

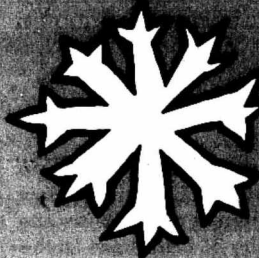
ROYAL SERVICE

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declare

Week of Prayer for Foreign Missions



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It grew out of a deep desire to really celebrate Christmas. How could children or adults know the true blessing of Christmas in the middle of the usual holiday hurricans?

It grew out of necessity. Small, hungry, and excited children too quickly grew fussy and added shrill demands to the ever-present Noel noises.

Then it started — our early-morning, first-thing-out-of-bed, birthday party for Jesus. The experience "centered us down" to

more meaning and at least partial sanity for the day. And it has become my favorite Christmas tradition.

Setting the party table on Christmas Eve night soon came to be as important as hanging up stockings. Little hands helped move the manger scene to the dining table; they arranged candles; they placed flowers. Using "best china and silver" taught a lesson that was worth the risk involved.

The party itself is quite simple. Someone reads the Christmas story from the Bible. Someone offers a prayer. We all sing "Happy Birthday, dear Jesus" and blow out the birthday candle on our own cinnamon bun. We all drink our juice (and coffee). Usually someone takes a picture.

Of course, there were Christmases when the coffee got cold or the juice got spilled. There were times when it really was hard to pass by the Christmas tree with its gifts or bikes from Santa. There was the Christmas Eve when there was no time to set the party table. (It was a middle-of-the-night job.)

But there are the wonderful times when in a brief moment of peace and joy we know what Christmas is all about. "Here were the special times when our party included grandparents. And there have been the almost sacred times when we knew we were building a good tradition. Once, Brenda, then a first-grader, read the Christmas story and added, "There! I read it all myself. Isn't that the most beautiful story you ever heard?" Another time, Paul asked to say the prayer because he wanted to say a special thank you for Jesus.

Christmas celebrations have changed as our children have grown up, but I believe the birthday party is with us to stay. Paul has announced his intention to carry this tradition into his own home someday. Last Christmas, we knew we would share our daughter's holiday time with her new husband's family. We felt a special warmth, however, when she called to say, "We don't know where we'll be for the rest of the day, but we'll be at your house for the birthday party!"

MY FAVORITE CHRISTMAS TRADITION

Ask the next person you see what he thinks the chances are of winning the United States to Christ and he will probably tell you, "One chance in a thousand." Pretty high odds. Then ask him what he thinks our chances are of winning the world in our generation; he will probably say we have one chance in ten thousand. Even greater odds.

When he thinks of the world, he knows enough to realize that many religions call for man's allegiance, and Baptists have only a minority witness around the globe.

One thing he probably is not familiar with is "God's odds" — God's advantage that can take any activity out of the scope of human possibility and give it a divine dimension that can accomplish the impossible.

"God's odds" have been at work since Old Testament times. Abraham was no student of medicine, especially of gynecology; but even if he had been, he would have doubted he would become the father of nations. He had yet to father a child by Sarah; she had passed the childbearing stage, and he was 99. And yet, God had made him a promise; and Abraham believed. Because he did not rule out the divine dimension, he and Sarah were able to participate in God's performance of the impossible.

In the hills above the Sea of Galilee, Jesus looked out on 5,000 hungry people needing to be fed. Chances were slim of coming up with enough food to feed them. When Jesus asked about resources, Andrew said, "There is a lad here, which hath five barley loaves, and two small fishes; but what are they among so many?" It would have been difficult to parcel out five thousand crumbs from a lunch that size. Today, in an age of man-made miracles, we recognize the feat that was performed when Jesus blessed the lunch and it was enough to share with five thousand. God's odds are indeed remarkable.

Perhaps the biggest challenge Christians face is the responsibility given them by Jesus in the mission mandate. After his resurrection, in his last words to his disciples, Jesus said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

As gigantic as the task is here at home, there is one that stretches probably tell you, "One chance in a thousand." Pretty high odds. Then ask him what he



Southern Baptists have thrown themselves into the mission task with heavy investment of manpower and resources. God has made available to us the ways and means, and we have exercised stewardship over what he has provided.

Our Home Mission Board has nearly 2,200 missionaries working in 14 different programs. In Jesus' day there were few lifestyles. Today, no one way of witnessing can reach into every cultural and racial group. Just to be able to reach people who speak other languages in the U.S., approximately 900 missionaries give their lives. More Spanish-speaking people live in New York City than in some of South America's capital cities. Home missionaries in interfaith work do not have to travel abroad to witness to people of other religions; they easily find large pockets of them right here on our own territory — Muslims, Buddhists, Jews, for example.

Nearly 130 home missionaries work in 208 metropolitan areas. Average Mrs. America has never experienced the ghetto or welfare communities in dingy inner cities. Many people in urban areas live in an isolation that only television penetrates. Another 317 missionaries are involved in Christian Social Ministries. More than 200 chaplains witness to the military and in institutions here at home. To reach out to all ages, all cultural and lifestyle levels, all communities — whether stable and solid or transitional — is a challenge that lies before us.

As gigantic as the task is here at home, there is one that stretches

beyond the United States. Jesus clearly said, "Go to all nations," and today over 350 nations need a witness. The Foreign Mission Board has now entered 85 countries and territories and has over 2,700 missionaries under appointment. Since 1947, when Southern Baptists were working in only 18 countries, more than two countries a year (on an average) have been entered. Yet half the world's countries lack a representative witness from us. Even in countries where we have missionaries, large cities and provinces are as yet untouched. Southern Baptists have not attempted to enter some countries that already have a strong Christian witness, and large blocks of communist and Muslim countries do not open doors to missionaries.

Our missionaries use many means to open doors to the gospel. Hospitals and clinics and dispensaries witness at the level of human physical need and link this with an effort to meet spiritual need. Orphan's homes and community centers proclaim that our God is a God of love. Publishing houses get out the good news in print. Almost 85,000 students are being trained in 485 schools, including theological seminaries.

Countries around the world report 7,584 organized churches with 10,985 chapels and mission points. There are more than 896,080 church members overseas.

We could be tempted to feel good about what we are doing overseas and here at home until we remember that every time we take a breath, four people die without having heard of Christ. Most of us average breathing 17 times a minute; that means that 68 persons die without Jesus each time the second hand sweeps the clock. In just one day that's 97,920 lost people. In a year's time we have lost forever our chance to tell 35,740,800 of the world's people about Jesus.

Does this fact suddenly make you feel like the little boy with the lunch of five loaves and two fishes as he was surrounded by the tall figures of 5,000 hungry men? He could have said, "My lunch is just too little to count among so many."

Human need and human lossness spread out before us is so vast we can

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hardly conceive of having anything to offer that could count.

In the account of the feeding of the 5,000 are two things about that little boy with the lunch that have given him an immortal place in history. First, he was aware of the need that others had for food and, second, he made available what he had.

Our world needs more people who are aware — aware of others as human beings, aware of others as people with needs, aware with caring about what happens to others because they are creations of God. Our awareness level is sometimes low because we want it to be. We feel calmer and safer when we shut ourselves within the circle of our immediate family and activities. It is unsettling to think of millions of people suffering from hunger around the world. It is unsettling to know that every moment so many people die without Christ. It is even more unsettling to realize that unless we are moved to do something about these conditions, no one else will.

Christian awareness is more than knowing something in your head. There must be a heart involvement along with the head acknowledgment.

are of winning the United States to Christ and he will probably tell you, "One chance

Awareness means that when you hear that in Morocco less than one hundred persons dare call themselves Christians in that part of the Muslim world, you know you can support them by the powerful means of prayer. You can pray for the steadfastness of Moroccan Christians and for those who witness beside them in a difficult setting.

Awareness means reading that over half of the population in South America is under 18 and knowing that you can have a part in sustaining the missionaries on that continent who try to tell vast numbers of youth about Jesus.

The lad of the loaves and fishes was not only aware that the people around him were hungry, but he related to their need by making available what he had to help the situation. When he turned over his lunch to the disciples, he had no guarantee he was going to get any of it back. Surely he was hungry too.

We can make ourselves and our resources available to God to be multiplied and to bless people to the ends of the earth. It is natural to admit, "I'm not much." But it wasn't the lunch — it was what God's power did with it that made the difference on the hillside.

It is not what we offer, but what God does with it that counts.

Before he charged them to go to all nations, Jesus assured his followers he had power, all power, both in heaven and on earth. Only in that knowledge could he charge them to go to a task impossible for man alone. Jesus was saying, in effect, "The odds are not what you think they are. You can count on me."

When we stand perplexed, surrounded by overwhelming needs at home and abroad, we must never discount the divine, even though God's odds are incomprehensible to us. If we pray for him to make us aware and we make ourselves and our resources available, then God can multiply and bless according to his time schedule and will.

We didn't win the world yesterday. We may not be winning the world today. But who knows, with God's odds the whole wide world may be won tomorrow.

Mrs. J. Bryan Braxington, Richmond, Virginia, formerly served as a Southern Baptist missionary in South America. She is a popular speaker, teacher, and writer.

RN UNORDINARY MEET THE MISSIONARY

CATHERINE ALLEN

Carolyn Roberson looks like your regulation USA ideal nurse. Spotless white polyester uniform. Sensible white oxfords on thick soles. Short-cropped black hair with one white streak. No frills. Just a hint of lipstick. Neat fingernails that have obviously been scrubbed every ten minutes.

But there the resemblance to the typical American nurse ends. Carolyn Roberson's nursing practice is in remotest Rhodesia. Her office is a tiny cement block clinic from which she commutes to nine bush clinics. She works side by side with an evangelist, not a doctor. Her patients arrive by foot; she meets them via single-engine plane. If a case is too hot for her to handle, she loads the patient in the plane for a trip to the nearest hospital, maybe 65 miles away.

A native of Henrietta, Texas, Carolyn now considers Sesame, Rhodesia, her home. You may find Henrietta on a map, but you won't find Sesame. Even though I've been to Sesame, I only know it is somewhere among the trees and high grass in the heart of Rhodesia: a 180-mile bumpy dirt road ride overland from Gwelo; or 25 breathtaking minutes by air from Sanyati, where a Baptist hospital and a school are located.

Sesame is a tiny Shona-speaking village. Its most prominent features are a dirt landing strip, a metal hangar for the small mission plane, three simple missionary residences, a small clinic building, several round grass-roofed buildings for the sick, grass-rooted fuel tank, and a bunch of pole and grass shelters for classes and cooking.

The newest dot on the landscape is a big block church building. The members built the walls by fashioning bricks from a termite hill, then baking them on the site. Missions funds provided the tin roof. Then the WMU members moved in to plaster the dirt floor with layers of watered-down manure.

WITH THIS ISSUE,

Editor Laurella Owens brings to a close 27 years of editorial involvement with denominational publications. And she's not even retirement age! Quite to the contrary, Laurella has launched a new career in freelance editing and photography. Her home base is still Birmingham, but she has a poke full of interesting assignments underway.

"Because of her own level of missions concern and her love for people, Laurella has made a significant contribution to Women's Missionary Union. First editing *The Windows* for younger women, then more recently *Contempo* and *ROYAL SERVICE*, she has created an awareness for missions that will live in the hearts of Baptist Women. We wish her God's choicest blessings in her new ventures," said Executive Director of WMU, Carolyn Weatherford.

Stepping into new positions in the editorial area of Baptist Women's work are Lane Powell and Grace Marquez.

As *ROYAL SERVICE* editor, Lane is increasing her involvement with proofs, galleys, and WMU interests. For 11 years, she has been a full-time homemaker and mother, and part-time journalist. While rearing her children (who are now 9 and 11 years old), she has been active in community organizations,

such as the Association for Retarded Citizens and the PTA, and church activities. At Vestavia Hills Baptist, Birmingham, where she is a member, Lane has organized a WMU mission-action group to tutor slow learners.

A native of Gadsden, Alabama, she is a journalism graduate of Samford University and New Orleans Seminary, where she also directed the News Bureau and edited the alumni magazine. Her husband, Dr. Robert Powell, is chief chaplain of Baptist Medical Center, Montclair, in Birmingham.

The new Editorial Department Director, Grace Marquez, has served previously as editor of all the Spanish WMU materials. In her new position, she will coordinate all English WMU publications.

She has had extensive experience in teaching and administration at the university level and is also a world traveler, having lived in Mexico for seven years.

In addition to being a Mrs. (the wife of professional writer Francisco Marquez), Grace, a native of Clanton, Alabama, has an AB, MA, and PhD.

Grace is a member of WMU at Baptist Church of the Covenant in Birmingham, where she and her husband lead a Bible study group in Spanish. She is the mother of one son and two daughters, and became a fond grandmother in 1976.



Here Carolyn Roberson lived, worked, and worshiped in a happy routine until the station had to be closed. Carolyn was due a furlough, her first. Pilot Dave Steiger and his wife, Janet, were looking toward retirement. Evangelist Jerry Schleiff, Barbara, and their children were headed for furlough. And, it didn't seem wise to put new missionaries into a location that might grow tense. Baptist leaders in Rhodesia indicated to the missionaries that political activity in the area was on the rise, and they were right. So equipment, supplies, and the airplane operations were lifted to Sanyati, leaving a small African staff in radio contact to handle emergencies and to direct patients to other clinics.

Still, it is to Sessami that Carolyn Roberson would like to return when she completes a year of rest and retraining. Now she is excitedly pursuing private study with a former missionary doctor who is training her in diagnosis and medical procedures that aren't legal for nurses in the US but are daily routine for Carolyn in bush clinics.

"I do procedures I would never dream of doing in the US," Carolyn says. Suturing huge alligator bites, delivering babies, coping with deadly measles outbreaks, diagnosing rare diseases, performing minor surgery—these are her routine.

The Sessami clinic network was started by Sam Cannata, famed missionary doctor who later pioneered Southern Baptist missions in Ethiopia.

"We need a doctor on the clinic rounds now, but there's not one available," Carolyn explains.

The missionary team consisted of a nurse, a pilot, and an evangelist. These three lived in Sessami and maintained a clinic there. Every day they flew to one of nine satellite clinics. At each location there was a church or a preaching point. African nurses and pastors maintained the centers day by day, with the mission team giving training, encouragement, and expertise. Basically the program included prenatal and well-baby instruction, preaching, literacy, and sewing.

If a medical need could not be handled in the satellite clinic, the patient was flown to Sessami. Carolyn gave round-the-clock supervision and medication while the patient and his "watcher," friend or family member, camped out.

The entire system was backstopped by the skill and resources of Sanyati Baptist Hospital.

This approach to medical missions fills a health-care void in a large area of Rhodesia. One of the clinics is in a village 80 miles of rough riding from Sessami. The mission team can reach it by air in five minutes.

When I visited Sessami, Dave Steiger put in a full day of flying. He picked me up in Victoria Falls, made a few circles over the falls while I wasted a lot of camera film, and skimmed the treetops for 80 minutes until Sessami came into sight. All the while he maintained radio contact with his control point, wife Janet.

Janet and Barbara Schleiff were getting lunch on the table while Dave flew off to one of the bush clinics to pick up Jerry Schleiff and Carolyn Roberson.

My first sight of Carolyn was as she tumbled gracefully out of the plane, white dress and stockings in perfect order. She was carrying a thin and listless African girl about ten years old. Not until Carolyn had carefully settled the rheumatic fever victim, her watcher, and the watcher's baby, did she join us for a lunch of cold sliced chicken, warthog, gazelle, and salad.

I was worn out from travel and begged for a nap. Carolyn was seemingly energized from travel and a full day on her feet at the remote clinic. So she made the rounds of her patients while I went to sleep in her bed.

Her room was spartan, with a narrow bed, lots of books, a few girl-type things, some cute pictures stuck here and there, and a single lamp which

could be used from six until nine when the mission's generator produced electricity.

On the dining table were a Bible, a couple of devotional books, and a daily journal. Here Carolyn apparently invested considerable time building her spiritual strength. Maybe physical, too, for her energy source was better than most people's.

In her kitchen were a gas- or kerosene-powered stove, refrigerator, and freezer. "One missionary said the people thought he worshipped the refrigerator because he kept it so much," she quipped. "These things are tricky to operate, but I've just about mastered it."

When I was rested Carolyn trotted me through a blanket of dust and heat to see her patients. Several babies and young children lay quietly on the ground under a shade tree while their mothers fanned them. Pots of greens and stew bubbled on several small open fires. These were the lucky victims of a serious measles epidemic. Because of medication and procedures ruled by Carolyn, they will survive a disease that often kills in Rhodesia.

While visitors alternately gagged and snapped pictures, Carolyn changed the bandage on a boy whose leg had almost been lunch for a crocodile. He was an old friend, having earlier been sewn up after a water buffalo gored him.

After stopping to play a few rounds of a game with some children under a grass shed, she hustled me off to visit the local pastor's family. The children clustered around her and at her urging broke forth into gorgeous harmony.

Later Carolyn hoisted her rheumatic fever patient, carried her 600 feet to the airplane, strapped her in with the luggage, helped her watcher and the baby get strapped in beside me, and merrily waved good-bye as we flew to Sanyati. It had been a day unusual only because of a visitor.

Carolyn started walking the path to Sessami when she was a GA. Because of her experiences at the hands of Woman's Missionary Union, she developed a strong interest in missions. At age 13 she told the Lord, "I'll follow wherever you open the doors." Africa was on her mind from the beginning. Not until her Sunday School teacher got her involved in volunteer work at a hospital did she discover that nursing was to be her skill.

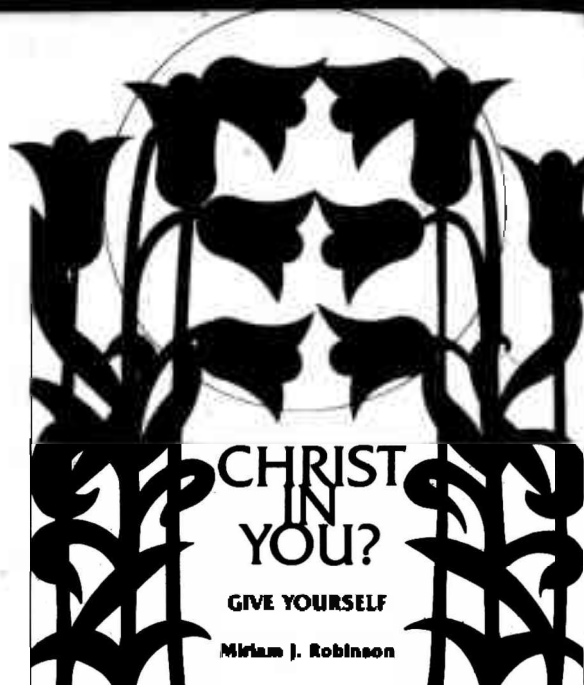
In 1968 she was a BSU-sponsored summer missionary at Sanyati. "This solidified it for me," she says. "I knew then I wanted to return to Africa, preferably Rhodesia."

Now her joy is to see people like Jessuca—a 17-year-old who came to her at 3 A.M. with a crocodile bite—recuperate, learn to read, memorize Bible passages, and become a Christian. She likes to see God's power exercised in lives of witchcraft practitioners like Gomezi, who with her family, and 25 of her villagers have burned their black-magic fetishes and have been baptized. "She was so bound in fear. Now she is joyous," exclaims Carolyn. She likes to make friends with people like a man whose wife died in childbirth. Instead of letting the women and girls kill the baby, he brought it to Carolyn and stayed at Sessami for two months while Carolyn taught him to care for it. "He found the Lord. He loved his baby even though he carried it under his arm like a football. In this culture such behavior is almost impossible."

Nothing could make this nurse happier than getting back to her adopted home. Nothing, except going back with more personnel. According to Davis Saunders, area secretary for Eastern and Southern Africa, nurses are urgently needed throughout the area. At least two more are needed in Sanyati right now.

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One of the worst blunders I ever made still haunts me. As part of a social work course at the seminary, I was leading a club for girls ten to 12 years of age. We met weekly at a center in the slums. Visiting in their homes, I was depressed and often frightened by what I saw, smelled, and heard: the fruits of ignorance, poverty, and hopelessness. But I loved the girls.

The week before Christmas I announced that next week we would have a party — play games, make Christmas decorations for them to take home, make candy. The girls' excitement was deafening. As they were leaving, one lingered to ask shyly, "What do we have to bring?" I hugged her and flippantly replied, "Not a thing — just your presence."

As I started home, the center director asked, "What on earth do you mean, telling the girls to bring

you presents?" It struck me like lightning: "Just your presence." I was mortified. Of course they would not have understood, even if they could have seen it in writing. I would not have a chance to visit them and could not reach them by phone. That night I wrote each girl a note on a pretty Christmas card, trying to explain. But in my heart I knew that would not clear the matter.

The next week, which I had daily dreaded, they all came, each one bringing me a present wrapped in newspaper or a paper bag. Of course they watched while I opened the packages. I have never experienced such a mixture of emotion nor fought so hard to keep back tears. Among the gifts were a dime-store handkerchief (perhaps stolen); a hard-boiled egg colored red and green; a soot-dirty very nice handkerchief (perhaps found on the street); a crude nosegay of

green jellybeans "bloom" on matchsticks, tied with a red string; and, from the one who had asked what she "had to bring," a faded, droopy rose, probably from an old hat someone had given her mother.

Although I had majored in drama in college, I would have failed the course on the basis of that day's acting. The girls' attention was riveted on my face as I examined each gift, hugged the donor, and fought back my tears.

All week long I had prayed and worked on a devotional message that would be appropriate to the situation and season. We looked at pictures of the baby Jesus in the manger with the Wise Men offering their gifts, and then the picture of Jesus with the children gathered around him. We discussed why Jesus didn't notice the Wise Men but looked so happy with the children. It amazed the girls to hear that the children in the Bible — and they themselves — meant more to Jesus than any thing they could give him. Many adults have never learned that truth. Have you?

Paul wrote concerning the Macedonian Christians: "They have been severely tested by the troubles they went through; but their joy was so great that they were extremely generous in their giving, even though they are very poor. First, they gave themselves to the Lord; and then, by God's will they gave themselves to us as well" (2 Cor. 8:2-5 TEV).*

A minister asked, "Did you know that God has an address on earth? It is you; for that is where he lives." It is through you that he reveals himself to others.

Jesus said, "Because I live, you also will live. You are in me, just as I am in you" (John 14:19-20 TEV).^{*} There is nothing holy about an empty church building. You, Christian, are the dwelling place of God. You are the bearer of the gift that the world unknowingly is waiting for you to share. This is your mission.

One of the most significant ways

of sharing the true spirit of Christmas is the observance of Advent. Once I was in Europe for the month of December. My most vivid memory is the joy of celebrating Advent in Switzerland in the home of missionaries, a Baptist church, a seminary, in Italy at a chapel service in a Baptist school for girls; and with an Italian family whose language I could not understand but whose radiance communicated as brightly as the Advent candles honoring the birth of Christ. Since then I have observed Advent in my home annually, shared it with friends, and given the suggested ceremony to my Sunday School class members for use in their homes. The following simple, adaptable outline may encourage you to contribute a deeper blessing to the Christmas guests around the table in your home on the four Sundays between Thanksgiving and Christmas.

November 27: Light one red five- or six-inch candle in a fireproof evergreen wreath. Read John 1:1-5, 12-14. Sing "O Little Town of Bethlehem." Pray.

December 4: Light two red candles. Read Luke 2:1-7. Sing "Away in a Manger." Pray.

December 11: Light three red candles. Read Luke 2:8-20. Sing "Silent Night." Pray.

December 18: Light four red candles. Read Matthew 2:1-11. Sing "O Come, All Ye Faithful." Pray.

December 25 (Christmas Day): Light four red candles and one ten- or 12-inch white candle. Quote John 3:16 in unison. Sing "Joy to the World." Hold hands around the table for a prayer of praise.

Having this ceremony at the end of each meal each Sunday makes it easier for the hostess, and the candles will last longer. The Scripture references and carols may be adapted to suit the ages of the people present around the table.

God gave himself at Christmas in the person of his only Son. His gift is everlasting. Christians need to be concerned about the purpose and appropriateness of giving at

Christmas. Let us offer, literally, our presence to the Christ as we give prayers and presents to spread his love around the world. How and what shall we give?

GIVING may be motivated by habit, desire for prestige, sense of obligation ("they gave us a gift last year"), office policy, pomposity, or other unworthy motives. It has been said that all Christmas gifts should be of such a nature that the following wording on the gift tag would be in order: "Just a symbol of my love for Christ and for you."

Christmas greeting cards? Christians should put out of business the publishers of the grotesque, suggestive, or downright sacrilegious cards which crowd the racks. It is still possible to find greetings in harmony with this holy season. But the cost! I heard a woman confess that she spent on Christmas cards an amount greater than her five-member family grocery budget for two weeks. "You know, getting them engraved, and the postage going up, and all."

Last year, inspired by several original, ingenious greetings I received on postal cards, I determined that "next year" I would mail greetings only to out-of-town friends, letting my "design" be my own handwriting expressing a sentiment of praise and gratitude. But I would send carefully selected greetings on pretty cards bearing a Christian message to all for whose salvation I pray. I am remembering that it is now "next year!"

SELF-GIVING is not seasonal. It is a constant, often invisible, means of expressing love and concern. The hungers of many people are chronic. What about giving yourself through abiding intangible gifts: Time, for instance. Offering the gift of time may call for reorganizing your priorities. Everyone has time. The problem is whether to hoard it, waste it, or share it. Your mother telephones to say, "I just had to call. I hadn't heard from you for so long." A man comes home carrying a business portfolio. At the sight of it

his wife wails, "Oh no, not 24 hours a day!" A child wistfully pleads, "Mommie, please fix my doll's arm. She broke it." All are pleas for the gift of time.

Any day offers opportunities for LISTENING, a gift highly valued because it is so rare. (There is no dearth of talkers.) Some listeners are paid fabulous salaries for their services: professional listeners to whom people can pour out their problems, for a fee. Often listening is the only cure needed; the troubled person discovers the answer himself as somebody listens.

Children have tremendously important news to share with somebody. Lacking listeners in childhood, they grow up into mute teenagers, to the exasperation of parents who are at least partly to blame.

Souls of all ages and needs are bursting with desires to be heard, for someone who will take time to listen. Do you have a minute to spare?

Silence is ominous. Grief is heavy. But LAUGHTER is music. How beautifully it rainbows the clouds, pushes back despair, lifts the drooping spirit. Who can refrain from joining in the bubbly giggling of children? The attempt to acquire sophistication has sadly cramped the bursting desire to laugh. Healthy laughter is never malicious. But it is exceedingly contagious. It is the epitome of joy. Holy laughter is mentioned in the Bible as a form of worship (Psalm 126:1-3). Christian, share yourself through laughter that will echo around a heavy-hearted world. Give laughter.

It is neither rare nor sacrilegious for laughter to be the culmination of PRAYER. For in prayer lies the answer to the problem, the solace of grief. The burden is rolled away. Through prayer God has made possible direct communication of the believer with him.

Prayer is a composite gift which may include confession, penitence, petition, intercession, thanksgiving, praise. Prayer is not a gift to be

hoarded. In truth, it cannot be hoarded. It breaks the bonds of self-interest until the pray-er's concern encompasses the whole world.

