Mrs. Edwin Diaz**, Spanish, Florida  
**Mrs. Edwin Flato**, Spanish, Louisiana  
**L. Edward Johns**, Indian, Arizona  
**Miguel Angel Lopez**, Spanish, Puerto Rico

**Mrs. A. A. Moore**, Indian, Arizona  
**Mrs. William E. Peters**, associational missions, Washington

**Stacey Pitman**, Spanish, Ohio  
**Clay Louis Price, III**, field work, Georgia

**Over Rodriguez**, Spanish, Texas  
**Marcia Sandherr**, center director, North Carolina

**J. Howard Teal**, Christian social ministries director, Kentucky  
**Marcia E. Flitt**, preaching, Peru  
**Mrs. C. Ernest Hurvey**, home and church, Mozambique  
**Burton Lawson**, nurse, Indonesia  
**Mrs. Carlin E. Owens**, home and church, Tanzania  
**Mrs. Marv G. Pratt**, home and church, Togo  
**Mrs. W. Russell Rowland**, home and church, India  
**F. Joe Snyder**, social work, Kenya

**2 Tuesday Isaiah 48:1-11**

"More than 700,000 Hungarians live in the United States," reports John Hunter, the only Southern Baptist home missionary to this group. "Their spiritual poverty is great. To witness to them about Jesus Christ

and to lead them to a personal relationship with him is the number one priority in my work." Pray for Mr. Hunter and his family.

**Mrs. Joe L. Dunham**, deaf, Kentucky  
**Aurelio Gutierrez**, retired, Texas  
**John V. Hunter**, Hungarian, California  
**Robert Miller**, retired, Texas  
**E. Edgar Allen**, preaching, Ecuador  
**Mrs. Mark M. Alonzo, Jr.**, home and church, Argentina  
**Mrs. Charles R. Clark**, women's work, Venezuela

**Mrs. James L. Kellum, Jr.**, home and church, Vietnam  
**Mrs. William E. Matheny**, education, Peru

**Donald H. Robinson**, preaching, Costa Rica  
**Gordon B. Rosen**, business administration, Ecuador

**Harriet Rogers**, journeyman, education, Mexico  
**David E. Stevens**, journeyman, student work, Kenya

**Ray B. Wyatt, Jr.**, education, Colombia

**3 Wednesday Matthew 4:17-22**

Clothing ministries, a citywide tutorial program, and a day-care program at the county food stamp office are some of the ministries directed by Marsha Eichenberg in Gadsden, Alabama. Plans include setting up a clinic on child abuse and establishing a volunteer chaplaincy program. Pray that God will use each of these ministries to reach people.

**Billy Clark**, Christian social ministries director, Texas

**Marcia Ann Eichenberg**, weekday ministry director, Alabama  
**Mrs. Richard Lamborn**, director of associational missions, Iowa

**Harold Lindsay**, director of associational missions, Massachusetts  
**Larry Albright**, preaching, Zambia  
**Johnny J. Baker**, preaching, Equatorial Brazil

**William F. Foster**, English-language, Korea

Missionaries are listed on their birthdays. An asterisk (\*) indicates missionaries on furlough. Addresses of missionaries are listed in *Missionary Directory*, 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 Literature Service, 1350 Spring Street, N.W., Atlanta, Georgia 30309.

**Robert L. Flurry**, preaching, Botswana  
**Angelo L. Harvey**, preaching, Indonesia

**Gary D. Linsinger**, preaching, Taiwan

**Mrs. Nancy K. Marwoy**, home and church, Ethiopia  
**Mrs. Harold E. Meecham**, home and church, Malawi

**Wayne E. Sorvick**, preaching, North Brazil

**4 Thursday Matthew 9:14-17**

Southern Baptist missionaries first entered South West Africa in 1948 to serve an English-language congregation in the city of Windhoek. This church has established a mission 250 miles away. Pray for John E. and Clara Schouler as they seek to bring the gospel to the people of this country.

**Mrs. C. Winfield Applewhite**, home and church, Indonesia  
**Mrs. William D. Bender**, home and church, Nigeria  
**Lyle East Greene**, retired, China

**Hawaii, Malaysia**  
**Thomas A. James**, business administration, Kenya

**Mrs. John E. Schouler**, home and church, South West Africa  
**Wing C. Yehliana**, daren parent, South Brazil

**Waldo E. Viorati**, Baptist Spanish Publishing House, El Paso, Texas

**5 Friday Matthew 8:5-13**

Sam Upton works with about thirty-five established churches in Malawi, a nation of southern Africa. He trains by pastors to be better leaders of their congregations. "They are eager to learn more of God's Word." He adds "Pray that the Holy Spirit will control my life that I will demonstrate a Christlike spirit at all times in all circumstances."

