

ROYAL SERVICE

FEBRUARY

**It is not easy
To be sure which path is white
When the hill is steep.**

BETTY JO CORUM

Royal Service

Vol. LXV February 1971 No. 8

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On Neighboring

The focal question in the parable of the good Samaritan is not to discover who the neighbor is, but rather to explore the way or the how of being a neighbor. Such an exploration leads to many possibilities, for neighboring is a very creative act, an exciting pilgrimage of discovery.

While individual manifestations of neighboring differ, certain themes can be found in every act.

To be a neighbor is

to accord to a man the dignity that is rightfully his through creation

to care about what is happening to him in every area of his life

to do all in one's power to see that he is enabled to realize the best that life offers.

Exploring the Way . . .

Royal Service focuses on the creative act of neighboring this month. Nine home missionaries involved in Christian social ministries share the excitement of their pilgrimages, "The Ministry of Helping," pages 1-13. Emmanuel McCall, associate in the Home Mission Board Department of Work with National Baptists, shares the possibility of dialogue between black and white Baptists. James Sapp of the Baptist Joint Committee on Public Affairs shares possible resources for the church enacting its neighbor role.

In Dedication . . .

This issue was planned and realized with the constant awareness of a woman who demonstrated the dynamic of this parable in each area of her life. For those editors who worked under the supervision of Betty Jo Corum, the reality of the neighbor concept in the Christian faith was demonstrated. Betty Jo had mastered the art of according to persons their rightful worth, of caring intensely about those things important to them, and of providing the atmosphere for the realization of their highest possibilities.

Editorial Staff: Rosanne Osborne, editor; Baptist Women materials, Margaret Bruce, director; Baptist Women, Adrienne Bonham, director; Editorial Services, Mary Hines, director; Field Services, June Whitlow, director; Promotion Division, Consulting Editors, Mrs. R. L. Mathis, president, Woman's Missionary Union, Alma Hunt, executive secretary; Marilyn Justice, editorial assistant; Florence Jeffares, layout and design.

The concept of Institutionally centered ministries has been the primary thrust of Christian social ministries within Home Mission Board programs until the past decade, with most of the early work of the Board centering in good will centers, rescue missions, a home for unwed mothers, and others, with rather minimal involvement of local churches and laymen in other than financial support of the programs.

Today we are seeing a new thrust and orientation which presents the possibility of more direct, local church involvement in terms of mission centers, weekday ministries and associational programs such as juvenile and prisoner rehabilitation and other family ministries.

This church-centered focus which has also been given a tremendous boost by the mission action program of Woman's Missionary Union and the Brotherhood of the Southern Baptist Convention, is making a creative impact in mobilizing local Baptist churches and associations for an effective ministry of service to meet human and spiritual need.

Walter Delamater
The Diakonic Task

Nine missionaries of the Home Mission Board working in the area of Christian social ministries were invited to tell ROYAL SERVICE readers of their work. These reports may be used to supplement the Home Mission Graded Series study of The Diakonic Task.

ROYAL SERVICE • FEBRUARY 1971

The Ministry of Helping

Baptist Center tries to provide a program that will help individuals cope with their problems. Physically, mentally, emotionally, socially, educationally, spiritually—we try to guide them in equipping themselves to face life.



Sandra Hill
Baptist Center
Alexandria, Virginia

ALEXANDRIA, Virginia, is a growing, prosperous suburban city across the Potomac from Washington, D.C. Baptist Center of the Mount Vernon Baptist Association is located near the downtown business district in one of the oldest sections of Alexandria. The center serves an inner-city area about sixty blocks

square. Approximately eight thousand people live in this area. For many of them it is not a prosperous city, but a city of hunger, unemployment, underemployment, public housing, tenements, severely limited recreational facilities, health hazards, and crime.

Many of the children are born

"with two strikes against them." The problems they must face are not unique; they are common at all levels of life across the nation—alcoholism, too little parental attention, broken homes, to name a few. Life becomes difficult for these children because they lack the material and human resources needed to cope with so many big problems.

Baptist Center tries to provide a program that will help individuals cope with their problems. Physically, mentally, emotionally, socially, educationally, spiritually—we try to guide them in equipping themselves to face life. Preschoolers, three and one-half years and up, attend the center four mornings a week during the school year. The preschool readiness program is designed to aid the children's overall development. Their mornings include indoor and outdoor play, handwork, Bible and child experience stories, music, current events, reading readiness, number concepts, and observation of and involvement in the world around them. Children in public school kindergarten through third grade meet one afternoon a week for recreation, Bible study, music, stories, and handwork. Fourth through sixth graders attend girls' or boys' clubs for crafts, recreation, and field trips. Their meetings usually begin with a devotional time. Teen Club meetings also begin with devotions and include field trips, crafts, and a monthly visit to the gymnasium of one of the local churches.

On Family Night parents are given the opportunity to come to the center. Adults may also get involved in Ladies Club, Older Adult Club, or a weekly informal coffeehouse held during the hours that the Clothing Room is open.

Two afternoons weekly, a limited number of children, with the recommendations of their teacher and principal, may come for help with reading. This program is the only one run mainly by volunteers rather than center staff. The children are taught by qualified teachers who also train non teachers as helpers.

During the summer more concen-

trated involvement is planned with the school-age children who attend only once a week during school days. The program includes Bible study, crafts, individual and group projects, field trips, recreation, plenty of individual attention, and love. They come five days a week for three weeks. Special activities are planned during other weeks.

The Clothing Room is open two hours weekly and for emergencies. Food shelves for emergencies are kept well stocked by churches in the association.

The outreach of Baptist Center depends for its success on over a hundred volunteer missionaries who help at regular intervals. The six- to eight-year-old groups, for example, have been led by teen-agers for the past two years, leaving the staff free for other duties. Center staff feel that they also have a ministry to the churches of the association, informing them of needs and helping them find ways of becoming involved. The center brings together two kinds of people who learn from each other and give to each other. Volunteers are learning and growing through their experiences at the center as they help others grow. Last summer a team of young people from Shelby, North Carolina, raised money and saved in order to pay for a week in Alexandria helping at the center. This summer a group from Burlington, North Carolina, came for a similar involvement.

In order to increase the effectiveness of the ministry, ways to escape the center walls, ways to be involved in the community are constantly being sought. One way is to cooperate with the various community agencies. The center gives and receives referrals. Staff members attend meetings of the Family and Child Welfare Committee of the Alexandria Community Welfare Council. For the past two years staff members have cooperated with the Alexandria Christmas Bureau, thereby reaching persons not enrolled at the center. For over a year center facilities have been made available on a regular basis to Mrs. Joyce Dodge, home-

economist and assistant queen of Virginia Polytechnic Institute, who is training ladies to give help to home-makers right in their own homes. This summer Mrs. Dodge and the ladies from some of the girls in the community.

In some ways the center is over-programmed and the staff is over-extended by scheduled activities. In the future more responsibility for the present program will be taken by volunteers. Hopefully, groups will initiate and carry through new programs on their own. One church group is already considering this. This will increase effectiveness and extend involvement. Possibilities include a coffeehouse type ministry for older teens and young adults, special interest groups, and perhaps a Saturday story hour. More community involvement in the leadership of the program is another desired goal. This year two girls from the community (who were preschoolers when the center started ten years ago) took charge of a group one afternoon a week. Five other community teens have also taken responsibilities. Three community ladies take full responsibility for operating the Clothing Room with very little supervision and are available for emergency help when needed.

Enrollment at the center is steadily increasing. Within a typical week during the school year, nearly four hundred persons are involved. Summer enrollment is over a hundred. The way the community feels about the center is evident when children arrive. A leader is instantly accepted as "teacher" and friend by children who are strangers. Staff members riding through the community are greeted by the calls and waves of children. If the bus stopped to let them on, it would be filled in a few minutes.

Baptist Center has three appointed missionaries. Rev. Ector Hamrick is pastor-director. During a typical day he is pastor, club leader, handyman, counselor, bus driver, and janitor. His wife Carol takes major responsibility for the preschool readiness program, serves as substitute teacher for Sun-

day School, and does a good share of the driving. My tasks as associate director include program planning, evaluating and training volunteers, and working with community agencies.

It is our aim at Baptist Center to help each individual become a self-directed person. We try never to impose our own will on the participants.

Instead, as objectively as possible, we try to present choices and encourage each person to make and to live with the consequences of his own decisions. We hope to see them take their places as interdependent members of society.

Baptist Center attempts to identify individual and community needs. We look for needs of all kinds and use

the skills and techniques of the social sciences to meet these needs. It is the goal of Baptist Center that needs will be met to the end that community life will be enriched and individuals will be led to a personal commitment to Jesus Christ who sends men forth to minister in his name and his Spirit.

We have learned that there are many ways to minister in the name of Christ and that when people begin to meet human need in the name of their Saviour, people respond.

Bob W. Brackney

Christian Social Ministries
Keystone Baptist Association
Pennsylvania



CHRISTIAN social ministries is an important and integral part of pioneer missions in the Northeast. As director of Christian social ministries I have the task of leading the churches and chapels of Keystone Baptist Association to be caring, concerned, and involved people who practice "applied Christianity." Our area covers thirty-three counties in central and eastern Pennsylvania. We presently have twenty-two churches and chapels that are located in the inner city, suburbs, towns, and open country who are seeking ways to meet the needs of people in the name of Jesus.

My task is to help them find new and creative ways of being of service and of reaching people for Christ. Day care has been initiated in many different forms, under different names. Mothers Day Off, Key Clubs, Drop-off Ministry, Day Camps, and Keen Age Club name only a few of these.

We have active literacy missions programs, youth and family services, and student ministries that include camps, retreats, parolee and juvenile

rehabilitation ministries as well as ministries performed by the youth themselves in shopping centers, hospitals, and retirement centers.

The job of director of Christian social ministries calls for knowledge of pamphlets, film clips, and other promotional material which can be recommended. Much attention is given to suggesting tools which the churches may use to survey needs in their communities and to adopt and implement methods and programs to meet the discovered needs.

The plans for the future of Christian social ministries are all designed around the basic concept of the responsibility of the local church to use every means possible to bring men to a saving knowledge of Christ.

Regional family counseling centers are included in future plans. These are to be located at strategic locations throughout the association. They will be staffed by pastors and laymen especially selected and trained in group counseling techniques. Professional practitioners will serve as con-

sultants and faculty for training. In this confusing and often contradictory age we feel that Christ is the answer and these centers are one way that we plan to go about our task of sharing him.

Because many churches of other denominations in our area are refusing to minister to their community and, consequently, are dying in the midst of great opportunity, we are projecting the establishment of multiple ministries in all our churches. We are also planning to start churches in strategic cities across our area that will be involved in multiple ministries from the very outset.

One of these is planned for Reading, Pennsylvania. We have no work at all in this city located in the eastern half of our state. A start has been made in Wilkes Barre and we are hoping that we will be able to enter Scranton shortly.

Southern Baptists in the Harrisburg area have ringed the city about with churches but there is no witness inside the capital city itself. With this



in mind and noting the great need for a ministering church, a new work in the heart of Harrisburg is being planned. This Heart of Harrisburg ministry will include multiple programs designed to meet needs unique to the city dweller. Each year great numbers of young people come to the capital area to work. They come from small cities, towns, and villages across Pennsylvania, many with no idea what it is like to be on their own in a large city. Youth hostels are being planned to give aid to these as they seek to make their way in new surroundings.

Many of these ministries are designed to bridge the gap between the people and the church and to indicate that the church is caring and concerned. The "Charm 70" course offered by Valley Baptist Church in Conyngham, Pennsylvania, is an example. The pastor's wife, Mrs. June Craig, felt the need to help several teen-age girls who were attending the church and, consequently, set up a charm and personal hygiene course for them. Word soon spread and the enrolment increased until sixty-two were taking the course and fifty-two were placed on a waiting list. Mer-

chants and service clubs of the city donated cosmetic and hygienic articles while professional and business people donated their time. It became a community project under the leadership of June Craig. Several have been won to Christ through this contact and an additional possibility of ministry has opened through a request from the mothers of the girls for a similar course.

Mrs. Jo Brackney has found good use for the Laubach literacy training she received some two years ago. One of her pupils is a Vietnamese woman who married an American soldier. This young mother could not speak English and, in fact, did not know her married name even though she had been married for more than two years. She is now reading and speaking English well. She and her husband keep asking Mrs. Brackney why she is doing this. Mrs. Brackney's response that Christ loves them and that she loves because of Christ has caused the couple to inquire about Christianity and attend one of our churches.

Pastor Pat Brock of School House Road Baptist Church in Lancaster searched for ways that his small con-

gregation could fulfill some of the needs of their community. He determined that one need was that of Christian counsel and that with limited funds this need could be met through a telephone counseling ministry. A series of advertisements were run in the local paper indicating that the caller would remain anonymous. Over four hundred individuals were given counsel in the first year. These four hundred were new and unknown to the pastor. Local groups became interested and Pastor Brock was invited to tell of his ministry before the local service clubs and over the leading radio station in the city. This ministry continues to flourish and has resulted in several committing their lives to Christ and becoming members of School House Road Baptist Church.

We have learned that there are many ways to minister in the name of Christ and that when people begin to meet human need in the name of their Saviour, people respond. It is our strong belief and a proven fact that the church that does not minister to its community withers and dies.

The weekday ministry is a cohesive force which unites the churches and provides a central base where individuals band together to leap over racial, educational, social, economic, and spiritual barriers.

Suthell Walker

Baptist Center
Lexington, Kentucky



THE Baptist Community Center in Lexington, Kentucky, is sponsored jointly by the Home Mission Board, Kentucky Baptist Convention, and Elthorn Baptist Association. The weekday ministry is a cohesive force which unites the churches and provides a central base where individuals band together to leap over racial, educational, social, economic, and spiritual barriers. Workers relate to Christians and non-Christians alike according to need rather than creed. Many of the Baptist Community Center members find few places for themselves in the typical church with its stained glass windows and organ music. They have no "Sunday best" to wear; they have little or no money to place in the offering plate; they are often illiterate and are constantly in fear of being called on to read. The needs of these people can best be met through the Baptist Community Center where programs and classes are designed for them. The Christian social ministries provided for them each week fall into the following categories:

Bible-centered clubs for all ages; Bible study, discussion groups;

Education—tutoring and adult literacy classes, library services, field trips, personality development classes, scholarship provisions;

Human welfare—clothing and food distribution, medical and legal assistance, vocational supervision, job placement, transportation service;

Recreation—basketball and base-

ball teams, camping trips, creative activities, parties and banquets, special out-of-town trips;

Family involvement—parents meetings, fellowships, Sunday services;

Special projects—ceramic classes, drama, art, music, woodwork and piano lessons.

The above ministries are successful only as volunteers share their abilities outside their local church settings to teach Bible; to prepare and direct parties, crafts, and music; to tutor children; to sort and shelve clothing; and to repair electrical and plumbing breakdowns. Results from volunteer involvement may not always be seen through a programmed activity or an organized effort. Concerned men have plugged into the lives of maladjusted teen-age boys by being big brothers to them, by coaching their ball teams, by teaching them how to rebuild an automobile motor, by showing them how to build furniture, and by helping them develop self-confidence and choose a better way of life. During a recent camping trip six teen-age boys attended a youth revival in Paducah where they committed their lives to Christ. Since this experience they have been baptized and are making special visits and contacts within the community to enlarge the Sunday services at the center.