Such comments as, "The least I can do is to pray for you," are shocking. What greater service can be offered? No peace compares to the assurance that believers are taking you to God in prayer. Give a prayer appointment pledge: "I promise that every Thursday morning I will pray for you. Let me know when things have changed, and when you have other requests." By the bonds of prayer, you and those for whom you pray are brought together in spirit, no matter how many miles may lie between you. All can be blessed, because you pray. Give prayer.

Southern Baptists participate in a week of prayer in December, focusing on missions around the world. The offering given during the week bears the name of one who literally gave herself.

In 1859 a revival meeting was being held on the campus of a college in Virginia. The students conducted an early morning prayer meeting as their part in the revival activities. Special prayers were offered for a capable student who had never accepted Christ. Her name? Lottie Moon. Later she wrote to her cousin, "I went to the service to scoff, and returned to my room to pray all night." The next morning Lottie appeared at the girls' sunrise prayer meeting and turned it into a praise service. She had surrendered to her Lord.

For Lottie Moon, surrender meant the complete giving of herself to Christ. In 1873 she volunteered for foreign missions. A missionary society was formed in her home church in Cartersville, Georgia, "for the immediate purpose of aiding as far as possible in the maintenance of Miss Lottie Moon, who has gone from this church as a missionary to China." She had given up her plans for marriage, saying "God had first claim on my life, and since the two

conflicted, there could be no question about the result."

God loved many Chinese to himself through Lottie Moon. She willingly, literally, starved herself to death for the sake of her beloved Chinese people. She died in 1912, on a ship taking her to the U.S. "Lottie Moon, God's precious gift to China, was herself a Christmas gift to heaven. For 'twas Christmas eve."

Lottie Moon had to give herself to God before he could use her for his glory. This surrender always demands death to self, whether or not death of self may be imminent. The believer's total commitment to God for the daily fulfillment of his will is his plan for bringing peace on earth.

The Bethlehem manger is empty. The cross on Calvary is bare. For the Saviour of the world now honors you with his presence — forever. Alleluia!

*Bible verses from "Today's English Version" are used by permission of The American Bible Society. Copyright 1976.



Family to Family

Ruth Fowler



Lillian C. Mwangi of Lusaka, Zambia, studies the booklet "Who Is Jesus?" in the Bible Way Correspondence Course. For Correspondence Courses \$14.000

In Malawi, lay preacher Yona Kabui plays a taped lesson on a cassette recorder for the villagers of Lilongwe. For Mass Communication, Malawi — \$2.000

Picture a family, your family, gathered at Christmas to worship our Lord and celebrate his birth.

Now, multiply that scene by millions and you have some idea what Christmas is like around the world because of your Lottie Moon Christmas Offering.

In more than 85 countries, through the services of almost 3,000 missionaries, families are learning the meaning of Christmas.

Thank about the Lottie Moon Christmas Offering as a pooling of resources to accomplish a task. Think of it, too, as a family-to-family gift, because through the work of missionaries your gift is transformed into one to one ministries of love.

ROYAL SERVICE • DECEMBER 1977

Pray for the mothers, fathers, daughters, and sons who will learn about Jesus through your gift. Trust God to multiply the fruitfulness of your family's gift.

A Place to Worship

Whether a suburban or a small country church, the place your family gathers to worship is important.

A place to worship is just as important to families overseas.

Maybe your family's gift to the Lottie Moon Christmas Offering will purchase a window for the new multi-purpose building to be

erected in Accra, Ghana, in West Africa. On Sundays a congregation of families will meet to worship. During the week the building will be used as a community center.

As you worship with your neighbors imagine your gift helping to repeat your joy in fellowship not only in Ghana, but also in Ecuador and Chile and other places around the world.

So these are more than buildings of wood and brick and tin; they are exchanges of love between fellowships of Christians.

Many Hear at Once

In an age of fast communications, mass media are important tools of Southern Baptist missionaries.

The tremendous power to influence that comes with talking

Amal Nashif, secretary in Bible Correspondence Course section of the Baptist Center in Beirut, Lebanon, mails lessons out. For Mass Communication, Lebanon — \$20.00

Greta (Mrs. D. Edwin) Plunkett, Abidjan, Ivory Coast, teaches a health and hygiene class for women. For Social Service, Ivory Coast — \$2,000

Nicaragua can have publications for their WMU work. Your gift might be part of the \$3,000 needed for similar publications in the larger setting of Hong Kong.

Words of Life

Publications for WMU are just a small part of the Southern Baptist ministry through the printed word.

Your family's gift to the Lottie Moon Christmas Offering might show up in the form of Spanish literature from the Baptist Spanish Publishing House in El Paso, Texas; or it might become Bible Way Correspondence School books.

That's just the beginning. Your gift might become the words that train tomorrow's pastors through Theological Education by Extension material in Thailand. Imagine your pastor's family and the family of a Thai pastor linked together by your gift.

Besides the literature for education and training produced around the world, Baptists print tracts for use in witnessing. Perhaps your money will become the means of telling the plan of salvation in Taiwan.

The printed page isn't the only important part of a publications ministry. In Costa Rica, a Baptist Book Store distributes material to local people. Your offering could be part of that ministry. Money becomes words!

or daughter buying cassette tapes for a Filipino boy or girl to hear. Imagine your family's total offering purchasing tape players to be left in villages to be listened to over and over by people who cannot read or write.

In Malawi, missionaries will use your Lottie Moon gift to purchase audiovisual equipment so people can both hear and see the message of Jesus. And in Peru, radio and television equipment will be used in a mass ministry of good news.

Think of the Woman's Missionary Union organizations in your church and of the publications you are reading. Perhaps your money will be the \$50 needed so women in

to many people at once is available to the cause of Christ through your Lottie Moon Christmas Offering gift.

All over the world, radio, television, publications, and cassette tapes are telling the Jesus story.

Imagine the dollars and quarters contributed by your son

A Whole Person

Over and over mothers worry, or give thanks, over the health of their children.

Mothers in Yemen are like that. At the time Southern Baptists entered Yemen for a medical ministry, more than half the children of that country died in infancy.

A Baptist hospital in Iliba, staffed by missionaries and Yemenis, receives Lottie Moon Christmas Offering funds. As Christ ministers to the whole person — needs of body and spirit — your Lottie Moon Christmas Offering gift might go to help a child in Yemen receive proper care.

No less important is the new generator needed for the hospital in Ghana. Most women have known the sorrow of watching over sick children, and many have known the frustration of lacking a way to care for them. Without the valuable generator to make electricity, the hospital in Ghana would not be able to function. Your gift may help buy a generator.

Hospitals are only a part of the health-care ministries conducted around the world. Imagine your dollars traveling the Amazon in Brazil as medicine for a clinic.

Or perhaps your gift will find its way into the funds of a nursing school in Japan, where young Japanese men and women learn to give first-rate medical care in the spirit of Christ.

Centers That Center on Christ

People get together to talk, to learn, and to experience fellowship. This kind of communication is an important human need. To help meet it, Southern Baptists support many community centers, student centers, and social centers overseas.

In Korea, for example, Korean servicemen are able to meet in a

center for servicemen. There they worship, study, and just get together. Lottie Moon Christmas Offering money is a part of this ministry. Maybe your Christmas gift is helping a Korean serviceman find Christ.

In Mexico, students are an important part of Baptist ministry. With the leadership of Mexican Baptists, Southern Baptist representatives meet and minister to students where they are. Think of your gift attending a university in Mexico!

In Argentina a good will center needs Lottie Moon funding to continue operating.

Imagine your family's gift touching families around the world through literacy training, nutrition classes, and special counseling — activities of centers that center on Christ.

Missionary Families

Missionary families are ministered to by Lottie Moon funds also.

In 1977, Lottie Moon funds will not only pay the salaries of 1,000 missionaries, but will also help send their children to college through the Margaret Fund.

When a missionary's child leaves his overseas home for college in the United States, the whole family feels the wrench of separation. But the Foreign Mission Board provides a trip home during the four years of school. Your gift may help a missionary child be reunited with parents overseas after two years of separation.

Back to the Roots

All ministries of overseas missionaries are based on the story of Jesus.

Imagine the Christmas story being told over and over again around the world because more and more people are coming to know Christ as Saviour.

Your family's gift may be used in opening new work in Botswana,

or in establishing work in newly entered countries like Rwanda and South Africa.

During a special evangelistic emphasis in Argentina which will be financed by Lottie Moon Christmas Offering funds, your gift may provide the backing for a hundred people to come to Christ.

And that's what Christmas is really all about! A Saviour came to earth to be a part of this whole world's family and to bring good news.

That's what your Christmas gift is all about — good news to all the family of earth.

Ruth Fowler is a staff writer, News and Information Services, Foreign Mission Board, Richmond, Virginia.

Students at Guadalupe, Mexico Baptist Student Home play guitar and mandolin. For Student Homes, Mexico — \$11.50

MY FAVORITE CHRISTMAS TRADITION

Eloise Glass (Mrs. Baker James) Cauthen grew up in China as the child of missionaries, served herself as a missionary, and now lives in Richmond, Virginia. Her husband, executive director of the Foreign Mission Board, is the subject of a new book, *Baker James Cauthen: A Man for All Nations* by Jesse C. Fletcher (to be released in November 1977).

Going home for Christmas was full of excitement for my older brother and sister and me when we were young. Our parents, the W. B. Glasses, were missionaries in Shantung Province, China, where the winters were long and cold. For that reason the boarding schools we attended had their longest vacation during the winter months and only one month of summer holidays. This permitted us to be at home all of December and January.

Home was a bustling Chinese city, but it had no stores with ready-made clothes or toys for young Americans. The weeks before Christmas we created homemade gifts for family and friends and entered into the Christmas preparations of the Chinese Christians. The non-Christians had no Christmas. It comes with Jesus.

When Father came to our school at Cheloo to take us home, our trip of two days began the excitement. Nowhere else in the world do they use just exactly the same conveyance as in that part of eastern Shantung. Called a *shantse* and carried by two mules,

it was not unlike a covered wagon except that the *shantse* had no wheels.

The places where we stopped for meals and spent the night gave us an experience of inns probably quite similar to the one in Bethlehem where Jesus was born. Entering through a wide gateway, our mules came to a halt in a square courtyard. Stalls and feeding troughs ran along one side and guest rooms along the other two. The front on the street was reserved for the open kitchen and innkeeper's quarters.

All night long the mules fed and fought outside our windows. Chickens ran here and there.

The windows to our room were wooden slats with translucent papering that did away with any need for shades and kept out cold better than glass. The lamp was made of tin and consisted of a string wick in the can of oil.

The sleeping space was a *kang* (oven-bed). One side of the room was built up of adobe bricks, and a small door in it allowed a fire to be kindled right under the brick platform. The top was whitewashed and covered with a mat of split bamboo. There was no ceiling to the room and the exposed rafters of the roof were festooned with soot-laden cobwebs. We spread our quilts (this was before the day of sleeping-bags) hoping that no breeze would shake all that soot down on us during the night.

Early in the morning, still long before dawn, we were summoned to rise and start traveling again. Snow might be on the ground, and we shivered as we pulled on shoes and coats and replaced the heavy

quilts in the *shantse*. But we felt a thrill beyond expression, for we were going home for Christmas.

As the years have passed, the special feeling for having the family together at Christmas has remained. It is now another generation that does the coming and we are receiving the travelers. It is worth all the work it entails. It wouldn't be Christmas without going to trouble: making up all the beds, getting all the boxes of decorations out of the attic, pulling out the good china and silver, shopping for groceries, and cooking and preparing ahead. If each member of our family can just be home, with all our feet under the same table, it's a lovely Christmas.

Special fun has come with having two grandsons to help put up the tree, to decorate it, to snowspray "Merry Christmas" on the picture window, and to festoon the Christmas cards from all over the world around the door frames.

Among the traditions of Christmas none is sweeter to me than the practice of going home.



MY FAVORITE CHRISTMAS TRADITION



Carolyn Weatherford

...the most favorite time of the year." These words from a popular Christmas song bring to mind happy experiences from childhood, when my favorite Christmas tradition was the early-morning dash to the Christmas tree. Somehow that predawn activity always ended, still before dawn, with a sleepy little girl crawling into bed to put the brand-new doll's cold head under cover. Thus Christmas had begun at the Weatherford household.

Thinking of Christmas in this way, I found myself making a list of the ways our family celebrated that favorite time of the year. Then I became interested in finding out how some other people observe Christmas. I found that many families have a Christmas tradition of giving as much money to the Lottie Moon Christmas Offering as they give for gifts. Many singles, I discovered, save all their Christmas cards to open on Christmas Day, thereby surrounding themselves with thoughts of friends. Here are four Christmas traditions I'd like to share with you:

From Sarah Scanlon (Mrs. A. Clark), missionary who lives in Guatemala: We always have a

pink and silver Christmas tree. On furlough one year we bought one, and liked it so much we took it to Guatemala. Near the Christmas tree we place our Guatemalan manger scene ("nacimientos" in Spanish) which has been a project of our son. He started collecting Indian people and pieces for an Indian village. Many people visit us during Christmas just to see the manger. We always bake goodies and take them to pastors and church leaders, and our Christmas breakfast at home always is a Swedish tea.

From Maxine Moseley, missionary to Ghana: In the Southern part of Ghana the single women missionaries always spend Christmas together. We exchange stockings and eat together. Last Christmas we celebrated early, because one of the single women was going home to Mississippi for Christmas. We gathered in Accra, and "played like" it was Christmas. On the real Christmas Day we went to Kumasi, where we attended the traditional worship service in the church, then ate a very traditional Christmas dinner.

From Lorraine Roote (Mrs. Tom), who lives in Birmingham, Alabama: Since Patti and Jimmy were very young we have baked

and decorated Christmas cookies for special friends. We take them to friends we rarely see during the year, and have a little visit with them. By tradition our tree is selected and decorated by Tom, Jimmy, and Patti. They always do this when I'm not home so I can be surprised! On Christmas Eve we always read the Christmas story and sing Christmas carols before we go to bed. We attend the Christmas Eve service at our church, and this is one of those rare times when we sit together as a family. A special tradition for us is talking about and planning our gifts to the Lottie Moon Christmas Offering.

From Ione Gray, Foreign Mission Board: When I lived in Switzerland I went to Austria to buy the beautiful Christmas decorations made of wood. One is a half walnut shell in which there is a miniature manger scene. I always use my Santa Claus doorknob cover. At Thanksgiving I start making fudge (and I make the best in the world) which I start delivering to friends before the Christmas rush of sweets. I give gifts just to my family, except for this fudge. I spend Christmas Eve with friends usually, then I sleep late on Christmas Day, concluding the day, usually, by having dinner with another family of friends.

JUST CALL HER LOTTIE MOON

WANA ANN FORT



Today I baked a pecan pie. Turning in my recipe book, I carefully removed the old blue letter on which the recipe was written. Somehow I could see the sparkling blue eyes and hear again the words, "I take second place to no one with my pecan pie!"

Today I have been remembering the dear cook who shared her recipe with me.

I first met Mrs. M. E. Long, Sr., who later became my adopted "Auntie Lou," when I spoke for an associational WMU meeting in Shreveport, Louisiana in 1957. It was our first furlough, and I was green and inexperienced as a missionary speaker. But somehow it was obvious that Mrs. Long loved all missionaries, and her warmth and enthusiasm helped relax my tension. Quickly I learned of her deep love for missions, for missionaries, and for Woman's Missionary Union. I loved her at once.

Our second furlough we lived in Shreveport where Giles took a year's residency in ophthalmology. This was the year I was on the receiving end of those delicious "world's best" pecan pies. And this was when I began to learn what her love for missions meant to Auntie Lou Long. It meant doing. It meant giving. And giving meant the Lottie Moon Christmas Offering.

It was the fall of the year, and Auntie Lou was already planning how to get all those men who could afford to do so to give a hundred dollars. I learned this amount was her own personal goal. For some years she had been a widow. Now she was getting older, and inflation was affecting the value of her pension money. Savings were gradually being used, and sometimes it was hard for her to manage her goal. This year, however, she was glowingly happy as she showed me a newspaper clipping and told me about an award she had been given by one of the men's service clubs in Shreveport. The award was a lovely gold watch. Auntie Lou's eyes twinkled as she

said, "That watch was too small for an old woman like me to tell the time, anyway; so I just sold it for Lottie Moon."

She let me use her old treadle sewing machine during that furlough, with the comment that she didn't sew much any more and next year she was going to sell the machine for Lottie Moon.

When she arranged for me to speak for a week of prayer luncheon, she seemed to be doing a dozen jobs at once. Some of the women were discussing her enthusiasm and concern for missions; one of them said, "You know, you just might as well call her Miss Lottie Moon!"

Several times that furlough Auntie Lou and I visited. I would go over to her little house, or she would come to mine. Her sons and their families were very dear to her, but she maintained an almost fierce independence. She had a deep pride and love for them all and delighted in showing me family pictures. Knowing about our own retarded son, she would talk with me about her retarded grandson. We shared our experiences with the Lord in these times of heartache. We shared another bond too: neither of us had a daughter.

After returning to Sanyati, Rhodesia, I began to send Auntie Lou carbon copies of our weekly family letters. How she loved that! And I enjoyed her chatty letters in return. Even now I feel a sense of loss when I realize she is no longer praying every day for us. How often have I faced a difficult situation and been strengthened at the thought that Auntie Lou was praying for us. I don't suppose any missionary ever had a more faithful intercessor — and I was just one of the many on her daily prayer list.

Our next furlough in 1965 we were again in Shreveport in time for the Week of Prayer for Foreign Missions. Auntie Lou had been pestering her pastor to get us "signed up" early to speak for their church.

She met me with the words, "I

keep telling the Lord I am getting old and have just a few more years. I tell him to be sure to let me die at Lottie Moon Christmas Offering time. I plan to be buried with an offering envelope in each hand. When all those people march by my coffin I'll be telling them to produce those hundred-dollar bills. None of that wasted money on flowers for me!" I assured her she would do more good sticking around to tell all those people in person.

During our first furlough, Giles and I established a custom of giving our honoraria during Christmas time to the churches where we spoke to be added to their own missions offering. Since we had gone directly from hospital training to the missions field, we had never earned much money and had never been able to give much ourselves. This was one way we felt we could share in God's missions program for all the world, and it provided a deep inner joy for us both. Most of the time people tried to refuse our gifts, telling us we should use the money for ourselves. But not Auntie Lou.

When she gave me the check and I signed it over to the church and returned it to her, she just beamed and said, "Well, I tried to get the committee to give you more money than this, but they felt we needed to keep some for other expenses. If they had just listened to me, we'd have even more for our Lottie Moon Christmas Offering."

That was the Christmas I was discussing with a friend what I could give Auntie Lou. Jennie said, "Wana Ann, she is really having a hard time getting the money together for her own offering this year. One year she sold her old car and gave that money, but I don't know what she plans now. I think she would rather have money than anything else."

Well before Christmas I went over with a card in which was enclosed \$25.00 in bills. When she opened it Auntie Lou grinned, but she didn't tell me what she would do with the money.

Two months after Christmas

Auntie Lou said she wanted to tell me what had happened. She had decided to put the gift away safely until she could take it to church. When she went to get the money, it was not where she thought it should be. A frantic search failed and she concluded it must have been stolen. Finally she decided she would have to replace it with her own dwindling funds, and that she did without telling anyone about it. "And guess what," she added. "Just yesterday I was cleaning the closet, and there in an old white purse I found the envelope and the money. I guess I'll just keep it for next year's offering."

Not long after that, Auntie Lou fell and broke her arm. I visited her in the hospital. Her usually tidy hair was in disarray, and I brushed and braided it for her. She couldn't stop grinning. "Just think," she said, "the great Doctor Wana Ann Fort is my hairdresser. I just wish everyone could see me now!" I nearly burst out laughing but managed to suppress everything but a little smile. Funny thing — to this dear lady I was a great person. Not because of who I was or anything I had done, but because God had chosen me to be his missionary. Auntie Lou felt that way about every missionary; they were all the greatest.

After the accident Auntie Lou was never quite herself again. She was so afraid of falling that she did not want to go back home. When I last saw her she was proud of the nursing home her sons were providing for her. I visited her just before the end of our furlough.

And now she has gone on to heaven. Her son wrote us a beautiful letter about it. She did not have her wish and go to Lottie Moon Christmas Offering time. But we waited to send a gift to her church in her memory. It went for the Lottie Moon Christmas Offering. I would almost have heard her scolding me from heaven itself if we had even thought of doing anything else.

Dr. Fort and her husband, also a physician, are Southern Baptist missionaries in Sanyati, Rhodesia.

MISSIONS: SOME BASIC CONVICTIONS

WHAT BASIC CONVICTIONS UNDERGIRD AND GUIDE THE MISSIONS ENDEAVOR? J. D. HUGHEY, FOREIGN MISSION BOARD AREA SECRETARY FOR EUROPE, THE MIDDLE EAST, AND SOUTH ASIA, ANSWERS THE QUESTION.

ONE

Where shall we begin? Where else except with universal divine love?

It is very important where we begin and what we regard as most important. Beginning with the wrong thing, however true and relevant it may be, can lead us astray. The keystone of our thinking should not be justice, either divine or human, or even the sovereignty of God. Only love will keep us in balance and lead us safely, courageously, and faithfully along the way.

The biblical revelation exalts the love of God. Love is of the very essence of God: "God is love." Years ago I heard E. M. Poter, my favorite college professor, preach on "What the Bible Says to Us" — a subject so broad that no homiletics professor would recommend it and even Dr. Poter probably used it only once. He declared that the message of the Bible is summarized in two stories: Adam's sin and the Prodigal's welcome home. The first story ends with Adam outside the Garden of Eden. He had sinned against God and suffered for his sin. The second story ends with the Prodigal inside the father's house — loved, forgiven, at home. God is our loving heavenly Father.

The love of God is seen most clearly in Jesus Christ. Paul wrote, "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19). The one almighty God was present uniquely in Jesus Christ. We can look at Christ and see what God is like.

His life, his words, his deeds, and his death reveal God — especially the love of God. God acted through Christ to reconcile people everywhere to himself, to enable them to live at peace with him.

Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). This should not be used as a text to prove the eternal damnation of those who do not know Christ but rather as one affirmation among many of the wonderful provision through Christ for people to find the way to God, to know who he really is and to experience a kind of life that is worthwhile and eternal. He leads us to the loving heavenly Father. It is doubtful that anyone ever really knows God as Father apart from Christ.

I do not think the universal love of God implies universal salvation. It does imply universal provision for salvation. God respects the free will of man. He forces no one to accept him as heavenly Father or to experience the health and safety known as salvation. But he has acted redemptively for all people through Christ and offers to accept all as his children. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:16-17).

It was hard for the church in the beginning to understand that God loves Gentiles as much as he loves

Jews. Now it is sometimes hard for Christians to understand that God loves Jews as well as Gentiles — or Asians and Africans as well as Europeans and Americans. If someone asks you, "What of the Jews?" be ready to answer, "God loves them." If we are asked, "What about the Arabs?" we should reply, "God loves them." What about black people? God loves them. What about educated people? Ignorant people? God loves them. What about terrorists and revolutionaries? Peaceful and law-abiding citizens? God loves them. God loves them all.

We should pray for ourselves and others that we would "be able to comprehend with all saints what is the breadth, and length, and depth and height" of the love of Christ (Eph. 3:18).

The love of Christ reaches up to God himself, out through all time and to all places, and down to the depths of human need. It has reached you and me. Will it reach others through you and me? Do we love because he first loved us? (1 John 4:19)

TWO

A second basic conviction relevant to missions is that human need is universal.

I have seen overwhelming physical need in Bangladesh. The people have been victimized by tidal waves, typhoons, civil war, overpopulation, underdevelopment of agriculture,

underdevelopment of industry, and disease. There have been good crops in the last few years, and massive shipments of food have been sent in from other countries. Irrigation is now making possible for some villages crops of potatoes and soybeans during the dry season, and there is less dependence on rice.

To keep me from being too elated over signs of progress, a friend took me around Dacca to see some of the "street people," landless country people who have tried to escape starvation by moving into the city. On two different occasions the government has moved 100,000 such people out of the city to camps, wretched places where most of them have stayed.

What a contrast there is between Bangladesh and Switzerland. In Switzerland one sees prosperity and beauty almost everywhere. When I lived there visiting compatriots often said to me, "I wish God would call me to a place like this." It is a wonderful place to live. Even in Switzerland, however, there are many unhappy and frustrated people, with unproductive and meaningless lives. There is human need even in that lovely land.

People in Switzerland and Bangladesh need God.

All over the world people are asking, or should be asking, "Who is God? How can I relate to him? Will he accept me? What does he want from me? Will he help me with my problem of sin?"

Christ is the answer to the universal longing for God. People everywhere need him. There is no substitute for him. There is no one like him in any other religion. He is the Saviour of the world and the Lord of life. He can end estrangement from God. He offers forgiveness, redemption, salvation, a chance to start over again. He offers true freedom — the ability to live in harmony with what is real, lasting, and worthwhile.

There is also a universal need of the church. Those who are related to God through Christ are also related

to each other. They are a part of the body of Christ and members one of another. All followers of Christ are a part of the body of Christ, the universal church. Local churches should be the expression in particular places of the universal church. Each church should be a fellowship of believers, a group of the people of Christ — saved, loved, forgiven, and strengthened by him; loving, forgiving, and helping each other; loving and changing the world. The world needs such churches. There is no substitute for them. Baptists are in the business of establishing and developing such churches.

Many of the Hindu minority in Bangladesh are considering becoming Christians. Their motives are mixed. They are afraid of being persecuted again by the Muslim majority. They are impressed by the fact that Christians came to their rescue in 1971 when 10 million Bengalis fled to India and that Christians are helping many of them now. They are not satisfied with their many gods and their traditional religious practices. I visited one village for the first proclamation by Bengalis and missionaries of the Christian gospel and another for the second proclamation. In both places there were a hearty welcome, rapt attention, and a promise to gather in small groups for reading and rereading a summary of the Gospels called "The Man Who Gave His Life."

The missionaries and their Bengali co-workers have agreed on three things to require of those who want to become Christians: acceptance of Jesus Christ as Lord, willingness to be guided by the Bible, and joining the Christian community. It is expected that most adults in some villages will be baptized. I expressed to the missionaries my enthusiasm for this simple summary of how to become a Christian and my conviction that there should be a conference with each person before baptism to make sure he is ready for it. Movement to Christianity in a group is easier than movement as individuals, especially for village people,

who do most things as a group, but personal faith and commitment are essential.

James McKinley [Southern Baptist missionary in Bangladesh] wrote: "I sometimes find myself dreaming for Bangladesh, when the people will have enough to eat, will be free, really free, and will know Christ. May one Christian mean another Christian, and may one church mean another church. I think all people have the right to know Christ."

THREE

This brings us to my third basic conviction: There is a universal Christian obligation to do something about human need and to make God's love known. The obligation is for individuals and churches.

One cannot be a Christian without the acceptance of obligation. A church which does not have a sense of responsibility for human need is not worthy of being called a church.

How could Christians be indifferent to the hunger, suffering, loneliness, depression, ignorance, and oppression of their fellow human beings? Jesus in Nazareth read words from Isaiah applied to himself: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord" (Luke 4:18-19).