**Mrs. Joe Marie Garcia**, Spanish, Texas

**Mrs. Ramon Mesa**, Spanish, Florida  
**Mrs. Kenneth W. Bowie**, journeyman, education, Peru

**Mrs. Melvin J. Bradshaw**, home and church, Japan  
**Mrs. Ernie E. Hunsley**, home and church, Panama

**Clark Scanlon**, field representative, Middle America

**Samuel T. Upton**, preaching, Malawi  
**Barlow L. Wells**, doctor, Thailand

**6 Saturday Ephesians 2:1-10**

"We have great difficulty in providing space for new Sunday School

classes, and we also need trained Sunday School teachers," writes Rose Mary (Mrs. James) Norman, a home missionary in church extension work in Chambersburg, Pennsylvania. Pray for Chambersburg Baptist Church and for the Greenacres Chapel, a mission ten miles away which needs a new building for worship.

**Robert W. Ashworth**, Baptist center, Virginia

**Mrs. Juan Mueles**, Spanish, Michigan  
**Mrs. James E. Newman**, church extension, Pennsylvania

**Samuel G. Simpson**, pastor-director, New York

**Mrs. Ralph V. Calcutt**, home and church, Japan  
**Carol Leigh Humphries**, women's work, Nigeria

**Mrs. Robert F. Richardson**, retired, China, Philippines  
**Mrs. Ferrell E. Haysan**, home and church, Senegal

**Mrs. Robert W. Shoham**, home and church, Guadeloupe

**7 Sunday Colossians 3:1-11**

As camp promoter of the National Baptist Woman's Executive Committee of the Costa Rica Mission, LaVera (Mrs. Dan, Jr.) Sprinkle promotes women's camps and youth camps, and serves as a camp leader, counselor, and planner. She visits homes, encouraging the women to share Christ. Pray for LaVera Sprinkle and Costa Rican Baptist women.

**Mrs. Eloy Cruz**, Spanish, New York  
**Mrs. James A. Griffin**, associational missions, Kansas

**Mrs. William L. Lander**, retired, Georgia

**Phil Wang See**, Korean, California  
**Mrs. Billy Walls**, weekday ministry, Washington

**Daniel P. McEntire**, preaching, Paraguay  
**Bobbie Ann Scott**, education, Malawi

**Kath D. Shelton**, preaching, Peru  
**Mrs. Wayne E. Sorvick**, home and church, North Brazil

**Mrs. S. Don Sprinkle, Jr.**, home and church, Costa Rica

**8 Monday Isaiah 52:7-10**

As director of associational missions of a five-county area in Ohio, H. Frank Miller serves twenty-eight small Southern Baptist churches and seven missions. "If I have one special prayer request," he says, "it is that Southern Baptists commit themselves

to the missions opportunities in areas of America outside the South."

**Mrs. Joan B. Pharo**, kindergarten, Texas

**Hugh Franklin Miller**, director of associational missions, Ohio  
**Ronald Gaville Tyson**, US-2, student work, California

**Mrs. Lloyd Wayne**, interfaith witness, Florida  
**Mrs. Dale W. Brady**, home and church, Guyana

**Robert N. Culpoper**, education, Japan

**Mrs. Jerry Hobbs**, home and church, Thailand  
**Mrs. Jerry W. Ruyter**, home and church, Taiwan

**Mrs. Charles W. Whitton**, home and church, Spain

**9 Tuesday Isaiah 9:1-7**

J. W. and Vivian Triplett serve English-speaking Ukrainian Baptist Church in Beirut, Lebanon. "The political situation in the country curbs our activities. Pray that the political situation may have a peaceful settlement and that we will be able to carry on the Lord's work unhindered."

**Mrs. William J. Amis**, associational missions, Colorado  
**Jack Deane**, director of associational missions, California

**Mrs. Coy Phibby**, church extension, New Mexico  
**Janith L. Lide**, Baptist center, Louisiana

**L. Ray McKimsey**, director of associational missions, New Mexico  
**Mrs. J. E. Stigall**, Indian, Oklahoma

**Mrs. Sabath Vora**, Spanish, Texas  
**Paul Vora**, Spanish, New Mexico  
**Mrs. E. E. Shultz**, retired, China

**Mrs. Robert E. Burney**, home and church, Nigeria  
**Mrs. Jackie G. Canby**, home and church, Kenya

**Mrs. Billy B. Frazier**, music, Equatorial Brazil  
**Robert C. Friebe**, education, Mexico

**Mrs. Robert J. Hall**, home and church, Nigeria  
**Mrs. George W. Hunsdeman**, home and church, Guatemala

**Mrs. A. C. Mallas**, retired, Mexico  
**James O. Teal, Jr.**, pros., Argentina  
**Mrs. J. W. Trumble**, home and church, Lebanon

**Mrs. J. Eugene Young**, home and church, North Brazil  
**Toby R. Walker**, preaching, Argentina

#### 10 Wednesday Isaiah 53:1-6

The people of Bangladesh have suffered cataclysmic disasters, not once, but three times in recent years. A cyclone and tidal wave in 1970. A civil war in 1971. And in 1974 the world flood in thirty years left thousands dead, even more homeless. Delores (Mrs. Daniel R.) Hill writes, "Because of these disasters, we see an openness for evangelism which never existed before. Now is an exciting time to be led of the Lord to serve His."