Another great asset to the center has been student placement through the Baptist Student Union and the social work departments of local colleges and universities. Not all students

are rebelling, rioting, and demonstrating. Because of student volunteer involvement, the Baptist Community Center was placed on the itinerary for a visit from Mrs. Richard Nixon on her tour last spring of student volunteer programs on various college campuses.

At the conclusion of the involvement of the students, evaluation records not only prove the practical experiences that complement their college training, but also the center staff is kept aware of contemporary changes, introduced to new and fresh program devices, and provided with an updated file of case studies.

A good working relationship with other social service agencies within the city has proven to be of most importance. The agencies, religious and secular, cooperate in finding meaningful solutions to community problems. The Baptist Community Center and a United Fund agency are working with the community people toward a modernization of a housing project which is now under study by Urban Renewal and the city commissioners. The executive directors from five agencies meet each month to compare programs, plan cooperative services, and confront City Hall for better park facilities and police protection.

Another outstanding service available for Baptist Center members is the provision of a social worker by Family Counseling Service. She deals with serious family problems such as school dropouts, broken homes,



poverty, absent parents, juvenile delinquency, mental illness, alcoholism, and illegitimacy, and makes the necessary referrals for available assistance for the families. The counselor has worked with one mother continuously for a year. There are four children in the family and all of them have serious health problems. The father drinks and shows no concern in decision-making or assisting the mother in caring for the children. She has physical and emotional, as well as spiritual, needs.

The Center's Advisory Committee is made up of twelve men and women from Elkhorn Association. This committee, elected annually, plans the policy, budget, and outreach of the center's program. Each member is

chairman of a subcommittee made up of many key persons from the local churches, making it possible to tap all available resources to strengthen the Christian social ministries within the city. Baptists are "turned on" when they realize the poverty pockets of the city are filled with unemployment, illegitimacy, welfare recipients, crime waves, low educational standards, and different social patterns. Ninety-five percent of the churches lack the staff to skillfully respond to these needs; therefore, they welcome the chance to pool their efforts and resources through a central agency. One of the most common services churches are called upon to render is provision of food and clothing for the economically disadvantaged. Often very little

is known of the family. There is seldom time for follow-up to meet the continuing needs of the family. The Baptist Community Center serves as a clearing house to prevent churches from being victimized by those seeking various kinds of assistance. The Advisory Committee is considering a broadened outreach by providing a training station at the center to aid the churches in weekday ministries, volunteer involvement, and staff training for extensions of the center program in other areas of the city.

The Baptist Community Center, through its Christian social ministries, relates to the community with the following purposes:

—to enable each of its members to create for himself the opportunity to develop spiritually, mentally, and socially to the highest degree of which he is capable. This is the more abundant life of which Jesus spoke.

—to cooperate with the family, church, and community agencies which aid the total development of the individual.

Whereas in the past Baptist centers were at best "pick up stations" after unfortunate people had "fallen," today depth activities are geared at eliminating causes of poverty, crime, and alienation.

Roy L. Hood

Baptist Center
Winston-Salem, North Carolina



THERE has been a radical development in the concept of Christian involvement in social and political affairs in recent years. The Patterson Avenue Baptist Center has both felt the impact of this change and been involved in helping bring it about. Whereas in the past Baptist centers were at best "pick up stations" after unfortunate people had "fallen," today depth activities are geared at eliminating causes of poverty, crime, and alienation. Many Baptist centers and directors of Christian social ministries today are not only helping a man after he becomes an alcoholic, but also helping find out why he is an alcoholic and what Christians can do to lessen the pressures causing him to misuse alcohol.

The Patterson Avenue Baptist Center is sponsored by First Baptist Church, Winston-Salem; the Pilot Mountain Baptist Association; the North Carolina Baptist State Convention; and the Home Mission Board. The main purpose of the center, of course, is to glorify God and help humanity. The center has four basic tasks: (1) to meet specific human needs in the name of Christ; (2) to help bring about "meaningful" integration (oneness) in churches and society; (3) to work toward complete justice for all people; and (4) to involve as many people as possible in meaningful activities.

Since the center is in the black community, a four-fold approach is necessary to promote redemptive black-white relationships: (1) identi-

fication, (2) cooperation, (3) political involvement, and (4) communication.

1. Identification

The sponsors must identify as completely as possible with the community if redemptive relationships are to be established.

My family lives in the black community in a house purchased by the Pilot Mountain Baptist Association. This physical fact has not only helped expel many myths, but also has helped establish relationships of trust more rapidly than could have been done otherwise. This has also helped us to feel the pains of the black community that we might not have known or felt in different circumstances. On one occasion a white insurance adjuster apologetically said to me: "Oh, if we had only known you were white we would have had this check to you long before!" It does not take many such experiences to realize the need for justice and equality to be expressed in all levels of life.

2. Cooperation

The task of building a just and wholesome society cannot be done by the church alone, nor should it be attempted without the church. Cooperation is an important word in Christian social ministry. Cooperation with other ethnic groups, private and public agencies, and various community groups is not only desirable, but also in many cases the only way Christ can be shared with the inner city. To go in with a "know-it-all" or "do-it-all" attitude is often as bad as not going at all. The advice, insights, connec-

tions, experiences, and blessings of others are needed. An example of this happened at the Baptist Center when a program of preschool activities for three-, four-, and five-year-olds was initiated. Frustration and failure reached a peak when the boys and girls quit coming. When Baptists forces were joined with the Experiment in Self Reliance, a Federal War on Poverty agency, the small band of five or six became an eager group of thirty-five boys and girls. Three black staff workers assigned by ESR to the center, plus mostly white volunteers, proved to be a winning team. Rev. Lewis Ludlum, the superintendent of missions, commented: "You not only have a better school, but also you have retained the basic Christian approach in your outreach."

3. Political Involvement

My wife and I have found that getting deeply involved politically in the community has been another way to express Christian witness. This not only includes urging others, especially outstanding blacks, to run for regular political offices; but also accepting political appointments and running for some offices ourselves. Mrs. Hood is now an elected Model City Commissioner from our precinct and I am one of four elected members of the Board of Directors of the Model Neighborhood Citizens Organization. The Citizens Organization was organized in 1969 using the Baptist Center as headquarters. This organization seeks community control (in this case meaning black control) of community affairs through the identification of the problems and suggested solutions.

4. Communication

One of the chief ministries of the Baptist Center is the interpretation of the black position on a given subject. This interpretation is done through dialogue groups, providing speakers for white groups and church services, and arranging for whites to work along with blacks at the center and on other projects. One of the most meaningful ways to lessen racial divisions is simply to bring the two races together.



The hippie community provides another dream for expansion in Denver. Hundreds of young people are drifting aimlessly in and out of the community around the church.

Mildred Streeter

Weekday Ministries
Denver, Colorado



THE results of weekday ministries are difficult to measure. No small amount of progress is ever considered insignificant.

It would be impossible to maintain a weekday ministry without volunteer workers. Some of the activities in which volunteer workers help are club groups, piano and guitar lessons, literacy classes, crafts, supervised recreation, office work, painting, preparation and serving of refreshments, clothes closets, driving a bus, and visiting in the homes.

Some time ago a call came from the Welfare Department asking that a Hispanic lady be taught to write her name. She was invited to attend a literacy class. She was of Catholic background, believing in prayer to "Mother Mary" and giving testimony of answered prayers in her name. Today this same lady speaks of praying in the name of Jesus. She talks of how Bible study in our sewing class sent her to her knees in her own home

to ask God's forgiveness. Now she owns Christ as her Saviour. Many times in Bible discussion the Catholic version was used. The Bible studies have created a hunger for the Word in the hearts of several of the Catholic women. Teaching one to write her name came quickly, but teaching her to know that Christ is all in all came more slowly, especially when so much had to be unlearned.

As Hispanics have been taught to read and write, some have become citizens of the United States. Materials prepared by the Home Mission Board and Denver Opportunity School are used. One lady recently passed all of her examinations before the Immigration Board. Others are working to improve their reading and writing so they, too, can pass the examinations. By the time one has studied two hundred questions and answers concerning the United States, he is proudly ready for citizenship.

The sewing class presents great op-

portunities for creating a desire within women to provide warm clothes for their families. A former home demonstration agent teaches selection and care of materials, care and operation of sewing machines, selection of patterns suited to individual needs, and many other things. Workers also teach needlecraft arts. With concern, fellowship, good meals, and Bible study God's love is shared.

When the senior citizens come together twice a month they enjoy fellowship, good meals, singing, travel films, hobbies, and various community-interest presentations. People of various faiths come. One most interesting fellow is a retired Benedictine monk.

Saturday afternoons find the gymnasium filled with neighborhood youngsters. Most are of the ages from eight to nineteen, but a few are four- and five-year-olds. The program consists of crafts, singing, and recreation such as: wrestling, tumbling, basketball, volleyball, table tennis, shuffleboard, and various table games. Filmstrips, Bible stories, and refreshments are also offered. Young people are free to come and go as they choose.

Dreams exist for future additions of programs to meet the needs of people of the community. Mothers have brought children on Saturday to leave them while they go shopping. Perhaps an enlarged ministry of this type can be provided soon. Space for such a ministry is available, but leadership is needed.

The hippie community provides another dream for expansion in Denver. Hundreds of young people are drifting aimlessly in and out of the community around the church. There is a need for a church to furnish one good meal a day for those who are drifting. First Southern Baptist Church is six blocks from the Connection, a place where runaway youth can find refuge. Perhaps the dream for additional ministry will become reality and Christ can be shared with them through singing, fellowship, good food, Bible studies, and just plain talk.

The local church plays an important role in all of my work. One church planned our first girls retreat. Several churches have set up clothing centers to meet emergency needs of our youths and their families.

Edwin I. Armitage

Youth and Family Services
Cincinnati, Ohio



SOME sixty churches and missions in the Greater Cincinnati Association minister in a variety of ways to some two and one-half million people located in this area. Many of these people have come from Kentucky, West Virginia, and Tennessee to find jobs, raise families, and to start life again.

When appointed director of youth and family services on February 1, 1969, I found a well-defined and firmly established work already in existence. Started as volunteer work some eight years earlier, this ministry is designed to reach youth and families in Jesus' name.

Serving as a chaplain in the Hamilton County Juvenile Detention Center, I minister to youth in conflict as well as to their parents. I interview the youths ages eight to eighteen who are brought into the lock-up section of the Juvenile Detention Center. Often the initial interview is followed by counseling. Many times I go into the initial Intake Probation Officers hearing with the youth and follow up by going with the youth and his parents before the referee. On a given day I am in contact with a number of probation officers, caseworkers, lawyers, policemen, referees, the judge, and probation and parole staff (Ohio Youth Commission).

I also act as chaplain at the Bob Hope House, the only court-operated home in the United States. I conduct a worship service there on Saturday

morning and a visitation program on Tuesday.

Two Wednesday evenings a month I participate in the Forest Park Mayor's Court as a volunteer sponsor for youth. About twelve foster homes are secured each month for placement of boys and girls related to this court.

I also help secure homes for boys and girls returning from the Ohio Youth Commission who are unable to go back into their own homes. Perhaps my greatest opportunity is in providing the equivalent of Big Brothers and Big Sisters (sponsors) for our youth. In addition, I make referrals of families interested in adoption.

Another area of involvement is the local home for unwed mothers where I am chaplain. Other activities include: provision of clothing, food, and emergency transportation furnished to meet needs of youth and their families; home and hospital visits to confined youth, especially those with a history of drug abuse; securing employment for youths through the employment office; Job Corps, military service, neighborhood youth centers, vocational rehabilitation, and work grant programs; letters to inform parents in other states of youth who have been involved in court or to refer youth to local churches for follow-up and enlistment.

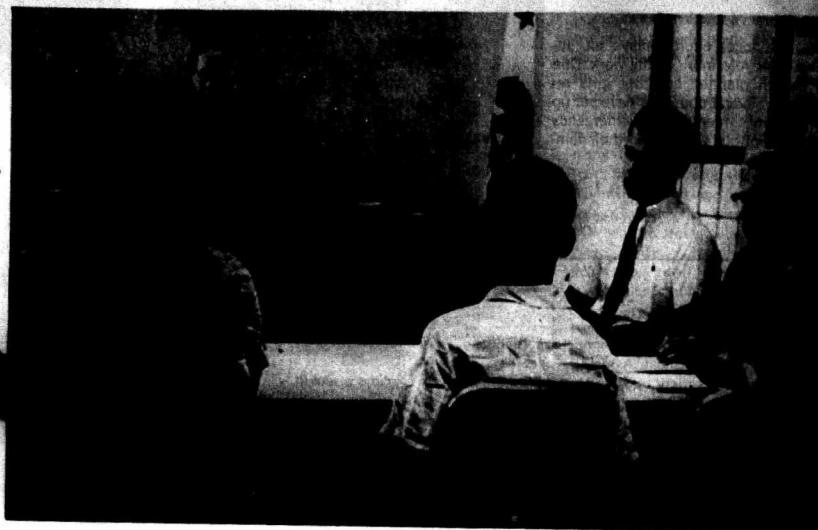
The local church plays an important role in all of my work. One church planned our first girls retreat.

Several churches have set up clothing centers to meet emergency needs of our youths and their families. Volunteers from various churches help at the Bob Hope House. Baptist Student Union members have been enlisted to act as counselors at our boys retreat. Each of the thirty-five boys is assigned a counselor who will work with him for one year. Local churches help in securing emergency foster homes and sponsors.

What are the results of these activities? A seventeen-year-old girl kicked out of her home by her upper middle class parents was placed in a Christian foster home. She later made a profession of faith and was baptized. A husband placed in the workhouse was released on promise of employment; he is now working. Having been baptized, he is active in his sponsor's church. Several young men are now serving their country with honor, having been granted permission to enter the service instead of going to the reformatory.

Recently a funeral was held for the father of one of the earliest juveniles rehabilitated in the city. Through this boy the entire family was won to Christ. They moved out of the hard core crime area and became a family dedicated to their church and community.

The future includes assistance to some ten or twelve suburban mayor courts through volunteer church leaders. Specialized training in counseling will be offered yearly for training new sponsors and foster home parents to work with problem children. Retreats that will become "opportunity camps" are visualized to become the responsibility of our associational WMU and associational Brotherhood. An urgent need is for involvement on the part of local churches in the drug scene.



The lives of many delinquent boys have been changed as a result of the week at Boys' Opportunity Camp and their confrontation with Jesus Christ.

Victor L. Nichols

Christian Social Ministries
Golden Triangle Association, Texas



CHRISTIAN social ministries began in the Golden Triangle Baptist Association in the southeast corner of Texas when the association called Victor L. Nichols, pastor of the Memorial Baptist Church, Grapevine, Texas, to be its first director of juvenile rehabilitation. He moved on the field and began work on April 12, 1965. For some two years the work centered almost entirely around youth in trouble, both those who were

headed for trouble and those already in trouble.

The new ministry was given added impetus when the director was requested by the Beaumont Ministerial Alliance to serve as its chaplain in the juvenile detention home. This furnished an opportunity to minister to all children in trouble, regardless of race or church affiliation. The majority of the children in detention claim to be either Catholic or Baptist.

During the counseling session, however, it is often revealed that the child is not really a member of any church and is not a Christian. About 95 percent of the children in detention confess that they do not attend church with any degree of regularity. Following a conference with a child, he is referred to the pastor of the church of which he is a member or to the pastor of the church of his preference.