Does this mean social action on the part of Christians and churches? Liberation theology emphasizes the necessity of active involvement by Christians and churches in the struggles of oppressed people. Christians must under certain circumstances become so involved. There is in my mind, however, a big question about the acceptance of Marxist concepts and methodology. What David Jenkins has called "the powerless power" of Jesus, which alone can "absorb powerful

power," appeals to me as a means of creating a better world. It seems to me that this is the main kind of power which churches — and especially missions agencies — are called upon to represent and use.

There is no doubt whatsoever of the rightness of Christian social service in missions. It is necessary to "do the gospel" in places of great physical need such as Bangladesh. Southern Baptist gifts through the Foreign Mission Board, generous gifts from other Christian groups, and large sums from governments influenced to some degree by Christians are supporting food-for-work projects, vocational training, family planning, irrigation, crop diversification, health care, and many other things for saving lives and improving life in Bangladesh. This is right. It is good religion as well as good economics.

In places such as the Middle East, where there have been demonstrations of Christian power and cruelty, as in the Crusades, but not much evidence of Christian love, education and health care are important features of missions work. Financial pressures and other considerations are leading to a decreased emphasis on institutions, but many of these continue, and other ways of showing Christian concern for needy people are being explored.

Even more important for Christians and churches is doing something about people's spiritual needs. Others may share the load of caring physically for needy people. Proclaiming the gospel of Christ is a uniquely Christian responsibility. Someone asked me, "If you had to choose between money for relief and money for regular missions

work, which would you choose?" I replied, "I hope a choice does not have to be made, but if it must be I will choose funds for regular missions work."

In the Great Commission Christ presented to his disciples — and to us — an inescapable obligation to share the gospel with all nations (Matt. 28:19-20). The obligation would remain even if there were no specific command, for evangelism and missions are at the heart of Christianity. Emil Brunner said, "The church exists by mission as fire exists by burning."

Southern Baptist missionaries and Foreign Mission Board members and staff almost unanimously agree that priority should be given in missions to evangelism and church development. This is true — though difficult to implement — even in India, where medical people are almost the only Southern Baptist missionaries permitted. A year or two ago the missionaries agreed on the following statement of purpose: "The overall purpose of the India Baptist Mission is to witness for Christ by word and deed, to minister to the whole person, and in cooperation with Indian Christians to lead people to vital faith in Christ and to membership in churches that will be self-governing, self-propagating, self-supporting, and expressive in Christian forms of Indian life and culture."

This statement of purpose is the obligation of all Christians, ministers and lay persons. All places are to be reached. It is the main responsibility of some to reach their own country; of others, to reach a foreign country.

In conclusion, I would ask, What about foreign missionaries? Should

Christian evangelists go to countries not their own? Should they be supported by people at home?

James Ragland chose to remain in Lebanon [he is a Southern Baptist missionary] when most foreigners and even most missionaries, including James' family, left — quite properly — because of the civil war with its dangers and the interruptions of work and school. Windows of his house and of the Baptist school next door were shattered by explosions nearby. He says he was often lonely and at times frightened, but he felt he should stay. Why? Because he felt he could not abandon the valuable Baptist school property and he kept hoping to open the school. But there were other reasons. He said, "I am called to live with the Lebanese people and to share their successes, their joys, their dangers, and their sorrows. I am here also to encourage and help the local believers. They find it hard to be objective. We who are in a sense outsiders can sometimes call their attention to something they have overlooked and can offer encouragement, stability, and comfort. Finally, I am here to witness for Christ. People are afraid; they face death. They need the gospel."

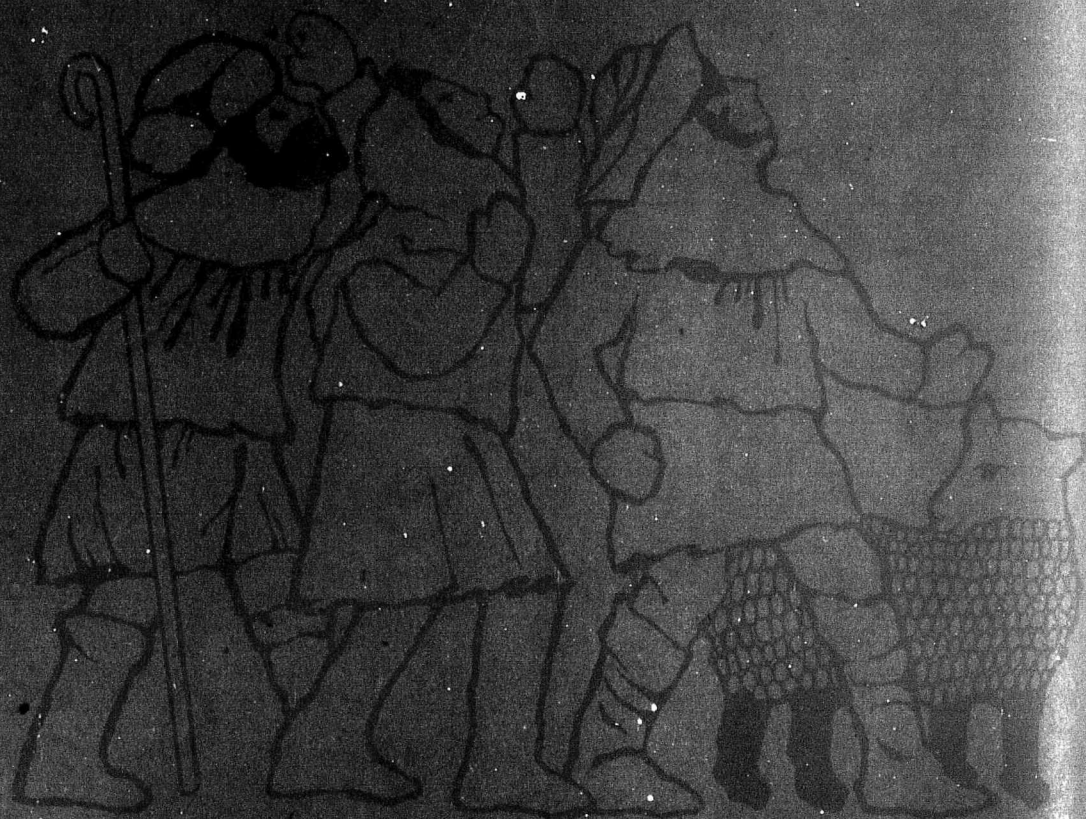
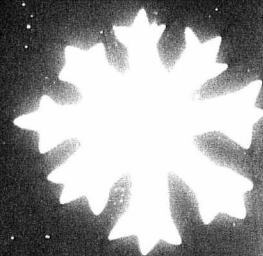
Christians of all lands should both send and receive missionaries — that is, people with a mission for Christ away from home.

Whether we stay at home or serve in a foreign land, we will do well to heed the counsel of Charles Malik of Lebanon: "Only those who stay very close to Christ can help others who are far away. Only those who prefer Him to everything else, even the call of the needy world, can be used by Him for the need of the world."

cedare

Five-Day Observance Week of
Prayer for Foreign Missions

Barbara J. Jones



DEAR MISSION SUPPORT CHAIRMAN

The Scripture passage for the 1977 Week of Prayer for Foreign Missions speaks especially to you: "And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth" (Ex. 9:16).

During the week of prayer you will be responsible for presenting five Southern Baptist missionaries who are declaring the good news in the part of the earth where they serve. God is showing his power through their work and witness. But he will show that same power through you as you declare his name in your corner of the world. Right now recognize that he has put you in this spot — raised you up — for this very special service. Thank him for the opportunity. Ask for his guidance. Commit yourself totally to his leadership.

To make your planning as easy as possible, use this checklist.

—1. Start early. Read this introduction and the material for each day.

—2. Meet with the Baptist Women officers council and enlist its support and advice. At this meeting be sure to present items 4, 5, 6, and 7.

—3. Set the time or times for meetings. Write this information here:

—4. Plan so that women who work and homebound members will be able to take part in the week's observance.

How about recording the meetings on cassette tapes? The tapes and a tape player — along with instructions for operation — could be placed in a prayer room. With the cassette leave the cards that were used during the meeting prayertime that day.

Women could come by after work (or before work the following day or during lunch). Take the tapes to homebound members later.

Write plans here:

_____ will make the tapes.

_____ will prepare the prayer room.

_____ will take tapes to homebound members.

—5. Plan for small group meetings if needed. Neighborhood group meetings or family meetings could use the tapes and prayer cards.

— We need this.

_____ will do this.

—6. Plan something special for one day. Consider a prayer breakfast, a luncheon, a missions banquet. Use the material suggested for the day you plan this special event; adapt it to fit the setting and time.

We plan:

—7. Plan the interest center. Use the week of prayer poster* in the background. Prepare a map of the area to be featured each day:

Monday — Middle East; Tuesday — Eastern Africa; Wednesday — East Asia; Thursday — Caribbean; Friday — South America. (For this purpose, you may need to order maps from the Foreign Mission Board.*)

Mount each day's map on poster board to blend with the royal blue background of the week of prayer poster. Cut a large star out of yellow construction paper. Attach it to the poster so that it "shines" over the featured country. For instance, on Monday place the star on the Middle East map over Jordan. Cut out letters (or write them) for each day's poster. For Monday the letters would say "Declare In Jordan."

Place the map on a table covered with a cloth to blend with the poster. On the table arrange items related to work done by the missionary featured that day. (Monday: Physician — black bag, surgical instruments, medicine. Tuesday: Homemaker — pots, pans, baby bottles. Wednesday: Communications specialist — microphone, tape reel, cassette tapes. Thursday: Homemaker [also involved in art, music, teaching] — paints, sheet music, sketch pad. Friday: Preacher — Bible commentaries, note pads, pencils.) Use a Bible in the center of each day's display.

_____ will do this.

8. Plan the music. The theme song is "To the Ends of the Earth" (see p. 22).
Use solo, duet, ensemble arrangements. The final day let the women sing the song together.

Monday _____
Tuesday _____
Wednesday _____
Thursday _____
Friday _____

9. Plan for the Christmas carol each day: "Hark! The Herald Angels Sing" (Baptist Hymnal).

Carol leader _____
Pianist _____

10. Ask two women to do the responsive readings under "Tell the Good News" all five days. Ask the two to wear choli robes or long dresses. Ask the pianist to play softly as they speak, "Tell the Good News" (Baptist Hymnal, No. 288).

Reader 1 _____
Reader 2 _____

11. Assign the missionary story and the testimony of the national Christian for each day. One person should give the entire missionary story and another the testimony.

Monday: story _____
testimony _____

Tuesday: story _____
testimony _____

Wednesday: story _____
testimony _____

Thursday: story _____
testimony _____

Friday: story _____
testimony _____

12. Enlist prayer leaders. Ask four women to be prayer leaders all five days. Show them the sections entitled "I'll Show In Thee My Power - Pray." Explain that you or someone you will enlist will introduce the prayertime each day and lead the closing meditation. Ask that they prepare the prayer cards (four each day) and then lead their groups in the prayer experience.

Prayer leaders:

Group 1 _____
Group 2 _____
Group 3 _____
Group 4 _____

Additional and more

up-to-the-minute missions prayer requests may be secured by calling the Foreign Missions Hotline. Dial (804) 355-6581. For the price of a three-minute station-to-station call you will hear a tape of the latest news from foreign missions fields. The tape is changed weekly.

13. Arrange for ingathering of the offering. Consider placing the gifts on the open Bible used in each day's interest center.

Send to members reminders of your church's goal, part of the national goal of \$34 million.

*MATERIALS FOR BAPTIST WOMEN USE DURING WEEK OF PRAYER

Distributed according to state plan:

Packet of material containing:
Theme poster
Prayer Guide for Home Use
Sample of priced Program Cover
Little Moon Christmas Offering envelope

Filmloop and soundsheet, comments from seven missionaries

Free from Foreign Mission Board Literature Distribution, P.O. Box 6597, Richmond, VA 23230 (order one copy of each).

Maps: The Middle East and South Asia, Africa, East Asia, Middle America and the Caribbean, South America

Priced materials:

Program Cover (see order form, p. 64)
Filmstrip, "One Song for All the World" (color with cassette and manual), \$9.50 through CAVE Plan (Baptist Book Store)

Song, "To the Ends of the Earth," anthem available through Baptist Book Stores, 35¢

Additional materials are listed on the back cover of this issue

KNOW YOUR WRITER



EIGHT LINES ABOUT BARBARA JOINER
BARBARA JOINER:

1. I love the Lord and believe in missions; otherwise I wouldn't go through the agony of deadlines.

2. I have a great husband who loves me enough to give me an electric typewriter to replace the 1692 model

3. I have two gorgeous daughters: Jackie, 14, and Jennifer, 11.

4. I'm an ex-schoolteacher who had championship debates and cheerleaders

5. I have strong opinions about everything, whether I know anything about it or not.

6. I'm crazy about young people and think Acteens are the greatest.

7. I love Gloria, Ken Medema's music, Robert Ralnes's books, and Leland Webb's journalistic style.

8. My favorite missions countries are Bangladesh, Ethiopia, and Yemen

Christmas Carols: "Hark! The Herald Angels Sing" (Baptist Hymnal)

Let the Good News In Jordan

(Two readers in choli robes stand at the front of the room.)

READER 1: "Go, now! Go spread the Good News; Go heal the wounded" . . . in Jordan."

READER 2: "Today I hear the helpless cries of children suffering pain. Children who've not felt the touch the Great Physician brings."

DECLARE IN JORDAN



ROYAL SERVICE • DECEMBER 1977

READER 1: "Go spread the Good News; Go bring comfort and light"

READER 2: "I feel the hurt."

READER 1: "And in very deed for this cause have I raised thee up, for to shew in thee my power, and that my name may be declared throughout all the earth"

READER 2: "Sing to the Lord, and praise him! Proclaim every day the good news that he has saved us."

Special Music: "To the Ends of the Earth" (see p. 22)

Physician in Gilead

(Missionary Dean Fitzgerald)
(For the most effective presentation, have one person tell Dean Fitzgerald's story. Omit section titles.)

Almost 600 years before Christ was born, the prophet Jeremiah mourned, "Is there no balm in Gilead; is there no physician there?"

It took several thousand years, but Southern Baptists finally made the house call. At Baptist Hospital in Ajloun (AZZ'h-loon), Jordan, in the hills of Gilead, balm is now available by physician's prescription.

Can you decipher that physician's handwriting? Well, it's mine. I'm Dean Fitzgerald. Let me tell you why I'm in Ajloun, Jordan — halfway around the world

MONDAY

FINDING THE JOY

A bullet landed in a baby's crib in Missouri. A bullet shattered a boy's bedroom window in Costa Rica. Bullets pockmarked the walls of the compound where the man lived in Jordan. But the baby, the boy, the man, escaped without injury. Obviously, God had something for me to do.

The bullet in the crib did not mean I was an unwanted child. Betty and Dean, Sr., my parents, welcomed my Thanksgiving week arrival in 1936. A night watchman, shooting at stray dogs, fired the bullet that landed in my crib in a little Missouri town. It barely disturbed my nap.

The bullet through the window happened in San Jose, Costa Rica. My dad was director of the American school in San Jose for three years. During a revolution, the bullet entered my bedroom. Fortunately, it did not enter me. I was nine years old and more curious than frightened.

Perhaps God used those early bullets to prepare me for tense days in Jordan. Operating with a steady hand while jet fighters buzz overhead is not taught in medical school. So much for the bullets — or, at least, I hope so!

Home base during my growing-up years was Tulsa.

Oklahoma. I became a Christian in Tulsa when I was just six years old. I remember wanting to be baptized in my white sailor suit so I could pretend to be on a sinking ship.

Even at six I knew that baptism is the symbol of new life. Even at six, however, I found it hard to keep my mind on my business. This characteristic has made life interesting for me ever since.

As a fifth-grader I decided to be a doctor. My motive was simple. I thought it would be neat to open people up and rummage around. Surgery became my goal.

I spent a lot of time during high school in my basement laboratory. I dissected anything that crossed my path.

After graduating from the University of Tulsa, I headed for the University of Oklahoma School of Medicine in Oklahoma City.

I WILL GO

I met Dona, who was to become my wife, on the way to church. A dozen medical students and nurses rode together to the First Baptist Church of Oklahoma City. On one of these crowded trips I was next to Dona. I liked that. However, we were both dating somebody else. Two years went by before our first date. It's not true that I waited for Dona to start earning money as an RN before I married her.

We were married my last year in medical school, and life changed completely. We feel we have a very special relationship that many couples would envy.

Since our wedding day in 1960, we've been partners in seeking God's will for our lives. Part of his will has been to give us four great children. Steve, 15, and Kathy, 12, were both born in Memphis, Tennessee, where I did my internship and residency in general

surgery at Baptist Hospital. Kenny, who is eight, was born in Amman (am-MAN), the capital city of Jordan. He prides himself on being half Arab because of his birthplace. Scottie, who is four, was born in the States while we were home on our first furlough.

Dona and I weren't considering missions when we married and started our family. God used a good buddy of mine to bring medical missions to my attention. Merrill Moore, who was headed for Gaza, was several years ahead of me at Baptist Hospital in Memphis. Some people from the Foreign Mission Board were coming to talk with him.



He said that if I was even remotely interested in medical missions I should come to the meeting. I told him I didn't have the faintest inclination in that direction. So they came and I didn't even see them. But the seed was planted.

My last year in residency, Dona and I found ourselves discussing medical missions for the first time. One night a young man had stood up in church to say that God had called him to be a missionary. Dona and I found it extremely interesting that God tells some folks exactly what he wants them to do. Had we missed his message? How does one know?

He said that if I was even remotely interested in medical missions I should come to the meeting. I told him I didn't have the faintest inclination in that direction. So they came and I didn't even see them. But the seed was planted.

We decided to write the Foreign Mission Board and ask some questions. We asked things like: Are you paid a salary? Do you live in a house? Where do your children go to school?

The Board answered our



The next Sunday morning I was on call at the hospital. Dona was at our church, Thrifthaven Baptist, and heard a life-changing sermon. Our pastor preached on walking by faith and not by sight. He said that sometimes Christians must step out in the dark without seeing where their foot is going to come down. They have to have faith that God is going to put something under their foot.

Dona said to herself, "That's my trouble. I've been walking by sight!" She was really speaking for both of us since we think so much alike.

The invitation was given and many responded. The pastor motioned to Dona to come talk with one of the women who had come forward. Dona shared Scripture verses and prayed, and the woman accepted Christ.

Dona couldn't wait to share the experience with me. She was the happiest person I've ever seen. She had shared Christ with someone who had stepped out in faith. She knew God would show us what to do; we too would take the first step in faith.

Dona and I decided to take the first step and sign up on the dotted line of whatever it took to become missionaries. So we applied, and in 1966 we were appointed to Jordan.

I WILL GO . . . TO JORDAN

Until 1952 no Muslim nation had opened its doors to Southern Baptists. The opening wedge was Jordan. A small hospital had been built in Ajloun in 1950 by independent English missionaries. In 1952 they sold it to Southern Baptists. For a quarter of a century exceptional medical care has been available even through uncertain times.

Dona and I went to Jordan in 1967. We came with big ideas about rocking the world toward Christ. In ten years our seven-league missionary boots have lost a lot of their gloss. Now we know this is the way God has for us to fill.

We wouldn't trade places with anybody else in the world. We love the Arab people. They are the most hospitable people in the world. In addition, there is very little crime in the country. I can walk down the street without being "ripped off." Juvenile delinquency is almost unknown.

We treat about 15,000 outpatients in our clinic each year and admit some 2,000 to the hospital. No part of Jordan has been untouched by the witness of the hospital. Patients have come here from 250 cities, towns, and villages. Many receive an Arabic New Testament and hear the plan of salvation explained by a staff member.

Working in Jordan has not been pure pleasure. I must admit. Take our X-ray equipment. (Please!) Shutters to protect against radiation often refused to function. We patched it up with rubber bands. Finally during a great thunderstorm, lightning struck the machine. A technician patched it again. We waited for a second thunderbolt to prove beyond doubt our need for a new machine.

Surgical scrub is an adventure. The rooftop reservoir is subject to the weather. During winter, icicles sometimes form under the tap. During rainless summer months, we wait breathlessly for the gurgle and belch which mean "empty." From a secret place the nurses manage to bring a pitcher of water to rinse away the soap.

Another interesting feature at Ajloun is the single exit from the operating room which faces "the bench." Here sits the family of the patient, the men often wearing curved Arab daggers. "The bench" encourages me to do my very best. Military activity has not halted medical care at Ajloun. In fact, during

fighting the hospital is flooded with patients. Once 68 casualties arrived in two hours. Wounded men were lying on mattresses on the floor. Nails were driven into the walls to suspend life-giving fluids. The speediest surgery I've ever performed was done with plaster slitting down from the operating room ceiling after the hospital was rocked by a near-miss.

GOD'S LOVE SHOW . . . IN JORDAN

Some have asked why a man certified by the American Board of Surgery who has been elected a fellow of the American College of Surgeons wants to spend his life in a turbulent land like Jordan. Well, to be honest, I've thought about coming home. Then I remember that curious command given some two thousand years ago by a Man living some 30 miles from Ajloun. He said, "Love your neighbor as yourself." In this shrinking global village isn't a Jordanian my neighbor?

Is it worthwhile? Every person has the right to hear the gospel at least once. God has allowed us to open some doors, to heal some hurts in his name. And some respond, like my friend, Naseem Masri.

A Declarer in Jordan

My name is Naseem Masri (nah-SEEM MAHS-ree). Let me share with you how I came to be a believer.

It was cold and dark in the prison. I was in solitary confinement. Then something happened in that horrible place. A Christian smuggled in a Bible. It was pushed under the door of my cell. Having nothing else to do, I opened the strange book and began to read.

I read and kept reading. The words penetrated not just my stubborn mind, but also my hardened heart. When I was released from prison, I looked for those who believed what the book said. I found myself in a little Baptist church. In that church, hearing the gospel declared, I was saved.

My life was changed. I wanted to

serve Christ. I was determined to witness at any price. It is not easy in my country to declare his name.

I found work at the Baptist Hospital in Ajloun. I collect the bills as patients leave the hospital. This job does not make witnessing to patients very easy.

God has sent me other work, too. I serve as lay preacher in Anja [AHN-jar-ah], a little church near the hospital.

Pray for us Jordanian Christians. Pray that we'll have the courage to declare boldly the good news that Jesus died for the people of Jordan.

I'll Show in Thee My Power — Pray together as one group. You may ask individuals to pray aloud for each of these, or have a time of silent prayer.

1. Praise God for sending Jesus, the Great Physician.
2. Thank God for Dean Fitzgerald.

3. Pray for the missionaries on the prayer calendar today (see pp. 58-64).

Present the four prayer guides listed below. Explain:

We will use these guides all five days. We will separate into four groups, and each group will use one of the four guides. Four women have already been asked to lead the groups (see p. 21).

The four prayer leaders have prepared the prayer requests for their group before the meeting by putting each on a card. The group leaders will distribute the cards to women in their prayer groups.

Help the women to separate into four groups, moving apart from

each other. Allow ten minutes for prayertime.

FOUR PRAYER GUIDES

1. Ask God, not to bless our activities, but to direct our activities.

2. Ask God, not to remove obstacles and give us an easy path, but to give us strength and grace to overcome for his glory.

3. Ask God, not to give us good health, but to give us the measure of health that will permit us to carry on for him.

4. Ask God, not to keep us living on a higher plane, but to lead us to identify and communicate with those we serve.

GROUP 1: Ask God, not to bless our activities, but to direct our activities.

1. Pray for Jordan. Pray for God's direction for the 29 Southern Baptist missionaries who serve there.

2. Pray for God's direction for the small band of believers. The seven Baptist churches in Jordan have only 233 members.

3. Pray for the seven Arab pastors in Jordan.

4. Pray for God's direction for all the missionaries who serve in Muslim countries: Bangladesh, Gaza, India, Iran, Jordan, Lebanon, Libya, Morocco, Turkey, and Yemen.

GROUP 2: Ask God, not to remove obstacles and give us an easy path, but to give us strength and grace to overcome for his glory.

1. Pray about financial problems plaguing the Ajloun hospital. Two new government hospitals have been built in the area.

2. Pray for war-torn Lebanon. Pray especially for James and Leola Ragland, and Mabel Summers who are still in Lebanon.

3. Pray about the critical needs in Gaza. Only one missionary doctor is now on duty.

4. Pray for critical needs in Yemen. In April part of the hospital burned. Work is continuing

GROUP 3: Ask God, not to give us good health, but to give us that measure of health that will permit us to carry on for him.

1. Thank God for the hospitals supported by Southern Baptists in Gaza, India, Jordan, and Yemen.

2. Pray for the Baptist public health program in India.

3. Pray for physical safety for all those who serve in the Middle East.

4. Pray for the relief efforts in Bangladesh.

GROUP 4: Ask God, not to keep us living on a higher plane, but to lead us to identify and communicate with those we serve.

1. Pray for missionaries who declare the good news in the difficult Arabic language.

2. Pray for awareness that with God all things are possible.

3. Pray for missionaries who work in the Jewish nation of Israel.

4. Pray for the Bible-reading groups in 200 villages in Bangladesh.

Closing Meditation

As we leave today we'll have the opportunity to share in declaring the good news all over the world. (See directions, p. 21, for interest center.) Let us come and place our gifts on the open Bible and go out declaring the good news wherever we live.

Offering Ingathering

Have the pianist play softly "Tell the Good News" (Baptist Hymnal, No. 288) as the women bring their gifts and leave in silence.

"Come Early, 'Till Men's You" (Paulist/Harman Press 1987), p. 218.

"To the Ends of the Earth," words by Ed Spratough. Music by Bill Cates. © Copyright Broadman Press. All rights reserved. International copyright secured. Used by permission.

"Psalms 96-16.

"Psalm 96-2 (16): Bible verses from "Today's English Version" are used by permission of The American Bible Society. Copyright 1976.

DECLARE IN EASTERN AFRICA



Christmas Carol: "Hark! The Herald Angels Sing" (Baptist Hymnal)

Tell the Good News in Eastern Africa

(Two readers, preferably the same two all week, wear choir robes and stand at the front of the room.)

READER 1: "Go, now! Go spread the Good News; Go make fallow ground fertile! In eastern Africa."

READER 2: "Today I see the broken lives of people in despair, People who've not known God's love, Who never felt his care."

READER 1: "Go spread the Good News; Go unsal springs of living water."

READER 2: "I feel the hurt!"

READER 1: "And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth."

READER 2: "Sing to the Lord and praise him! Proclaim every day the good news that he has saved us."

Special Music: "To the Ends of the Earth" (see p. 22)

Ethiopian Mama

(Missionary Rosie Bedsole)

(For the most effective presentation, have one person tell Rosie Bedsole's story. Omit section titles.)

The pastor presented the claims of Christ in a simple, direct way. Could it be true that Christ had given

his life on the cross for me? Why me? Overwhelmed by his love, I accepted Christ as my personal Saviour and friend. I was 16 years old.

Those 16 years had not been easy. My father had died when I was five. My mother had to go to work to support the family. So I moved from my birthplace near Spillog, Missouri to live with my grandparents.