Pedro Canclian, Spanish, Texas  
Mazda Guedin, National Baptist, South Carolina  
Estelle D. Gossere, Spanish, Texas  
Mrs. Gary E. Hallbrook, church extension, Illinois  
Paul Kelly, retired, Colorado  
Mrs. Antoinette Martin, retired, Virginia  
Mrs. John Thomas, National Baptist, Louisiana  
Mrs. W. E. Allen, retired, Brazil  
Joseph A. Harrington, retired, Brazil  
Mrs. Daniel R. Hill, home and church, Bangladesh  
Thomas W. Hill, Baptist Spanish Publishing House, El Paso, Texas  
Mrs. Charlene A. Jerolima, home and church, Gaza  
Mrs. Paul H. Miller, home and church, Florida  
John Allen Moore, field representative, Europe

#### 11 Thursday Acts 2:32-36

Although the people of Thailand are generally not responsive to the gospel, Fanny L. Starna believes that "As Thai Baptist leaders emerge, we shall see a greater response." Miss Starna asks Southern Baptists to pray for the Thai leaders of the new Association of Baptist Churches, organized in March 1975. "This organization has taken strides toward a more influential role in the Christian community."

James E. Forrest, director of associational missions, California  
S. David Harrison, weekday ministry, Alabama  
S. M. Taylor, retired, Arkansas  
Mrs. Donald M. Carroll, Jr., Baptist Spanish Publishing House, El Paso, Texas  
John H. Dillman, preaching, Kenya  
William T. Dunn, radio-TV, Lebanon  
William H. Lohrer, music, South Brazil  
Mrs. Michael H. Kay, home and church, Togo

Benjamin R. Lawton, education, Italy  
L. August Lovegren, doctor, Jordan  
Mrs. James A. Park, home and church, Liberia  
W. Hugo Parkman, business administration, Philippines  
Playd E. Pultman, education, Ecuador  
Stackwell B. Sosa, preaching, Singapore  
Mrs. Jerry F. Smyth, education, North Brazil  
Fanny Starna, business administration, Thailand  
Mancy G. White, retired, Brazil

#### 12 Friday Philippians 2:1-11

Preparing health kits to distribute among migrants is one of the tasks of Christine (Mrs. C. L., Jr.) Haashev. She is clerk of the Savannah River (South Carolina) Baptist Association and joins her husband in his work as director of associational missions. Their work includes resort and migrant ministries, work with black people, and a shipboard ministry. "Our greatest difficulty concerns racial differences. Pray that our people will become more concerned with the needs of others."

Yvonne Aguilard, retired, New York  
Mrs. Samuel Boone, church extension, California  
Mrs. Gwain E. Cramshaw, Indian, Florida  
Gilbert Diaz, Spanish, Texas  
Mrs. C. L. Henderson, Jr., associational missions, South Carolina  
Dorthea Newman, Spanish, Texas  
Mrs. F. C. Bowerland, retired, Texas  
Mrs. Eugene Wolfe, Spanish, California  
Mrs. Woodrow E. Fletcher, home and church, Peru  
L. Gene Legg, preaching, Nigeria  
Mrs. Hubert K. Middleton, education, Chile  
Paul L. Stevens, journeyman, religious education, Singapore  
Mrs. Glen M. Svedingood, home and church, North Brazil  
Thomas L. Wainman, radio-TV, Peru  
Mrs. William J. Williams, home and church, Nigeria

#### 13 Saturday Zechariah 9:9-14

Praise God for the rapid growth in the last few years among the churches of the Malawi Baptist Convention, for the enthusiasm of both the missionaries and the national leaders. Thank God for the life and influence of William Wester, serving in the preaching ministry to that southern African nation

Billy Joe Chambers, director of associational missions, Michigan  
Herbert W. Barker, radio-TV, Taiwan  
Thomas A. Churry, English-language, Austria  
Bonnie Mae Moore, education, Nigeria  
Mrs. Gertrude W. Platenburg, home and church, Indonesia  
William S. Wender, preaching, Malay  
Ann Wollerman, religious education, South Brazil

#### 14 Sunday Psalm 118:19-26

Lee Baggett, a physician, works with mobile clinics based at the Baptist hospital in Guadalajara, Mexico. "Since October 1974, we have had 16 caravans to 7 states, worked with 34 churches for 125 clinic days, and seen 4,792 patients. We have been told of 154 professions of faith and 176 more homes requesting pastoral visits. Long-range results are pending with heretofore," Dr. Baggett reports. Pray for this ministry.