Additional referrals of children in trouble are received from various agencies and organizations in the area. These referrals are handled in such a way as to meet the needs of the child and his family. Some are referred to appropriate community agencies,

some are counseled, some are assigned to warm-hearted Christian adults for sponsorship, and others are referred to pastors or churches.

As part of the ministry to boys in trouble, Boys' Opportunity Camp is conducted each year at East Texas Baptist Encampment, Newton, Texas. The camp is paid for by those who want to be friends to boys in trouble. The 1970 camp was held June 8-12. Money for the camp came from fifty-one different sources and totaled \$997.29. Invitations were mailed to more than three hundred boys. A total of fifty-seven, including eight

Negro boys, accepted the invitation and attended the camp. Some type of spiritual decision was registered by thirty-eight of the fifty-seven boys who attended. The lives of many boys have been changed as a result of the week at camp and their confrontation with Jesus Christ.

The ministry of the association was enlarged considerably when, at its annual meeting in the fall of 1968, it changed the ministry of juvenile rehabilitation to include the entire area of Christian social ministries.

According to the last survey taken of ministries implemented through

the churches of the association, seventy-five of the eighty-eight churches and three missions were involved in at least one kind of ministry. Many of them are engaged in multiple ministries. Workshops have been conducted to prepare people to minister more effectively.

Because three cities, Beaumont, Port Arthur, and Orange, are port cities, plans are being made for a seaman's ministry to reach the seamen coming into the ports from overseas. Future ministries are being planned in terms of the needs existing in the association.

A ministry is extended to persons living in poverty who need help to obtain necessities for living. Maximum use is made of existing community resources.

Johnny Biggs

Family and Child Care
Little Rock, Arkansas



out of their own homes for temporary care. After the child has received care and is ready to return to his own home, a follow-up service is provided for as long as necessary.

Counseling services—Adults, children, and families who are experiencing parent-child conflicts and are in need of professional help with these problems may enter formal counseling sessions with a trained counselor.

Assistance in multi-problem families—A ministry is extended to persons living in poverty who need help to obtain necessities for living. Maximum use is made of existing community resources. Several Baptist Women groups in the area have been called on to help with these families and the response has been most gratifying. Not only are the necessities provided for families, but they are also helped to discover a plan to improve their situation, to find more meaning in life.

Volunteer sponsor program for juvenile delinquents—The heart of this ministry is a one-to-one redemp-

IN February 1968 an office was established in Little Rock to expand the ministry of Arkansas Baptists to families and children with special problems. This office, Arkansas Baptist Family and Child Care Services, is a joint effort between Arkansas Baptist Home for Children, State Missions Department, Pulaski County Association, North Pulaski Association, and the Home Mission Board. Johnny Biggs, a trained social worker, is director.

The policies of this office are in keeping with the current trends and changes in services to families and children and are based on the unchanging example of ministering to others as taught in God's Word.

Services

Evaluation and placement of chil-

dren referred—The reasons for referral are as varied as the number of children referred to the office. Biggs becomes involved with the families of these children to determine the type of care needed to help the child with his special problems. The following resources are available: children's home in Monticello, foster homes, counseling services to children in their own homes. Often with proper attention to the problems presented a child can remain in his own home while the parents and children reach a better understanding of each other and of their problems.

Rehabilitation of the family—An effort is made to sustain the family unit if possible. In some cases the effort is successful and in other cases it is necessary for children to come

tive relationship of a Christian sponsor with a young person who has been in trouble. He draws the youth into his circle of love, builds up the youth's self-image, expects the best, and encourages the keeping of limits and restrictions that have been set by the courts.

Response

Since the beginning of this work in the local community, many homes have been reunited. Last year there were six children from this area returned to their own homes. Two of these children had lived at Arkansas Baptist Home for Children for twelve years. Two had lived there for eight years. The other two had been there for two and one-half years. These families were assisted with their adjustment problems. When a child can be reunited with his own family this is one of the greatest accomplishments that can be made in child care and is as God intended it to be.

The ministry of the Little Rock

office has continued to increase the number of people being served. Since the beginning of this ministry 262 referrals have been handled. The needs represented in these situations are as varied as the number of referrals. The majority of the requests for help have been in behalf of children who needed a place to live where their needs could be met more effectively. Counseling services have been provided to families in their own homes, as well as in the office. Approximately 50 percent of referrals have come through pastors and churches in the area. The other 50 percent have come from community agencies.

Another important facet of child care work has been the establishment of foster homes in the state. Many of these homes are Baptist families who have opened their hearts to an individual child who is unable to live in his own home. Sixteen children have been placed in foster homes in

this area. Supervision of the children in the homes has been maintained and counseling has been provided to foster parents with problems that arise.

Work with Christian sponsors for young people who have been in trouble with the law has been warming. This ministry, begun a short time ago, has twenty-two youth sponsor relationships working now. The impact of this "caring" approach on the community's increasing problem of juvenile delinquency is a positive step. This constitutes a call to Christian people to respond in the name of Jesus Christ to help meet the needs of youth in trouble.

There have been many changes in the child care program which are in keeping with the present needs of children. The Board of Trustees of the Children's Home and the staff are continuing to search for opportunities and more effective ways of ministering to families and children.

The church involved in ministry will be more than just concerned for individuals. It should be a catalyst, a change agent in the community.

Beverly Hammack

*Christian Social Ministries
Jacksonville, Florida*



MR. Gibson, crippled and left with a speech impediment caused by stroke and heart attack, became the key for a summer Bible club in a government housing project. As a member of a church club for handicaps, Mr. Gibson had shared with the pastor his desire to have children meeting in his home during the summer months. The integrated housing project had long been an area of spiritual concern, closed by government regulations to direct out-

reach. Now God was opening a door through the apartment of this elderly gentleman. Twenty-five black and white children poured into the backyard as games and Bible stories were led by trained college students serving as summer missionaries. The government housing project was open for direct witnessing.

Christian social ministries provide guidance for churches concerned with reaching out to their surrounding community in ministry and witness.

These activities may be conducted in the church building, such as day care, senior adults, or children's clubs; or it may reach beyond the walls of the church through tutoring at the local school, teaching nonreaders on a one-to-one basis in their home, or reaching youth through a coffeehouse.

Dismore Baptist Church is reaching an area composed of a mixture of suburb and dairy farms. A special bus ministry to several trailer parks reaches children unable to come to church. A coffeehouse planned and run by the church youth has brought community youth through the church doors who would never be caught at

a Sunday service. The most remarkable ministry of all and one with most unexpected response and growth is the Bethesda Club for handicaps.

Through two or three handicapped youth in the church, the Bethesda Club was organized. As it began to increase, a school bus was designed so wheelchairs could be placed inside. When the bus could not hold all those desiring to attend, an old city bus was converted in the same manner. One day a week these two buses go through the city picking up forty members of this organization. The club reaches those who are said to be untrainable and yet, there's—

Joyce, paralyzed completely except for the use of one hand. With no voice she has learned to use a "talk-

ing board" on which is printed the alphabet and basic words. When one is first introduced to Joyce she will point to the letters and words on her board. "Have you been born again?"

James, about twenty-eight years old, paralyzed for eight years, except for the use of one hand. He comes to club on a stretcher. James has not fed himself for eight years. Another young man, himself a quadriplegic, watched James move his wrist and asked the pastor to remove the splint from his arm and place it on James' wrist. It has an attachment for a spoon, brush, or pencil. With much effort and cheers from all Bethesda members, James fed himself for the first time with the use of the arm splint.

Jimmy, who limps up his electric wheelchair and challenges anyone in the club to a wheelchair race. The club is responsible for his electric chair. Paralyzed for several years, he had been in a chair which had to be operated manually. With only one hand, it was necessary to request help for any move he wished to make. The club members scouted around and got some of the lay church members to build an electric wheelchair for Jimmy. Now he is completely independent as he presses the electric button, honks the electric horn, and takes off down the hallway of the church.

Jackie, who teaches a Sunday School class. She is a victim of multiple sclerosis and must use an electric breathing machine daily to exercise her lungs just to have enough strength to talk. She is slowly losing her voice and will soon have to give up teaching. These are people reached by a church which became concerned about "unreachables" in their community.

The church involved in ministry will be more than just concerned for individuals. It should be a catalyst, a change agent in the community. Through social concern and spiritual outreach the community should feel the impact of this "body of Christ." The church willing to look honestly at its surrounding community will find many areas of need. The area may be low-income and transient or it may be high-rise apartments and expensive shopping centers. Both areas have great need for ministering and witnessing.

My work as director of Christian social ministries enables me to be a part of many churches. The church may extend its concern and witness to those in special need—widowed, hippies, unwed mothers, or delinquent youth. The individuals in the community may be in need of day care, literacy, or tutoring. A program must be designed after a study has been made. No set program will fit all situations.

TURN **PROBLEMS** INTO **CHALLENGES**

Ione Gray

A vital involvement with people in community development will provide the point of contact for the deepest communication of the Christian message," says Francis M. DuBose, urban specialist, in a 140-page report on a survey made in Southeast Asia this summer. "The most significant area for the projection of the Christian witness is at the point of involvement with the people in the everyday problems which profoundly affect their lives."

At the request of the Southern Baptist Foreign Mission Board and its missionaries in Southeast Asia, DuBose spent seven weeks doing an in-depth study of Bangkok, Kuala Lumpur, Singapore, and Manila. He is associate professor of urban and world missions and director of the Urban Church Institute at Golden Gate Baptist Theological Seminary, Mill Valley, California.

"As go these cities, so go these new nations," he declares. "It is in the cities of Southeast Asia that the most acute problems of the nations are concentrated."

"At one time the Christian mission was lost in an alien society in Southeast Asia. Now society itself is lost. As the people seek a new sense of identity in the rapidly developing urban centers, the church is uniquely situated to play a meaningful role in helping to build a sense of community and a new and meaningful way of life."

In a summary of the principles of mission strategy, DuBose says, "One of the greatest problems of the Christian mission is to find that crucial point of contact whereby the gospel may find a vital entree to the hearts and lives of the people. What better place to find that contact than the point of human need where the hurt is the deepest and the need is the greatest?"

DuBose turned the characteristics of urbanization into missions challenges.

The complexity and massiveness of urban life challenges the Christian mission to use technology as a tool in the reaching of people for Christ.

Anonymity challenges the Christian to meet the individual's personal and fellowship needs.

The mobility of the people in the city challenges the Christian to be mobile and flexible in missions ministries and to use radio and other forms of impact evangelism to catch people on the go.

Secularity challenges the Christian mission to take advantage of the break-up of traditional values. "Through the friendship and fellowship of small groups communicate the meaning and purpose of life which the Christian faith offers," DuBose urges. "The gospel is at home with change."

He offers specific recommendations for urban missions in Southeast Asia. The following summarize in simplified form some of the suggestions:

1. Consider community development as a point of contact, cell evangelism for deeper penetration, improved use of the media for more effective impact, and the power of incarnational evangelism. ("In incarnational evangelism, there is the needed presence-proclamation balance: vital presence in the midst of need and vital voicing of the message of God's love from the stance of that presence.")

2. Enlarge church extension by employing the house church concept both as a congregational type and as an extension of congregational life and by employing the satellite concept: using present work as a center or base of operation from which to reach out to students, the elderly, slum dwellers, play groups, ethnic groups, the sick, business people, and others.

3. Provide meaningful Bible study related to the basic problems of life faced daily by the people.

4. Develop a ministry of evangelism which relates the gospel to the whole man in his whole social context.

5. Major on fellowship. Help churches to become vital *koinonias*, families of faith, winsome communities which offer belonging and purpose to lonely people lost in the anonymity of an impersonal urbanism.

6. Guide the congregations to incorporate the ethical and social demands of the gospel.

7. Teach the responsibility of the church to play a redemptive role in

Kuala Lumpur, Malaysia

"Kuala Lumpur, despite its wealth of tropical foliage and vast open spaces, is moving eastward in industrial-residential development in a manner perfectly typical of the strip-city style of Western urbanization."

"Bangkok with its 3,000,000 people has developed an urban style in terms of rapid pace and mobility which would make some Western cities seem like overgrown villages."

"Singapore, more Western than Eastern in general appearance, is developing a high rise residential style so incredible in its vastness that it awes the average urbanite of the West."

"Manila is as peopled a piece of geography as one will find anywhere. If population density is a characteristic of an urban settlement, then Manila is the ultimate in urbanity."

society, as well as to meet the personal spiritual needs of individuals, and to produce spiritual and civic leaders who will help to change society for the better.

8. Consider institutional forms which are flexible, more suitable to the mobile style of an urban age.

9. Consider institutional forms which contribute to development, those which do not necessarily require physical facilities, but which employ methods relating directly to the needs of the people (community organization).

10. Major on student work, with

greater effort to relate the church congregations and students.

11. Consider Christian community centers, a development which would be more of a ministry than an institution (DuBose comments "It is possible to project this vital ministry without necessarily providing new and separate facilities.")

12. Consider an urban specialist in every major city.

13. Consider the possibility of a major urban church consultation in Asia in the near future, focusing on information rather than promotion.

The urban report by DuBose and

the recommendations he offers are being studied by the missions organizations of Southern Baptist missionaries and local Baptists. After consultation with R. Keith Parks, Foreign Mission Board secretary for Southeast Asia, the missions will probably adapt some of the recommendations for local implementation.

Formal recommendations affecting Board policy will be channeled to the Board through its committee on Southeast Asia. Action by the Board would precede implementation by the missions.

Bangkok, Thailand

Singapore

Manila, Philippines

Woman's Missionary Union is sharing three of its leaders with the Baptist World Alliance. All were elected to important BWA positions within the last year. In recognition of Baptist World Alliance Sunday, February 7, they express to Southern Baptists facts and opinions about Baptist world affairs.

Interview by Catherine Allen

What is the purpose of the Baptist World Alliance?

MRS. MATHIS. The Alliance constitution says it exists to show the essential oneness of Baptists in Christ, to give inspiration, and to promote the spirit of fellowship, service, and co-operation among its members. The constitution makes a point of saying that the Alliance has no control over the independent churches related to it and that it does not assume administrative functions of its member organizations.

MRS. FLING. An important thing the Baptist World Alliance accomplishes is to give strength to struggling little Baptist groups around the world. I have found this true especially in the Women's Department of the Alliance. The smaller conventions receive inspiration and ideas from association with larger bodies.

MRS. MATHIS. For example, imagine the thrill the representatives from small groups felt at the Baptist World Congress in Tokyo. Never had they seen as many as 8,000 Baptists gathered at one time.

MISS HUNT. Fewer than 2,000 Baptists live in Tokyo. One young Japanese man told me that not until the Congress were Japanese aware of the international dimensions of the Baptist faith.

MRS. MATHIS. After the Tokyo Symphony Orchestra performed, a woman from East Germany said that she had never dreamed she would hear a great symphony orchestra play at a Baptist meeting.

MISS HUNT. A man from an Iron Curtain country said that never before had he seen more than two people make professions of faith at one time. Tears flooded his eyes as he told me of seeing more than three hundred people respond to Billy Graham's invitation.

MRS. MATHIS. Many other examples of the Alliance's influence come from the work of the Women's Department. Women have improved their national organizations after conferences with leaders from other groups.