Several years later Mother remained, and our family lived in a variety of towns and farms in central Missouri.

Then that red-letter Sunday arrived. The pastor came to invite my family to services at Concord Baptist Church. My parents excused themselves, but my brothers and I accepted his offer to come by for us. That night when Christ came into my life, I started praying for my family. God answered. My two brothers, my mother, and I were all baptized together. My stepfather moved his church membership.

After high school graduation, I felt God wanted me to go to college. My parents disagreed. When I insisted that God would make a way for me to go, they said God would have to do it. They could not.

Trusting, I enrolled at Central Missouri State College. God did provide jobs and strength to see me through.

I WILL GO

During college years, the Baptist Student Union enriched my life. I was devotional-fellowship chairman on a weekend revival team. One weekend, God called me to missions. The text was Isaiah 6:8. God was asking me, "Whom shall I send?"

"Not me, Lord! I can't sing or play the piano. I don't have any talents."

Still He kept asking. I cried all the way back to campus. I sobbed out my dilemma to my BSU director. His response was priceless: "Rosie, if God has called you to be a missionary, he will prepare you. All he wants now is your willingness to be used."

I was willing. I let the Foreign Mission Board know. Then I headed for New Orleans Baptist Theological Seminary. After graduation, I went to Missouri as CA director.

I loved working with young people. I decided God wanted me in missions education. After five years in my home state, I became Alabama's Sunbeam Band director. When the new organization, Acteens, was created I became Alabama's Acteens director.

My good friend Madine Museley, Alabama's YWA director, was appointed to Ghana. I went to Richmond, Virginia in December 1969 for her appointment service. It was a turning point in my life. For one thing, I met a red-headed veterinarian bound for Ethiopia. Meeting Jerry Bedsole was not earth-shaking for either of us, however. We were both swept up in the individual commitments we were making to the Lord. I was reminded again of the tremendous needs all over the world.

I took advantage of being at the Foreign Mission Board to talk to staff members about my original commitment. I also discussed the results of my recent physical examination which revealed high blood pressure.

God continued to haunt me with missions needs. He had some help from a group of Acteens in Columbiana, Alabama. They began to pray — and look for a missions volunteer husband for me.

One day the phone rang. "Right here in 'The Commission,'" one girl shouted. "His name is Jerry Bedsole. He's from Birmingham. He's at Callaway Gardens in missionary orientation!"

I calmly replied that I had met Jerry Bedsole at Richmond. I also explained that he was the "Lone Ranger" among 14 single women missionaries at Callaway.

"Don't worry," the Acteens assured me, "we'll pray that he'll resist temptation."

Now I really did intend to visit Maxine at Callaway. But I was snowed under with work. The Acteens were disgusted.

I WILL GO... TO ETHIOPIA

Finally, just two weeks before Jerry's departure to Ethiopia, we got together. Alabama's Young Peoples' Mission Conference needed two substitutions on the program. I was called in to direct the conference. Jerry Bedsole was called in to replace an ailing missionary. We really met!

Four dates. That's all we had. We discussed the possibilities of our relationship. Jerry was leaving in a few days for Ethiopia. We discussed my willingness to go.

Finally we agreed to turn it over to the Lord. We agreed to write and pray.

We wrote, starting that departure day in late August. The letters continued day after day. In October, Jerry sent me a very special tape asking me to marry him. I wired back, Yes!

My letter following that cable was conditional, however. I wrote Jerry that he was where God wanted him and where I felt God wanted me to be. "But," I added, "don't forget the high blood pressure. I may not qualify for appointment. If I don't my answer will have to be no."

"Pray!" I said to the Columbiana Acteens.

Pray they did.

"Normal." The doctor couldn't believe my reaction. I dashed out to send the joyous cable: "Come home and claim your bride."

On December 30, 1970 I became Mrs. Jerry Bedsole. We honeymooned at Callaway Gardens for missionary orientation. Jerry is the only missionary who has ever had to repeat the course!

GOD'S LOVE SHOW... IN ETHIOPIA

May 1970 — Ethiopia, at last! In 1967 Southern Baptists were invited into Ethiopia to begin a community development program. The work included public health, agricultural assistance, and vocational training. I was thrilled to be a part of the team to go into the Menz (munz) highlands to share with the Ethiopian people.

I longed to be able to talk with them in their own difficult language. My study of the language was interrupted several times — three to be exact: Paul in 1971, Phil in 1974, and Peter in 1976. Obviously, I spent most of my time being an Ethiopian mama.

By providing a home for Jerry and the "three Ps" I freed him to share God's love with the Ethiopian people.

The first door to open in Ethiopia was opened by a cow! Jerry brought in some improved stock. Tesfayu (TEHS-figh), the son of the head priest of the Ethiopian Orthodox Church located across the river from our house, bought one of the cows. Jerry visited several times and was there for the birth of a fine healthy calf.

All of this led to Tesfayu's asking Jerry to come to his church to teach

the Bible. As many as two hundred gathered to hear Jerry declare the gospel. Jerry said the thrill of being the first to visit inside a Menz church and openly present God's way is impossible to describe.

Soon after Jerry's invitation, Dr. Sam Cannata was asked to preach at the church near his home. Then Lynn and Suzanne Groce opened classes for men and women in the church nearest them. Ray and Lauralee Lindholm had been reaching the Bible in the handcraft schools they conducted. All of the team were having Bible studies in their homes.

In 1973 we had the opportunity to help with a Bible school during rainy season. We were amazed by the hunger for God's Word shown by the 181 priests and deacons of the Orthodox Church who attended. Many became believers.

But dark days were ahead. A military takeover in 1974 brought a time of turmoil and confusion.

This year, 1977, has not been an easy year. Sam Cannata was imprisoned in April. Political developments caused the Ethiopian government to request some American government personnel to leave. Some of our missionaries left in May, and the remaining three families went to neighboring Kenya in June.

We praise God for what he has done and will continue to do in Ethiopia. Before we left Ethiopia we missionaries and the nationals with whom we worked met for prayer. The nationals expressed thanks for the missionaries' work and wished us a peaceful trip.

We thank God especially for believers like Maltot (MOHL-tote).

A Declarer in Ethiopia — Maltot

My name is Maltot. I was born in Menz 25 years ago. I went to Addis Ababa to school, and a Finnish missionary led me to God.

When Ray Lindholm started handcraft schools in my home district, I taught literacy classes. I wanted my people to be able to read the Bible. But it seemed to do no good; they would never change old ways.

In 1974 before Dr. Bedsole came home on furlough, he asked me to accompany Dr. Cannata on mobile clinics and do some simple animal doctoring. I agreed and Dr. Bedsole trained me. I love the work and now hold mobile clinics on my own.

Then revival came. God came into the stubborn hearts of many people in Menz. Now I know God can do anything!

It is now my joy to preach the gospel. I am the first of my people to preach in Menz. Praise the Lord!

Explain again that four women have been asked to lead the four prayer groups every day during the week (see p. 22). Help the women separate into groups. Allow about ten minutes for prayertime.

The prayer needs which follow should be written on cards by the group leaders to distribute to the women in their groups.



I'll Show In Thee My Power — Pray

Pray together as one group for the following needs:

1. Thank God for Rosie and Jerry Bedsole and their sons. Pray for them as they make decisions about their future.

2. Pray that conditions in Ethiopia will make it possible for missionaries to return and for the Christian witness to grow.

3. Pray for missionaries who have birthdays today (see Call to Prayer, pp. 58-64).

GROUP 1: Ask God, not to bless our activities, but to direct our activities.

1. Pray for God's direction in the lives of the missionaries who have had to leave Ethiopia. Pray that they and their families will adjust successfully to new situations.

2. Thank God for directing the Giriama Project in Kenya. Six teams of Kenya Baptists have started almost 200 churches and baptized more than 2,600 people in the last year.

3. Ask for God's leadership for missionaries in Uganda. Pray they will be able to continue a full and active Baptist witness in that eastern African country.

4. Ask God's direction as work is begun in Rwanda (an African country south of Uganda), South Africa, and the Seychelle Islands.

GROUP 2: Ask God, not to remove obstacles and give us an easy path, but to give us strength and grace to overcome for his glory.

1. Pray for God's strength for believers in Ethiopia.

2. Pray for God's leadership in Rhodesia during these days of great tension.

3. Pray for believers in Angola. Pray that missionaries may return soon.

4. Pray for patience for missionaries waiting for visas to enter countries to which they have been appointed.

GROUP 3: Ask God, not to give us good health, but to give us the measure of health that will permit us to carry on for him.

1. Pray for God's hand to cover the 297 Southern Baptist missionaries serving in eastern Africa.

2. Pray for a doctor for Ghana (GAH-nah) in West Africa. The hospital at Nalerigu (nah-LAIR-eh-goo) will close if one does not go.

3. Pray about the urgent need in Tanzania and Rhodesia for nurses.

4. Pray for strength for missionaries serving in sultry, unhealthy climates.

GROUP 4: Ask God, not to keep us living on a higher plane, but to lead us to identify and communicate with those we serve.

1. Pray for missionaries in language school.

2. Pray for wisdom for missionaries during times of political and social unrest.

3. Pray for missionaries and Africans who are developing materials for French-speaking countries in West Africa.

4. Pray that God's love, demonstrated in his servants around the world, will overcome all barriers.

CLOSING MEDITATION

Today we've heard from a missionary homemaker. But Rosie Bedsole is so much more. She's a proclaimer of the good news.

Let us, too, be proclaimers. Let us bring our gifts and give our lives to declare that the Lord is king of kings.

Offering Ingathering

Have the pianist play softly "Tell the Good News" (Baptist Hymnal, No. 288) as the women bring their gifts and leave in silence.

"Love Early: 'This Man Is You' (Paulist/Seaboard Press, 1987), p. 218.

"To the Ends of the Earth," words by Ed Seabough. Music by Be Carey. Copyright Broadman Press. All rights reserved. International copyright secured. Use by permission.

"Sanctus 9-16.

"Psalm 96-2 (13b). Below verses from "Today's English Version" are used by permission of The American Bible Society. Copyright 1976.

WEDNESDAY DECLARE IN HONG KONG



Christmas Carol: "Hark! The Herald Angels Sing" (Baptist Hymnal)

as the Good News in Hong Kong
(Two readers in choir robes stand at the front of the room.)

READER 1: "Go now!
Go spread the Good News:
Go broadcast it . . . in Hong Kong."

READER 2: "Today I see the broken
lives of people in despair."

READER 1: "Go spread the Good
News:
Go bring comfort and light."

READER 2: "I feel the hurt inside of
persons hating life.
Persons who've not found the joy
that comes from knowing Christ."

READER 1: "And in very deed for this
cause have I raised thee up, for to
show in thee my power; and that my
name may be declared throughout
all the earth."

READER 2: "Sing unto the Lord and
praise him! Proclaim every day the
good news that he has saved us!"

Special Music: "To the Ends of the
Earth" (see p. 22)

Communicator in Hong Kong
(Missionary Peyton Moore)

We were up to our ears in
missionaries. Bethel Baptist Church,
the church I was pastoring in
Houston, Texas, was taking part in a
World Missions Conference. All
week I had "amen" and said, "Go
get 'em!" I was interested in
missions — as long as somebody
else was doing it.

For Sunday night to close the
conference, I had prepared a real
"stem-winder" missions sermon. I
started to read my text: "The spirit of
the Lord is upon me . . ."

Something, deep within,
suddenly surged. I knew if I opened
my mouth again I'd break down and
weep.

Peyton Moore weep? In those
days I frowned on public emotion. I
thought, Man, this just can't happen
to me.

I took a deep breath and stepped
back. The spirit of the Lord is upon
me. I began to sob. Finally, I asked
the congregation to excuse me. I
needed to be alone to pray.

I knelt down, searching for words.
"Lord, I don't know what you want;
but whatever it is, I'm willing."

I didn't hear an audible voice, but
the Lord communicated his
message very clearly to me:
"Peyton, if you're waiting for a call to
missions, this is it."

My wife, Cella, and I had talked
about missions. During seminary
days at Southwestern Baptist
Theological Seminary I thought I had
dealt with missions. I was so sure
missions was not for me that I never
attended Mission Day programs.

Cella had agreed, "Jungle living is
not for me. That's not my bag."
She's a big-city girl, born in
Brooklyn. Anyway, she has this
"thing" about bugs. She'd say, "I
know the Lord doesn't want me to
live there."

I didn't know it, but God had
spoken to Cella through my tears.
Some in the congregation thought I
was having a nervous breakdown.
(We were in the middle of a huge
building program.) Others thought
somebody had hurt my feelings.
Only Cella realized what was
happening to me. She told me later
that if I had given an invitation, she
would have responded.

The following Sunday we both
responded. We presented ourselves
for mission service.

FINDING THE JOY

Can a Southern boy from
Meridian, Mississippi, and a Yankee
girl from Brooklyn, New York, find
happiness together in the Lord? Well, this Southern boy and his
Brooklyn-born Cella did. But our
early lives were quite different.

My grandmother raised us four
Moore boys. My mother died when I
was two. My father was an alcoholic.
He died when I was eight.

Grandmother Moore gave herself
sacrificially to raising us right. Every
Sunday morning she and her four
little "ducklings" would march in
East End Methodist Church and sit
on the third pew on the right side.
Every night she'd read from the big
family Bible, and we'd pray.

When I was 16 and attending
Meridian High, I went to a
Methodist evangelistic youth camp.
I was sitting in the tabernacle as far
away as I could get. My pastor,
Morelle Wells, sang "The Stranger of
Galilee." As he sang, the Holy Spirit
began to deal with me. I didn't hear
any of the sermon. At the invitation, I
made my decision. I knew that God
has not only saved me, but he had
also called me to preach.

After high school graduation, I
attended Meridian Junior College
and then graduated from
Mississippi College.

Meanwhile, up in Brooklyn, the
Torres family was coming to know
the Lord. Christian neighbors invited
Cella's mother to Greenwood
Baptist, an American Baptist church.
Mrs. Torres started going, then Mr.
Torres joined her. Cella became a
Christian when she was ten.

Cella lived on a missions field. Her
church youth group sang in the
subways and witnessed in the
Bowery. She was a real teenage
missionary.

Cella wanted to go to a Baptist
college. She went to Mars Hill in
North Carolina and then graduated
from Baylor. She fell in love with
Texas and stayed a year to teach
before going back to New York.

I was at Southwestern in Fort
Worth, Texas, during that year that

Cella taught. We met at a youth fellowship. I asked her to sing at the Valentine banquet at Rosen Heights Baptist Church where I was youth director. That was our first date. I gave her an engagement ring in June and a wedding ring in August. I had to move fast. She was going back to New York in the fall.

God has given us a good life together. We have three fine children. Our two sons are at Dallas Baptist College. Terry is a senior. Greg is a freshman. Our daughter, Cella Anne, is an eighth grader at Hong Kong International School.

Since that day when God called us, we've followed. Some of the going has been hard, but he's always been there with us.

I WILL GO . . . TO VIETNAM

Cella and I were appointed to Vietnam in 1964. I was asked to begin a radio and television ministry. I had been trained to be a preacher. I didn't know anything about radio and television. I didn't have any equipment. I didn't have a studio.

On the other hand, 20 million Vietnamese needed to hear the gospel. The war was growing hotter. We had to use every means to reach the people.

So we began with a tape recorder in the bedroom and worked up to a converted garage-studio. Tapes were interrupted by the "putting" of motor bikes, the buzzing of planes, the cackling of hens.

I read everything I could find on radio and television. I spent my furlough time in school. And I worked.

Naturally, I wanted to use the radio to preach. I knew, however, that the best sermon in the world has no value if nobody listens. My philosophy became: give them something they want to hear so that you can give them something they need to hear.

What the Vietnamese people wanted to hear and learn was English. So Cella taught basic English

while I engineered the programs. I compiled textbooks with 30 simple lessons. A seed of witness was included in every book. For instance, one book contained lessons on Christianity, Baptists, and the Bible.

In addition, radio stations allowed us two one-minute spot announcements each broadcast. We asked listeners to send for the text books. We also asked them to enroll in a Bible correspondence course.

Response showed that our program was an avenue of witness in areas where no Baptist missionary had ever gone. A thousand letters a month poured in. Enrollment in the Bible course was an amazing 99 percent of those enrolled in the English program.

In the spring of 1975 the door closed. Southern Baptists had spent 16 years in Vietnam accompanied by gunfire, evacuations, terrorism, and death. Conditions were always dangerous — always unpredictable. But these very factors offered new opportunities for sharing God's word. They were wonderful as well as heartbreaking days.

I WILL GO . . . TO HONG KONG

My roots were torn from the soil. That's how I felt when I left Vietnam. I was too "heart-wounded" to know what to do. I helped in the refugee camps in Guam. Finally, Cella and I went to Indonesia to begin language study.

Indonesia is an exciting missions field. The missionaries are warm and receptive. They are dedicated to a gospel ministry. Cella and I became increasingly aware, however, that we were in the wrong place. God had something else for us to do. But where?

No, Lord, not Hong Kong! We had been to that people-packed colony on the south coast of China many times. We had declared we'd never live there. But God was definitely pointing to Hong Kong. So we went.

Baptist work is strong and structured in Hong Kong — quite different from the work in Vietnam. The Mission was responsive to my hopes and dreams for proclaiming the gospel through mass media. Yes, this is the place God has for us to serve.

What dreams I have. Hong Kong is the hub of all Asia with its masses of people. Radio and television could penetrate walls and go where missionaries cannot go.

Hong Kong Baptist College houses our communication center. Ideal quarters. A whole floor of the new Christian Education Building provides offices, studios, and control rooms.

Let me come down off my cloud a minute. Many problems do exist. The government prohibits any advertising by religious organizations over electronic media. We can't invite people to write in for materials. Ways and means must be found in order to follow up, and we'll find them.

Of course, first I must master the Cantonese language. Vietnamese is just enough like Cantonese to drive me up the wall!

Meanwhile, we dream of extensive cassette ministries, video cassettes, and fantastic programs beamed into thousands, even millions, of homes. I know what God's message can do. Meet a "listener" who heard in Vietnam. Men like this must now be the proclaimers in that land.

A Declarer in Vietnam — A 1,000-Watt Radio Station

Being a man with sorrow in all my life, I never comprehend why we are present on this world. I live without knowing life's purpose and wonder

what we are? Where are we going? At the end of our lifetime, what will we receive? I cannot find answers for these questions.

At the time, being a boy of 15, I followed Buddhism, but I could not understand what it said. Buddhism seemed too deep and hard for studying, so I gave up and have now no Superior Truths.

With the darkness in my mind, I expect to receive God's light in order that I can know about his teachings for human life and have for myself the truth for living.

Would you help me with your good heart? Help me travel in God's light and receive God as my Saviour?

It Show in Three My Power — Pray

Pray first of all as one group:

1. Thank God for Peyton and Cella Moore.

2. Thank God for his sustaining strength for our missionaries who had to leave Vietnam and relocate in other mission fields.

3. Pray for missionaries on the prayer calendar today (see Call to Prayer, pp. 58-64).

(Explain again that four women have been asked to lead the four prayer groups and have prepared the requests for their groups. The cards will be distributed to the women after they divide into four groups. Allow ten minutes for prayer and then call the group back together.)

GROUP 1: Ask God, not to bless our activities, but to direct our activities.

1. Pray that God will speak to Southern Baptist pastors as he did to Peyton Moore. Pray that pastors will be willing to go to fill the many needs for evangelistic workers.

2. Pray for God's leadership in developing the communication center in Hong Kong.

3. Pray for God's direction for the 774 missionaries serving in East and Southeast Asia.

4. Pray for the Hong Kong for Christ campaign. During 1977-78,

Baptists aim to present the gospel to all 4 million Hong Kong residents by every means possible.

GROUP 2: Ask God, not to remove obstacles and give us an easy path, but to give us strength and grace to overcome for his glory.

1. Pray for Vietnamese Christians. Pray that they will remain faithful under all circumstances.

2. Pray for Southern Baptist missionaries in Malaysia who have spent an uncertain year wondering whether they will be allowed to stay in that country. Pray for Malaysians as they take on increasing responsibilities for Baptist work in that country.

3. Pray for spiritual awakening in Japan. Only 44 percent of the people (lowest in the non-Communist world) believe in the existence of any higher being.

4. Pray for the urban evangelism program in Singapore. Pray for the people being reached in a new Bible study fellowship in a high-rise apartment complex; and for the members of Queenstown Baptist Church, led by missionary Graham B. Walker, who began this outreach project.

GROUP 3: Ask God, not to give us good health, but to give us the measure of health that will permit us to carry on for him.

1. Thank God for hospitals, clinics, and dispensaries in the Orient; for Baptist missionaries and Asians who respond to the total needs of persons in these medical ministries.

2. Pray about the urgent need for a doctor in Thailand, a pediatrician in Indonesia, and a public health nurse in Korea.

3. Ask for God's strength for two former missionary journeymen, Linda Jo Pegram and Doug Kellum, who are working in Thailand with refugees from Vietnam.

4. Ask God to strengthen David Wang, Baptist World Alliance president, who is a Hong Kong Baptist.

GROUP 4: Ask God, not to keep us living on a higher plane, but to lead us to identify and communicate with those we serve.

1. Pray for ways and means to follow up on broadcasts in Hong Kong.

2. Pray for Mike and Kay Norfleet as they study Hakka. They are the first couple preparing to work among the Hakka tribe in Taiwan.

3. Thank God for his continued blessing in the use of mass media in the Philippines.

4. Pray for the reopening of Communist China to the gospel.

Closing Meditation

Today we have traveled with Peyton Moore to the tragic land of Vietnam. We've followed him to Hong Kong where God is continuing to use him to declare his glory.

God does not call us to the Orient. Or does he? It's for sure he does call us to be communicators of the good news wherever we are.

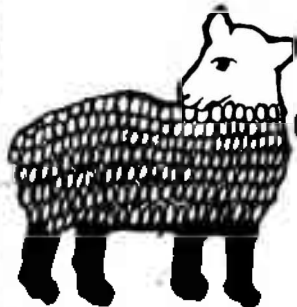
Offering Inagathering

Have the pianist play softly "Tell the Good News" (Baptist Hymnal, 1975 edition) as the women bring their gifts and leave in silence.

Lyrics: "The Man in the Moon" by Bill Cates. Music by Bill Cates. Copyrights: Broadman Press. All rights reserved. International copyrights secured. Used by permission. "Lodges 9-10." "Phases 9-10." Lyrics: Bill Cates. Music: Today's English Version. Used by permission of the American Bible Society. Copyright 1976.



Mr. and Mrs. Peyton Moore



Christmas Carol: "Hark! the Herald Angels Sing" (Baptist Hymnal)

DECLARE IN GRENADA

God's Artist in Grenada

(Missionary Elaine Herrin)
The loveliest of the Caribbean Islands is Grenada. The "Isle of Spice" is second only to Indonesia in production of spices. Sniff the pungent odors of nutmeg, cocoa, and mace. Bananas, limes, and tropical flowers add their fragrances.

Beautiful white beaches, soaring mountains, picturesque harbors offer unlimited subjects for my paintbrush. But I didn't come to Grenada because of its beauty. I came because Grenada needs to see the beauty of God.

I shudder when I think I "almost missed the boat." You see, I was one of those unwilling wives. I was not against missions; I just didn't want to go myself. I liked being a pastor's wife. I liked our comfortable home. I wanted my children to "lead normal lives." "Besides," I told the Lord, "there's so much to do in the United States."

God finally showed me that all my good reasons were just excuses. If you have these same "excuses," let me put your fears to rest. The Foreign Mission Board provides comfortable homes for missionaries. Our children have never been happier than on the missions field. And I have found such joy in this service that I would never want to lead any other kind of life.

FINDING THE JOY

Let me backtrack a minute and tell how I found the Lord. I was born in California, but I claim the Deep South as home. My family lived in Panama City, Florida, and from there I was 12, in Dothan, Alabama

The Christian young people in my high school in Dothan were very enthusiastic about witnessing. They turned me off completely. One who came in for a lot of my criticism was my next-door neighbor, Carol Sullivan. She was aware of my mockery but continued to love me. We became friends and I found myself sharing my personal problems with her.

Carol was always asking me to go to church with her. Finally, during a revival, my valid excuses were all used up. I attended and listened intently to the message. I did not accept Christ at the meeting, but the Holy Spirit began to deal with me.

God used the message of a revival preacher to imprint his message on my heart. He used the atmosphere of a house party to show me my need. He used the crusade to encourage my public decision. But the sincere and consistent witness of a school friend was the real instrument God used to declare his love to me. Carol is now Mrs. Thomas Kennedy, the wife of an Alabama pastor. She's still declaring the good news.

I WILL GO . . . TO GUYANA

I met and married my husband Manget (non-ZHAY) during college days at Tennessee Temple in Chattanooga. Two of our sons, Tim and Jeff, were born during college

years after we transferred to Sanford in Birmingham, Alabama. Jon was born right after we finished seminary at New Orleans.

What a relief to finish up with schooling and settle down to raise our boys and work in the church my husband was pastoring. I knew Manget still had missions on his mind, however. I let him know I was not in favor of going but that he could go ahead and look into the matter. We agreed that if anything stopped the process of appointment, we would end the business of missions once and for all.

Step by step God kept opening doors. Finally my last excuse disappeared. We could be appointed as associates on a four-year assignment. For that long, I was willing to "try it." Little did I know that I would "like it." Here I am committed for life!

We were employed as missionary associates in 1969. Our destination was Guyana (gye-AN-uhl), a little country on the north coast of South America. Manget worked with pastors and lay leaders as missionary adviser.

My job, besides being a wife and mother, was to do "whatever I could do." I wrote Baptist Women literature to be used in the churches and missions in Guyana. I helped prepare a Bible Correspondence course and Vacation Bible School materials.

I designed take-home papers and color sheets for preschoolers with pictures of palm trees and houses on stilt, just like in Guyana.

This assignment awakened my interest in art. Manget had given me paints and brushes for Christmas several years back. During the next rainy season I took them all out. People and places of Guyana demanded to be put on canvas.

Then a second event showed me that art can be a means of Christian proclamation. Bob Harper, art editor for "The Commission," visited Guyana. He exhibited his paintings and we saw the tremendous potential — the incredible

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opportunity for Christian witness.

I showed Mr. Harper some of my paintings and he encouraged me to add to my collection. He also suggested that we use the paintings as part of our missionary presentation while on furlough.

We were amazed at the spiritual impact the paintings had. My husband calls the exhibits "doorways to dialogue." As people view the paintings we mingle with them ready to talk about the stories behind the paintings.

Before we came home on furlough, I had an exhibit in Guyana. I didn't know it would be my only showing in that country. No visas are being granted for Guyana now. Thank God for the opportunities we had to train nationals who must now lead out.

I'm grateful I had the chance to express my love and appreciation for the Guyanese people before we left. I called the exhibit "Images of Love." I waited with fear and trembling for the reaction to the 25 paintings of Guyanese life and culture. Their acceptance was tremendously exciting.

I believe that God, the Master Creator who splashed myriads of color over his cosmic canvas, can use a committed brush to speak to human hearts. He used the portrait of Christopher to speak to his mother.

I met Christopher's mother at a Baptist camp for young adults. She told me that she had a little boy, Christopher, and that she was not married. She could not understand that God would forgive her. In addition, she felt ashamed of her little boy. She never took him anywhere.