Mrs. Harold E. Cunningham, retired, South Carolina  
Mrs. Adam Espurson, Spanish, Texas  
Mrs. S. L. Fambert, Baptist center, Virginia  
Mrs. Roy J. Ferguson, associational missions, Idaho  
Mrs. Donald E. Otwell, deaf, Florida  
Lee Baggett, doctor, Mexico  
Mrs. J. Phillip Cole, education, Liberia  
Mrs. William H. Gray, Jr., home and church, Mexico  
Jerry L. Harris, religious education, Barbados  
Mrs. George S. Lamb, radio-TV, Venezuela  
Gerald A. McNeely, education, Spain  
Frank W. Patterson, retired, Mexico  
El Paso  
C. Thomas Stephens, Jr., preaching, Indonesia

#### 15 Monday Matthew 11:18-23

"Theological education by extension," explains Roger L. Coppi, a professor at Malaysia-Singapore Baptist Theological Seminary, "is for students who desire theological training but are not able to pull up roots and enroll at a residential seminary. This program will make a great impact on present churches and will contribute to church growth." Pray for the work and needs of the seminary, for the TEE program and its students, and for the many churches in Malaysia which are currently without pastors.  
Mrs. Erle Fry, Indian, New Mexico

Raul Gonzalez, Spanish, Florida  
William E. Heck, Christian social ministries director, Texas  
LaVern Inzer, mountain, Nevada  
Allen Douglas Lohman, US-2, resort, California  
Mrs. L. B. Martin, National Baptist, Louisiana  
Lacle Marzara, pastor, Texas  
Mrs. Gilbert Blum, associational missions, Oregon  
Mary Lee Venetian, US-2, Spanish, Illinois  
Roger L. Coppi, education, Malaysia  
Jackie B. Cooper, preaching, Costa Rica  
Mrs. James M. Edwards, home and church, Mexico  
H. Marshall Flannery, preaching, South Brazil  
Wayne L. Manaway, preaching, Japan  
D. Leon Mitchell, business administration, Indonesia  
Gene D. Phillips, preaching, Rhodesia  
Mrs. Jerry G. Simon, home and church, Taiwan  
Leah R. Smith, doctor, Hong Kong

#### 16 Tuesday Matthew 2:1-6

Audley G. Hamrick has worked at the Laguna-Acoma Baptist Indian Mission in Cubero, New Mexico for eight years. Growing toward the goal of being a totally indigenous church, the mission is fully organized with deacons, Sunday School, Training Union, and all missions organizations except BYW. "Would you pray that the Lord would raise up more Indian leaders?"  
Enrique Capella, Spanish, New York  
Donald Elman, Christian social ministries, Texas  
Audley Hamrick, Indian, New Mexico  
Mrs. John F. Pate, associational missions, Indiana  
Mrs. Yvonne Sanchez, retired, Texas  
H. Wesley Wiley, National Baptist, Maryland  
Mrs. Ronald E. Bostick, home and church, Zambia  
Mrs. G. Webster Carroll, home and church, Uganda  
Mrs. Arthur R. Haystack, home and church, Dominican Republic  
Mildred F. Robinson, journeyman, education, Ghana  
William L. Smith, preaching, South Brazil  
Mrs. J. A. Tomblin, Sr., retired, Brazil  
Deborah Wall, journeyman, education, Korea  
Mrs. Rosalia C. Whitland, home and church, Taiwan

#### 17 Wednesday Matthew 2:7-12

Southern Baptist work in Kansas was begun in 1943 by churches along the Missouri and Oklahoma borders. At the present time, the Kansas-Nebraska Convention of Southern Baptists has 203 churches, 38 missions, and nearly 60,000 members. Pray for Paul Elledge who has recently retired as director of associational missions in Kansas City.  
Angel L. Acosta, Spanish, Florida  
Paul Elledge, retired, Kansas  
Mrs. H. Victor Davis, home and church, South Brazil  
James E. Gilman, business administration, Tanzania  
Charles B. Shum, journeyman, student work, Kenya

#### 18 Thursday Matthew 2:13-18

Lydia (Mrs. A. J.) Silva is Spanish WBU worker for Georgia, trying to reach the 15,000 Spanish-speaking in that state. "We look for Spanish people wherever they are and start preaching services, Bible classes, Sunday School classes, radio programs, hospital visitation, and fellowship meetings. Pray for our work in Georgia, our co-workers, and my former field of work, Cuba," requests Lydia Silva Philip Nollin Cackrill, US-2, resort, South Carolina  
Mrs. John E. Dunt, associational missions, South Carolina  
Fernando G. Duran, pastor-director, New Jersey  
Thomas Eason, language missions, Puerto Rico  
Mrs. Neo Ordo, Spanish, Texas  
Mrs. Abigail J. Silva, Spanish, Georgia  
Maxwell Vaquero, retired, Florida  
Leo Williams, National Baptist, North Carolina  
Catherine Fla Chappell, social work, South Brazil  
Eugene B. Kintler, Jr., preaching, Venezuela  
Dean W. Moore, business administration, Ghana  
Mrs. F. A. Morgan, retired, Brazil

#### 19 Friday Matthew 2:19-23

As treasurer and business manager of the Panama Baptist Mission, Robert Henley is not only responsible for all receipts and disbursements of funds, but also for adequate housing, transportation, and equipment for the missionaries. "One of our greatest challenges," he says, "is to awaken a spirit of stewardship among Panama

Baptists." Mr. Henley also asks prayer for a revival among Baptists in that country.