MISS HUNT. Southern Baptists have published more materials than other groups. By sharing these we can assist small groups who cannot produce comparable materials because they are financially limited.

What things about the Alliance appeal to you personally?

MRS. FLING. Participation in Baptist World Alliance affairs widens my whole concept of God. It gives me an idea of the greatness of God's cosmic plan. It lifts me out of the strait-jacket of denominational pride and provincialism.

MISS HUNT. Coming to know people from other parts of the world as persons and seeing the great worth of their potential as leaders has meant much to me.

Women from places where Baptists are a minority group have made me aware of their need for prayer. The Baptist Women's Day of Prayer each November means much more to them than it does to us. Perhaps because we are numerous we do not seem to feel the need for the prayers of others. I could make a speech on our need for prayer and on our responsibility, because of our strength in numbers, to pray for those who are weak in numbers but strong in faith.

Then too, the Alliance makes us more appreciative of things we hold in common with Baptists elsewhere, such as our belief in religious liberty and human rights.

The Southern Baptist Convention has one-third of the Baptists of the world and contributes about 60 percent of the Alliance operating budget. At the recent Tokyo Congress, about 42 percent of those who attended were Southern Baptists. As the strongest member numerically and financially, what should be the Convention's role in Alliance affairs?

MRS. MATHIS. Because of our large size we have a large responsibility for maintaining the integrity of the smaller members. Baptists are known to live in 125 countries. Southern Baptists have missions work in more than 70 of these. Many Alliance participants are directly or indirectly products of our missions work. When we share leadership with these brothers and sisters, we show our recognition of their rightful positions in the Baptist world fellowship.

MISS HUNT. We ought to be willing to be members without having to be the leaders. Carrying a heavy load financially is part of our stewardship as a financially able member body. Naturally our contribution should be the largest. Perhaps it should be larger than it is. Many other groups give

more per capita to the Alliance than we do. Southern Baptists give about 78 cents per capita—less than a penny each. The North American Baptist General Conference gives 47 cents—they rank first in per capita giving in North America. American Baptists give about 12 cents, and Canadians give about 3 cents. Austrians give 56 cents and Germans give 19 cents.

MRS. MATHIS. Except for North Americans, women of Africa are the heaviest contributors to the offering on the Baptist Women's Day of Prayer.

MRS. FLING. We should give our financial support with no strings attached. I feel keenly that we should guard against an attitude of dictating. Our role is one of support as well as leadership.

MRS. MATHIS. We must remember that Southern Baptists have abundance from which to give. Baptists in about one-third of the countries either have little money to give or are prohibited from sending money out of their countries.

MRS. FLING. Because we live in an affluent part of the world, a good percentage of us are privileged to attend meetings of the Alliance. We greatly outnumber the representatives of groups in less affluent cultures and representatives from countries which

limit foreign travel of their citizens. Southern Baptists have to guard against overpowering these Baptists.

MISS HUNT. A few Southern Baptists have complained that we do not have proportionate representation on Alliance committees. If we have representation strictly on the basis of size, the United States could outvote the rest of the world, since more than 27 million of the world's 31 million Baptists live in the United States. This would kill the whole purpose of the Alliance.

MRS. MATHIS. Southern Baptists do not practice proportionate representation within their own ranks. At the annual Convention no church can have more than ten messengers, regardless of how large it may be. With the limit of ten, all churches with more than 2,500 members have the same size representation. Without the limit of ten some of our churches could send twenty even sixty messengers.

MISS HUNT. The same is true of the SBC Executive Committee. No state can have more than five members on the committee, although one state would otherwise qualify for more representatives.

On the Baptist World Alliance Executive Committee each member body with 200,000 or more members is entitled to three members. A member

body may also have some of its persons co-opted for service on the Executive. An organization can hold no more than 10 percent of the places not counting officers. I'm satisfied with this method of representation.

MRS. FLING. Certainly nobody has taken unfair advantage of us. I don't like to concentrate on whether Southern Baptists have enough voice in the Alliance. This is our opportunity for generosity.

You have been talking about what the Southern Baptist Convention can give to the Alliance by way of money and leadership. What can we expect to gain from the Alliance?

MISS HUNT. Understanding of Baptists of other races, cultures, and political backgrounds.

MRS. MATHIS. Also, knowledge of the needs of fellow Baptists and appreciation for their successes.

MRS. FLING. We gain sympathy, knowledge, and understanding of situations in other countries. We are reminded that not everything can be measured by numbers and dollars. We can learn from the scholarship of leaders in other groups.

MRS. MATHIS. We can catch zeal and learn methods of evangelism, also. During the Crusade of the Americas, perhaps the most successful group was



Mrs. R. L. Mathis
President, Woman's Missionary Union
President, Women's Department, Baptist World Alliance



Mrs. Robert Fling
Former President, Woman's Missionary Union
Member of Executive Committee, Baptist World Alliance



Alma Hunt
Executive Secretary, Woman's Missionary Union
Vice-President, Baptist World Alliance

the General Association of General Baptists in our country. They won so many converts that their churches were bulging.

Miss HUNT: The Brazilians sparked the Crusade in the first place. It is because of their enthusiasm and success that the Alliance members are embarking on a worldwide evangelistic crusade in 1973.

Mrs. MATHIS: We need the Alliance as a means of fellowship. Our size may keep us from feeling the need of fellowship as desperately as some other groups do, but we're not so sophisticated that we don't feel refreshed by contact with others of our faith.

Mrs. FLING: We need fellowship more today than in past years. The world community is a neighborhood. Communication and travel are at a height. Bridges of understanding are more necessary than ever. We need communication with our Russian brothers. For instance, more than we did thirty years ago.

Miss HUNT: For us, the Alliance is one of the few channels we have to reach beyond ourselves. You could call it Baptist ecumenicity.

Mrs. MATHIS: The Baptist World Alliance, an international body, has entree in most countries. Its official representatives can move freely where doors are closed to persons from certain countries. The BWA is therefore a valuable medium to us in times of international crisis.

What problems do you see for the Alliance to deal with in the near future?

Mrs. MATHIS: There is one big problem: lack of funds. Aside from expenses for meetings and from money sent directly to world relief, the Alliance has around \$181,000 for operating expenses. This is not much money for maintaining an international organization.

Mrs. FLING: Language differences produce barriers. More money would

allow the Alliance to produce materials and conduct meetings in more languages.

Mrs. MATHIS: Associate secretaries of the Alliance are needed on every continent. Right now, only Europe has an associate secretary, Ronald Goulding of England.

Miss HUNT: Another expensive but valuable work is that of continental meetings. Few people can afford to travel across continents for meetings. If more money were available, more representative groups could be brought together.

Mrs. MATHIS: The Women's Department has become stronger and more helpful to the members because leaders have been able to visit the various groups and help form continental unions. This same practice could strengthen the general Alliance if funds were available.

What is the future of the Baptist World Alliance world relief program?

Mrs. MATHIS: The world relief program gives all Baptists something on which to work together. It is beneficial to Southern Baptists because it is a channel through which we can reach even beyond our foreign missions work.

Mrs. FLING: I think our participation in the relief program should be increased.

Miss HUNT: While we like to participate in the BWA relief work, we should remember that Southern Baptists do give large amounts for relief through our missions operations and when emergencies arise close to home. The Baptist World Alliance is not Southern Baptists' only channel of relief work, as is the case of some of the member bodies.

What about the stance of the Alliance on evangelism and social action?

Mrs. FLING: Cooperative evangelistic work is an area through which we can do some of our most important work in the future.

Mrs. MATHIS: Most of the member bodies are vitally interested in evangelism. The upcoming world crusade for reconciliation is a good example of how Baptists want to share in evangelistic work.

Miss HUNT: The Alliance has five commissions which study areas of greatest shared concern. There are commissions on evangelism and missions, on Baptist doctrine, on Christian teaching and training, on cooperative Christianity, and on religious liberty and human rights. These indicate the comprehensive direction of the Alliance, which includes both evangelism and social action.

Mrs. MATHIS: The program committee for the recent Tokyo Congress felt strongly about giving attention to both evangelism and social aspects in Christian living. Morning sessions related to world and community action, based on the reports of the commissions. Every major evening address was on evangelism.

Mrs. FLING: As the Alliance develops it should maintain a balance of attention to all areas of Baptist interest. The members have differences in doctrine, practice, approach, and emphasis. The Alliance cannot concentrate on one area to the exclusion of others.

Miss HUNT: The late Dr. Townley Lord of London, a president of the Baptist World Alliance, once outlined the areas in which Baptists have made outstanding contributions. They were the defense of religious liberty, restoration of the missionary impulse to the church, genius in evangelism, and devotion to humanitarianism in application to social problems. These are still areas most vital to Baptist life. Our sympathetic association with other Baptists can reinforce our progress in these areas.

Mrs. FLING: February 7 we join Baptists everywhere in observing Baptist World Alliance Sunday. Let us hope that this day will leave us better informed about the Alliance and more committed to its purposes.



Betty Jo Corum, director of Editorial Services until her death September 15, 1970, left in her writing a deposit of her mind, her spirit, her growing understanding and deepening faith. Her poetry testifies to her native endowment, to her disciplined refinement of God's gift to her, and to the maturing process which was hers as she made life's choices in the paths she chose to walk, seeking at each fork in the road to know the Master's will.

The Bricking Point

I shall select and stack
with care
each brick.

I shall perfect and plumb;
and patch
each nick.

I shall smite and build well
My wall
so thick.

Others who see
my wall
so free

Will respect,
honor,
envy me

But I shall stand behind
and see—
debris.

Ministry

At night I see
long lines of people
standing
shivering
jobless;

small groups of people
huddled
hungry
homeless.

At night I hear
beds full of babies
crying,
strange language people
dying.

"Bless all the people
everywhere
and make me aware."

But in the dawn
They are gone.

Identity

I am not thing
but me
not masked
but free
to be.

I must depend
and lean,
defend,
be seen
to be.

I trust goodness
badness
to one
and sadness
to be.

I must belong
and cope
reason
and hope
to be.

Strong words concern
created his image
me?
to be.

No Easy Walk

The path
I must walk
has no easy end

It leads
to extremes
no natural bend

It turns
to the right
too steep to ascend

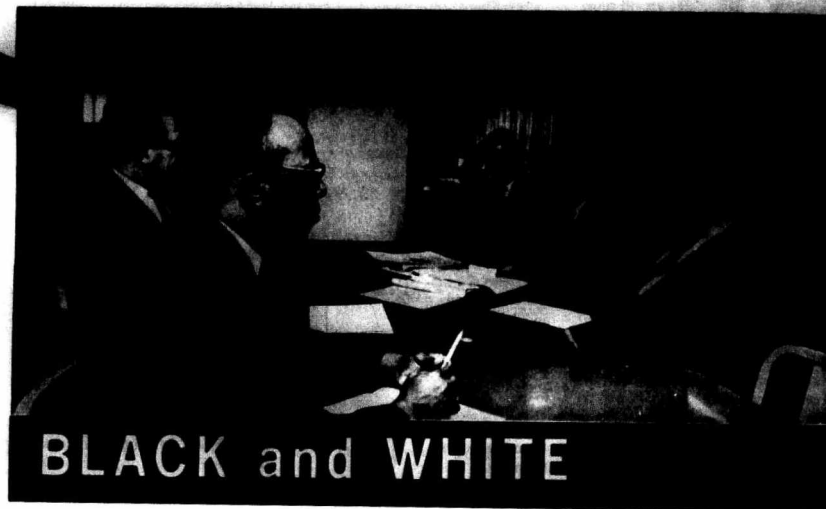
It jogs
to the left
implying descend

I walk
straight ahead
or so I pretend

My place
in the sun
I need to defend

Dr. McCall has approached the writing of this article with three premises:

1. Total reconciliation is the role of the New Testament church.
2. Baptists ought to set the pace for constructive witness.
3. The task before us is achievable.



BLACK and WHITE

IN his inaugural address, President Richard M. Nixon called for calm conversation about the problems that affect our nation. It is a fact that so long as yelling, abusive language, rhetorical debate, an unwillingness to listen, careless opinionation, and heated emotions exist, no problems will be solved. What is needed among Southern and National Baptists in the decade of the 70's is calm conversation if we are to be effective instruments of God. This is not to suggest that the above has been char-

acteristic of Southern and National Baptists as denominations. Tragically there has been little or no dialogue.

We have been reminded again and again about the continuing polarization of the races. When we first heard of this from the President's Commission on Civil Disorders most people ignored it, even as we did the rest of the report. Now, in the more than two years that have elapsed since the commission's report was issued, we have been made to realize how accurate the projection was

TOTAL RECONCILIATION—THE ROLE OF THE CHURCH

Christian theology has historically been guilty of an incorrect emphasis. That emphasis is the combining of some aspects of Greek philosophy into biblical interpretation. Greek philosophy has carefully divided man into body and soul (dichotomous theory) or body, soul, and spirit (trichotomous theory). The Hebrew (biblical) concept is to consider man as a whole, a unit, a person. Look through the experiences of Jesus as re-

corded in the Gospels. In no instance do we find him relating to a man as though he were only a soul or only a body, or only a product of his tradition and environment. Jesus dealt with every man as a person.

The incorrect combining of this aspect of Greek philosophy with biblical interpretation had led us to assume that the only real concern of the church is properly relating souls to God. This, of course, is the primary concern of the church. Man must be properly related to God, or else we lose the heart of the Christian faith. But a man cannot be properly related to God without being in proper relationship to other men as a result. To be properly related to other men includes all that that person is—his selfhood, his environment, his society, and his government.

When the apostle Paul in 2 Corinthians 5:19 indicates that "God was in Christ, reconciling the world unto himself," it was more than just "saving a soul." It was God at work bringing a proper relationship within the whole of his creation. This includes man's relationship to his fellowman. To omit this is to be guilty of biblical selectivity (to choose out of the Bible that which we wish to honor).

The reconciliation of races is as much a part of the gospel as reconciliation within a race or within a home. Paul reminds us in Ephesians 2:14 that the middle walls and partitions have been broken down and we are now one people. Hear him more specifically in Colossians 3:8-11.

But now you must get rid of all these things: anger, passion, and hateful feelings. No insults or obscene talk must ever come from your lips. Do not lie to one another, for you have put off the old self with its habits, and have put on the new self. This is the new man which God, its creator, is constantly renewing in his own image, to bring you to a full knowledge of himself. As a result, there are no Gentiles and Jews, circumcised and uncircumcised, barbar-

ians, savages, slaves or free men but Christ is all, Christ is in all (TEV*).

Any time we teach or preach about the mission of the Christian or the church it cannot carry any exclusivistic notion. To do so is to negate the worldwide concern, the full dimensions, and the outreach of the gospel. At the same time we cannot talk about the reconciliation of races on the other side of the world and ignore the reconciling power of the gospel here at home. What this same gospel can do for others it ought to have done first for us.

BAPTISTS OUGHT TO SET THE PACE

"But the servant who does not know what his master wants, and does something for which he deserves a whipping, will be punished with a light whipping. The man to whom much is given, of him much is required, the man to whom more is given, of him much more is required" (Luke 12:48 TEV*).

The focus of our thinking includes two groups of Baptists, each with a racial majority in its constituency. We are thinking of Southern Baptists who are mostly white, but with an increasing number of Negro churches and members. We are thinking of National Baptists who are mostly Negro, but with some white churches in the conventions and some white people in the congregations. There are several reasons why these two groups of Baptists ought to set the pace in racial reconciliation.