She showed me a picture of Christopher. I wanted to paint him. He was adorable! The mother was astonished, but she agreed.

The portrait of Christopher was one of the paintings in the showing.

In Guyana. When the mother saw the painting, she hurried to bring Christopher, her family, everybody she knew to see her son.

She saw for the first time the beauty of her child and could love him. I'd really like to change the title of the painting to "Christopher Isn't Lonely Anymore."

I WILL GO . . . TO GRENADA

When we knew we could not return to Guyana, our hearts knew keen disappointment. But God was already preparing a new place for us to serve — Grenada.

Baptists were already on the island of Grenada, but they were "Spiritual Baptist." Totally unlike Southern Baptists, they mix witchcraft, voodoo, and extreme Pentecostalism. We desperately needed a positive image. Three major "introductions" were provided by the Lord.

The manager of the Holiday Inn in St. George's, the capital of Grenada, was our landlord the first few days we were on the island. He spotted the two large cases containing my paintings. He invited me to have a showing. So during our first week in Grenada we found ourselves talking openly and freely about our faith as we explained the paintings.

In the summer of 1976 two projects showed Grenada a caring group of Baptists and earned new respect for Southern Baptists. Impact 76 was an island-wide ministry in music, medicine, and evangelism involving 66 people and the pastor from First Baptist of Taylors, South Carolina.

Operation Touch was composed of 21 medical personnel from Georgia who treated more than 3,700 people in two weeks.

The new day in Grenada really all began with one man, Leon Edwards, a convicted murderer, was the first to declare on Grenada.

A Declarer in Grenada — Leon Edwards

My earthly home was the ancient stone Richmond Hill Prison. "For life" was my sentence. I was a convicted murderer.

I can thank God for my imprisonment. For while in my squalid cell I heard "The Baptist Hour" broadcast and accepted Christ as my Saviour. I wrote the Radio-Television Commission of the Southern Baptist Convention. This led to my correspondence with Dr. J. P. Allen of the Commission. He took an interest in me. He finally came to Grenada and got permission to baptize me in the Caribbean. He had this recorded on film.

My life was so changed that no one considered me a murderer anymore. I became instead a messenger. I witnessed to my fellow prisoners. Some are free now and they are continuing to walk with the Lord.

When the Herrins came to Grenada I was overjoyed. Beginning that first week Pastor Herrin led us in worship and Bible study at 7:30 every Sunday morning.

Many people began to pray that a pardon would be granted for me. On October 20, 1975, God freed me.

God used my heart attack at the age of 36 to declare his name. My funeral service was the first public service conducted by Pastor Herrin in Grenada. Government and prison officials were among the more than 300 persons who came to the service.

A front-page newspaper story told not just of my death but of my new life.

My good friend, Gregory Ward, said, "Leon and I planned so many things together. . . I guess I will have to carry on."

Carry on, Gregory. Carry on, Pastor and Sister Herrin. Carry on, Southern Baptists. The people of Grenada need the truth that makes men free.

I'll Show In Thee My Power — Pray
Pray together as one group:

1. Thank God for Manget and Elaine Herrin. Ask for his continued leadership in Grenada.

2. Thank God for Gregory Ward. Pray for him as he attempts to "carry on."

3. Pray for Don and Marti Overstreet who have just gone to St. Vincent, another Windward Island, to start Baptist work. To introduce their ministry, this past summer they sponsored a booth at the Expo 77 trade fair; the booth featured an exhibit of Elaine Herrin's art.

4. Pray for the missionaries on the prayer calendar today (see Call to Prayer, pp. 58-64).

(Recall the four prayer guides we are using this week. Explain again that four women have been asked to lead the four prayer groups and have prepared the prayer requests for their groups. Allow ten minutes for prayer and then call them back together.)

GROUP 1: Ask God, not to bless our activities, but to direct our activities.

1. Thank God for using art, music, and drama to proclaim the gospel.

2. Ask God to bless the witness of lay people who can contribute so much in the Caribbean area.

3. Ask God to lead people to respond to open opportunities in Haiti, French Guiana, Martinique, and St. Lucia. All have asked for missionaries.

4. Ask God to direct the activities of the Baptist Seminary in Ruschlikon, Switzerland. Pray especially for Isam (Dick) Ballenger, new president.

GROUP 2: Ask God, not to remove obstacles and give us an easy path, but to give us strength and grace to overcome for his glory.

1. Pray for courage on the part of European Baptist youth to stand firm in their convictions as members of a "free" church.

2. One-third of the Baptist churches in Spain are without pastors. Pray about this need.

3. Pray for the Guyanese Baptists who may soon be "on their own" as the one remaining missionary couple leaves.

4. Ask God to use the \$25,000 given to aid earthquake victims in Romania last spring. We have no missionaries in Romania.

GROUP 3: Ask God, not to give us good health, but to give us the

measure of health that will permit us to carry on for him.

1. Thank God for the courage of Baptist leaders behind the Iron Curtain.

2. Thank God for medical teams of Southern Baptists who go at their own expense to show God's love.

3. Ask God to give strength to medical missionaries who carry on in hospitals, clinics, and other health programs without adequate staff.

4. Pray for Otis and Martha Brady as they begin work in Belize (formerly British Honduras).

GROUP 4: Ask God, not to keep us living on a higher plane, but to lead us to identify and communicate with those we serve.

1. Thank God for radio and television ministries conducted by Baptists overseas. Pray that Southern Baptists will make it financially possible for these ministries to be developed despite escalating costs.

2. Ask God for two couples to begin work in the inner cities of Brussels and Leige in Belgium.

3. Thank God for the new era of freedom and opportunity that has come for Baptists in Spain.

4. Pray for Bill and Sally Wagner as they direct the Austrian home missions program.

Closing Meditation

God, you touch earth with beauty. We are so grateful you have used the work of Elaine Herrin as doorways to dialogue. We are thankful you took an unwilling wife and made her a willing servant who is joyfully sharing. May we, too, share.

Offering Ingathering

Have the pianist play softly "Tell the Good News" (Baptist Hymnal No. 288) as the women bring their gifts and leave in silence.

* "Gods Love, This Man Is Free" (Paulist Newman Press 1967), p. 218.
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* Exodus 9:1-2.
* Psalm 96:1 (TEV) Bible verses from the "Today's English Version" are used by permission of the American Bible Society. Copyright 1976.

FRIDAY



DECLARE IN ARGENTINA

Christmas Carol: "Hark! The Herald Angels Sing" (Baptist Hymnal)

Bill the Good News in Argentina
(Two readers in choir robes stand at the front of the room.)

READER 1: "Go, now! Go spread the Good News; go tell it to everybody" . . . in Argentina."

READER 2: "Today I see People who've not known."

READER 1: "Go spread the Good News."

READER 2: "Today I know that I should go to people everywhere. People who've not known God's love, who never felt his care."

ROYAL SERVICE • DECEMBER 1977

READER 1: "An in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth."

READER 2: "Sing unto the Lord and praise him! Proclaim every day the good news that he has saved us."

Special Music: "To the Ends of the Earth" (see p. 22)

Argentine Preacher

(Missionary Charley Westbrook)

I always put my heart into missions sermons. During the Week of Prayer for Foreign Missions I felt compelled to share the needs of the world with the people in my church. After one of my impassioned sermons, a member cautioned me: "If you're not careful, pastor, God is going to call you to be a missionary."

Evidently I was not careful enough. God did call me.

FINDING THE JOY

I can't remember a time when God's love was not declared to me. I was born in 1935 into a fine Christian home in Oklahoma City. My parents read the Bible to my sister, Betty, and me. We prayed together as a family. I don't recall our family missing a single church service when I was growing up.

I accepted Christ as my Saviour when I was only five years old. He had already been a part of my life all five years.

I had a fantastic Sunday School teacher, Clyde Garrett, when I was a boy. I decided then that I'd find a good paying job when I grew up, but that my real job would be teaching Sunday School like Mr. Garrett.

Another powerful declarer in my life was my pastor when I was a teenager. Oscar Welts had been an

Independent missionary to China. He was an outstanding preacher and evangelist. For the first time I became aware of needs around the world.

When I was 15 I saw a missions film. The film spoke to me. But the song introduced in that film, "No One Ever Cared for Me Like Jesus," touched me deeply. I promised God I would preach. I set boundaries, however. I'd preach in Oklahoma or nearby.

After surrendering to preach, I decided I'd better start looking for a "suitable" preacher's wife. I found her in the school library! Darlene was from a fine Christian home. She had deep convictions, as I did. She had dedicated her life to Christian service. And, besides, she was beautiful!

Darlene and I became high school sweethearts. After my freshman year in college, we were married.

I WILL GO

Together Darlene and I returned to college. She saw me through graduation from Oklahoma Baptist University and through seminary.

It was at Southwestern Baptist Theological Seminary that God made clear his call to missions.

Cal Guy and Jack Gray, my missions professors, nudged me into painful awareness. Then Mission Days brought me face-to-face with my own responsibility for a lost world. Darlene and I went forward on one of those Mission Days. We were ready to go wherever God led.

God didn't thunder out "Argentina" as we walked down the aisle. He did put Latin America on our hearts. We put a big map of that part of the world on the side of our refrigerator. And we started praying. We had no ties to any South American country. We didn't personally know any missionaries in that area. We were wide open to God's leadership.

Gradually we narrowed it down to five countries. Then for various reasons we kept narrowing down until only Argentina remained.

I WILL GO TO ARGENTINA

In 1963 Darlene and I were appointed to Argentina. We packed up our belongings and our three children, and headed for Costa Rica for a year of language study. When we left the States, Charley, Jr., was six; Paul was two; and Melissa was a brand-new American citizen.

After language study 1964 we were assigned to Tandil in Buenos Aires [BWAY-nus EYE-res] province. Buenos Aires, the capital city, has been our home since 1967.

Argentina is the eighth largest nation in the world. In many ways it resembles the United States. Compare the two countries by putting a map of Argentina upside down over North America. Argentina stretches from Mexico's Yucatan to Canada's Hudson Bay; Argentina's northeastern jungles match the Yucatan jungles. The Argentine pampas match the American prairies. The great Parana [pah-rah-NAH] compares to the Mississippi. The Andes tower a mile and a half higher than the Rockies. The Iguazu [e-gwah-SU] falls puts Niagara to shame.

The people are alike in many ways, too. Argentina has had more immigrants in the past hundred years than any nation except the United States. Twenty-nine of every 30 people in Argentina are of European background.

The capital, Buenos Aires, has a population of 8,500,000. It is a "nation within a nation" with one-third of all Argentines packed into an 18-mile area.

Buenos Aires is a city of hundreds of parks. It boasts huge sports stadiums. But Buenos Aires is a city of spiritual darkness. The official religion is Roman Catholicism. But one priest remarked recently, "Scarcely 15 percent of our people are faithful in religious observances."

Baptists are seeking to declare the love of God in the spiritual vacuum that exists. But problems complicate our witness. Argentina has been involved in political revolution for the last few years. A real economic crisis has resulted. God has worked in the midst of the chaos, however. We've seen the beginning of revival. We're seeing decisions as never before.

GOD'S LOVE SHOW — IN ARGENTINA

Seventy-five Southern Baptist missionaries are declaring the good news in Argentina. Many of them are, like me, preacher missionaries.

I pastor the First Baptist Church of Temperley, a suburb of Buenos Aires. Darlene and I both teach Sunday School classes. Darlene is our church and local association WMU director.

In addition, I am an area missionary in the south zone of Buenos Aires which has more than 2 million people in one zone. I have an added responsibility in that I am also Mission treasurer.

At Temperley we are in the process of building. After miles of red tape, construction has finally begun on a new sanctuary. Last year \$10,000 was allocated from the Lottie Moon Christmas Offering for the materials. We've asked the Foreign Mission Board to find two teams of six to eight Southern Baptist laymen who'd be willing to come and lay brick. Our own men will work with the teams.

Another even more important kind of building is going on at Temperley, and all over the nation. Argentines are growing as Christian witnesses. We are praying for many to be called out to preach.

A young man we knew when we first came to Argentina has become one of the boldest declarers of the gospel message in Argentina. I want you to meet Guillermo Farías.



[gye-ZHER-moe fah-REE-us]. Before you do, however, let me tell you how God is calling other young men to preach. In November 1975, we had a four-day revival. The last night came and nothing had happened. At the invitation, two young men came forward to say that God was calling them to preach. Ricardo is now enrolled in The International Baptist Theological Seminary here in Buenos Aires. The other young man is now a ministerial student at Oklahoma Baptist University. His name is Charley Westbrook, Jr.



A Declarer in Argentina — Guillermo Farías

My name is Guillermo Farías [gye-ZHER-mo fah-REE-us]. I was born in the province of Santiago del Estero [sahn-tee-AH-go del es-TEH-row]. My province is known for its lazy men. They work long enough to buy a little wine. Then they sit under trees drinking and sleeping. I was a perfect example of my province.

When I was 19 I heard the gospel preached. It changed my life. I wanted to read the Bible, but I could not read. I taught myself to read with the Bible as my reader.

I went to Temperley Baptist Church to learn more about the Lord. I soon became involved in the church.

When Brother Westbrook came to Argentina and came to Temperley we became laborers together for the Lord.

I told Brother Westbrook of my great desire to go back to my home province to share the gospel. He made contact with the Board of Missions of the Argentine Baptist Mission. Even though I had no formal education, even though I was a single young man, they approved me. Brother Westbrook said it was because I had such a love for the Lord and such a burning desire to share the good news.

So I gladly gave up my \$125 a month job and went to work at \$35 a month. For two years I rode my bicycle 20 and 30 miles a night to hold preaching services. Then a Baptist layman in America sent me a motorcycle which made my work much easier.

I realized my desperate need for more training. I enrolled at the seminary. Since this was my first formal schooling, it was very difficult. But God blessed my studies. And he gave me an added bonus: Luisa, a fine Christian wife.

Now we are back on the field. We are grateful for the chance to share Jesus during these difficult days. Every outdoor meeting has to have a police permit. But God gives us opportunities to witness to the police as we go through this procedure.

You in America might consider our home less than adequate. We don't have running water; we catch rain water. We don't have an inside bathroom. But Brother Westbrook says that he's never been in a home where he feels more welcome or where he feels the love of Jesus more.

We are grateful to be serving. That is all that matters to Luisa and me.

I'll Show In Thee My Power — Pray

Pray together as one group:

1. Thank God for Charley and Darlene Westbrook. Pray for them as they continue to serve in Argentina.
2. Pray for Charley, Jr., as he studies at Oklahoma Baptist University and is separated from his parents.
3. Pray for the missionaries on

the prayer calendar today (see Call to Prayer, pp. 58-64).

(Explain that you will divide again into four prayer groups with four women leading. Allow ten minutes for prayer as small groups and then call the women back.)

GROUP 1: Ask God, not to bless our activities, but to direct our activities.

1. Pray for God's direction for the 75 missionaries who are trying to reach over 24 million Argentines.

2. Pray for direction for pastors here at home. Of the 211 personnel requests for South America, 183 are for preachers.

3. Ask God to direct laymen who assist in construction projects in South America.

4. Panama as a missions area is now under Foreign Mission Board direction. Pray for Jackie Cooper as he sets up work there.

GROUP 2: Ask God, not to remove obstacles and give us an easy path, but to give us strength and grace to overcome for his glory.

1. Pray for work with Quechua-speaking Indians in Ecuador. In spite of mob attacks, almost 700 public professions of faith were made this year.

2. Since June 1976, no new visas have been granted for missionaries to Colombia. Pray that doors will open.

3. Many western South American countries have been slow in granting visas. Pray that these doors will remain open.

4. Thank God for men like Guillermo Farías who are willing to serve sacrificially.

GROUP 3: Ask God, not to give us good health, but to give us the measure of health that will permit us to carry on for him.

1. Pray that communities in the interior of Paraguay may be reached through the mobile clinic of the Baptist hospital in Asunción [ah-soon-se-ON].

2. Thank God for the excellent hospital in Barranquilla.

(bar-wrong-KEY-yah), Colombia. Pray for a much-needed internist.

3. Two nurses are critically needed for the hospital in Guadalajara [gwahd-ah-lah-HAH-rah], Mexico. Pray about this need.

4. Thank God for the fine work done by rural medical ministry in Honduras. Pray for David Harms who directs this work.

GROUP 4: Ask God, not to keep us living on a higher plane, but to lead us to identify and communicate with those we serve.

1. Thank God for a new social work program started by Grace Baptist Church in Salvador, Brazil.

2. Pray for someone to learn the language of the Indians of south-central Ecuador.

3. Ask God to direct the work at the Baptist Spanish Publishing House in El Paso, Texas.

4. Ask God to call out young people in your church for mission service.

Closing Meditation

As we come to the end of this week of prayer, may it be a beginning for us. Charley Westbrook said, "We have not begun to tap the power of prayer. Please pray specifically for countries, cities, individual missionaries."

We have felt that power as we've prayed together this week. May we all become strong pray-ers, approaching the throne of the powerful God we love and serve. May we, too, declare boldly the story of the babe born in a manger.

Offering Ingathering

Have the pianist play softly "Tell the Good News" (Baptist Hymnal, No. 288) as the women bring their gifts and leave in silence.

"Gloria Lively: 'Thou Art to Me' (Fidelity/Henson Press, 1967), p. 218.

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"Laudus 8-16.

"Psalm 96:2 (TEV). Bible verses from: Today's English Version. are used by permission of the American Bible Society. Copyright 1976.

PANSY WEBB

CURRENT MISSIONS GROUP

SPAIN—NEW OPPORTUNITIES



They're a tiny fraction of the population of Spain — the Baptists — only .00018 percent, or roughly one in five thousand. Their churches and mission points total about 112. Stateside associations like Atlanta or Dallas or Louisville have that many churches. One hundred or so churches in the Southern Baptist Convention have memberships greater than the total Baptist membership in Spain.

Those 6,600 Baptists in Spain have a vision, a determination, beyond their apparent strength. In a land where many of the 36 million citizens have only a religion of culture, Baptist missionaries and Spanish leaders seek to proclaim a life-changing faith. Baptist work in Spain is expanding, moving boldly toward self-support in the next ten years. This month's current missions session looks at Spanish Baptist work.

New Work in the North

If you and your husband were new missionaries to Spain, with the challenge to help spread the gospel into the northern regions of the country, how and where would you start?

Coming from a Tennessee pastorate, Ken and Joy face the decision of which city to go to. Fifteen or more cities across Spain's northern tier have no evangelical Christian work. During their language study, they are consulting with other missionar-

ies and Spanish leaders about the most strategic place to invest themselves.

The Claytons feel there are several advantages to being in Madrid for language study: They are learning Spanish culture along with the language as they live in Europe rather than Central America. They are also getting to know missionaries and Spanish Baptist leaders among whom they expect to work for years to come. These factors combine to give Ken and Joy better insights concerning God's will for them in the Spanish Baptist Union's expansion into new territories.

After going through the application and appointment process, the Claytons spent the usual semester with other new appointees in missionary orientation at Callaway Gardens in Georgia. The study writer met Joy and Ken there and sensed their eagerness to get to Spain for the next phase of their work for Christ.

Many other families like the Claytons are needed in Spain to enable Baptists there to take advantage of expanded opportunities. In this season of special prayer for foreign missions and foreign missionaries, pray for Ken and Joy Clayton in their new work. Pray for other young pastors and their wives who should respond to the call to Spain. Ken and Joy can serve effectively in only one of those northern cities.

New Opportunities for Women

When Indy and Charles Whitten tried to open a joint bank account in Spain 23 years ago, they discovered it wasn't that simple. In keeping with Spanish law at that time, Charles had to give written permission for Indy to have a joint bank account with him.

As senior members of the Southern Baptist team in Spain, the Whittens have seen progress for women. Mrs. Whitten believes the general status of women in Spain has kept pace with the rest of the world.

Inequities are still obvious in higher salaries for men and in inheritance laws. These and other problems have caused a wave of women's liberation activities in Spain. Mrs. Whitten attended a women's lib meeting in Madrid last year and found it "very interesting" and "amazing." She thought it was "generally a healthy meeting."

Spanish Baptist women have freedom to "do what they are capable of doing in the churches," Mrs. Whitten says. There are many women deacons in the Spanish churches. This may be partly because of the lack of male leaders.

A church in Madrid met opposition when a woman was named to represent the church at a joint meeting of Baptist churches. Some of the older people said a man was needed. But the woman's pastor insisted that she was "the best we have to offer" and said they must accept her or have no one from the church. The woman took part as her church's representative.

After nearly a quarter-century in Spain, Mrs. Whitten says she has not felt suppressed or limited. She has edited the WMU magazine for

the Spanish Baptist Union for many years. Nearly four years ago, she was elected editor of the official publication for the Spanish Baptist Union. She believes she was elected to this post because of her interest and ability, without reference to sex.

Women are taking increasingly important roles as the educational level rises. People used to feel they did not need to educate their daughters. But now the universities have increasing numbers of women studying for professions. Women are becoming doctors, lawyers, and judges.

Missions education and support in Spain is totally dependent on leadership by women. Woman's Missionary Union provides missions education for women and youth. Spanish Baptists have no Brotherhood work, so Royal Ambassadors are still part of WMU. In addition to local church organizations, the WMU sponsors assemblies in the summer for children and young people and a camp for women at the assembly at Denia [DAYN'ee-ah].

Earlier this year, women of Spain sponsored a rally in Madrid instead of having the women's camp. For the big meeting, they rented a public hall. Speakers included Mrs. R. L. Mathis, president of the Women's Department of the Baptist World Alliance; and Alma Hunt, retired executive secretary of WMU, SBC.

Spanish WMU helps open work in new places through special home and foreign missions offerings and weeks of prayer. Inspired by the Southern Baptist weeks of prayer and special offerings, the offerings in Spain are tailored to meet needs and concerns of Spanish Baptists. For example, the 1976 foreign missions

offering was designated to aid the Foreign Missionary Society of the European Baptist Federation. This year, the offering will aid a church in Czechoslovakia. The church had to move because its building was falling down.

Home missions is emphasized in June, with the offering used for helping start work in a city with no Baptist work. Over 30 cities with 100,000 population lack a Baptist witness. Over half the 52 provinces in Spain have no Baptist work.

Weeks of prayer are promoted by WMU but are supported by the entire church, much like the pattern in the United States.

New Use of Broadcasting


What is the best way to use radio and television in a land where only one of every five thousand people is a Baptist?

Would you work to get gospel programs on stations all over the country, realizing that 6,600 Baptists can get to 36 million people quicker by broadcasting than by personal outreach?

Or would you concentrate on getting your message on stations in areas where you and your fellow Baptists could follow through with people who expressed interest?

For the present, the radio-television committee of the Spanish Baptist Union feels it is more beneficial to get programs on stations where there are Baptist churches. This way, specific invitations to attend local churches can be included in the broadcasts.

Programs are being produced by the committee for use anywhere in Spain. Time is left at the end of each program for local Baptist leaders to



include information about time and place of services in the city where people are hearing the Baptist message.

One of the newer missionary families in Spain has come to lead in the broadcast ministry. Paul and Brenda Lee completed language school in Costa Rica and moved to Spain about a year ago.

Paul Lee is an electrical engineer. One of his first assignments is to put a radio recording studio into operation. "The purpose of this studio is to produce evangelical programs to be played on radio stations throughout Spain," Mr. Lee adds that the studio is in its infancy but had programs in two cities when he wrote earlier this year.

Cassette tapes are also being produced by the recording studio. These are used as evangelistic tools by churches as adults and children share the tapes with their friends and neighbors.

Mr. Lee requests prayer "that the Spanish government continue in its slow march toward democracy and religious freedom so that the gospel may be carried to every Spanish person."

We can see the slow march toward religious freedom when we recall that a few years ago Protestants were not allowed to broadcast religious programs in Spain. In that era, Baptists were able to get a weekly program on an international station in Monte Carlo. This was beamed into Spain.

Joseph Mefford, a missionary who has been involved in the broadcast ministry for several years, tells of responses to local broadcasts. In Alicante (ah-lay-CAHN-tay), people have come to church for coffee and

pastry as a result of hearing an early morning broadcast.

Not all response has been positive. Some people object to religious broadcasts by groups other than the official state church. The program in Alicante has been cancelled once or twice because of protests.

But the slow march continues as advance rather than retreat. Mr. Mefford reports progress toward permission to get programs on a chain of radio stations. This will eliminate the need for securing permission in each city on the "network."

In Denia, a city of 16,000, a pastor received a surprise visit from people in a nearby village. They had been listening to a Baptist program and studying a Bible correspondence course. They came to inquire about getting large-print Bibles to enable them to read better.

Television time is so expensive that it is almost prohibitive to try to buy time for full-length programs. The radio-TV committee is exploring the possibility of producing five-minute programs of one-minute spot announcements. Pray for God to guide the committee as they seek ways to expand this potentially great medium.

Burge Toward Self-Support

Baptists in Spain are few in number. They are not wealthy as a denomination. But they have a big goal which they take seriously and will probably reach on schedule.

The goal is self-support by 1987 for the Spanish missions program. Of the present 58 Baptist churches, over half are self-supporting.

Two reasons for the high degree of self-support are: (1) the generous

response to Bible teaching of stewardship, and (2) gifts from Southern Baptists through the Cooperative Program and the Lottie Moon Christmas Offering which have provided church building and pastors' homes.

Fifty or more Spanish Baptist pastors lead the 58 churches and approximately an equal number of mission points.

Jativa (HA-tee-vah) Baptist Church in Valencia (vah-LEN-the-ah) Province is an example of a hearty missions-spirited church. Marcelino Huidobro (mar-thee-LEE-no we-DOUGH-bro), the pastor, is originally from First Baptist Church, Madrid. He is a graduate of the Spanish Baptist Seminary. The Jativa church pays the salary for Huidobro and an associate pastor. The church also provides a house and an automobile allowance.

Eight mission points are maintained by the two ministers and laymen from the Jativa church. The church is the second largest giver to the Spanish Cooperative Program. Jativa is the only Spanish Baptist church with a full nursery program and day care center.

Missions-minded churches are made up of missions-minded families. One such family in Jativa church is the Miralles (me-RAH-yeh) family. Senior Miralles was converted about 15 years ago. He had been an active member of a Catholic action group. After a dramatic personal encounter with Christ, he became an outstanding personal witness for the Lord. During a time of persecution, Miralles became prosperous in his business. He set an example for other Spanish Baptists. When things were difficult, he was

faithful to tithe, even when it seemed he would go bankrupt. Today, he gives much more than the tithe. He is also a lay preacher, travelling to many parts of Spain, sharing his stewardship testimony and winning others to Christ. He and his family are all active members of the Jativa church.

Spanish Baptists are now in the third year of a "reduction program," calling for a 7 percent reduction

each year in the amount of money the Foreign Mission Board gives to the Spanish Baptist Union. The Union, in turn, reduces by 10 percent the money it gives to mission churches. All this is part of the strategy for self-supporting national missions program.

Does this mean an exodus of Southern Baptist missionaries by 1987? No. Missionaries and Spanish leaders see a continued need for

missionary personnel to work alongside nationals after the need has ceased for American dollars to build church buildings and pay mission pastors' salaries. With Baptists as such a tiny percentage of the nation's population, Spanish Baptists will continue to welcome their brothers and sisters from America as co-workers, idea-and-resource people, in the effort to fortify the evangelical witness.