James G. Beck, center director, Georgia  
Ed L. Brown, director of associational missions, California  
Mrs. David Fitch, Indian, Oklahoma  
Jackie B. McClung, center director, Georgia  
Mrs. B. R. McPherson, Spanish, Texas  
Dorthea L. Bateman, religious education, Kenya  
Stanley D. Brown, education, Liberia  
Mrs. Shirley E. Cadiz, home and church, North Brazil  
H. Edward Gordon, preaching, Philippines  
Robert C. Hensley, preaching, Panama  
Mrs. Paul C. Foster, retired, Brazil  
Charles D. Smith, III, medical, Korea  
Charles W. Shibley, English-language, Argentina

#### 20 Saturday Isaiah 35:1-8

"The Lord showed us the need to minister to deaf people when he blessed us with a deaf daughter," relates Nancy (Mrs. Robert) Parrish, Little Rock, Arkansas. "I have the privilege of writing for the first quarter of Sunday School Board literature for deaf children, to be available October 1976. Pray that God will bless the use of this material."  
Shirley Aynis, Spanish, New Mexico  
John Plumer, retired, Texas  
Mrs. Daniel Gomez, Spanish, California  
Mrs. Robert Edward Parrish, deaf, Arkansas  
Theodore Virgin, retired, Texas  
Mrs. Albert E. Bagley, retired, Brazil  
Sumner Brunsman, journeyman, nurse, Gaza  
L. Glynis Bradman, doctor, Colombia  
Mrs. Margaret Marvin, home and church, Grenada  
Stanley P. Howard, Jr., preaching, Japan  
Paul B. Johnson, education, Philippines  
Mrs. Gerald A. McNeely, home and church, Spain  
Donald W. O'Riagan, preaching, Japan  
Donald V. Peltzer, preaching, Thailand  
Swain Sanders, journeyman, education, Indonesia  
J. W. Trumble, English-language, Lebanon

#### 21 Sunday Revelation 21:22 to 23:5

"My responsibilities are mostly those of a captain," explains Lois

Hart, Antofagasta, Chile. "Every morning tracts are distributed in the waiting room of the well-baby clinic. Bible classes are held daily for the children. Personal witnessing to the mothers has been very successful. I feel that the greatest challenge we face in Chile is to win the new generation to Christ." Pray for the work of the well-baby clinic and for Miss Hart who, in February, will mark the thirty-fourth year of her missionary service.

Clara T. Cunningham, pastor, Kansas  
Mrs. Jerry Hamilton, kindergarten, Texas

Mrs. Thurston E. Bryant, home and church, South Brazil  
Mrs. James L. Burdett, home and church, Israel

Chasler S. Castellanos, Jr., publication, El Salvador  
Anna Correa, education, Jordan  
Leah Hart, nurse, Chile

Tama R. Hays, education, Lebanon  
Frances Hartas, religious education, Japan

Mrs. Jack E. Mahaffey,\* home and church, Thailand  
Mrs. J. Glenn Marks,\* home and church, Thailand

Lee H. Nichols, preaching, Korea  
Robert M. Pughan, retired, Nigeria

#### 22 Monday Matthew 3:1-10

With her husband serving as a dentist, Georgia (Mrs. Thomas) Goodman's chief function is to take care of administrative duties at the Baptist dental clinic in Enugu, Nigeria. "The work load was not heavy when we arrived in 1974, but it has steadily increased." In addition, Mrs. Goodman works with the WMLU in four Baptist churches. Pray that she may be effective in each opportunity she has to witness.

Marvin O. Berry, Spanish, Illinois  
Mrs. Joe O. Casimiro, Spanish, Texas  
Gladys McLambert, retired, Florida  
Norman Matthews, Spanish, Texas  
Mrs. Mollie Swanson, retired, Louisiana

Herman E. Weston, director of associational missions, California

Mrs. Fred M. Allen, home and church, Zambia

Mrs. Robert L. Carls, retired, Uruguay

Mrs. N. Hoyt Rindley, Baptist Spanish Publishing House, El Paso, Texas

Mrs. Thomas K. Goodstein, home and church, Nigeria

Mrs. James V. Hefner, Jr., home and church, Korea

Mrs. John M. Landon, home and church, Equatorial Brazil

Mrs. Clyde D. Moulder, Jr., home and church, Indonesia

Henry W. Schwelmborg, preaching, Spain

Ben E. Welmshar, education, Colombia

#### 23 Tuesday Matthew 3:11-17

Freda Harris of Hellier, Kentucky, writes, "Many families we work with will not allow the boys and girls to follow the Lord in baptism when they accept Christ. But what a joy when one boy or girl accepts Christ and two or three years later the whole family becomes Christian because of his dedication. Pray that I will have God's power to be his hands, his eyes, his feet—to share his love."