1. Both groups represent enormous size. There are over eleven million Southern Baptists, the largest Protestant denomination in America. The three conventions combine to number approximately nine million National Baptists, the largest religious entity of Negro Christians.

*Used by permission of the American Bible Society.

2. We have the same theology, structure, and polity. Unfortunately, the years of forced separation have not allowed us as Baptists to know one another well. It comes as a surprise to many Southern Baptists to discover that apart from the pigmentation of the skin and the amount of emotional-cultural expression there is no difference between themselves and their Negro counterparts. This is very easily explained.

Negro Baptists were originally in Southern Baptist churches. Many Southern Baptist church histories include statements indicating that on a given date "the Negro" or "colored" members were given leave to form their own church. Often these churches were under the sponsorship or guidance of a Southern Baptist pastor or church. Negro ministers have been taught by Southern Baptist pastors and professors in private or in Negro institutions of learning. Despite the fact that two of the National Baptist Conventions own publishing houses, most of the study books, books on theology, doctrine, and polity are still supplied by Southern Baptists. It would be startling to the Southern Baptist Convention if statistics were available to indicate just how much money National Baptists put in resources published by the Sunday School Board of the Southern Baptist Convention. These facts suggest the impressing influence which Southern Baptists have had in shaping the theological mind-set of National Baptists.

Even the organizational structures in the local church, association, state, and national conventions are similar to the Southern Baptist Convention plan with some minor exceptions.

3. Our problems are similar. National and Southern Baptists have similar problems calling for similar solutions. Whether the problems faced are in education, doctrine, staff relationships, evangelism, finance, or attitudes, practical Christianity suggests that we could at least try to solve them together.

THE TASK IS ACHIEVABLE

The task of racial reconciliation and the solution of our religious and social problems is achievable provided we are willing to pay the price. What is the price? The price is being Christian enough to recognize the personhood of another and to accept him as a co-laborer in the mission of Christ. In addition to the presence and power of the Spirit, creative dialogue is a necessity. Creative dialogue is the ability to communicate in such a way that communication becomes mutually beneficial to all concerned. In this instance communication is not just words. It includes feelings, attitudes, physical expressions, actions, moods and styles of life, concepts, philosophies, hopes, dreams, and aspirations, even despair. There are some barriers to effective communication between races.

1. *Biblical Misinterpretations.* The Bible can be misused to support anything one wants to support. A case in point is the way the Noah story has been misused to support racial separation. Other portions of the Bible have also been used to justify one's acts or attitudes. Of urgency to us is the need to examine our biblical concepts about race in the light of the spirit of Christ and sound biblical scholarship.

2. *Social Myths.* How many times have we heard, "All this civil rights-integration stuff is just supposed to lead to intermarriage and mongrelizing or, 'This whole thing is nothing but a bunch of Communist agitators.'"

The real issue as far as the Negro is concerned is the right to be treated as a man, supposedly guaranteed by the Constitution, and to be able to dream, hope, and build his life just as any other man. It is the emotional and irrational myths such as the ones just cited that prohibit Baptists from making the kind of witness we are capable of making. So long as we continue to fail to examine what we hear, we will continue to be ineffective as agents of reconciliation. Social

myth-making and name-calling are hellish devices as old as the devil himself. For a Christian to allow himself to be used of evil in such a way defeats the Lord we claim.

3. *Another barrier to effective communication is the refusal to try to understand the mood and the spirit of our day.* We must read more than just our Bibles and religious periodicals. Other magazines, public forums, or communication media must be employed to help us properly understand what is going on. Until we understand the vantage point from which another thinks, talks, or acts, we cannot effectively communicate.

By way of illustration, the spirit of today will not countenance paternalistic attitudes. The Negro is not (contrary to some white opinion) looking for handouts. He wants to stand on his own feet as a man. A Southern Baptist organization attempting to relate in any kind of over/under or paternalistic relationship will be sharply rebuffed. The mood of today is against paternalistic expressions regardless of their sincerity. Either we learn to live and work together as brothers or not at all. One cannot fully understand all that this statement involves unless he is alert to the mood and spirit of the times. Being informed is essential.

SOME APPROACHES

How can we move effectively towards creative dialogue?

1. Consider seriously the three barriers mentioned above and respond with as much Christian integrity as possible.

2. Become involved in study groups with persons who share your concern. (The Baptist Women meeting this month provides such an opportunity.) Such study groups ought to include the best knowledgeable resource person available. They should focus on the acquisition of facts, firsthand information, and openness of discussion. Try to sharpen that openness through other

reading resources, film presentations, role playing, or other techniques that would help us to see life from the other person's vantage point.

3. Make friends with a person of family of a different race. This friendship ought to expand to social or recreational activities. The activities ought to be a part of the expressing of friendship, not a showpiece gesture. Relaxed atmospheres provide adequate settings for understanding.

4. Visit a Negro church. But be open to any differences of worship before forming opinions. Visiting a church several times or several churches may be necessary to receive a valid view of Negro church life.

5. Be willing to begin with small fellowship groups. Do not try a large group experience until there has been some bridge building on personal and small group bases.

6. Do not be afraid of conflict if it occurs. Many National Baptists are now frustrated, angered, and even hostile because of the depth and nature of the problems which the Negro faces in America. Conflict can be rewarding, redemptive, and creative. It can also result in relationships that will serve as modules of healing.

7. Be sensitive and inquisitive to the differences of the meanings and import of words. For example, some Southern Baptists feel rebuffed when invitations extended to National Baptists to "fellowship" with them have been ignored. By "fellowship" most Southern Baptists are speaking of a time of cordiality with cookies, punch, or an occasion that leaves you with a good feeling. When National Baptists think of "fellowship" they think of the comradeship of suffering. It is the bond that forms out of mutual causes and goals. Understandably, National Baptists are not excited by an invitation just to share in social necessities that have little or no redemptive quality to them.

8. Finally, do not give up if the initial efforts at establishing relationships fail. Persistence will indicate the depth of sincerity and Christianity.

THE CHURCH

James M. Sapp

This is a time of enlightened compassion for meeting human need. Indeed, the Christian movement can find cause to rejoice in the fresh acceptance of concern for the deprived, undernourished, chronically ill, and the whole gamut of human suffering by community and government organizations, institutions, and agencies.

The church, however, can never leave entirely to government or community agencies the work of God's love, lest the whole ethic of relieving human need be reduced to a mere humanitarian ethic. Government can never provide those dimensions which Christian action, rendered responsibly under God, can provide for demonstrating the love of God in the name of Christ.

Dr. Walter R. Delamarter puts it rather succinctly in a recent article in *Home Missions*. "In such an age, the twentieth century Christian, like first century Christians, must go to hell the hell of daily life where he walks, moves, breathes and has his being among the captives and the suffering ones. The church-related worker must literally enter the shell of daily living."

One of the chief motivations for mission action groups might well be the frustration of the suffering and needy. The massive array of specialized programs which have evolved during the past two decades is often

no comfort to persons seeking assistance.

Generally, most communities have a vast complex of social services and programs which are funded by three sources. These can be classified as:

1. government organizations (federal, state, and local structures),
2. private nonprofit organizations,
3. religious organizations (local churches, regional association of churches, and national church bodies).

The individual in need of help finds the need for accurate information and referral help to be acute and problematic. He faces such questions as: For what kind of help am I eligible?

Where is the best help to be found?

Who will help me at this place? How soon can I go there?

The mission action leader and her group are faced with both a challenge and a need. The challenge of serving persons in behalf of a church family is a worthy and excellent endeavor. The fact that much of the work of such groups is a silent ministry without much praise makes it a more personal challenge to the dedicated participant.

The simple expedient of giving a coin for a cup of coffee to the hungry man, or a prayer for the distraught woman or the person in dire economic

circumstances is not adequate in these times of affluence and inflated living costs. This poses a need for those church members who desire to become effective in mission action.

The person who is genuinely motivated by the love of God for people in need of help finds it necessary to develop an intelligent concern. She will need to know what questions to ask in order to assist the person she seeks to help in finding the appropriate answers. Thus the study of the work of referral agencies is of critical importance for members of the mission action group.

A group desiring to refer persons to community agencies for assistance will need to determine what kinds of services they will endeavor to provide. Generally speaking, a referral group or function is characterized as a person or a group of persons offering information and assistance to persons with questions about health, housing, employment, recreation, welfare, or any other social services. A mission action group, in this sense, is a person or persons willing to help another human being. The helper, armed with a telephone and a community referral manual of some sort, tries to match the basic needs of a person with appropriate community resources designed to meet those needs. In many cases, the mission action group will find it necessary to determine which persons will need to be accompanied or led to the proper persons or resources.

The mission action group will need to compile essential information. This alone, however, will not suffice. A degree of expertise will need to flow both from successful research of the community resources available and from careful study of the compiled material. Increasing degrees of competence will develop from effective use of the information and continuing experience of mission action group members.

Several forms of research are needed to provide adequate information for mission action in referral work with community agencies.

1. Interviews with key people in the community such as legal agencies or committees, mental health and medical services, welfare agencies, religious associations and agencies;

2. Documentary sources employed by social workers in the community such as referral manuals;

3. Local, state, and federal government publications which catalog assistance programs for citizens.

This research will need to be put into some order which makes it especially useful in the particular community where it is to be used. The leader of a mission action group ought to anticipate that a broad spectrum of needs should be faced. A logical arrangement into a referral manual for orientation and use of mission action group members seems in order. Bear in mind that group members will want to be able to respond to a wide variety of calls for assistance. Consideration should perhaps be given to some cataloging embracing the scope of social services listed in the box at right.

Mission action groups will naturally wish to develop services and assistance programs of their own consistent with available resources and personnel. Consideration may well be given to church-sponsored Alcoholics Anonymous chapters, clubs and services for the aging, counseling services, emergency housing, house-keeping courses, emergency relief, layette and clothing rooms, day care for children, medical clinics, community recreation programs in cooperation with other churches, and speech and reading programs.

No matter how many mission action groups may be formed, there will always be persons who have massive problems which require continuing or institutional care or considerable economic support which only well funded programs can care for. The referral opportunities shall always call for critical awareness and response.

Some weaknesses of community agencies can make the work of mission action groups valid many times over in meeting human need. Among these are (1) restricted office hours of

A guide to mission action groups in preparing their own listing of community referral agencies and programs. Using the general listing, each group should fill in specific agencies complete with telephone number, address, and notations on kinds of service available.

Adoption	Food and Clothing—emergency
Aged—clubs, services, counseling, clothing, guidance	Food—long-term
Alcoholism	Furniture
Ambulance—emergency service	Handicapped
Animals—protection	Health Education Services
Armed Forces—hospitality, information, emergency relief, personnel records	Homemaker
Bail Arrangements	Hospitals
Blindness and Visually Handicapped	Housing—emergency (night lodging arrangements), low-rental housing, landlord and tenant problems
Boys' Clubs	Information Services
Budget Counseling	Institutions
Business Practices	Layette and Clothing Rooms
Camps—resident, day	Legal Advice and Representation
Children—adoption, child support, counseling, guidance, day care, pre-school, employment opportunities (part-time), foster home arrangements, medical assistance, mental health, orthopedic exams and treatment, school shoes	Lodging
Civil Service Retirement	Marriage Counseling
Claim for Injury or Damages	Maternity Homes
Clinics	Medical Assistance—physical, for aged
Clothing	Mental Health and Psychiatric Services
Community Development and Planning	Military Records
Counseling—alcoholic rehabilitation, budget, employment, marriage, individual, guidance	Missing Persons
Delinquency	Planned Parenthood
Denial Services	Poison Control Centers
Education	Probation and Parole
Employment and Employment Problems—evaluation and rehabilitation counseling and placement, work training programs, employment opportunities for youth, children, persons with social adjustment problems, unemployment compensation, financial assistance (emergency, long term)	Proof—birth, marriage, divorce, death, school records
	Reading and Speech
	Recreation and Group Work
	Rehabilitation—vocational, upon release from correctional institutions
	Retirement—civil service
	Schools—special classes
	School Records
	Social Security
	Support for Wife and/or Children
	Unemployment Compensation
	Veteran's Problems
	Volunteer Services
	Workman's Compensation

community agencies, (2) restraints of advertising, (3) abruptness of personnel and a multitude of rules and regulations, (4) minimal follow-through, (5) imposing edifices often with many steps, (6) eligibility requirements, and (7) over-reliance on impersonal use of the telephone.

Thus, churches can play a critical role in this time of national crisis. The ingredients of Christian love, concern,

and compassion are indispensable to making persons whole. Intensified, intelligent Christian concern cannot be matched by agency or community programs to the degree provided by the church of the Lord Jesus Christ.

Direct mission action by an individual or groups of persons dedicated to meeting human need with Christian love is in order for a high priority in this twentieth century America.

THE seed for this mission action project was sown several years ago in Clemson, South Carolina. There my husband and I came to know John and Virginia Lee Miller. Dr. Miller was a professor in the Physics Department at Clemson University and had, at one time, taught my husband as a student in undergraduate studies.

Because a friendship developed between the Millers and the Millers, we learned of their interest in working with international students on the campus. Both of our families were members of the Clemson Baptist Church.

In 1966, the Millers left Clemson and moved to the Melbourne area, where Dr. Miller became Vice-President of Academic Affairs for the Florida Institute of Technology. A short time later, my husband George decided to take courses at FIU toward a master's degree. In June 1967, our family moved to the Melbourne area and our paths crossed again.

The Millers had continued their interest in international students, so they told us of the increasing numbers of these students at FIU. This motivated me to ask Virginia Lee if the First Baptist Church of Melbourne could do something special for these students attending FIU. She was delighted with the prospect and prepared a list of the students with their addresses and phone numbers. She also volunteered other pertinent information as to preferred types of food and protocol.

AND

Project F.I.T.

Jennie Lou McGee Miller

At our January Baptist Women meeting, the plan that Virginia Lee had worked out was presented. It was agreed that we invite the fifty-six international students attending FIU to have dinner in the homes of our members. Two foreign students willing to participate in the project would be guests in each home. The students would be met at their living quarters, taken to a home for a one o'clock dinner, and then returned to their living quarters later in the afternoon. The plan was accepted by the members, and a date was set to have the project in March during the emphasis on home missions.

We decided the entire church family might like to participate in this project. Therefore, our Woman's Missionary Union director, Mrs. Pansy Zukor, worked with her minister husband, Dr. Stephen H. Zukor, to initiate churchwide participation. The date for preliminary announcement was set for Sunday, March 1, 1970. On this day, our Day Baptist Women president, Mrs. Eldon Moeck, presented the project in the church family in the form of a special announcement at the morning worship service. Her appeal was well received. The following Sunday, I gave a brief explanation of the project. Cards were given to all who were willing to participate in the project. Each family interested in participating was asked to submit name, address, and phone number.



The members were informed that they would be contacted during the week with information as to who their students would be and where to meet them.

In the meantime, Mrs. Doug Humphrey, educational secretary for First Baptist, mailed out letters to the fifty-six international students. She enclosed a postcard addressed to the church on which the students were asked to reply to the invitation for dinner with our families on March 15. The students who expressed their willingness were then matched with the church members' cards. The members were telephoned and they, in turn, contacted their students to establish a rapport and decide on a definite place of meeting.