PLANNING THE MEETING

Aim: To be able to identify names of people, churches, and places involved in Spanish Baptists' expanding witness.

PLAN 1

1. Plan for the meeting by doing the following:

(1) Ask four members to prepare the content material for presentation.

(2) Secure a map of Europe or a big map of Spain to use during the meeting (write for map of Europe, free from Foreign Mission Board Literature, P. O. Box 6597, Richmond, VA 23250).

(3) Get paper strips, pencils, celophane or masking tape, and/or larks.

2. Use the introductory paragraphs to begin the meeting.

3. Ask the four members to present the study material.

4. Divide into three groups. Assign one topic to each group: people, churches, places. Ask that the groups search through the study material and write on the paper strips names assigned to their particular group (for example: Indy Whitten, Jativa Baptist Church, Denia). Attach these to the map.

PLAN 2

1. Plan for the meeting by doing the following: Ask one member to use an encyclopedia and other resources at a public library to learn some facts about Spain.

2. Divide into four groups to study the four sections of study material. Ask one member in each group to summarize the main ideas for the large group.

3. Ask for the research report on Spain.

4. Discuss these questions:

(1) How has religious freedom progressed in Spain?

(2) What evidence is there of a strong, growing Spanish Baptist work?

(3) What is the role of women in Spanish Baptist work?

PLAN 3

1. If there is someone in your church or community who has visited Spain, invite him/her to your meeting to share some personal impressions.

2. Ask five members to assume the role of these five: Joy Clayton, Indy Whitten, Brenda Lee, Lila Mefford, and a member of Jativa church. Ask each to use the study

material and her own imagination to reflect on these topics: beginning the work, some frustrations, adjustments, accomplishments, and goals.

3. Share your feelings about the following:

(1) How would I feel if God called me to work in Spain? What would I do?

(2) What problems might there be in bringing up children in a Spanish culture?

(3) What language and cultural problems might I encounter in a Spanish country?

(4) What rewards and satisfactions might a missionary in Spain find?

CALL TO PRAYER

Read John 15:16-17 from several different translations. Comment on the idea that all Christians are called to be missionaries in some location. Some are called to serve at home while others are called to distant locations.

Look at the prayer calendar (pp. 58-64) and pray especially for missionaries with birthdays today.

PRAYER GROUP

"AS LONG AS YOU WANT US TO STAY"

Uprooted. Relocated. Adjusting. Grieving. High hope.

There are some of the feelings of Southern Baptist missionaries who in the past months have had to leave the countries they served because of political upheaval. These missionaries need our prayers.

Missionaries who had to leave Vietnam in 1975 are now scattered over the world. Six were reassigned to Indonesia, eight to the Philippines, four to Hong Kong, two to Malaysia, two to the Ivory Coast. Civil unrest in Mozambique and Angola forced missionaries to withdraw: the Mozambique missionaries are now reassigned to other fields. Several missionaries in Malaysia serve elsewhere because renewal of their visas was denied. All our missionaries in Ethiopia left that country this year and are trying to find new places to serve.

Relocation has not been easy for these people. They felt a "calling" to the country of their original assignment. The Baptist Mission (organization of Southern Baptist missionaries on a field) was like a family.

"We heard about the Vietnam Mission before we got there," says H. Earl Bengs. "I think the tensions and pressures drove that family of missionaries together. There was no time for pettiness. Tomorrow might be the last day. The Lord welded them together."

William T. Roberson, now in the Philippines, agreed: "In Vietnam, survival in a war-torn country brought the missionaries together."

Problems of adjustment to new fields not only involve grief but also the usual barriers of new cultures. In studying the Tagalog language in Manila, for example, Roberson says he often found himself unconsciously using Vietnamese words instead of Tagalog.

Before Herman and Dottie Hayes went to Vietnam, they had considered serving in Indonesia. When Vietnam closed to Southern Baptist work, they felt privileged to move to Indonesia. But, Hayes admits, "It hasn't been easy."

Missionaries in other potential hot spots of the world are learning from the experiences of those who have already had to relocate. They make contingency plans in case they also have to leave.

Missionaries must hold to high hopes, notes J. Murphy Terry, who served in Laos. At the same time they should realize there may be tribulation. "We might as well face reality," Terry says.

In living with tension in Vietnam, says Bengs, "We had to realize that we might live out our lives in Vietnam but also that the work might end quickly. I couldn't live with the pressure of fearing every shell or knowing that tomorrow I might have to run for my life."

"Instead," Bengs recalls, "I had to come to the point that I said, 'Lord, it's up to you. I'll stay here as long as you want me to stay.'"

Changing world situations that uproot missionaries may also mean new opportunities for the gospel. In Eastern and Southern Africa, for example, where some doors to Southern Baptist work have been temporarily closed, other areas are opening up.

Davis Saunders, Foreign Mission Board area secretary, in a visit to Eastern and Southern Africa last summer received warm invitations for Southern Baptists to enter new areas.

In Burundi, a small country adjoining Rwanda and Tanzania, national Baptists and Danish Baptists (who already have work

there) asked Southern Baptists to assist them in urban programs in Bujumbura, the capital.

In Bophuthatswana, an African homeland within South Africa which is expected to gain its nominal independence this month (December), the leaders of the Tswana people have asked

Southern Baptists to provide missionaries with technical skills to help in the development of their people.

An invitation also came from the Baptists of South West Africa (also known as Namibia) to be prepared to send in more missionaries. (Four Southern Baptist missionaries

already are assigned to South West Africa.)

Also, the going of William and Susan Steeger from Ethiopia to the Seychelle Islands marks the opening of the 88th country or territory where Southern Baptists have work.

PLANNING THE MEETING

Give each woman in the meeting the names of two or three (or more) missionaries now adjusting to new locations or seeking reassignment because of having to leave the country to which they were first assigned. A partial list of names follows (check recent issues of *The Commission* and your state Baptist paper for updated information):

Curtis and Betty Dixon and Harrison and June Pike are assigned to Angola. They withdrew temporarily from this country on the Atlantic side of Southern Africa following the outbreak of civil war in 1975. Earlier this year, Angola Baptists voted to ask for return of Southern Baptist missionaries; they are waiting for the appropriate time to seek a government answer to their request.

Missionaries formerly in Ethiopia: Lynn and Suzanne Grace now live in Nairobi, Kenya, where he continues to serve as treasurer of the Ethiopian Mission and maintain contacts with the Ethiopian who is administering Baptist work in Addis Ababa.

Ronald and Judy Bodenhamer and William and Beverly Culp have transferred to the East Africa Mission.

Jerry and Rosie Bedeale and Dale and Ann Belghe have been looking into the prospects of working in Southern Africa.

Clifford and Philecia Staton have been living temporarily in Tanzania. Samuel and Virginia Cannata, following a six-month leave in the States, expect to serve in Kenya.

Larry Whitten, missionary journeyman, now serves in Blantyre, Malawi.

Missionaries formerly in Vietnam: William and Audrey Roberson are now in the Philippines.

Herman and Dottie Hayes serve in Indonesia.

Gene and Priscilla Tutnell and Robert and Ida Davis are as yet unassigned.

Murphy and Linda Terry, originally assigned to Laos, now serve in Thailand.

Missionaries originally assigned to Malaysia:

Thurman and Kathleen Braughton are now in the Philippines.

Carl and Mary Yarnell are in Guam.

Add to the prayer list the names of missionaries on today's calendar of prayer (pp. 58-64).

Ask the Lord to enable each missionary to pray with the psalmist: "He taught me to sing a new song, a song of praise to our God. . . You have done many things for us, O Lord our God; there is no one like you! You have made many wonderful plans for us" (Psalm 40:3, 5 TEV).*

*Leland Webb, managing editor of *The Commission*, magazine of the Foreign Mission Board. Adapted.

**Bible verses from Today's English Version are used by permission of The American Bible Society. Copyright 1976.

photo by Walter Smith

Know Your Writer

Mrs. James W. Foster, Jr., is preparing 1977-78 Round Table group material related to spiritual development. A homemaker in Greenville, South Carolina, she is the wife of an electrical engineer and the mother of three young adults ages 17, 19, and 21. In her church she teaches a couples Sunday School class, serves as WMU enlistment director, and is a member of the church nominating committee. Hobbies include cake decorating and teaching adult sewing classes on beginner, intermediate, and tailoring levels.

ROUND TABLE GROUP

MARY FOSTER

How can God's purpose for living be revived in a life broken by illness or accident? How does a Christian live with loneliness after a loved one dies? Is divorce ever the best decision? How does the Christian begin to put life's pieces back together after having been torn by problems?

Three books give encouragement and hope in spiritual growth.

Joni by Joni Eareckson (Zondervan \$2.95)**

In her autobiography, Joni Eareckson tells of her struggle to find purpose in living after a diving accident left her paralyzed. Able to move only her head and neck, she found frustration and fear immediately became her "twin companions."

Long months in the hospital crushed every hope that Joni would ever walk or use her hands again. With each day came a monotonous routine of waking, eating, watching TV, sleeping. Despair and depression grew. Joni reveals her feelings during those first months following the accident:

"Why on earth should a person be forced to live out such a dreary existence? How I prayed for some accident or miracle to kill me. The mental and spiritual anguish was as unbearable as the physical torture. Tears of rage, fear and frustration only added to my despondency."

In two years Joni progressed as far as possible in physical rehabilitation. Her spiritual life consisted of highs and lows until her anger

turned into trust; she began to grasp the meaning of Paul's growing in grace.

The combination of Joni's spiritual maturity and creativity in art opened many opportunities for her to share Christ with others. Her descriptive story also reveals the warmth of personalities around her:

"People God has brought into my life to help bend and mold me more closely to Christ's image. I can, and do, praise him for it all — laughter and tears, fun and pain."

It Hurts So Bad, Lord! by Andrew D. Lester (Broadman \$3.95)**

Andrew D. Lester, director of the Department of Pastoral Care, North Carolina Baptist Hospital in Winston-Salem, becomes a counselor to the reader. He talks realistically about problems that bring anxiety and stress to the Christian. The book is written as an aid in working through personal hostilities, fears, and frustrations.

Depression, the first crisis, makes itself known through several symptoms. Dr. Lester describes these. He discusses three causes of depression — anger, guilt, and grief — then suggests a Christian response.

Dr. Lester suggests how the Christian gospel offers recovery through faith, hope, and love. "The Christian Response to Death" and "Overcoming the Sting of Death" offer stability in the crises of dying and in the failure of one's health.

The author shows how anticipa-

tory grief can make the transition into bereavement grief less painful. Recovering from the grief experience claims the presence of Christ in the chapter "Wiping Away the Tears."

Separation and divorce cause another crisis. The Christian may be unprepared for the emotional responses of grief, feelings of failure, loneliness, guilt, and anger. Dr. Lester offers encouragement into an abundant life with Christ.

An Open Book to the Christian Divorcee by Roger H. Crook (Broadman \$2.95)**

For the Christian who is contemplating divorce, the author guides attention to questions such as: How do you know your marriage is a failure? Do you know what your real problems are? What evidence do you have that divorce is the best solution? A marriage still contains hope as long as it provides enrichment in personal development to both husband and wife as individuals.

To the Christian whose divorce has been granted, Roger Crook directs the remaining six chapters. He gives practical help through discussing the emotional adjustments of grief, guilt, wounded pride, loneliness, and anxiety about the future. He provides a realistic description of legal actions.

The writer considers the biblical stand on divorce in the Old Testament, the teachings of Jesus, and

the interpretations of Paul. He looks at the position of the church as well as the role of a single-again member and/or leader.

The divorcee is challenged to use

all the spiritual resources available: Be assured of God's presence (Rom. 8:39) and his working of good (Rom. 8:28). Talk with the pastor; he should be concerned not with con-

demnation, but with healing of the spirit. Count on the fellowship of the church; it consists of people who encourage one another in the call to follow Christ.

PLANNING THE MEETING

Study Guide for *Joni*

1. Allow each member to share an incident she remembers from the book. Ask: Does this show a negative or positive feeling in Joni's experience? Write these attitudes on the chalk board or flip chart. (Your list may include guilt, depression, anger, faith, concern for others, trust, purpose in life, self-assurance, etc.)

2. Read the following Bible passages and ask: What spiritual truths did Joni discover from these verses? 1 Peter 4:12-13 (pp. 142-143); Ephesians 2:10 (pp. 156-157); Psalm 40 (p. 198).

3. Discuss these questions: How is God glorified in Joni's life? Why does Joni's signature read PTL?

What did you discover in the book that will help you to be more considerate as a patient? understand the needs of the handicapped? minister constructively to the sick?

Close with Call to Prayer

CALL TO PRAYER
Within a lifetime, a missionary experiences tragedies and human hurts just as other Christians do. Negative feelings are not strangers to him. Ask each member to suggest a one-word prayer-blessing for mis-

sionaries having birthdays today. (Love, hope, health, etc.) Lead in prayer for these to be nourished for spiritual growth today.

STUDY GUIDE FOR ALL THREE BOOKS

Assign the books to three members for reports on these topics:

1. Identify the crisis.
2. Describe negative feelings and their results.
3. Suggest Christian responses to crises.
4. Select three Scripture references and tell how the book writer used each as a source of strength.

Lead the group to respond to these questions: Why does a Christian suffer? What Bible passages can help a person to move from despair into hope and trust?

Are there people in our church membership or community who face one of these crises? What is our church doing to meet their needs? How can Baptist women best minister in these situations?

Invite a resource person to your meeting. Ask him (her) to discuss one of these topics: How can a church help a bereaved family; do's and don'ts of hospital visiting; how to minister to a family broken by

divorce. The speaker could be a pastor, hospital chaplain, or counselor.

Close with the hymn, "Make Me a Blessing" (Baptist Hymnal).

BOOK FORECAST

January

The Single Parent by Virginia Watts (Revell \$5.95)*

Woman Alone: Confident and Creative by Sarah F. Anders (Broadman \$3.25)**

February

I Wish I Could Give My Son a Wild Raccoon, edited by Elliot Wigginton (Anchor \$4.95)*

March

Open Heart, Open Home by Karen Burton Mains (Cook Publishing \$5.95)*

Beyond Feminism by Marilyn Brown Oden (Abingdon \$3.50)**

Take This House by Evamie Barton Crist (Herald Press \$1.95)**

*Members of the Round Table Book Club get three books automatically. Also available through Baptist Book Stores.

**Available through Baptist Book Stores.

Can you identify the eight areas of overseas missions work?

Do you know the area secretaries of the Foreign Mission Board staff?

How many missionaries in each area can you name?
Will you choose at least one of these persons and pray for him or her during this month of foreign missions emphasis?

Area: Middle America and the Caribbean
Area secretary (choose the right name from the group at right):

Missionary you know who serves in this area (list name and country):

Total Lottie Moon Christmas Offering allocation for this area: \$1,020,285

Area: Western South America
Area secretary (choose from the group at right):

Missionary you know who serves in this area (list name and country):

Total Lottie Moon Christmas Offering for Western South America: \$836,957

Area: Eastern South America
Area secretary (choose from group at right):

Missionary you know in the area:
Total Lottie Moon Christmas Offering allocation for Eastern South America: \$1,769,547.25

Area: Europe, the Middle East, and South Asia
Area secretary (choose from group at right):

Missionary you know in the area:
Total Lottie Moon Christmas Offering allocation for the area: \$1,900,270

Area: West Africa
Area secretary (choose from group at right):

Missionary you know in the area:
Total Lottie Moon Christmas Offering allocation for West Africa: \$1,271,986

Area: Eastern and Southern Africa
Area secretary (choose from group at right):

Missionary you know in the area:

Total Lottie Moon Christmas Offering allocation for the area: \$1,362,364

Area: Southeast Asia
Area secretary (choose from group at right):

Missionary you know in the area:

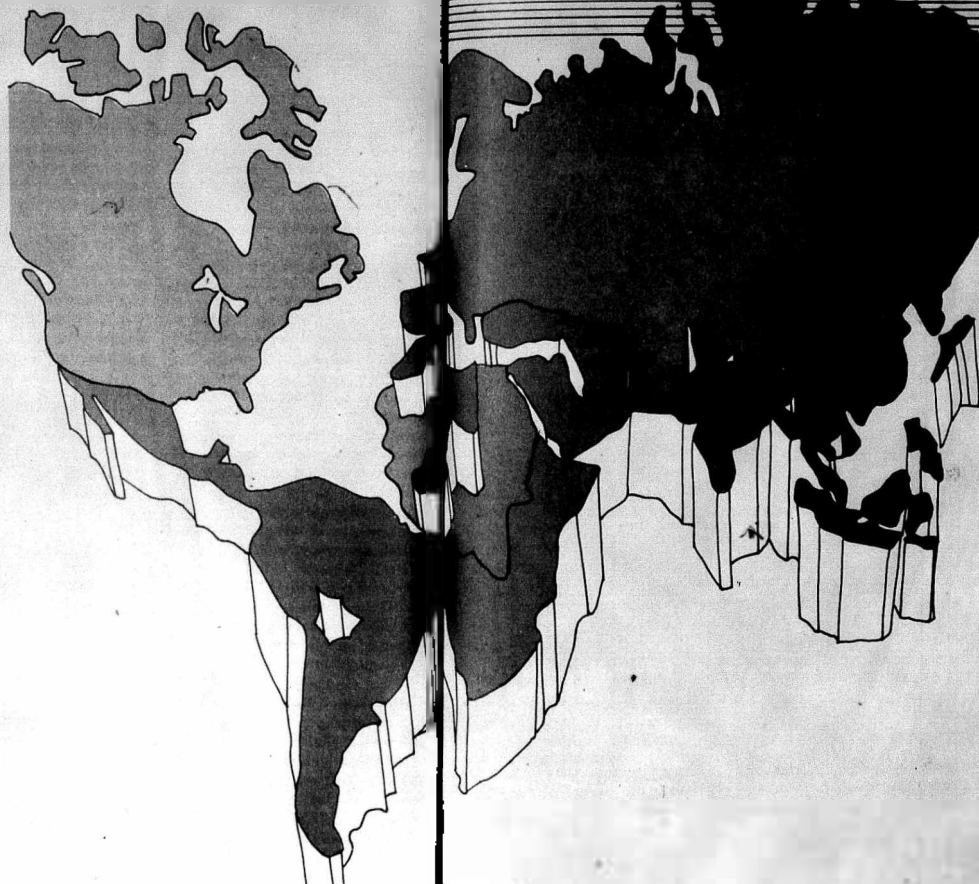
Total Lottie Moon Christmas Offering allocation for Southeast Asia: \$1,387,700

Area: East Asia
Area secretary (choose from group at right):

Missionary you know in the area:

Total Lottie Moon Christmas Offering allocation for East Asia: \$1,868,585

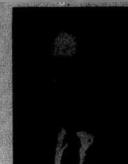
For more information, secure a copy of "1977 Know Your Baptist Missions," free from Foreign Mission Board Literature, Box 6597, Richmond, VA 23230



Answer: Areas and area secretaries: Hughes, Europe, the Middle East and South Asia; Menden, Caribbean; Smith, Western South America; Brasington, Western South America; Niles, East Asia; Hays, East Asia; Saunders, Eastern and Southern Africa; Walsfield, Southeast Asia; Bryan, Middle America and the Caribbean.



Baker J. Cauthen,
executive director,
Foreign Mission Board



Winston Crowley,
director,
Overseas Division



J. D. Hughes,
area secretary



Frank E. Menden,
area secretary



J. Bryan Brasington,
area secretary



John E. Niles,
area secretary



George H. Hays,
area secretary



Darrin L. Saunders,
area secretary



William R. Walsfield,
area secretary



Charles W. Bryan,
area secretary

GROWING IN FAITH AND WISDOM

VELMA DARBO BROWN

The second couplet in the elements of Christian growth is faith and wisdom. (Last month's couplet was self-worth and integrity.)

These two qualities operate also on the purely human level. Without faith there would be no invention, no discovery, no new ideas. For one must be able to see beyond the "now" and envision a better future.

reality. Otherwise they would not be able to see through the struggle and make that dream come true. Vision is a gift of the Holy Spirit. It is a power that enables us to see beyond the "now" and envision a better future.

wisdom. Knowledge may get you through school, but wisdom gets you through life!

There are, however, important differences between human faith and wisdom and their counterparts in the spiritual realm. These are the focus of our study.

What Is Faith? (Heb. 11:1-6)

The word faith occurs over and over in the Bible. We talk a lot about it, but what does it really mean? Hebrews 11:1-6 gives one of the best definitions of faith to be found in the Scriptures.

The first verse begins with the significant word now. This word is a signpost. It points back to something that has already been said. Look at Hebrews 10:39 (RSV): "But we are not of those who shrink back and are destroyed, but of those who have faith and keep their souls." The writer had been discussing the necessity for perseverance in the Christian life. He finished what he was saying by declaring that those who had faith would endure. In the next sentence he defined what he meant by faith.

All the words in this verse are important. The word translated "substance" or "assurance" really takes in both of those ideas. The Greek word is *hypostasis*. It is used in English to mean a substance, a basis, or a support. This is what the word means with reference to faith. Faith gives substance to what God has promised for the future.

The word translated "conviction" or "evidence" may be related to the way these words are used in court trials. A person may be convicted only on sufficient evidence. Hearsay, bias, rumors, abstract reasoning are not allowed. Only solid evidence beyond a reasonable doubt can be used to convict.

The writer of Hebrews declared that what persons cannot grasp with their senses is available to the faculty of faith. These realities may be "not seen," but they are real nonetheless. Faith, then, becomes a kind of "sixth sense" for the Chris-

tian. By it he has convicting evidence of the unseen, spiritual world.

Jesus gave a good illustration of the faculty of faith in his parable of the mustard seed. Though it was almost infinitesimal, he said, the seed contained within itself the power to become one of the tallest and broadest plants in the garden. It was so much like a tree that the birds would even build their nests in its branches.

When a person of faith holds a mustard seed in his hand, he does not feel the bare touch of the tiny seed or see it almost lost in the lines of his palm. Instead, he sees the tall plant spreading its branches afar. He feels the strength and solidity of its trunk.

Without such faith no farmer would ever plant seed. He has to see the mature plant by faith in order to sow the seed which bears in itself the promise of life.

This parable illustrates the definition of faith: it is faith that gives substance to the promises of God in which we hope. It is faith that gives evidence of the unseen, spiritual world of which we are citizens and heirs.

The writer of Hebrews gave an outstanding example of the way faith works to provide evidence (v.3). There is no material evidence to prove that God created the world. But through the faculty of faith we "understand that the worlds were framed by the word of God."

The writer then illustrated the working of faith as giving substance to God's promises. The rest of Hebrews 11 is devoted to this illustrative material. We will look briefly at two heroes of the faith, Abel and Enoch.

Abel's was the first death recorded in the Bible. He died well before his time, the victim of his brother's murderous hate. Enoch, on the other hand, did not die at all. He was "translated that he should not see death." But both pleased God in their lives. Both operated by faith in God's promises. And both considered spiritual realities more impor-

tant than the material world.

The writer made a summary statement in verse 6 which is in a way another definition of faith. Faith consists in believing that God exists and that he will reward those who seek him by revealing himself to them.

Both parts of this statement of faith are important. Many people in the world believe in a supreme being. Most of the people in our country believe in God. But they do not necessarily believe that God reveals himself to persons or that he rewards their search for him.

God is trustworthy. And faith holds to that as much as it holds to the fact that God exists. "If we believe not, yet he abideth faithful; he cannot deny himself" (2 Tim. 2:13). God is constant, in the completely inconsistent world in which we now live.

What Is Wisdom? (1 Cor. 2:11-16)

Wisdom is one of the great words of the Bible. It is used always to indicate the understanding of spiritual truth. Such understanding leads to strong spiritual lives, free from harm, creative, and fulfilling. (Read Prov. 3:21-26.)

The passage in 1 Corinthians defines wisdom as "spiritual intelligence." Paul compared this kind of intelligence with human wisdom and showed how it excelled.

In verse 11 he stated that it takes a human being to understand the thoughts of a human being. A dog or a cat may live all the time with a person and "seem" like a person itself. But it cannot understand all that its owner says to it. Certainly there cannot be "human" communication between the two.

Just so, Paul said, only a spiritual being — the Spirit of God — can understand the thoughts of God. Christians have received that Spirit in order to understand God's communications.

The Spirit brings with him spiritual wisdom (v.13). This spiritual wisdom involves "comparing spiritual things with spiritual." There is

more than one possible meaning to this phrase. It may mean: "matching spiritual persons to spiritual truths"; "matching spiritual ideas to spiritual words"; "interpreting spiritual ideas to spiritual persons"; "combining spiritual ideas with spiritual words."

Fortunately we do not have to choose one from among these possible translations. All of them are true: Only spiritual persons can understand spiritual truths. And spiritual ideas must be conveyed in spiritual terms. The total idea is that spiritual wisdom deals in a realm that is outside the scope of merely human knowledge.

Paul underlined this fact in verse 14. He said that spiritual truths seem like "foolishness" to the "natural" man. The word "natural" refers to the person who uses only reason or logic by which to grasp truth. Such a person will find the truths imparted by God to be "foolishness." They will make no sense to him.

On the other hand (v.15), the spiritual man is qualified to sift, examine, and judge all things. He has the wisdom to discern truth and to separate it from falsehood. His superior judgment puts him above the judgment of "natural" men. They cannot understand him or explain him.

What is the essence of this wisdom? Paul summed it up in one short phrase: the mind of Christ. In the Greek the word translated "mind" means intelligence or consciousness. So, to have the mind of Christ means to be endowed with his capacity for understanding spiritual truths, for comprehending the thoughts of God. He had the Spirit in full measure. We have that same spirit. This is the meaning of wisdom: spiritual intelligence, such as James Christ possessed.

What Does Faith Bring? (James 1:5-8)

Where does wisdom come from? James declared that it was the gift of God, bestowed in answer to the prayer of faith.

We all have both faith and wisdom, as they have been given to us in the experience of conversion. What, then, did James mean? Look at the preceding verses. James had been discussing the problems of trials (a better translation than "temptations") for the Christian. He moved almost abruptly to the subject of wisdom.

Perhaps he was meaning that the Christians, in the face of trials, needed to pray for wisdom to face their difficulties. We might compare this situation to the difference between native intelligence and using that intelligence to the full. All of us Christians have wisdom, but not all of us use it to the full. The capacity to use wisdom in specific circumstances, as well as the gift of wisdom, comes from God. And it comes as Christians pray for it.

James put much stress on the need for praying in faith. The person who prays with weak faith is "wavering." This is a graphic word in the Greek. It literally means "tossed back and forth." In Luke 8:24 it is used to describe storm-tossed waves. If you have ever been on water or near it during a storm, you know how unstable the water is. It dashes and tosses like a wild thing. This was the way James described a person who tried to pray without a steady faith in God. James called him "doubled minded, unstable in all his ways."

Why will the "unstable" person not receive an answer to his prayers? Recall the definition of faith: believing that God exists and that he rewards those who seek him. Faith puts substance to the future and provides evidence of the spiritual world. So a person who prays without faith cannot receive an answer. He will not really believe that God will answer his prayer. Nor will he be capable of seeing beyond the material world to the spiritual. So he continues to struggle on, tossed back and forth, now believing that God will help him and now refusing to believe.