Mrs. Frank M. Alonso, retired, Arizona

L. P. Barrett, retired, North Carolina

William L. Burnett, director of associational missions, New Mexico

Mrs. Freda Harris, center director, Kentucky

Mauro P. Hill, language missions, Oregon

Barton Pury Purvis, Christian social ministries director, Florida

George Shabbaz, Arabic, Illinois

W. D. Sharp, director of associational missions, West Virginia

Holladore Silva, Spanish, Texas

John T. Adams, doctor, Kenya

C. Donald Langford,\* doctor, Hong Kong

Mal B. Lee, Jr.,\* English-language, France

William E. Matheny, education, Peru

Mrs. Donald W. McNeill,\* home and church, Equatorial Brazil

Mrs. Robert N. Nash, home and church, Philippines

Donald E. Turner, social work, North Brazil

Mrs. J. Conrad Wilmon, home and church, Lebanon

#### 24 Wednesday John 1:29-36

Serving in church extension in Massachusetts are Glenard and Roberta Norris. They lead the work of a base church in West Peabody, and seek to establish missions in new areas of work. This means winning people to Christ, gathering these people into congregations, and developing these new Southern Baptists into mission-minded Christians. Pray for this couple.

Mrs. Jess Bellum, Spanish, Texas

Robert N. Wolford, director of associational missions, Indiana

Mrs. Thomas Lewis, Chinese, California

Mrs. Glenard I. Norris, church extension, Massachusetts

David J. Jerusalem, religious education, Costa Rica

Mrs. F. R. Ishibata, retired, Nigeria, Ghana

Mrs. James E. McAfee, home and church, Indonesia

Hubert K. Middleton, education, Ohio

H. Harold Palmer, education, Niger Republic

Mrs. Glenn Patton, home and church, Lebanon

C. Ray Rogers, preaching, Indonesia

#### 25 Thursday Luke 24-28

"Most of our students are church affiliated," relates Daniel Scheuberg, principal of the Nyari Baptist High School, Nyari, Kenya. "It is not 'modern' to be 'pagan.' Being a 'Christian' is a good way to get ahead! These young people are driven by the need to succeed on national exams which determine jobs and higher education. Please pray for peace and stability in Kenya. We can leave it get 'hot,' but these kids will suffer an unspeakable loss."

Mrs. Joe B. R. Contreras, retired, Texas

Glenn Field, director of associational missions, Montana

C. J. Lawrence, Christian social ministries, Alaska

Mrs. Victor Orlik, retired, California

C. Don Billgray, preaching, Antigua

W. Judson Hale, Baptist Spanish Publishing House, El Paso, Texas

Ray D. Hawkins, preaching, Venezuela

Mrs. Robert A. Hollfield, home and church, Italy

Mrs. E. Elise Johannes, Sr., retired, Brazil

James H. Lumbler, radio-TV, Ivory Coast

Tom W. McMillan, education, Tanzania

Daniel B. Ray, preaching, Korea

Daniel Scheuberg, education, Kenya

Waymond L. Shaban, radio-TV, Thailand

Mrs. Robert E. Stewart, home and church, Thailand

#### 26 Friday Hebrews 2:14-18

Harry Hearne, director of Christian social ministries in Washington, D.C.

serves as a consultant for both the Home Mission Board and local churches. Pray that he may discover effective ways to minister to the deep needs of this urban area, and that he may encourage others in this ministry. Harry B. Hearne, Christian social ministries, Washington, DC  
John W. Huggins, Jr., pastor-director, Massachusetts  
Mrs. John C. Abell, Jr., home and church, Nigeria  
Antonina Cammeret, education, Bahamas  
J. Dale Carter, agriculture, North Brazil  
Ezek J. Deal, Jr.,\* preaching, Columbia

Mrs. David E. Garner, home and church, Malawi

Jerry B. Gaultney, medical, Nigeria

Yahn Long, nurse, Nigeria

James L. Wootton, education, Korea

#### 27 Saturday Hebrews 4:11-16

Farrell and Elizabeth Runyan were the first Southern Baptist missionaries to be appointed to Senegal (West Africa) in 1968. Mr. Runyan writes, "The greatest difficulty we face is the hardness of the Muslim heart. We have baptized only five converts. Our

greatest need is for God to lay on the hearts of young people in the United States the great need of this land. At present we have a ratio of one Baptist missionary per one million people."

Rufus S. Carlin, retired, Oklahoma

Mrs. Donald G. Gentry, special missions industrialist, Colorado

Mrs. John Tulliver, associational missions, Ohio

Harold W. Wilcox, Migrant, South Carolina

Mark M. Alexander, Jr., preaching, Argentina

Both Ford, retired, China, Indonesia

Farrell E. Runyan, preaching, Senegal

Garyann C. Teusman,\* preaching, Portugal

#### 28 Sunday I Corinthians 10:1-13

Vella Jane Burch, senior lecturer in religion at Hong Kong Baptist College, teaches more than two hundred students each semester. "This gives me a captive audience. A number are not interested; a few have changed their attitude during the semester. One student came into my office. Seeing the word 'God' he said, 'I hate the name of God!' I found myself saying, 'But he loves you.' Later he came back

and made a profession of faith. Please pray for me, especially as I seek to help the students."