March 15, the day of the project, arrived. After church services, the church families drove over to the student center on the FIT campus where most of the students were to be met. There, the list was double-checked to be sure that each family found the proper students, and that every student was located in a home. This checking was important since one boy arrived who had not returned a card. After checking the list, each family who received students off-campus was called to make sure they had been able to find their guests. When all arrangements were completed, the families and students were ready to enjoy an afternoon of good food, fun, and fellowship.

The project, however, did not end with the March 15 dinner. At our next meeting, members were eager to share experiences with one another.

Mrs. John Banker, who entertained a student from Peru and one from India, told of how observant her students were. She reported that the Hindu student "noticed everything," especially the manner in which members of her family cared for their pet animals. Mrs. Banker related that the student from Peru said he had no religion. Since this young man is a freshman and will probably be attending FIT for some time, we hope to involve him in the activities of our church.

Mrs. Eldon Moen reported that the students visiting in her home were from the Bombay area of India. All were Hindu and spoke the same dialect. One of the young men believed in Jainism, an outgrowth of Hinduism that emphasizes nonviolence to all living creatures.

Mrs. Moen stated that the boys were eager to chat about their customs and to learn more about ours. In fact, the boys brought their tape recorder to the Moen home and played Indian music—to the delight of Mr. Moen, who is minister of music at First Baptist, Melbourne.

A student from Korea and one from India were the visitors in the home of Mr. and Mrs. Wade E. Butcher, Jr. Impressions gained from talking with Mrs. Butcher indicated that both boys, graduate students in engineering, thought their work at FIT was important and that they were making technical accomplishments. The two students have plans to return to their native land and use their knowledge to improve their own countries. The boys appeared appreciative of the opportunity to visit in a Christian home. They accepted it as a rare treat since most of their time is spent in the college environment.

The students who visited the Butcher family seemed to feel at home. One of the boys, the Korean, asked Mr. and Mrs. Butcher to visit the campus and come to the book store where he works as a sales clerk. He was very proud of the fact that he works in a book store and wanted to describe to them the kind of books he sells. The Butchers also have plans to invite the two students back to their home for a cook-out.

In an overall evaluation, the church families agreed to the following reactions: the students were pleasant, polite and knowledgeable; they spoke English clearly and well; having an unusually good vocabulary; entertaining them was fun and provided them with a meaningful experience.

Many of the families kept in touch with the students. For example, on May 2, the Moen family invited four

Indian students, George, and two to their home for an ice cream party. This proved to be a most interesting evening. Each of us brought our favorite dish. The Indian students brought spices for the tea and a type of pastry similar to our doughnuts. The pastry was sauteed with a sweet syrup and was delicious. The Moens served homemade ice cream with a topping of strawberries or chocolate sauce. The Indian boys fixed the tea for us; and we had a grand time munching a little of everything.

Our conversation touched on many topics during the evening. Many comparisons and contrasts of the two countries were discussed. As a result of this lively discussion, Mr. Moen entertained us with the spirited "Shadrach, Meshach, and Abednego." This proved to be a witness in song. In return, one of the Indian boys sang a lovely song about the countryside of India.

In retrospect, the evening was one of sharing—sharing of our talents, intellect, and hospitality. It was a good evening, for the students agreed that they would like to visit the First Baptist Church of Melbourne in time of our music and our faith.

Our project could not be as active during the summer months. Some of the foreign students graduated, others took jobs in other cities, and some returned to their own countries.

Plans for last fall included securing an accurate list of the international students attending FIT when classes resumed. Our first effort was to renew acquaintances with those students with whom we had established a relationship. Then, we began to reach out to the new FIT international students. Our lasting motive is to share our faith and fellowship with them.

This project has proved to be a worthy one for three reasons. First and foremost, for the students it provided an insight into Christian discipleship. Secondly, it fostered good relations between First Baptist, Melbourne, and FIT. Thirdly, it promoted better relations between the United States and foreign countries.

IN OUR STATE

Carolyn Weatherford
WMU Executive Secretary
Florida

Sue Is My Neighbor

HELLO, CAROLYN: My, but you're looking well! You've lost some weight, haven't you? Thus a dream was realized.

What was so special about this seemingly typical woman-to-woman greeting? It was special to me because I am a white career woman and Sue, my friend, is a black servant in a white home.

Sue and I were arriving for the Missions and Fellowship Conference at Lake Yale Baptist Assembly. This was our fourth annual conference. Earlier I had said to our Florida WMU president, "If just one woman would call me by my first name I would think we were making progress in our efforts toward improved communications." Sue had—easily, naturally, as a friend.

The Missions and Fellowship Conference was born in the hearts of Josephine Jones, who retired as Florida WMU executive secretary in 1967, and Dr. Sue C. Holley, president of the Women's Convention of the Baptist General State Convention, Inc. Together they enlisted the support of the presidents of the two other Negro women's conventions and of Florida WMU. The four presidents with Miss Jones planned the first conference in 1967 which was attended by women from all over Florida.

For the first two years the conference was biracial. The third year six Seminole Indian women attended. In 1970 the three races were joined by Chinese from a church in Miami and Cuban women from several areas. For the first time we could sing with meaning, "Red and yellow, black and white, They are precious in His sight."

At the first conference we were rather inhibited. While we made efforts at fellowship, we were much too conscious of differences. By the second year we were less formal and it was the third conference that brought the realization of a dream. We greeted each other not as one race meeting another, but as persons, friends who were meeting together with a common bond.

As we review the four conferences, we discover that much of what is being done through Baptist Women organizations in Florida in the area of racial cooperation and understanding stems from the Missions and Fellowship conference. Women with strong feelings of racial prejudice have learned the lesson of being members of the same family of God. Maids and employers drive together to Lake Yale. Churches in racially disturbed areas have been able to be instruments of peace.

A specific result of the Missions and Fellowship Conference has been felt as associations in metropolitan areas have observed the Baptist Women's Day of Prayer together. This was a step forward for some associations where racial tensions had been strong. In Florida Association where Tallahassee, the state capital, is located, the women met together in a white church where this meeting would not have been possible earlier. In Jacksonville Association the first prayer meeting on the Baptist Women's Day of Prayer was on the "neutral ground" of the chapel in the Florida Baptist Building. The next year it was in a Southern Baptist church, and most recently it was in a National Baptist church. First Baptist Church in St. Petersburg invited a neighboring church group of women to join with them for prayer, and other churches have followed this.

Ruth Provence was incorrectly designated WMU Executive Secretary of North Carolina in December ROYAL SERVICE. Miss Provence is the WMU Executive Secretary in South Carolina.

ROYAL SERVICE expresses regret for this error to Miss Provence and to Sara Ann Hobbs the WMU Executive Secretary in North Carolina.

plan. Some of these observances of the Baptist Women's Day of Prayer have grown to become regularly scheduled prayertimes throughout the year. Prayer again and again has proven to be the answer when tensions have run high.

In one association in the panhandle of Florida, white and black women had attended the Missions and Fellowship Conference. Some effort was made to maintain contact with each other after they returned to their communities, but it was not until 1969 that the women felt they could have a biracial meeting. The president of the Negro women's group and the WMU director for the association met together and prayed for guidance. When the time for the meeting came the attendance was encouraging. Those who had been together at Lake Yale took delight in introducing friends that had been made at the conference. Some time later a very practical result of this effort at fellowship was felt in the community. A white girl was assaulted by a Negro boy. The Christian sister of the boy, feeling strongly the burden of his guilt, contacted the parents of the girl. In Christian understanding and sympathy a bridge was spanned by love.

In one of our metropolitan associations a mission action workshop was planned by the associational WMU council. When the decision was made about the types of help to be offered, there was a consensus that a conference on race relations should be conducted. The leader responsible for the planning agreed that this would be a good addition. She further indicated her desire to invite the one woman on the city council, who also happened to be a Negro, to conduct the conference. This proved to be a wise choice, and as the councilwoman, a Roman Catholic, spoke to white Southern Baptists she emphasized the importance of Christian communication as an answer to racial turmoil.

Florida Agricultural and Mechan-

ical University (FAMU) is located in Tallahassee. Southern Baptists have a missionary there, Dr. Jerry Chance, who teaches courses in religion and serves as director of the Baptist Student Union. Chance has participated in the Missions and Fellowship Conference. In one of the meetings, he discussed the pressures facing college students today and underscored the need for Christianity in their lives. A spontaneous response to his discussion of the work at FAMU was the taking of an offering to furnish the chapel at this state university. Women continued through the year to send financial assistance to Dr. Chance for the preparation of a place of meditation, and for the first time red, brown, yellow, black, and white women of Florida had a common objective, a mission action project.

Another area in which Florida Baptist Women members have found an opportunity for shared interests is through literacy workshops. We have trained three women who have had much experience in teaching non-readers so that they are qualified to teach others. They have been trained at Southern Baptist Theological Seminary in the program planned and directed by Miss Mildred Blankenship of the Home Mission Board. Through the state WMU budget these women are provided funds for conducting workshops where there is a need for trained workers with non-readers. Ten such workshops have been held recently, and in most of these there has been participation by women from at least one of the three National Baptist conventions. These women have expressed to us their concern that more of the black adults should be able to read.

"We do not always need your help. We just somehow sense that you need to feel that you are helping us." This statement in a discussion group at Lake Yale brought into focus one of our weaknesses in working with Negroes. We assume that our way of work is the best. We take the stance that we have the answers, and

that we are capable of giving the answers. The Missions and Fellowship Conference has caused us to look again at the "old ways" of working with Negroes. We have begun to listen to them verbalize their need for assistance. Because we are now Carolyn and Sue, persons and not races, it is easier just to talk about practical ways of helping each other.

In Florida there are perhaps more integrated Southern Baptist churches than in any other Southern state. This means that in all of our meetings in some sections of the state there are Negro women who are part of our Convention Two National Baptist churches recently were admitted to Miami Association as fully participating members of that association. Both of these facts indicate a trend to us.

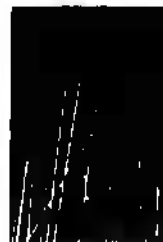
As churches in changing neighborhoods decide to integrate, the groundwork that we have laid through missions and fellowship will provide a basis that will continue to benefit the cause of missions.

My neighbor is Sue. She lives all the way across town. We see each other occasionally, at prayer meetings or at other special events that are planned in our association. Every year we look forward to the three days at Lake Yale Baptist Assembly, and every year we pick up where we left off. In the intervening days I believe she works more effectively, as I do, because we have learned that Christ in our lives erases differences that would separate us. We believe together the words of Paul to the Ephesians: "...you are members of God's very own family, citizens of God's country, and you belong in God's household with every other Christian. What a foundation you stand on now: the apostles and the prophets, and the cornerstone of the building is Jesus Christ Himself! We who believe are carefully joined together with Him and with each other by the Spirit, and are part of this dwelling place of God" (Eph. 2:19-22 *The Living New Testament*).



MISSIONS BOOKS FOR MISSIONS READING

The book reviewed in this column this month may be used as an alternate suggestion supplementing the *Mission Books Teaching Guide*. Baptist Women members may wish to choose this book for individual reading.



Repaid a Hundredfold, Charles A. Leonard, Sr. (William B. Eerdmans Publishing Company, \$4.95)

Repaid a Hundredfold is the autobiography of Southern Baptist missionary emeritus, Charles A. Leonard. Appointed missionary to China in 1910, Leonard chronicles in this book his years in Shantung Province, Manchuria, and Hawaii. Insights gained while involved in famine relief work, a special assignment by the League of Nations, and the role of International Secretary among the Chinese laborers in American and French camps complete the mosaic of experience shared by Leonard.

Aim: At the end of this study, participants should have increased understanding of the nature of the work of foreign missionaries, the years leading to Southern Baptist withdrawal from China, and the opening of work in Hawaii.

Procedures

Chapter 1

Read the comment made by a deacon in Leonard's church concerning his plans for mission service, page 21. On a chalkboard list the obstacles that

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Leonard overcame. Explain the significance of each.

Chapter 2

Revolution, plague, war, and famine—such conditions affect the work that missionaries do. Distribute recent newspapers and news magazines to group members. Ask each member to choose one example of a national situation that might conceivably affect missions work in the seventy-five countries to which missionaries are currently assigned. After reports, review the conditions in China during Leonard's early years there showing the effect these conditions had upon missions work.

Chapter 3

Attempt to capture the thoughts and impressions that led to the establishment of an orphanage. Give each member a pencil and paper, requesting that each write a letter from Leonard to his wife. Divide the chapter into portions to be used as subject matter for each letter.

Chapter 4

Display the Chinese expression recorded in the third paragraph of page 63. Explain that when man is the absolute in a given society, the scheme of morality for that society is based upon man. Assign each member one of the examples of immorality listed. Ask each to report and present Scripture passages that speak to each example.

Chapter 5

Using a map of China, locate the seven pioneer centers as you describe the beginnings of each.

Chapter 6

Returning to the United States aboard the *Europa*, Leonard spent many hours talking with a Christian businessman from New York. Reconstruct a probable conversation wherein Leonard tells of his YMCA work.

Chapter 7

List on a chalkboard the positive results of Leonard's work during the Sino-Russian conflict. Use audience response to formulate the list.

Chapter 8

Reconstruct this chapter as a problem-solving situation. Organize the material around the question: What would you do if...

Chapter 9

Ask two members to assume the roles of Dr. and Mrs. Leonard. They will then be interviewed concerning the activities and responsibilities of missionaries.

Chapters 10-13

Present the material in these chapters in the form of a documentary newscast. Using four group members plan the presentation as an expression of triumph amid tragedy.

Chapters 14 and 15

Lead a discussion on the value of recreation for the missionary, drawing illustrations from these two chapters.

Chapter 16

Ask each member to prepare one story to tell the group from this chapter. Conclude the storytelling time with an evaluation of the life and work of Charles Leonard.

PRAYER GROUPS

The following prayer requests have been adapted from the article "Southern and National Baptists Working Together," by W. R. Grigg, appearing in August 1970 *Home Missions*. W. R. Grigg is the Associate Secretary, Department of Work with National Baptists, Home Mission Board. Use these as a basis for prayer group experiences this month.

Who are National Baptists?

Negro Baptists have three major conventions: National Baptist Convention, U.S.A., Incorporated; National Baptist Convention of America; and Progressive National Baptist Convention, Incorporated. These are composed of approximately 40,000 churches with 9 to 10 million members. Their combined membership represents 44 to 46 percent of the Negro population of the United States. Pray for the leaders of each of these conventions. Pray for pastors and members of the churches in these conventions.

What Is Work with National Baptists?

Planned, directed, and promoted by the Department of Work with National Baptists of the Home Mission Board, this program promotes Christian fellowship between National and Southern Baptists. Fellowship is encouraged at the levels of the

local church, association, state convention, and national convention. Pray for Victor T. Glass, Secretary of the Department of Work with National Baptists, and for Associate Secretaries W. R. Grigg and Emmanuel L. McCall.

The Board assists in the support of teacher-missionaries on the faculties of Negro colleges and makes available scholarship grants to Negro students preparing for Christian vocations. Pray for students who prepare for future leadership as a result of the assistance of Southern Baptists.

The Board also assists with the support of regional missionaries and Baptist center directors. Pray for these and others who work with National Baptists on the state and associational levels.

Guiding Principles

There are two main principles which form the base and undergird all of our cooperative work with National Baptists. They are (1) oneness and (2) togetherness. Both principles are rooted and grounded in the Bible.