What Does Wisdom Bring? (Eph. 1:17-30)

We have seen that faith brings wisdom. What does wisdom bring to spiritual growth? Is it just a heightened common sense?

Not according to Paul in this portion of one of his great prayers, he clearly stated the content of wisdom. This content is of the greatest value in spiritual growth.

Paul addressed his prayer to "the God of our Lord Jesus Christ." The God who bestows the gift of wisdom is the one revealed by Jesus Christ. He is also "the Father of glory." This may mean the source of glory or the one who is preeminently glorious. Either meaning is fitting.

Paul's first petition was that the Ephesians might receive a "spirit of wisdom and revelation." There is no article with "spirit" in the Greek. Therefore Paul likely was not referring to the Holy Spirit. He probably meant an inner spirit of teachable-ness.

The next petition was for "knowledge." This is not what we call "book learning." It means the knowledge that comes from experience. Anyone may know about things, but thorough knowledge comes from experience.

Then Paul prayed that the "eyes" of their understanding should be enlightened. This idea goes back to the way faith works. It "sees" what is invisible.

Paul wanted his readers to have a clear vision of God's revealed truth. What is that truth? It encompasses past, present, and future. The more we understand of it, the greater will be our ability to grow in spiritual life and power.

Look to the past, to the "hope of his calling." This at first sounds like future. But Paul was always referring to God's purpose from the foundation of the world (see Eph. 1:4-6), to save his people and glorify them. The first phase of wisdom then is to recognize God's calling, to accept it, and to live it out. We can embrace this calling in full confidence. It is no new thing with God, hardly con-

ceived. It was part of his purpose for humanity even before creation!

Look to the future: "the riches of the glory of his inheritance in the saints." We generally think of ourselves as having an inheritance from God. Here the fact is stressed that God's children are his inheritance. It is what he is working on as a legacy to the whole universe for all eternity. He will display his glorified children as the result of what he has done in and through them. We will bear his glory in ourselves, and this will be his glory.

This phase of wisdom provides impetus for spiritual growth. (Recall 1 John 3:1-3.) Our lives are like weaving a tapestry or creating a crowd-work picture. Every added thread builds up the picture and increases its beauty.

Look to the present (v.19). It is almost impossible to translate this verse. Paul piled up words to express

the overwhelming power which God makes available to his people. He used three separate words for "power." With it he used the word translated "exceeding." This word comes from a Greek verb meaning "to throw across or beyond," so it is "over and above." Compare Paul's statement in Ephesians 3:20.

You can see how difficult it is to get all these ideas into English! The New English Bible has one of the best renderings: "how vast the resources of his power open to us who trust in him. They are measured by his strength and the might which he exerted in Christ . . ."

All this power is available to us every day! So this phase of wisdom points us to our never-failing source of power for living.

Faith + Wisdom = Spiritual Growth

Faith believes that God not only

exists but has rewarding relationships with his children.

Faith gives substance to the future. It enables us to "see the unseen," the spiritual world.

The prayer of faith brings wisdom. Wisdom is spiritual intelligence, "the mind of Christ," given so that we may comprehend spiritual truths.

These spiritual truths are the thoughts of God toward humanity. They tell us that God planned from the beginning of the world to redeem and glorify persons who would trust in him. God's plan will not be ended until he has completed it — by crowning with glory his trusting children. And God's power is available every day to those who trust him.

Laying hold on these spiritual truths (wisdom) by faith leads to spiritual growth.

PLANNING THE MEETING

STUDY AIM: As a result of this study, members will be able to pray for greater gifts of faith and wisdom.

PLAN 1

Begin with a self-evaluation. Pass out pencils and paper to the members. Ask each one silently to consider the faith and the wisdom which are present in his life. Ask each person to record on the sheet of paper the amount of faith and the amount of wisdom she has. Ratings may range like this:

A Little Some Very Much

Following the evaluation, read the summary statements at the end of the Bible study material. Ask members to follow the reading in their magazines. Then lead the group to find the biblical statements on which the summaries are based. As a group study together the Bible passages. Use the material on the preceding pages for interpretation.

At the close of the study, lead members to pray for greater gifts of faith and wisdom.

CALL TO PRAYER

Ask members to state where they believe their greatest needs lie — in needing more faith or more wisdom, or both. Remind them of James's encouragement to pray in faith for wisdom. Ask that the names on the prayer list (see pp. 53-64) be read. Ask for sentence prayers from the members, both for themselves and for the missionaries, that all may be given greater portions of faith and wisdom.

PLAN 2

Following the reading of the summary statements (using Plan 1), divide the group into two parts. Ask one group to study the Bible passages relating to faith. Ask the other to study the passages relating to wisdom. Following the small-group study, ask each to report to the other regarding what they have learned. Conclude with the call to prayer.

PLAN 3

Members may be interested in learning more about the heroes of the faith who are commemorated in Hebrews 11. Members may decide on the ones they would like to study. With the help of a concordance or Bible dictionary, locate the Scripture passages relating to these persons. Using the summary statements as faith and wisdom in the Bible study, consider the parts faith and wisdom played in the lives of these Bible heroes. The study may be done by the whole group, or by smaller groups each taking one hero for study.

Members should have studied the passages relating to faith and wisdom before coming to the group meeting.

Conclude by using the suggestions in the Call to Prayer.

*The New English Bible: New Testament
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STUART CALVERT MISSION ACTION GROUP

MINISTERING IN CRISIS: DIVORCE

How do you say, "Love your neighbor as you love yourself"? I like this: "Love your neighbor as you love yourself." Don't spend time defining neighbor and planning programs for your neighbor. Don't allow a strategy to substitute for a loving self.

For example: I am an economically disadvantaged housewife. You bring me a sack of groceries. Your smile covers a condescending attitude. I sense the attitude.

I belong to a minority group. When you visit me, your get-it-gah attempts to disguise prejudice. I sense the contempt.

I am the mother of a delinquent child. Your outstretched arms cover

a disdain for lawbreakers. I sense the scorn.

In each instance my visitor wore two masks. The condescension, prejudice, and disdain masked her own insecure self-image. The grocerian, smile, and handshake masked the mask.

We do love others as we love ourselves. When I prepare for an initial visit with a delinquent youth, the first question is not, What is the problem? It is, How do I feel about myself at this moment?

At this moment would your involvement in the life of another help or hurt?

Involved with Self

How do you feel about yourself?

Conscious and unconscious feelings about yourself compose your self-image. We act out in life our self-image. Taking this test will give you a clue to the way you feel about yourself. Answer each on a scale: Definitely, Probably, Neutral, Unlikely, Never.

1. I am hurt if someone criticizes me.
2. I find it hard to talk to new people I meet.
3. I feel lonely often.
4. I don't like to contribute to discussions.
5. I doubt that I am as successful as most people.
6. I am deeply concerned when someone has a poor opinion of me.

7. I do not want a job that demands a lot of competition.

8. I tend to be rather shy.

9. I tend to daydream a lot.

10. I am eager to get along with

If most of your answers are "Definitely" or "Probably," you tend to have a low self-image. If most are "Unlikely" or "Never," you have a positive self-image.

If you have a high self-image, you feel good about yourself. You know your imperfections but realize that in God's sight you are a person of worth. You feel you have something to contribute to life. You reach out with a positive attitude.

Last month I introduced you to Dot. Her parents called her "troublemaker." This became her self-image, and she acted in harmony with the image. A woman with a low self-image does not love herself. She may develop one or more of these personality problems: selfishness; know-it-all attitude; nobody-likes-me attitude; hyperactivity; jealousy. A woman with a low self-image feels inadequate, passive, insignificant, incompetent. She looks toward others the way she feels about herself.

Of course, a woman with a high self-image occasionally feels depressed or inadequate. But she seeks ways to cope, while a woman with a low self-image allows depression to accumulate beyond her ability to cope.

Recall some childhood influences and impressions. Think about your reactions to the events. Did they instill a high or low self-image? Discovering some of the experiences that helped make you who you are aid in self-understanding.

To some degree these earlier feelings will always be a part of you. But you can change. Christ can heal memories of unhappy childhood experiences. The healing will uncover inner capabilities. Slowly a new self-image will form and you

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will begin acting in harmony with it.

Involved with the Group

Review the "Involved with Self" section. When you meet someone with a low self-image, a part of your ministry will be to help her develop a healthy self-image. Let's spend some time becoming comfortable with the idea of self-love. Self-love is not arrogance, self-glorification, self-will.

Self-love is knowing I am special to God. Study Romans 8:31-39. The passage affirms that I am so important that God gave his only Son to bring me into his family. I am of value. My specialness depends on who I am, not on what I do. The impact of God's love from me from damaging self-criticism and from trying to earn God's love. It frees me to become a loving person. It enables me to accept the specialness of others.

Self-love is giving love to someone who needs you. (For an in-depth study, read *Self-Love: the Dynamic Force of Success* by Robert H. Schuller, Hawthorne Books \$2.95, available through Baptist Book Stores.)

Achieving and keeping self-love is difficult. When your self-image sags, try these tips to lift your spirits.

- Become a volunteer with a helping agency.
- Tackle a creative project; bake a pie; earn a degree; refinish furniture.
- Improve the appearance of your person or home. A Baptist woman carried a basket of flowers to Mrs. Smith in an economically deprived home. She suggested that Mrs. Smith arrange the flowers. The next day the woman returned to the home that had always been in shambles. The floor was mopped, the furniture was polished, a clean sheet served as a tablecloth. The flowers, arranged in a shortening can, decorated the table. One woman helping another inspired a new self-image.

• Become a good receiver. Welcome suggestions; learn how to

analyze and apply constructive criticism; accept compliments.

• Get acquainted, through a letter or a call, with someone you admire.

• Be a constructive nonconformist. Who is the best all-around person you know? The one who conforms and is lost in the crowd? Or a distinctive, inspiring individual?

• Look on every conflict as an opportunity.

Another way to change a low self-image is to apply the "act as if" theory to an unhealthy emotion or attitude. In other words, if we check or change the expression of an emotion, we can change the emotion itself.

For example, a pastor's main interest in visiting was to invite people to church. But the people wanted to talk about their interests. The "trivial" conversations made the pastor restless. He decided to apply the "act as if" theory to the problem. On entering a home, he noticed details and centered the conversation on the family. Gradually he discovered in himself a genuine interest in people, and he acted in harmony with the image.

Remember, the "act as if" theory does not apply to principles of right or wrong. But we can change a selfish attitude or a weak emotion by positive action.

Proportions

Missionaries have high self-images. But problems may cause the image to weaken. Pray that the missionaries on the calendar of prayer today will allow the Lord to lead them through a personal evaluation of self.

Pray for yourself. Jesus can give each of us a noble, attainable self-image. "You are the salt of the earth" (Matt. 5:13) and "You are the light of the world" (Matt. 5:14). A low self-image makes the salt lose its savor; the light to hide under a basket. We contradict the Lord when we say, "I can't," or "I don't have ability," or "I don't have time." Baptists Women, we are salt, we are light. Let's act as if we are.

Involved with Others

Before the meeting: Cut poster paper into four puzzle pieces. Label the pieces: Mental, Social, Physical, Spiritual. Ask a member to present the monologue below. Ask the group to decide how to help in the crisis.

Introduce the topic to the group: When you are no longer Sam's wife or Sue's husband, who are you? The death of a spouse causes one to seek a new identity. A divorce is another crisis that causes one to seek an answer to Who am I, now?

MONOLOGUE

A marriage depends on mental, social, physical, spiritual support systems. Marriage is a daily process of putting together pieces of a puzzle. My divorce shattered these supports. (Scatter the pieces as you talk about each one.)

Mental: Depending on spouses, children, friends, and relatives for happiness is an easy habit to develop. My ex-spouse's attitude changed from love to indifference. My family chose sides, and a few "friends" disappeared. Coping with my own feelings and the attitudes of others is a burden.

Social: Divorce affected all social ties. "What will people think?" made me retreat from community organizations. Most social events are constructed for couples. I prefer to stay home rather than be the odd one. Shifting to single friends after establishing married friendships is difficult.

Physical: Coming home to an empty house is one of the worst effects of divorce. Loss of love removed the physical presence of my partner. Loneliness hurts.

Spiritual: My church did not welcome the formerly married. At a time when I needed support, I felt spiritual isolation.

Grief complicated the confused, uncertain feelings. I mourned for someone lost to me but still alive.

Admitting that our relationship had died was the first step in reassembling the pieces. Adjustment is not simply accepting a situation. It is a

time of burden-bearing and decision-making. To adjust the pieces I must assume responsibility for my part of the divorce. I must assume responsibility for my present situation. Wielding life were different, feeling powerless to handle the situation, passing the buck, seeking pity — all indicate immaturity.

I must assume responsibility for my thoughts: negative thoughts about the past breed bitter feelings and lead to negative actions. I must assume responsibility for my feelings: I need to recognize and learn to share feelings of depression and guilt. I must assume responsibility for my actions: I must learn to act on situations rather than react to situations.

How can you, a Christian woman, help me through this crisis?

Don't judge. You do not know all the reasons that caused a divorce. If possible, remain neutral. Express to the divorcee that friendship is based on persons, not on marital status.

• Listen with love and understanding to feelings and frustrations.

• Be supportive in practical ways: help her move or have a garage sale; help her find a new job; arrange for baby-sitting.

Explore the possibility of starting a group to minister to the formerly married. Make sure that your

church is a loving "family" — accepts people as they are, supports them in their struggles, and grows with them through worship, prayer, fellowship.

• Refer people to available resources. If a friend is having difficulty progressing through the grief stages (see November ROYAL SERVICE), suggest professional counseling.

• Check with schools and counseling agencies for divorce recovery and rehabilitation seminars.

• Suggest a book to study. I recommend *Growing Through Divorce* by Jim Smake (Harvard House Publishers \$2.95, available through Baptist Book Stores).

Group leader: A divorce devastated this life. (Replace the puzzle pieces.) Support from friends, personal effort, and time helped her find a new identity.

Outwardly the life appears healed. But when love left, hostility moved in. The mechanics of putting together a life will not heal hate. Only forgiveness heals. And God forgives. Read prayerfully John 8. Then forgive yourself. In time, you will be able to seek forgiveness from and forgive the ex-spouse. Forgiveness frees you to grow in your new identity. Forgiveness frees you to minister to others in a divorce crisis — loving them as you do yourself.

Alma Funder

FORECASTER

Week of Prayer

Make a last-minute check on plans for Baptist Women observance of the Week of Prayer for Foreign Missions. Guides for the mission support chairman (who is in charge) are on pages 20-22 of this issue. Content for the five-day observance is on pages 23-39.

Check on publicity and on distribution of materials. Materials are listed on page 22 and on back cover.

Make sure Baptist Women members are informed about churchwide plans.

Use information in the feature "Family to Family" (pp. 9-11) to promote the Lottie Moon Christmas Offering. Using pictures of families and some of the information from the article, make posters to display in the church. Or, use the information in letters or publicity you send to members about the week of prayer and the offering. Suggest that members set bold goals for their giving.

Involve homebound members in the week of prayer. Tape at least one of the five days' sessions; assign members to deliver tapes to homebound members.

Officer Spiritual Development

Read the Scripture verse suggested in Call to Prayer, the comments, and the list of names. Pray for the missionaries; include other prayer requests.

Urge officers to use the monthly feature "Christ in You" (p. 6) this

month) in their personal growth reading. This month ask each officer to share with other officers what her special (intangible) gift will be this Christmas.

Direct Evangelism

Mission action chairman: Urge members to read about Christian witnessing and to study ways to share faith. A number of helpful books are available through Baptist Book Stores: "Love

Leaves No Choice" by C. B. Hogue (Word, \$5.95); "The Reluctant Witness" by Kenneth L. Chaffin (Broadman, \$4.50); "Evangelism in a Tangled World" by Wayne McDill (Broadman, \$3.95); "Share Your Faith," edited by Russell T. Hitt (Zondervan, 95¢); "All About Witnessing: A Study of the Book of Acts" by Robert J. Martin (Baker, \$1.65); "Every Member Evangelism for Today" by Roy J. Fish and J. E. Conant (Harper and Row, \$3.50).

If these books are not in your church media center (library), encourage the church to buy them. Or, your Baptist Women may want to purchase them for the church.

Continuous Leader Training

Mission support chairman: Discuss with officers the ways members are involved in mission support during December. For background read chapter 3 in "Baptist Women Manual."

Round Table Book Club

Do people ask you, Who can join the Round Table Book Club?

Of course, you answer, Anyone can join. The basic purpose of the club is to provide books for members of Round Table groups, but anyone interested in missions can belong. For more information, see back cover of November ROYAL SERVICE.

Basic Missions Information Plan

In one of the Baptist Women week of prayer sessions this month call to members' attention "Missions Fact-Finder," pages 48-49 of this issue. Encourage them to look for and study these features throughout the year as they appear in ROYAL SERVICE.

Mission Action

Mission action chairman: Review with officers the "Mission Action Group Guide: Disaster Relief." Make some decisions about an initial course of action Baptist Women will take in case of a local disaster.

*Use order form, page 64.



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, VA 23230, or in *Home Mission Board Personnel Directory*, free from Home Mission Board Literature Service, 1350 Spring St., NW, Atlanta, GA 30309.

1 Thursday Hebrews 11:1-5

"During the past school year, we had a Monday evening worship service for junior and senior high youth. This was followed with Bible study," states Marvin Southard, Dan Valley Baptist Center, Eden, North Carolina. "Please pray that these young people may come to experience Christ in such a way that he

will be real to them as they date, get married, and begin families together."

Floy Cruz, Spanish, New York
Mrs. Ray Davis, retired, Georgia
Mrs. Evelyn Morris, Spanish, New Jersey

L. Edward Johns, Indian, Arizona
Mrs. A. A. Moore, Indian, Arizona
Abdiaz Mora, Spanish, Texas
Sidney Platona, Spanish, Ohio
Cruz Rodriguez, Spanish, Texas
Marvin Southard, center director, North Carolina

J. Howard Tael, Christian social ministries director, Kentucky

Mrs. Wayne B. Ockert, home and church, Japan

Marvin E. Fliss, preaching, Peru

Mrs. C. Ernest Harvey, home and church, Portugal

Barbara Lawson, nurse, Indonesia

Mrs. Carlos R. Owens, nurse, Tanzania

Mrs. Morris G. Pratt, home and church, Togo

Mrs. W. Russell Rowland, home and church, India
F. Joe Seydler,* social work, Kenya

2 Friday Hebrews 12:1-7

Elizabeth (Mrs. Joe) Buckner, Danville, Kentucky, requests, "Pray that work can be started in several places that have no real work. Some of these places have large deaf populations. Pray that more deaf people can be reached for Christ in the areas where churches are already ministering to the deaf." **Fred Joe Baker**, director of metropolitan missions, Ohio

Mrs. Joe L. Buckner, deaf, Kentucky
Arnold Gutierrez, retired, Texas
John V. Hamer, Hungarian, California

Robert Nelson, retired, Texas

Bruce W. Pearson, church extension, California

Mrs. Cristobal Pena, Spanish, Texas

W. Edgar Ables, preaching, Ecuador

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

Mrs. Charles B. Clark, women's work, Venezuela

Mrs. James L. Kellum, Jr., home and church, Philippines

Mrs. William F. Morbey,* education, Peru

Donald H. Redmon, preaching, Costa Rica

Gordon B. Reese, business administration, Ecuador

Mrs. Daniel R. South, home and church, Chile

Mrs. William P. Steeger, home and church, Ethiopia

Ray B. Wyatt, Jr., education, Colombia

3 Saturday Romans 10:11-17

Among our missionaries facing reassignment after having served in Ethiopia is Ray (Mrs. Jimmy) Maroney. She requests, "Please pray for the strengthening of Ethiopian Christians who are going through a very difficult time in their country due to political unrest. Specifically, pray for converted Orthodox priests as they preach the living Christ in their churches."

Marsha Ann Etchenberg, weekday ministry, North Carolina

Mrs. Richard Lamborn, rural-urban missions, Iowa

Harold Lindsay, director of metropolitan missions, Massachusetts

Leroy Albright, preaching, Zambia

Johanna J. Baker,* preaching, Equatorial Brazil

Mrs. Don T. Glenn, home and church, Togo

L. David Grosseteste, preaching, Israel

Robert L. Harris, preaching, Bermuda

Annita L. Harvey, student work, Indonesia

Gary D. Lineberger, preaching, Taiwan

Mrs. Jimmy K. Maroney, home and church, Ethiopia

Mrs. H. Eugene Maacham, home and church, Malawi

Edith Potter, secretary, Colombia

Wayne E. Sorrells, preaching, North Brazil

4 Sunday Job 19:23-27

Today begins a special season, the Week of Prayer for Foreign Missions. Pray for John and Clara Schoolar, South West Africa, who live about 180 miles from the primary point of their work. The area is under a 6:00 P.M. travel curfew. "Pray that many might through these trying times come to know the Lord. Pray for the only national Baptist pastor in this vast area, E. Kandume and his wife, Emily."

Gerald Wittesmyer, director of metropolitan missions, Washington

Richard T. Wyatt, US-2, language missions, Michigan

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

Mrs. William D. Bender, home and church, Nigeria

Lydia Gramma, retired, China, Hawaii, Malaysia

Thomas A. Jones, business administration, Kenya

Mrs. John E. Schoolar, home and church, South West Africa

Ernest C. Valarino, preaching, South Brazil

Weldon E. Viertel, Baptist Spanish Publishing House, El Paso, Texas

5 Monday John 3:14-21

New missionary Robert Geiger writes: "My family and I covet your prayers as we begin work in the Baptist Hospital here in the beautiful mountains of Gilead. In Ajloun, Jordan. Please pray that we will continually be open and receptive to God's will for us, that we will not let day-to-day problems dim our certain knowledge that Jesus Christ is able to overcome all obstacles through his people, in his way, in his time." **David Liu**, Chinese, Georgia

Mrs. Ramon Mass, Spanish, Florida

Robert E. Gallego, business administration, Jordan

A. Clark Scanlon, field representative, Middle America

Samuel E. Upson, preaching, Malawi

6 Tuesday Isaiah 26:1-8

Think of Carol (Mrs. Robert) Shehane as you prepare your Little Moon Christmas Offering. Before coming to the States on furlough, she wrote from Guadeloupe: "Our priority now is for permission to construct a church in a communist community where Robert has been pastor his final term. We desperately need a building in order to establish rapport with the people. Renting a small home does not lend itself to a viable image in the community. An attractive place of worship is needed." **Robert W. Almonworth**, Baptist center, Connecticut

Mrs. Joan Maclean, Spanish, Michigan

Samuel G. Simpson, pastor-director, New York

Mrs. James C. Wideman, Christian social ministries, Texas

Mrs. Ralph V. Calcote, home and church, Japan

Bobby D. Compton, education, Costa Rica

Carol Humphries, women's work, Nigeria

Mrs. Robert F. Richardson, retired, China, Philippines

Mrs. Farrell E. Wanyan, home and church, Senegal

Mrs. Robert W. Shehane,* home and church, Guadeloupe

7 Wednesday 2 Timothy 1:8-12

"The Little Moon Christmas Offering has a special significance again for me this year," reads a Brazil missionary's Christmas letter. "A portion will go to IBER, The Baptist Institute of Religious Education. We are desperately in need of classroom and dormitory space. Perhaps what offering we receive this year, added to what came last year, will enable us to begin the first floor of the planned two-story building." Overseas missionaries on the birthday list today have similar yearnings. Pray that Southern Baptists will not let them down.

Mrs. Randy Cash, deaf, New York

Mrs. Floy Cruz, Spanish, New York

Mrs. James A. Griffin, metropolitan missions, Kansas

Mrs. William L. Lousier, retired, Georgia

Billy Gene Ryan, director of metropolitan missions, California

Mrs. Billy Walls, weekday ministry, Washington

F. Mitchell Land, preaching, Togo

Donnie P. McEstire, preaching, Paraguay

F. Rex Scott, music, Philippines

B. Rex Scott,* education, Malawi

Keith D. Shelton, preaching, Peru

Mrs. Wayne E. Sorrells, home and church, North Brazil
Mrs. S. Don Sprinkle, Jr., home and church, Costa Rica

8 Thursday Psalm 31:1-8

"Pray that our children will continue to do well in college in the US and that God will ease their minds as well as ours when waves of homesickness strike," writes a missionary. "Pray for the parents of missionaries, too." At Christmas time ask your family to join you each day in special prayer for the family of a missionary having a birthday.

Mrs. Jose S. Flores, kindergarten, Texas

Hugh Franklin Miller, director of metropolitan missions, Ohio

Mrs. Lloyd Whyte, interfaith witness, Florida

Mrs. Orla W. Brady, home and church, Belize

Robert H. Colpepper, education, Japan

Mrs. Jerry Hobbs, home and church, Thailand

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

9 Friday Ephesians 2:1-10

Toby Walker, Argentina, requests, "Pray that families may be found in Nogoya, Rosario de Tala, Victoria, and Federal in Entre Rios that will open their homes to have Bible studies. Pray that new churches will develop from these Bible studies."

Mrs. William J. Austin, rural-urban missions, Colorado

Jack Duha, director of metropolitan missions, California

Mrs. Coy Finlay, church extension, New Mexico

L. Ray McKinnon, director of rural urban missions, New Mexico

Mrs. Theo Patsalis, international, California

Mrs. J. K. Stogdill, Indian, Oklahoma

Mrs. B. E. Raddoe, retired, China

Mrs. Robert S. Barney, home and church, Nigeria

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

Mrs. Billy B. Frazier, home and church, South Brazil

Robert C. Fricke,* education, Mexico

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

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

Donald E. March, doctor, Thailand

Mrs. A. C. Muller, retired, Mexico

Mrs. W. Douglas Shumell, home and church, Ivory Coast

Mrs. J. W. Trimble, home and church, Lebanon.
 Mrs. J. Eugene Troop, dorm parent, North Brazil.
 Toby M. Walker, preaching, Argentina.

10 Saturday Matthew 28:16-26

The first Southern Baptist missionary to Yugoslavia and later (until 1976) field representative for Europe. John A. Moore will retire at the end of this month. He asks: "Pray particularly for Baptists in the Soviet Union — those in the larger group of registered but greatly restricted churches, as well as the smaller body, whose leaders such as Georgi Vins and many ordinary members are serving cruel prison sentences for their faith."
 Mazie Gardow, retired, South Carolina.

Estelito D. Guerrero, Spanish, Texas.
 Mrs. Gary M. Halbrook, church extension, Illinois.
 Paul Jolly, retired, Colorado.
 Mrs. Antonio Martinez, retired, Virginia.
 Mrs. John Thomas, National Baptist, Louisiana.
 James C. Wideman, Christian social ministries director, Texas.
 Mrs. W. E. Allen, retired, Brazil.
 Joseph A. Harrington, retired, Brazil.
 Mrs. Daniel R. Huff, home and church, Bangladesh.
 Mrs. Paul H. Miller, home and church, Nigeria.
 John A. Moore, education, Europe.
 Danny M. Paater, preaching, Togo.