Mrs. Angel L. Acosta, Spanish, Florida

Mrs. James H. Pope, church extension, New Jersey

Mrs. Jerry St. John, deaf, South Carolina

Mrs. James R. Warren, associational missions, California

Vella Jane Burch, education, Hong Kong

Mrs. John W. Cherry,\* home and church, Zambia

Mrs. Sydney L. Goldsmith, Sr.,\* home and church, Costa Rica

Yvonne Holten, religious education, Guatemala

Manuel Harris, preaching, Grenada

James D. Mallin, preaching, Hong Kong

Stanley L. Huggins, journeyman, education, Hong Kong

Mrs. John D. Smith, home and church, Indonesia

Mrs. James B. West, home and church, Venezuela

#### 29 Monday Matthew 6:1-13

Aan Swanson directs the Student Work Department of the Baptist Spanish Publishing House in El Paso,

## "Has the Lord redeemed you? Then speak out!"

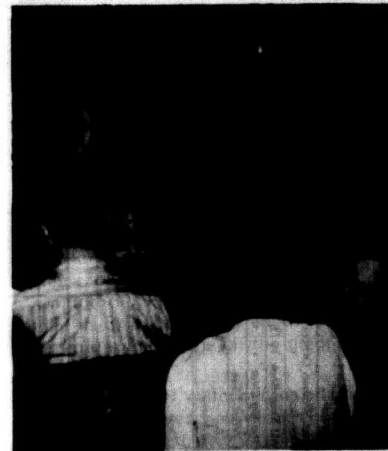
(Psalm 107:2 *The Living Bible*)

During the Week of Prayer for Foreign Missions **SPEAK OUT** as you give through the Little Moon Christmas Offering.

After the hymns are sung, and the good news is proclaimed in public meetings, then what? Follow-up contacts and teaching, that's what. Ask Missionary Richard Greenwood in Guatemala. He will tell you that day-by-day work and prayer enable Guatemalan Christians to witness to neighbors and fellow countrymen. These efforts begin in prayer and are enriched by appropriate learning aids. In the 1975 Little Moon Christmas Offering \$420 will provide audiovisuals for Mr. Greenwood and other missionaries in Guatemala.—Johnni Johnson, Foreign Mission Board

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ROYAL SERVICE • DECEMBER 1975



Missionary Richard Greenwood speaks in worship service, Baptist Mission, Chacela, Guatemala.

Texas. "The greatest challenge is to assist those who are on the field to seek to witness to the more than one million university students in Latin America. Pray for the Christian students of these universities that they may witness to their fellow students." **Rene G. Burnett**, weekday ministry director, New York

**Mrs. Harold H. Hunsack**, home and church, Korea

**Mrs. W. Thomas Kent**, home and church, Panama

**Mrs. Olive Kinsler**, org, music, South Brazil

**Mrs. Jackie G. Partridge**, home and church, Tanzania

**Martin Phillips**, student work, Nigeria

**Ann Swanson**, Baptist Spanish Publishing House, El Paso, Texas

**Mrs. E. Robert Tucker, Jr.**, music, Venezuela

**I. Karl Williams**, preaching, Liberia

32 Tuesday Matthew #113-16  
Because Ruth (Mrs. Jack) Duke is

the mother of four children, age seven through sixteen, her male responsibilities are in the home. Her husband is director of associational missions for the Fresno area. "Our greatest difficulty is keeping pastors in our small churches. Many churches do not pay full salaries, and the pastors must supplement their incomes. Our deep prayer need is for young men to hear God's call to the ministry and to feel the urgency of work in the West."

**Mrs. Jack Duke**, associational missions, California

**Mrs. Harby D. Steid**, Eskimo, Alaska

**Mrs. John L. Deal**, home and church, Malaysia

**Mrs. Corde L. Dixon**, home and church, Angola

**Mary Sue Mooth**, secretary, Indonesia

**Joe T. Fox**, Baptist Spanish Publishing House, El Paso, Texas

**Eva Sanders**, retired, Nigeria

**Mrs. Fred L. Williams**, home and church, South Brazil

32 Wednesday Matthew #117-34

Many home missionaries among ethnic groups in the United States are themselves members of those national groups, a fact which aids the evangelization of the gospel. Pray for **Corral and Juliana Pasco**, both natives of Romania, who work with Romanians in Brooklyn, New York.