We are one with black people, from whence National Baptists come, in several ways. We trace our lineage to a common origin: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). Not only do we trace our physical origin back to a oneness, but we are created with them in the image and likeness of God. "And God said: Let us make man in our image, after our likeness" (Gen. 1:26). Pray that Southern Baptists may increase in understanding of the dignity and worth of the individual National Baptist. Pray for deeper understanding among Southern Baptists of the possibilities of the lives of black Baptists.

We share one world, for God "hath made of one blood all nations of men for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation" (Acts 17:26). This

means that God has a place in the world for all men to live together in the family of God. Pray that Southern Baptist churches will come to creative possibilities for creative sharing of resources and missions in their communities.

We also share with National Baptists a oneness that is different from that which we share with other denominations. We are one with them in that we are members of the "household of faith" (Gal. 6:10). This spiritual oneness is evident in belief. They believe as we do about God, Christ, the Bible, and church life. Pray that Southern Baptist churches will come to new understanding of the joint responsibility they have with National Baptist churches to evangelize and disciple their communities.

Their churches are organized similarly to ours, and many of their organizations have the same names as those in our churches. They also very often use Southern Baptist literature. Pray that organizational leaders in Southern Baptist churches might find ways to share problems and seek creative answers.

The second principle is togetherness, which is an extension of the first principle—oneness. We are co-workers and allies in the faith which we hold. Pray that Southern Baptist pastors will commit themselves to leading church members to a new appreciation for black Baptists and a desire to understand their life struggles.

The principle of togetherness runs through all of our work. We recognize the autonomy and leadership of local churches, district associations, state conventions, and all other institutions and agencies through which we work. We seek to have committees for cooperation composed of National and Southern Baptists wherever we work. These committees seek to give direction to areas and methods of cooperation in local, state, and national areas. Pray for your church. What attitudes need changing? What new projects of cooperation need to be adopted?



Racial Understanding

Through Cooperative Relationships

Monte McMahan Clendinning

Q: Dr. Glass, in a recent issue of the state paper, *The New England Baptist*, I noticed a reference about cooperative relationships between two churches in Hartford, Connecticut. As I understood it, one was a Southern Baptist church and the other was a National Baptist. Do you know these churches, and could you give me some of the details?

A: You, no doubt, are referring to the work of home missionary Rev. Norwood Waterhouse, who serves not only as pastoral missionary for Connecticut, but also as pastor of First Baptist Church, East Hartford. He has led his church into a close relationship with the Antioch Baptist Church located in the riot-torn black ghetto of North Hartford.

Q: How did this begin?

A: It all started in 1969 when the pastor of Antioch Baptist Church, Rev. Charles Brown, contacted Mr. Waterhouse. Mr. Waterhouse has helped give guidance and direction to Mr. Brown's work, and today Mr. Waterhouse testifies that the personal relationship between the two men has been more meaningful than the official ties. The churches have followed the lead of the pastors, and about every two months the two congregations worship together.

Q: In which church building do they worship?

A: The congregations use both buildings. When members of First

Baptist Church meet with the Antioch Church, Mr. Waterhouse preaches, the choir of First Baptist furnishes special music, and following the service members of the Antioch church serve as hosts in a time of refreshment and fellowship. When Antioch worships with First Baptist Church, the order is reversed. Mr. Waterhouse reported that the climax of this relationship came when on the first Sunday night in May 1970 a baptismal service was conducted in his church with participants from their Spanish mission, their Anglo mission, and the Antioch Baptist Church.

Q: Do First Baptist and Antioch cooperate in other ways?

A: They searched together to find a suitable place for the Antioch church to begin a weekday program. This relationship has opened other doors of cooperation. Now Mr. Brown serves as a member of the Baptist General Association of New England Board of Directors and also as a member of the Missions Committee of the Southern New England Baptist Association of Connecticut and Rhode Island.

Q: From this experience what suggestions does Mr. Waterhouse have to give to other churches which face similar opportunities?

A: He would encourage pastors to openly and sincerely cultivate black pastors and lead their congregations in cooperative ventures such as joint

worship services and exchange of women's meetings. He feels that one of the most helpful ways to build understanding is to make an honest effort to know National Baptists and other black Christians.

Q: Dr. Glass, you have mentioned National Baptists several times. Exactly who are they?

A: In 1895 Negro Baptists merged three separate bodies into one to form the National Baptist Convention of the United States of America. In 1915 this one group became the National Baptist Convention, USA, Incorporated, and the National Baptist Convention of America. In 1961 a new convention was formed, the Progressive National Baptist Convention, Incorporated. Today all these people, with approximately forty thousand churches and about ten million members, span the nation. They represent 44 percent of the Negro population of the United States.

Q: Did Southern Baptists have work with Negroes before racial unrest began to sweep the country?

A: Yes. Long before the Southern Baptist Convention was organized, white Baptists in the South were ministering to Negroes. When our Convention was organized in 1845 one of the boards, then called the Board of Domestic Missions, was "instructed to take all prudent measures for the religious instruction of our colored population. And at every

convention since that time, the Home Mission Board has reported work with Negroes

Q: Are there scriptural bases for such work?

A: There are numbers of scriptural references which provide foundation for this work. Some of the more familiar ones are Matthew 28:19-20, Mark 16:15, Acts 1:8, James 2:8,9, and John 17:21-23.

Q: Do you have a stated purpose for your cooperative efforts with National Baptists?

A: We see our purpose to be the strengthening of National Baptist churches as they seek to win the lost, develop Christian leaders, enlist missions volunteers, and share with Southern Baptists in world missions at home and into all the world.

Q: Do you feel your department is making progress?

A: We have come to see changes in attitudes of Southern Baptists toward the race problem and cooperation with National Baptists. There is more open discussion and more willingness to become involved in cooperation with National Baptists at all levels of denominational life. We still have a long way to go. We have literally only touched the hem of the garment.

Q: Have you concentrated your work in certain areas of our nation?

A: While we continue to work with all areas, we are making an effort to expand cooperative witness in the Northeast and Great Lakes areas with National Baptists and to explore ways and means to help Southern Baptist pastors, churches, and associational leaders in a ministry to all people in the inner city and transitional neighborhoods.

Q: Can you tell me how churches in transitional neighborhoods and the inner city are facing their challenge?

A: The experiences of many churches are most encouraging. The

book, *Struggle for Integrity*, provides an understanding of how Oakhurst Baptist Church in Decatur, Georgia, with travail and joy, met its problem of a changing community. Walker L. Knight, editor of *Home Missions*, wrote this diary of his own church as it honestly sought and attempted to follow God's leadership.

Q: That book is available through the Baptist Book Store, isn't it?

A: Yes, it is, for \$4.95.

Q: What is an example of a church in the inner city that is handling cooperative relationships?

A: Larry J. Patterson is involved in an exciting ministry in Brooklyn, New York, where he serves as pastor and director of Brooklyn Baptist Ministries. He led his congregation at Park Slope Baptist Church to carefully survey the community to know what some of their greatest needs were. Thus the church was able to map out a program to meet those needs. Because of the large numbers of persons representing different racial groups, a staff member has been employed to work with each—Italian, Spanish and Afro-American—and a U.S.-2 worker serves as director of recreation for all groups.

Q: Does Mr. Patterson conduct usual Sunday services?

A: On Sundays the church does hold worship services and Sunday School. A great deal of attention is given to weekday ministries, however. The staff and membership are deeply involved in the everyday lives of people—regardless of race or color—who live around them. Adult education classes are offered to minority groups. Their child care program is being expanded to reach the thousands in the neighborhood.

Q: What is this group doing for young people?

A: This phase of their ministry has been most interesting. In this Park Slope section of Brooklyn with its population of 184,000, about 70 per-

cent of the teen and young adults are experimenting with drugs. Almost percent of these become addicts. In the summer of 1968 about sixty concerned adults from the community met together to discuss the drug problem and to find ways of combating it. They involved the young people themselves in developing, building, and staffing the new program called "The Catacombs."

Q: "The Catacombs"? What kind of program is that?

A: This is the name given to the basement of the nearby Community Center, which has become a place for creative projects in drama, music, social awareness, drug education, recreation, and worship. The young people, with adult guidance, have assumed specific jobs and responsibilities for operation. This resulted in unbelievable order and peace during opening hours from 7:30 p.m. to 1:00 a.m. three nights a week.

Q: What problems and results are coming from this kind of program?

A: Tensions between ethnic groups still arise, but the young people have become so deeply involved in the Catacombs and their interactions with others that barriers have been broken down naturally. Many of the young people who helped plan and construct the Catacombs were drug users. When they became involved there, they discontinued their use of drugs. This has had its influence upon other young people. As a result, the Drug Addiction Agency has contacted the membership of Park Slope Baptist Church to see if they might use the church as a base from which to work in the Park Slope area. They hope to place a director, community coordinator and four professional counselors in the church to work with the youth who are having problems with drugs.

Q: Are all races included in all ministries promoted by the Brooklyn Baptist Ministries?

A: Yes. There is a conscious at-

tempt on the part of the staff to accept each person just as he is. They feel this is the way Jesus related to people.

Q: You referred earlier to the fact that your department was also concentrating on the Great Lakes area. Can you tell me something of what is happening to help racial understanding there?

A: I wish you could know Rev. George M. May, who is pastor of the Lakeside Baptist Church in Cleveland, Ohio. Mr. May, a black minister, was called three years ago to be pastor of an all-white congregation located in the midst of a growing Negro community. Throughout these years most of the people joining have been black, although some whites have joined after hearing of their ministry to all people.

Q: Have there been evidences of Christian oneness in this church?

A: Yes. They integrated their church not only along color lines, but also took careful steps to relate music, arts, and other church activities to all people.

Q: What unusual problems has this congregation faced?

A: Some of the members moved their membership to an all-white church more quickly than had been anticipated. This created serious financial difficulties. Those who have remained are not seen as blacks or whites, but as a group of brothers and sisters motivated by God's will.

Q: To what does Mr. May attribute the success of this congregation?

A: He feels that there is in the church a real, wide willing to meet people in their setting just as Christ meets every individual where he is. The pastor and congregation are encouraging the newcomers not only to be a member but also to use his talents and leadership abilities. Music familiar to all groups is used in the worship.

Mr. May is helping his members respect each other in the way

MEETING PLAN

Hymn: "In Christ There is No East or West," stanza 3 (Baptist Hymnal, No. 443)
Scripture: Rom. 12:10, 16, 18, Gal. 6:2, 10; 1 John 4:11
Call to Prayer
Business
Study Session (see pp. 31-33)
Hymn: "In Christ There is No East or West," stanzas 2-3
Prayer: Plans for cooperation with National Baptists formulated by your organization

PLANNING for LEARNING

1. Understanding the Aim

In this study session, Baptist Women should be led (1) to define in their own words the purpose of the Home Mission Board's program of work with National Baptists and (2) to seek ways of exploring cooperative relationships with National Baptists within their communities.

2. Choosing Methods

Present material as an interview. Choose one of the following methods of presentation: (1) a "live" interview with two people, using interview as printed task a man to read words of Dr. Glass; or (2) a taped interview, using four men to read words of Dr. Glass, Mr. Waterhouse, Mr. Patterson, and Mr. May.

Involve women in learning by dividing them into four listening teams. Encourage them to make notes as they listen for Team 1: purpose of Home Mission Board's work with National Baptists; Team 2: two or three Scriptures used as a foundation for this work; Team 3: one illustration of how a Baptist church or group has cooperated with National

Baptists; and Team 4—two or three suggestions of cooperation with National Baptists which they feel could be used in their own community. For smaller groups, ask one person to serve as a "team."

3. Using Learning Aids

Order the free booklet "Working with National Baptists" for each member. Orders should be addressed to Literature Service, Home Mission Board, 1150 Spring Street, N.W., Atlanta, Georgia 30309.

4. Evaluating the Study

Ask each member to write a simple paragraph defining in her own words the purpose of the Home Mission Board's program of work with National Baptists. Ask each member to write a second paragraph defining her own responsibility to National Baptists.

5. Planning for Follow-through

Using the booklet "Working with National Baptists," divide women into smaller groups to consider "Suggestions for Service and Cooperation" (pages 11-14). Ask each group to determine one project that the organization could assume. Call for group reports. Decide upon an organization project.

they worship. For instance, the blacks may display more emotion than the whites, and the whites may appear to be colder than the blacks, but respect for each other is encouraged. Mr. May tells his people such a relationship is not a one-way affair; each group can and should give something.

Q: Dr. Glass, I have asked about situations in different parts of our nation where progress is being made in racial understanding. One more question please. What would be the direction would you give Southern Baptists who sincerely want to be Christ's representatives in the 1970's?

A: I would point you to the words of Jesus, "Thou shalt love the Lord thy God with all thy heart and with all thy mind, and with all thy strength, and with all thy mind, and thy neighbour as thyself" (Luke 10:27). Understanding comes only when Christians become affable with the love of God. It is then that those who seem different may be seen through the eyes of Jesus. Dr. E. V. Hill encourages Southern Baptist churches to pray and to contact a Negro leader of faith in order to establish good understanding. "Until we know someone personally," he has said, "we cannot do anything



CURRENT MISSIONS GROUP

My Community...

A Field for Ministry

Pat Thompson

THERE was once a man who got on a crowded bus in the city, sat down, closed his eyes, and held his hat in his hands. A lady who was standing in the aisle, since there were no empty seats, noticed the man and thinking he was blind dropped a coin into his hat. Whereupon the man opened his eyes, looked up, and said, "I'm not blind, lady. It's just that if I open my eyes and see you standing there I might get up and give you my seat."

Some of us do not like to open our eyes to the world around us for fear we might see a need and feel we should take some action. This study, however, requires that you open your eyes wide and find out "what in the world" is around you.

The Great Commission commands us to go into all the world making disciples. With these words many of us think only of going to faraway places. This automatically disqualifies a great majority of us, so we send our money or pray and consider our "going" responsibility accomplished. Where you live, however, is a part of the world. With the imperative to go, there is also instruction regarding what you are to do as you are going—you are to make disciples. You are going somewhere in the world, this very day and every day of your life. As you go, how will you share God's love in a way that will make disciples?

Look—and See

An organization of women who

have education as a primary concern have published a pocket called "Action Is Our Bag." This organization suggests that one of the prerequisites to action is sensitivity-exposure. The following "test" will help you determine the degree of exposure to your community which you have experienced. (Answer each question yes or no.)

1. Have you often attended civic meetings, church services, events sponsored and attended by people who are different from you?

2. Have you read any book written by a militant Black writer?

3. Have you ever asked a variety of children and youth how they feel about their school and community?

4. Have you ever read an underground newspaper or college newspaper?

5. Have you tried to feed your family on _____ dollars per week? (According to the welfare budget in your community.)

6. Have you been in the ghetto of your nearest city to shop, to a movie or to eat in a restaurant?

7. Have you spent time listening to a radio station that features hard rock, soul, or programs for groups such as Mexican-Americans or Puerto Ricans?

8. Have you attended juvenile court hearings or followed a trial involving a member of a minority group?

9. Do you frequently attend open city council or school board meetings

and hearings?