11 Sunday John 16:4-11

During the 1965 week of prayer Southern Baptists were asked to pray for additional personnel for the Togo Republic in West Africa. Today — Foreign Missions Day in many churches — is Marsha (Mrs. Mike) Key's birthday. A missionary in Togo, she requests: "Pray for our newly opened audiovisual center in Atakpame. Pray that the people will accept the teachings of Christ through cassettes, filmstrips, and reading material."
 James E. Forrest, director of metropolitan missions, California.
 S. David Harbison, weekday ministry, Alabama.
 Jannet Kennedy, US-2, special mission ministries, Georgia.
 Beverly Lewis, US-2, language missions, New Mexico.
 S. M. Taylor, retired, Arkansas.

Mrs. Daniel M. Carrall, Jr., Baptist Spanish Publishing House, El Paso, Texas.

John H. Dillman, preaching, Kenya.
 William T. Dunn, radio-TV, Lebanon.
 William H. Ickter, music, South Brazil.
 Mrs. Michael H. Key, Jr., home and church, Togo.
 Benjamin E. Lawton, education, Italy.
 L. August Lovgren, doctor, Jordan.
 Mrs. James A. Park, home and church, Liberia.
 W. Hage Parkman, business administration, Philippines.
 Floyd E. Patterson, education, Ecuador.
 Stockwell B. Sears, education, Malaysia.
 Mrs. Jerry P. Smyth, education, North Brazil.
 Fanny Starna, business administration, Thailand.
 Mrs. Mark A. Sutton, home and church, France.
 Nancy G. White, retired, Brazil.

12 Monday John 16:12-15

Christine (Mrs. C. L.) Hanshaw, Jr., Savannah River Baptist Association, South Carolina, writes: "Right now our greatest concern is for our mission effort on isolated Daufuskie Island. This is a very dangerous work since my husband has to cross the sound by boat when the seas are rough. The people are beautiful, simple, and lovable; we have our hearts set to do all we can to help them know more about our Lord. Pray for us in this ministry!"

Vera Aguillard, retired, New York.
 Mrs. Samuel Boone, church extension, California.
 Mrs. George E. Crenshaw, Indian Florida.
 Mrs. C. L. Hanshaw, Jr., rural-urban missions, South Carolina.
 Dortha Newman, Spanish, Texas.
 Mrs. F. C. Howland, retired, Texas.
 Mrs. Eugene Wolfe, Spanish, California.
 Mrs. Danny L. Brookline, home and church, Costa Rica.
 Mrs. Woodrow E. Fletcher, home and church, Peru.
 L. Gene Legg, preaching, Nigeria.
 Mrs. Hubert K. Middleton, education, Chile.
 Mrs. Glas M. Swicegood, home and church, North Brazil.
 Thomas L. Watson, radio-TV, Peru.
 Mrs. William J. Williams, home and church, Nigeria.

13 Tuesday John 14:13-15

"We need an Austrian university student leader who can direct and coordinate the work of five university groups in

Next Month in ROYAL SERVICE

What part can Baptist women across the nation play in the goal of the North Central states to double their ministry efforts by 1990? Look for the answers in the January Baptist Women meeting study, "New Churches South."

another facet of Bold Missions — catches the concern of current missions groups next month.

Watch for a new look in the new year. In order to provide more missions information in an easy-to-use manner, several changes are planned: CURRENTS will be a 16-page section in the middle of the magazine, containing missions news briefs, editorial comment and letters, Forecaster, Christ in You?, and the Call to Prayer. This section can be pulled from the magazine for easy reference, if desired. Call to Prayer has been changed, in an effort to provide more information about the missionaries whose names are listed. The steadily rising cost of production (which is a factor in the decision about the number of pages allotted to the Prayer Calendar) is forcing us to use every amount of space to its fullest.

Personal comments for each day will be provided this year by a "Missionary of the Week."

Curriculum content will also have a new place: interspersed among other articles in the magazine. We hope this will encourage general readership of all the curriculum materials. For quick reference, a table of contents will be located on page 1 of each magazine. January also includes an emphasis on single parents.

Austria," writes Thomas Cleary, Salzburg. "Churches here are small; there are less than 800 Baptists in Austria. Leadership is not strong, and the student ministry is new. But we believe God has someone prepared to take over this responsibility." Pray about this need.
 Randy Cash, deaf, New York.
 Mrs. James G. Hearne, US-2, Christian social ministries, Alaska.
 Herbert W. Barker, education, Taiwan.
 Thomas A. Cleary, English language, Austria.
 Bonnie Moore, education, Nigeria.
 Mrs. Gerald W. Plakston, home and church, Indonesia.
 William S. Weaver, preaching, Malawi.
 Mrs. Ronald B. Wilson, home and church, Dominican Republic.
 Anne Wollerman, retired, Brazil.

14 Wednesday Job 14:25-31

"Many blessings have come to me as people around the world pray for me and our work," writes Dorothy Jean (Mrs. Roy J.) Ferguson, Boise. "Eighteen years as a missionary have brought me to believe the greatest need in Idaho is for dedicated pastors and families to invest their lives in serving small churches. Pray for new areas that do not have a witness and for leaders for pastored churches."
 Mrs. Jorge Cordova, Jr., Spanish, Texas.

Mrs. Harold E. Cunningham, retired, South Carolina.
 Mrs. Adam Espurves, Spanish, Texas.
 Mrs. S. L. Faulkenberry, Baptist center, Virginia.
 Mrs. Roy J. Ferguson, rural-urban missions, Idaho.
 Mrs. Ray Gilwood, Christian social ministries, New York.
 Mrs. Donald E. Otwell, deaf, Florida.
 Mrs. David T. Wallace, Christian social ministries, Nevada.
 Leo Baggett, doctor, Mexico.
 Susan Charnwood, journeyman, education, Nigeria.
 Mrs. J. Phillip Cole, education, Liberia.
 Mrs. William H. Gray, Jr., home and church, Mexico.
 Jerry L. Harrie, religious education, Barbados.
 Mrs. George S. Losh, radio-TV, Venezuela.
 Gerald A. McNally, education, Spain.
 Mrs. Frank W. Patterson, retired, Mexico, El Paso.
 C. Thomas Stephens, Jr., preaching, Indonesia.

15 Thursday 1 Corinthians 3:16-23

Jackie B. Cooper, Panama, requests prayer "that more young Panamanians would respond to God's call to enter the gospel ministry to meet the crisis of a shortage of pastors and workers."
 Robert L. Foster, student work, Montano.
 Earl Gonzales, retired, Florida.
 William E. Heck, Christian social ministries director, Texas.
 LaVera Inzer, mountain, Nevada.
 Mrs. L. R. Martie, National Baptist, Louisiana.
 Lucio Moreno, Spanish, Texas.
 Mrs. Gilbert Shaar, rural-urban missions, Oregon.
 Roger L. Cappe, education, Malaysia.
 Mrs. James W. Carter, home and church, Colombia.
 Jackie B. Cooper, preaching, Panama.
 Mrs. J. Murray Edwards, home and church, Mexico.
 H. Marshall Flournoy, preaching, South Brazil.
 Wayne L. Hansenmeyer, preaching, Japan.
 D. Lena Mitchell, business administration, Indonesia.
 Gene D. Phillips, preaching, Rhodesia.
 Mrs. F. Rae Scott, home and church, Philippines.
 Mrs. Jerry G. Simon, home and church, Taiwan.
 Lewis R. Smith, doctor, Hong Kong, Texas.

16 Friday Joel 2:27-32

Samuel G. and Charlotte Shepard both teach in the Baptist seminary in Portugal. "We have started an English-speaking Bible study group of Americans who are attached to NATO headquarters here in Lisbon. Pray for the Shepards who as new missionaries are still in language study."
 Enrique Cepeda, Spanish, New York.
 Daniel Elsom, retired, Texas.
 Andley Hamrick, Indian, New Mexico.
 Mrs. John F. Pate, metropolitan missions, Indiana.
 Mrs. E. L. Elson, retired, Texas.
 Mrs. Inez Sanchez, retired, Texas.
 Mrs. Ray Slaughter, rural-urban missions, West Virginia.
 Mrs. A. W. Thomas, metropolitan missions, California.
 H. Wesley Wiley, National Baptist, Maryland.
 Mrs. Bonnie K. Bostick, home and church, Kenya.
 Mrs. G. Webster Carroll, home and church, Uganda.
 Mrs. Arthur R. Haylock, home and church, Dominican Republic.

F. Keith Lathrop, education, Liberia.
 Samuel G. Shepard, education, Portugal.
 William L. Smith, preaching, South Brazil.
 J. A. Tamblin, Sr., retired, Brazil.
 G. Thomas Wade, Jr., agriculture, Kenya.
 Mrs. Ronald G. Winstead, home and church, Taiwan.

17 Saturday Acts 1:1-9

"Detroit is a city in transition. Pray for the many congregations struggling to redefine their ministry in culturally and racially changing communities. Pray that our people will respond to the challenges of this complex metropolitan area," requests Joyce (Mrs. Larry) Martin.
 Angel L. Aceste, Spanish, Florida.
 Willie A. Berry III, US-2, special mission ministries, New Mexico.
 Paul Eldridge, retired, Kansas.
 Mrs. Larry Martin, metropolitan missions, Michigan.
 Carolyn Mobley, weekday ministries, Georgia.
 Mrs. M. Victor Davis, home and church, South Brazil.
 Carol Hardin, journeyman, education, Bangladesh.

18 Sunday Matthew 6:9-13

"In the Mesilla Valley of southern New Mexico, many small towns and villages have no Spanish churches or missions," begins Thomas Eason, Las Cruces. "Pray with us for a large school bus that could be used as a mobile chapel to go to these communities for services. The bus also could carry and show religious films and conduct medical clinics."
 Mrs. Pedro Arambide, Spanish, Texas.
 Mrs. John E. Dent, rural-urban missions, South Carolina.
 Fernando G. Downs, church extension, New Jersey.
 Thomas Eason, language missions, New Mexico.
 Mrs. Robert T. Mills, Christian social ministries, Kansas.
 Mrs. Noe Ortiz, Spanish, Texas.
 Mrs. Abdul J. Silva, Spanish, Georgia.
 Maximo Vasquez, retired, Florida.
 Leo Williams, National Baptist, North Carolina.
 Catherine Chappell, social work, South Brazil.
 Eugene B. Kistler, Jr., preaching, Venezuela.
 Dore W. Moore, business administration, Philippines.
 Mrs. F. A. Morgan, retired, Brazil.

19 Monday Isaiah 64:6-8

"At Wallace Memorial Baptist Hospital we have created a Community Health Care Program; the basic intention is to deliver basic health services in an area where there is limited accessibility (geographical and/or financial) to such services," states Charles D. Sands III, Pusan, Korea. Please pray for this program "that the Lord might use us as instruments of his will in caring for his people."

James O. Beck, center director, Georgia

Mrs. Dennis E. Hampton, church extension, Nebraska

Jackie M. McClung, center director, Georgia

Bradley D. Brown, education, Liberia

Mrs. Burley E. Cadzer, home and church, North Brazil

Mrs. William Clark, home and church, Chile

R. Edward Gordon, preaching, Philippines

Robert C. Haseley, preaching, Panama

Mrs. Fred C. Ladd, home and church, Philippines

Mrs. Paul C. Porter, retired, Brazil

Charles D. Sands III, medical, Korea

Charles W. Shibley, English language, Argentina

VI Marie Taylor, education, Hong Kong

20 Tuesday 1 Chronicles

29:10-19

Nancy (Mrs. Robert) Parrish, Little Rock, Arkansas, wrote the first Southern Baptist literature for use with deaf children. "It is my prayer that God will touch the hearts of others to write literature for this age group," she says. "How can deaf people hear the Word unless someone cares enough to share the gospel with them in their own language and on their own level?"

Silvestre Ayala, Spanish, Texas

José Flores, retired, Texas

Mrs. Daniel Gomez, Spanish, California

Mrs. Robert E. Parrish, deaf Arkansas

Theodore Vigen, retired, Texas

Mrs. Albert I. Bagby, retired, Brazil

Mrs. Mangar Harris, home and church, Grenada

Stanley P. Howard, Jr., mission administration, Japan

Paul B. Johnson, education, Philippines

Mrs. Gerald A. McNulty, home and church, Spain

Daniel W. O'Begnon, preaching, Japan

Donald V. Phlegar, preaching, Thailand

J. W. Trimble, English language, Lebanon

21 Wednesday Romans 8:14-17

Chester S. Cadwallader, Jr., El Salvador: "Pray for young people, who make up the largest part of the population. The pull on them is toward false doctrines and communism. Pray for the literature ministry, a means to spread the Word in all corners of this country. Our prayer is for more intercessors."

Claud T. Cunningham, pastor, Kansas

Mrs. Jerry Sanders, kindergarten, Texas

Mrs. Thurmon E. Bryant, home and church, South Brazil

Mrs. James L. Barnham, home and church, Israel

Chester S. Cadwallader, Jr., publication, El Salvador

Anna Cowan, education, Jordan

Lois Hart, nurse, Chile

Tom H. Hayes, education, Lebanon

Frances Morton, religious education, Japan

Mrs. Jack E. Mahaffey, home and church, Thailand

Mrs. J. Glenn Morris, home and church, Thailand

Lee H. Nichols, preaching, Korea

Robert M. Parham, retired, Nigeria

22 Thursday 1 Peter 1:13-21

Marvin O. Berry, regional language missionary, asks prayer: "that we can double the number of ethnic ministries in Illinois within the next ten years. By 1990 we intend to double the number of churches. Please pray for the whole state of Illinois, we are praying for genuine revival."

Marvin O. Berry, Spanish, Illinois

Mrs. Joa O. Castaneda, Spanish, Texas

Michael DuVal, US-2, Christian social ministries, Tennessee

Charles H. Hise, US 2, language missions, Florida

Gladys McLanahan, retired, Florida

C. Bern Porter, director of metropolitan missions, Maryland

Mrs. Mallie Swainson, retired, Louisiana

Mrs. Joseph Valenzuela, Spanish, California

Mrs. Robert Wiley, rural-urban missions, Indiana

Harmon E. Wooten, director of metropolitan missions, California

Mrs. Fred M. Allen, home and church, Zambia

Mrs. Robert L. Carlsale, retired, Uruguay

Mrs. N. Hoyt Endaly, Baptist Spanish Publishing House, El Paso, Texas

Mrs. Tom K. Goodson, home and church, Nigeria

Mrs. James V. Hudson, Jr., home and church, Philippines

Mrs. John M. Landers, home and church, Equatorial Brazil

Mrs. Clyde D. Meador, Jr., home and church, Indonesia

Henry W. Schweinsberg, preaching, Spain

Ben H. Weismaker, education, Colombia

23 Friday Malachi 2:1-10

Don Langford and **Lewis Smith**, missionary surgeons, work in a converted apartment in the most heavily populated area of Hong Kong. Don Langford lists these specific prayer requests: "My need is for stamina and wisdom in this wonderful opportunity that the Lord has given us for Christian witness through our medical practice in this exciting world city. I need prayer that the Lord will lead us to discover new ways we can honor him in this practice."

Mrs. Frank M. Alonzo, retired, Arizona

L. P. Barnett, retired, North Carolina

Waldon J. Barnett, director of rural-urban missions, New Mexico

Mrs. Freeda Harris, retired, Kentucky

Harold P. Witt, language missions, Oregon

David Holden, director of metropolitan missions, Iowa

George Shukbas, Arabic, Illinois

W. D. Sharp, director of rural-urban missions, West Virginia

Hellodoro Silva, Spanish, Texas

Mrs. Joseph S. Woo, Korean, California

John T. Adams, doctor, Kenya

J. Larry Cox, religious education, Ivory Coast

Betty Glaze, religious education, Ghana

Thomas E. Haisell, Jr., student work, Senegal

C. Donald Langford, doctor, Hong Kong

Hal B. Lee, Jr., English language, France

William E. Mathony, education, Peru

Mrs. Donald W. McNeill, home and church, Equatorial Brazil

Mrs. Robert N. Nash, home and church, Philippines

Mary Lois Summers, music, North Brazil

Donald E. Turner, social work, North Brazil



ROYAL SERVICE • DECEMBER 1977



Night. What of it? Problems of the day only swept away with the grievances of night.

No rest.

Hollowness against backbone, dulling the hair, breaking the teeth.
Sores festering, putrid from mud, bugs, sewer water.

Straw mats, dirt floor.

Eight people, six-by-eight lean-to.

Crying children, running noses wiped on arms.

Woman hungry, faint, sick to the heart. Ninth pregnancy.

Where is help? Where is God?

Hidden deep in the conscience of self-satisfied Christians

Me? You? God forbid!

"Inasmuch as ye have not done it unto the least of these my brethren . . .

Judith Brice, missionary in Brazil, explains: "Here is something I wrote the other night as a result of a visit I made to one of the families in our church here in Feira de Santana, Bahia."

24 Saturday Jude 20-25

While on furlough, C. Ray Rogers' request is for Christians in Indonesia: "Pray for the 12 believers the Lord has given me to disciple during the past three years. These believers have been faithful each week to study the Bible in depth. Pray that they may continue to abide in his presence and power."
Mrs. Jose Baltran, retired, Texas
Mrs. Thomas Lewis, retired, California
Mrs. Glenard I. Norris, church extension, California
Mrs. Sam Snyder, Christian social ministries, Virginia
Mrs. Ollie Trout, rural-urban missions, Michigan
David J. Jacobson, religious education, Costa Rica
Mrs. M. R. Littleton, retired, Nigeria, Ghana
Mrs. James E. McAtee, home and church, Indonesia
Hubert K. Middleton, preaching, Chile
Mrs. Glass Patton, home and church, Lebanon

C. Ray Rogers,* preaching, Indonesia
Mrs. Michael Stronga, home and church, Indonesia

25 Sunday Matthew 1:10-25

A home missionary wanted to "win one soul for Christ" as her "Christmas present." Last Christmas a foreign missionary prayed, "Comfort our families who feel the result of our missions 'call' as deeply as we." Pray thoughtfully for each Christmas-born missionary, remembering their concern for lost souls; their parents, many of whom are miles away; and their children, some of whom are separated from their families today.
Pricilla Gredie, National Baptist, North Carolina
David L. Coleman, Christian social ministries, Texas
Mrs. Jose B. M. Contreras, retired, Texas
Mrs. Victor Ortiz, retired, California
C. Don Bibbary, preaching, Antigua
W. Jeddson Blair, Baptist Spanish Publishing House, El Paso, Texas
Roy D. Hawkins,* preaching, Venezuela

Mrs. Robert A. Holmfeld,* home and church, Italy
Mrs. E. Elton Johnson, Sr., retired, Brazil
James H. Lasotter, radio-TV, Ivory Coast
Tom W. McMillan, education, Tanzania
Levi W. Price, Jr., preaching, Mexico
Daniel B. Soy, preaching, Korea
Daniel Schallenberg, preaching, Kenya
Mrs. Robert R. Stewart, home and church, Thailand
Mrs. Jack N. Young, home and church, South Brazil

26 Monday John 10:33-38
 Glenn Field, director of rural-urban missions, Great Falls, Montana, requests prayer "for a Christian Service Corps pastor, Richard Hill of Chinook, Montana, and for the mission he pastors. They are trying to secure property and a building. This is the only Baptist work in the county."
Glenn Field, director of rural-urban missions, Montana

Harold B. Moore, Christian social ministries consultant, Washington, D.C.
John W. Houghton, Jr., pastor, Belmont, Massachusetts
Don Rivera, Spanish, Texas
Mr. John D. Abell, Jr., home and church, Nigeria
Mrs. C. Allan Alexander, home and church, Mexico
Antonina Cannoneri, nurse, Bahamas
J. Dale Carter, agriculture, North Brazil
Zeck J. Deal, Jr., preaching, Cote d'Ivoire
Mrs. Darrell E. Garner, home and church, Malawi
Jerry B. Gashliney, medical, Nigeria
Mrs. Charles A. Hampton, home and church, South Africa
Valde Long, nurse, Nigeria
James L. Wootton, education, Korea

27 Tuesday John 1:1-5

"We have a 15-minute radio program each week called 'The Gospel in Music,'" says Farrell Runyan, Dakar, Senegal. "Slanted toward young people, it consists of songs they like with a young African—a former Muslim—giving a capsule of the gospel between songs. Please pray that this program will get into homes and into the lives of thousands of young Muslims who wouldn't normally enter a church."
Rufus S. Corbin, retired, Oklahoma
Mrs. Donald G. Gurnay, student worker, Colorado
Mrs. Paul Klopfer, Indian, New Mexico
Mrs. John Tollison, metropolitan missions, Ohio
Harold W. Wilcox, migrant, Georgia
Mark M. Alexander Jr., preaching, Argentina
Ruth Ford, retired, China, Indonesia
Farrell E. Runyan, preaching, Senegal

28 Wednesday 1 Timothy 2:1-7

Sedney and Frances Goldfinch report that "the churches are growing in Costa Rica; new mission points are opening and the overall ministries of the Mission now serve couples and one single woman

are a privilege in which we all share." They desire your prayers as Finches works in the Book Deposit and Bookstore, and Sydney serves as field missionary in the Atlantic Zone and South Pacific fields.

Mrs. Angel I. Acoata, Spanish, Florida
G. David Fikes, H.S.-2, Christian social ministries, Georgia
Mrs. James H. Pope, Christian social ministries, North Carolina
Mrs. Jerry St. John, deaf, South Carolina
Mrs. James R. Warren, rural-urban missions, California
Jill Brunyon, journeyman, education, Kenya
Vella Jane Burch, retired, Switzerland, Hong Kong
James W. Carter, business administration, Colombia
Mrs. Sydney L. Goldfinch, Sr., home and church, Costa Rica
Yvonne E. Helton, religious education, Guatemala
Margaret Herrin, preaching, Grenada
James D. Hollis, preaching, Hong Kong
Mrs. John D. Smith, home and church, Indonesia
Mrs. James H. West, home and church, Venezuela

29 Thursday Isaiah 7:10-16

Ann Swenson directs the student ministry at the Baptist Spanish Publishing House, El Paso, Texas. "I would like to share my concern that the Lord raise up more people to work among students, both missionaries and nationals."
Mrs. W. Thomas Kent,* home and church, Paraguay
Mrs. Clint Kimbrough, music, South Brazil
Mrs. Jackie G. Portin, home and church, Tanzania
Larry D. Phillips, business administration, Hong Kong
Marian Phillips, student work, Nigeria
Ann Swenson, Baptist Spanish Publishing House, El Paso, Texas
Mrs. H. Robert Tucker, Jr., music, Western South America
I. Enel Williams, preaching, Liberia

30 Friday John 10:27-39

Geraldine (Mrs. Fred) Williams, Brazil, writes, "We are completing construction on our new church building, made possible by the Little Moon Christmas Offering. Pray that we will use the building in many ways to reach English-speaking people who live in Brasilia. From countries all over the world, most of them stay about two years."
Mrs. Jack Duke, metropolitan missions, California
Mrs. Harley D. Shield, Eskimo, Alaska
Mrs. John L. Deal, home and church, Malaysia
Mrs. Corita L. Dixon, home and church, Angola
Mrs. Frank Hendrickson, home and church, Kenya
Mary Sue Menik, secretary, Indonesia
Joe T. Poe, Baptist Spanish Publishing House, El Paso, Texas
Eva Sanders, retired, Nigeria
Mrs. Fred L. Williams, home and church, South Brazil

31 Saturday 2 Corinthians 5:14-20

"The Bethel Logan Associations in Kentucky have teamed with our associations for mission projects in our area during the Bold Mission years and beyond," writes Cary Harden, director of rural-urban missions, Sidney, Ohio. "Projects include backyard Bible schools, revivals, building, remodeling, drama groups, and resort ministry. Pray for this relationship."
Jose Correa, Spanish, New Jersey
Valeriano C. Collor, retired, Texas
Cary Harden, director of rural-urban missions, Ohio
Mrs. Herakel Henkel, rural-urban missions, Arizona
Mrs. Cornel Pasca, Romania, New York
Bennie T. Griffin, general administration, Nigeria
Norman L. Harrell, preaching, Portugal
Walter B. McNealy, preaching, South Brazil
Buddy V. Norville,* publication, Ivory Coast

Order Form for WMU Materials

Order from your Baptist Book Store (Number in lower left corner of card MUST be supplied)

Item	How Many	Cost	Total
Baptist Women's BYW Record, Report, and Planning Forms		\$1.50	
Baptist Women Manual		1.50	
Biographical Sketch of Lottie Moon		20	
Christmas Cards (12 per box)		1.95	
Her Lengthened Shadow		15	
In the Spirit of Christmas		1.00	
If Cannot End at Kobe		15	
Lottie Moon Note Card Package (12 cards)		1.00	
Mission Action Group Guide		1.50	
Missions Night Out Resource Booklet		1.00	
Picture of Lottie Moon		1.00	
Week of Prayer for Foreign Missions		30	
Program Cover		25 for 1.00	
Reverend Link		1.45	
Other items			

On cash orders, figure delivery and handling as follows: less than \$2.00, add 50¢; \$2.00 to \$5.00, add 75¢; over \$5.00, add \$1.00.

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LITTLE MOON



Oh, You've known
her all your life, and
you need no introduc-
tion.

But could you introduce
her to a friend? to your hus-

band or daughter?
Could you share
these bare highlights
of a beautiful Christmas
story?

In 1873, when Lottie Moon sailed for China, Southern Baptists were supporting 18 missionaries in three countries. Miss Moon spent 39 years in China living out the gospel, to the point of sacrificing her health in order to minister to starving people. In letters to the States, she kept Baptists aware of the urgent needs for money and missionaries. Repeatedly she pleaded, "Send on the missionaries." In 1887 she suggested that Southern Baptists observe the week before Christmas as a time of prayer and giving for missions. Baptist women responded with their first Christmas offering of over \$3,000, which sent three missionaries to China. The offering was first officially called the Lottie Moon Christmas Offering for Foreign Missions in 1918. Since 1888 Southern Baptists have contributed over \$250 million to foreign missions. We now have 2,716 missionaries serving in 86 countries. The 1977 goal for the Lottie Moon Christmas Offering is \$34 million.

Here are some ways you can introduce Lottie Moon:

Share the story as it appears above by typing or photocopying it and slipping it into your special Christmas greetings. Christmas cards featuring the Week of Prayer for Foreign Missions art are available from Baptist Book Stores (12 per box, \$1.95).*

Or, you could write the story on Lottie Moon Note Cards (package of 12 cards with "Old China" photos and matching envelopes, \$1.00).*

If you want more information about Lottie Moon, order Biographical Sketch of Lottie Moon (20 cents).* Or the booklet "In the Spirit of Christmas" (\$1.00).*

A Picture of Lottie Moon is available for 30 cents.*

Read Lottie Moon's story with your child or grandchild. *Lottie Moon of China* by Jester Summers (\$2.50) and *Her Own Way: The Story of Lottie Moon* by Helen A. Monsell (\$3.50) are available through Baptist Book Stores.

Urge your church to present a play on the life of Lottie Moon. Two plays are available: *Her Lengthened Shadow* (35 cents)* and *It Cannot End at Kobe* (35 cents).*

(Other week of prayer materials are listed on p. 22.)

*See order form page 64

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