**Joe Carrea**, Spanish, New Jersey

**Valerius C. Coeller**, retired, Texas

**Cary Hardin**, director of associational missions, Ohio

**Mrs. Harold Hunsack**, associational missions, Arizona

**Mrs. Corral Pasco**, Romanian, New York

**Bonnie T. Griffin**, business administration, Nigeria

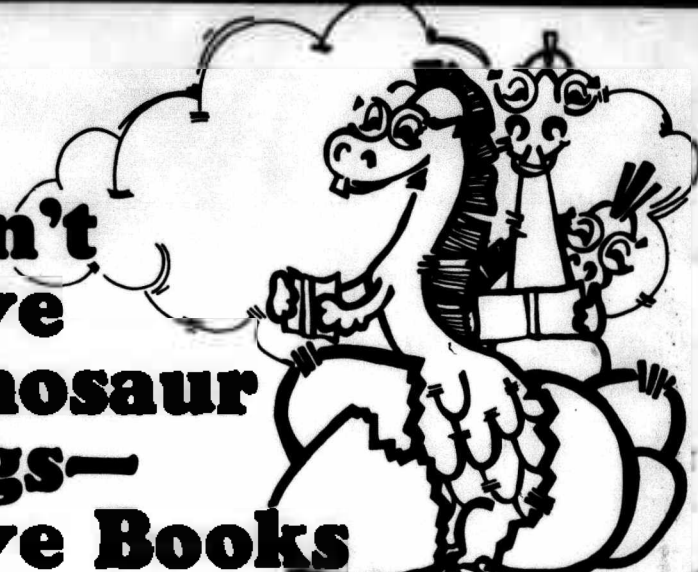
**Norman L. Harrell**, preaching, Portugal

**Walker E. McNulty**, preaching, South Brazil

**Buddy V. Neville**, publication, Ivory Coast

**Judy Russell**, journeyman, education, North Brazil

# Don't Give Dinosaur Eggs— Give Books



"Find a dinosaur egg and hatch it so the dinosaur can come back and make more oil for us." So suggested a youngster concerned about the fuel crisis.

Translate the above: Find a missionary storybook. Give it to a child as a gift (S)he might come back as a missionary. Or at least conscious of responsibility in missions.

Here are suggestions:

*All-Star Pitcher* by Rosalie Hunt is this year's Foreign Mission Graded Series Book for boys and girls eight through eleven years of age. The book is loaded with action—all of the physical and mental kind that goes with baseball. A player on the Taiwan Little Leaguers determines whether to please himself or help a crippled child. (75¢)\*

*Walk, Eddie!* by Pauline Patterson pulls six- and seven-year-olds into the world of medical missions work in Mexico. In picture book and story form, children learn of Eddie's hospital experience—from the agonizing decision of his parents to let him go into the hospital, through loving care of the doctor, and Eddie's first trip on crutches. (75¢)\*

*Lottie Moon of China* by Jester Summers tells of the great woman missionary to China for whom the annual foreign missions offering is named. Lottie Moon is portrayed as a lively, vulnerable character who moved actively and happily through her childhood universe of Virginia. Children may identify with Lottie Moon as an imperfect, strong-willed child whom God reshaped into a Christian leader. (\$2.50)\*\*

See *What I See* by Helen M. Allan and *On the Big River* by Marjorie Jones McCullough are two picture books which help preschoolers learn something of what a missionary does. See *What I See* is a story of a missionary family in a large city in the United States. (75¢)\*\*

*On the Big River* is about a missionary family in Brazil traveling on the Amazon River to a small village on the great river's banks. (75¢)\*\*

HELEN M. ALLAN, editor of Mission Friends materials, WMU, teaches Mission Friends in her church

\*Books are available from Baptist Book Stores.  
\*\*See order form, p. 64

## ORDER FORM FOR WMU MATERIALS

Any item identified in this magazine but not listed here may be obtained only from source given for that item.

Woman's Missionary Union  
600 North Twentieth Street  
Birmingham, Alabama 35203  
OR Baptist Book Store

When ordering from WMU, payment must accompany order. Do not request billing. Make check or money order payable to WMU. Cash sent at customer's risk.

ITEM	HOW MANY	COST	TOTAL
Baptist Women Leader Manual		\$1.00	
Baptist Women Officer Plan Book		1.25	
WMU Year Book 1975-76		.80	
On the Big River		.75	
See What I See		.75	
Other Items			

Total order \$	_____
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Handling charge \$	_____
Total amount \$	_____
Amount enclosed \$	_____

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*Marjorie (Mrs. Howard) Olive, missionary, talks with a young woman, Baptist Student Center, Manila*

## Has the Lord redeemed you? then speak out!

(Psalm 107:2 The Living Bible)\*

You can help missionaries witness to hundreds of young people who visit Baptist student centers in the Philippines, because the 1975 Lottie Moon Christmas Offering will provide \$14,935 for student work there. In Manila alone, more than 100,000 students attend institutions within a half mile of the Baptist Student Center where, in one recent school term, 900 professed faith in Christ.

Many Filipinos say, "We are the only Christian nation in Asia." But these same people—80 percent of whom are adherents of the Catholic faith—also confess that religious rites and personal efforts they trust for salvation are not working—Johnni Johnson, Foreign Mission Board

\*Used by permission, Tyndale House Publishers

During the Week of Prayer for Foreign Missions SPEAK OUT as you give through the Lottie Moon Christmas Offering