10. Have you ever been with a group of young people in their own hangout?

11. Have you recently done any volunteer work which involved direct contact with poor people?

12. Have you gone on rounds with a welfare worker, VISTA volunteer, neighborhood aid or visiting nurse?

13. Do you socialize or have friendships with persons not of your ethnic or socio-economic group?

14. Have you asked a high school dropout about the employment opportunities in your community?

(Score: 10-14 answered yes—you are with it. 5-10 answered yes—not bad, but you need more exposure. 1-5 answered yes—you have lots of work to do. Check your sensitivity by asking yourself these questions about those experiences answered yes: What were your feelings during the experience? Were you aware of the feelings of others? Were there differences in the way you understood the situation and the way others present saw it? How would you react to the same experience next time? What are the implications of this experience for your life individually and for your community?)

Most of us spend every day coping with our personal and family problems. We often feel so involved in our own lives that we become insensitive to the needs of others. Emotional commitment results when we are able to "feel" problems, to empathize with

persons affected by these problems and to join with others in finding solutions. Only by becoming sensitive to our community can we fully commit ourselves to the solution of its problems."

A sociologist has made the following observation: "For thousands of years religious and legal codes have been the major perspectives through which social problems have been defined and acted upon. . . . One of the major difficulties experienced . . . is the ancient and insistent tendency of the human mind to foreclose consideration of matters like juvenile delinquency and alcoholism by simply pronouncing them illegal or evil."

If the church today is to participate in the solution of problems Christians must do much more than pronounce a problem good or evil. We must understand more about those who are experiencing a particular problem. It is one thing to study alcoholism and another to know an alcoholic—and care about him, one thing to condemn delinquency as the fault of parents and another to know the frustrations of a parent of a delinquent child—and the fears of the child who is delinquent. It is one thing to think "how sad" when you see a retarded child and another to recognize the difficulty of a child trying to fit into a world not made for him and the heartache of parents seeking often nonexistent facilities for the special education and care of their child's needs. It is one thing to talk about the evils of overcrowded living conditions and another to know a teenager who shares a four-room house with ten people—and a bed with three of those people.

Action Is Our Bag

There are in every community groups which require special understanding and for which we should develop increased sensitivity. Some of these groups include the poor, the neglected or delinquent child, the mentally retarded, the emotionally disturbed, the unemployed, the illiterate, language groups, the

alcoholic, the adult in jail. Think of your own community and identify areas of concern. The purpose of the study material is not to give answers, but to raise questions, with the hope you will care enough to find the answers as they relate to your community.

Because each community will vary in size and type the actual material for this study must be obtained by members of the group. The process of gathering the study material will provide an experience in developing sensitivity to the community. The assignments, which are essentially "exposure errands" are divided between fact-finding and feeling-finding since we must know facts at the same time we are developing sensitivity to needs. As you seek to identify areas of concern in your community you will likely develop some of your own assignments for helping members of the groups become more aware and sensitive to the world around them.

Assignment 1: Arrange to sit in on a hearing in the Juvenile Court. While there, be alert to your feelings and observations. What feelings did you experience during the hearing? Toward the child? His family? The court proceeding? From your observations what were some of the feelings being experienced by the child? His family?

2. Interview a juvenile court judge or juvenile probation officer. How many children in your area were brought to the attention of the court during the past year? What were the major reasons for arrest? Where are children detained? What are the major causes for delinquency as observed by juvenile court personnel? Are there neighborhoods in the area which show a higher incidence of delinquency than average?

3. Arrange to attend an open meeting of Alcoholics Anonymous. How did you feel during the meeting? What attitudes toward the members did you become aware of? Did the meeting bring about any changes in attitude or cause you to reexamine

your attitudes?

4. If possible, get permission to make rounds with a caseworker from the welfare department. How many people in your community receive public assistance grants? What is the average monthly payment for public assistance? How many children in your area are in families receiving public assistance? What provision is there for dental work, eyeglasses, or routine medical care which may be needed by a child in a medically indigent family?

5. If surplus food commodities are distributed in your community, find out on what day they are given out and get permission to either assist with the distribution or to observe. What feelings did you experience toward those who came for food? What problems did you observe?

6. Find out the average monthly public assistance payment for a mother and three children. Work out a budget within that amount including food, clothing, shelter, and medical expense. (Do not forget school lunches and other school fees, transportation, and recreation.)

7. Visit the local jail and tour the facilities. Find out how many adults are detained in a year in the city and county jails in your area. What facilities are there for women? Are children detained in jail? If so, are there any special provisions for their care? What is the average sentence for an adult? What work or rehabilitation program is there for prisoners serving sentences of longer than a few days or weeks?

8. Take a ride through the slum areas which include low-rent housing projects. Observe conditions. Where do children play? What were your feelings as you rode through these areas?

9. Visit a nursing home and, if possible, have a meal there. Talk to several of the patients. Encourage them to discuss how they felt when they first came to the nursing home. Find out from the administrator the cost of nursing home care in the com-

munity. What do the patients do for recreation? What kind of religious life is available? Who on the staff helps the patients with family concerns they may have? What are some of the major problems faced by the patients?

10. Arrange to care for a retarded child several hours. What were the feelings you experienced? What new insights did you have regarding the problems facing the parents of a retarded child?

11. Visit a classroom for special education of the retarded child or, if this is not possible, talk with a member of the department of education in your area. What provision is made for the education of the educable retarded child? Are there waiting lists for the special classes? Is there any provision for those children too severely retarded for special classes but not requiring institutional care?

12. When you go to the grocery store pretend that you cannot read or write. Make a note of everything you ordinarily would do but cannot do without reading or writing. (On the trip to the store you would not drive since you cannot read the signs. If you ride the bus you will need someone to tell you which bus to take.) What are the feelings you have as you act out this experience?

13. Find out how many adults in your community have less than fifth grade education? What opportunities are there for adult education?

14. Find out how the mentally ill in your community are cared for. In some areas mentally ill persons are detained in jail until they can be taken to state hospitals. Where are they detained in your community? Where is the nearest agency from which a family with an emotionally disturbed child can get help?

15. Get permission to assist as a volunteer or to observe a prenatal clinic at the public health department. Make notes of your feelings and observations.

16. Go to the state employment office and observe those who come seeking employment. Find out how many in your area are unemployed.

MEETING PLAN

Announcement of Baptist Women projects and plans
Preview of Baptist Women meeting plans for March (see Forecaster, p. 40)
Group planning for next month
Study session (see pp. 34-36)
Call to Prayer

PLANNING for LEARNING

1. Understanding the Aim

At the end of this unit, members should be able to verbalize their basic concepts and attitudes about ministry and witness to persons of special need; to list persons of special need and skills for effective ministry; and witness to these persons. In the first session of this unit, members were led to evaluate their concepts and attitudes about ministry. In this session members will be led to determine the kinds of persons in their community to whom they might minister.

2. Choosing Methods

(1) Give members time to take the sensitivity test at the beginning of the study session.

(2) Community Exploration Assignments—Determine which of the sixteen assignments suggested are relevant to a study of your community. Make the assignments chosen to members of your group. Be certain that group members understand assignments and that sufficient time is given to complete assignments prior to the meeting. At the meeting each person will report on her assignment.

3. Using Learning Aids

Provide a map of your community, town, or city. Ask each group member to make a symbol of the target group involved in her assignment. As each member reports, she will place her symbol on the map.

4. Evaluating the Study

Ask each member to visualize a person suggested by her assignment. Ask her to write a personal letter to that person. Provide pencils and paper. Ask each member to reflect upon her own sensitivity to community needs at the end of the study. Has sensitivity increased?

5. Planning for Follow-Through

Discuss the reports given. Locate a mission action project that your members might complete answering a definite need uncovered through community exploration assignments. *The Mission Action Projects Guide for Baptist Women and Baptist Young Women* (\$1.00, available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Store) supplies helpful suggestions for projects.



The Good Samaritan

Passage for Study: Luke 10:25-37

G. Avery Lee

The Cast of Characters

Take a quick look at the cast of characters, the basic plot, and the immediate reactions.

A man, presumably a Jew, on his way down from Jerusalem to Jericho. And it was literally down. The distance between the two places is some 23 miles. Jerusalem has an altitude of approximately 2,550 feet above sea level and Jericho is listed at 825 feet below sea level—a drop in altitude of 1,725 feet in 23 miles. While on the journey, he was attacked by a roaming band of thieves, robbed, beaten, and left unconscious by the roadside.

A priest and a Levite, both of whom were Jewish religious leaders. Maybe one was on his way to Jerusalem for a conference on "Law and Order," and the other was returning to Jericho, having attended a committee meeting dealing with involvement in crisis situations and deploring current indifference to human need. One would assume that professional religious leaders would be expected to exceed others in their concern, but these did not.

A Samaritan, a layman outside the fold of orthodox Judaism, and the only one to show compassion, a "second mile" compassion at that. After bandaging up the wounds, he took the injured man to an inn and paid two denarii. A denarii was worth about twenty cents, and was regarded

as a fair day's wage. Thus, two denarii was adequate compensation for the innkeeper. Not content with that, he said, "When I come back . . ." implying that he was a regular traveler on his route and known to the innkeeper and would take care of any further need.

Throughout his Gospel, Luke has a special interest in the Samaritans, and he pictures Jesus' attitude toward them in a much more favorable light than does Matthew, for example. Some New Testament scholars have said that Luke substituted a Samaritan for an Israelite as the third character in this drama. It is argued that because of the antipathy of Jews for Samaritans it could hardly have been a Samaritan who made such regular trips and was on such good terms with a Jewish innkeeper. However, this is not farfetched. In the South, where black-white prejudice runs deep on both sides, it is not unusual for close relations of mutual respect to develop between individual blacks and whites. An outstanding Jewish scholar, C. G. Montefiore, is quoted in the *Interpreters Bible*: "Whether the Samaritan was original to the parable or not, at all events he is there now, and the conception of the good Samaritan is one which the world will not easily let go. For the parable is one of the simplest and noblest among the noble galleries of parables in the Synoptic

Gospels. Love, it tells us, must know no limits of race and ask no inquiry. Who needs me is my neighbor. Whom at a given time and place I can help with my active love, he is my neighbor and I am his."

Love My Neighbor?

It is a curious way that Jesus used to answer the question, Who is my neighbor? Who is an appropriate object of neighborly love? We would expect some such answer as "Your neighbor is anyone who needs your help. Instead, the emphasis in the story is not on the man who was attacked by the brigands, but on the Samaritan who helped him. Jesus turned the story to illustrate who really shows neighborly love. It is as if Jesus said, "You have not asked the right question. You should be asking, How can I act as a neighbor?" or "Whose neighbor am I?" After telling this story, the question Jesus asked in verse 36 could mean simply, Which of these three men showed that he truly loved his neighbor as he loved himself? Thus indirectly answering the lawyer's question.

Perhaps there does not need to be the tender emotion of love toward a neighbor, for true love comes from a close relationship that grows, develops, and matures. But at least a Christian must desire well-being of the neighbor and have good will toward him.

"Love thy neighbor as thyself" is a quotation from the Old Testament (Lev. 19:18). And there is profound wisdom in this psychological truth. No one without a proper regard for herself can have a proper regard for anyone else. This idea is perhaps the most neglected and the least understood section of the entire parable.

How?

How exactly does a woman love herself, how does she look at herself? Answer this and know how a Christian should love her neighbor. A woman loves herself for her own sake. She wishes her own good. She does not look for good qualities before she loves herself. Self-love does not depend upon worth. In fact, it is the other way around. Self-love causes persons to desire worth for themselves. And one person wishes her own good as much as another person wishes hers.

How a woman regards herself determines how she regards others. If her self-esteem is on a narrow basis, her concern for others will be limited. On the other hand, if what she sees in herself is something which every person at least potentially possesses, there will be no limits on her concern for others.

For the Christian, the significance of common humanity is deep. Shakespeare was right: humanity is but the individual writ large. The supremely important thing about a Christian is that he stands in a certain relationship with God. The Christian makes a significant affirmation about himself in saying I am a sinner. In Christ, God has suffered to redeem me. Whatever else may be true about me, this is most important. And this same statement can be made of all men. As I recognize this fact, I can no longer subscribe any value to racial, cultural, or national classifications. God's love for me is no whit greater or less than his love for all other men.

One of the bothersome things about the contemporary world is that it causes people to think of themselves in inadequate terms, or to love themselves for wrong reasons. The pride of one racial group causes another group to develop an equally false and divisive pride of its own. The nationalism of one country leads to an excessive nationalism in another. But humanity is essentially one; and to find oneself at this common level is to find kinship and brotherhood with all men.

Jesus: Consistent in Love

One thing about Jesus: he was consistent in both his teaching and his action. Love of neighbor is not calculating and restrained, as though merely doing one's duty; rather it is extravagant and lavish. This is the one constant and characteristic note in Jesus' teaching. In the Sermon on the Mount Christians are told to love their enemies, go the second mile, turn the other cheek, and give the cloak. The parables sound the same refrain: as when an employer pays all his laborers the same wage though some worked only an hour, and when a father rewards an unworthy son.

So here again is the trademark of Jesus: the fact that the neighbor was a stranger and a Samaritan at that. The extravagance of his compassion: pouring on oil and wine, binding up the wound, taking him to an inn, and paying. He could have stopped at several points, having fulfilled his duty toward a wounded man. But he went further, leaving money to pay and saying if more were needed he would take care of it on the return trip.

The Samaritan was not trying to do his duty. The point is that he was not aware of duty at all, anymore than a person is when she acts generously toward herself. She acts that way toward herself because she wants to. So the Samaritan acted toward the stranger: he loved his neighbor as much as he loved himself.



Ernest R. Gibson

THE HOUSING PATTERN in metropolitan Washington, D. C., with its deteriorating core city inhabited by black Americans and its newly built suburban homes inhabited by white Americans has been more damaging to the church than to any other institution. Other institutions, such as the bank, the store, and places of amusement, have no responsibility outside of their community, but the church by its very nature has a responsibility to and a concern for the total metropolitan area. This sense of responsibility and concern for the plight of the people in the core city were the prime movers which started two formerly isolated churches, one black and one white, on the road to a working relationship that we call *Companion Church*.

This sense of responsibility and concern was first expressed by Mrs. Marguerite Williams, a member of the white suburban Ravensworth Baptist Church. Mrs. Williams, driven by a strong desire to do something to help the inhabitants of the inner city, requested me to speak to a group in her church about what they could do. From this initial contact leaders from the two churches began to work out a strategy for a cooperative ministry. Women's organizations from the two churches first planned free clothes parties held at the inner city church. At this time neither church had made

a commitment for a working relationship, but the two pastors did meet, and it was not long before we began asking the question, "What can our churches do together?"

The answer to this question was a proposal from First Rising Mt. Zion for a Study Hall Tutoring Program with a paid director and volunteer help from both churches. The purpose of the Study Hall was to provide a quiet setting conducive to study for students who because of crowded living conditions had no other place to go. The white suburban church was to pay the director's salary, the black inner city church would provide the space, furniture, and the director. The commitment to put money into the program by the white church was important because it forced involvement and interest of the white officers and congregation.

This program may appear to be the usual hand-out of a white church to a black church, but it was destined to be different. This would not be a paternalistic relationship which would only serve to strengthen the superior feelings in the whites and deepen the inferior feelings in the blacks. The danger of white paternalism and control was dealt with on the theological and organizational levels. At almost every meeting which preceded the acceptance of the proposal the pastor of the black church would discuss the theological basis for the proposed cooperative program. He would say:

"When God checks his resources he only has one inventory list. He does not have one inventory for blacks and one for whites, or one for suburban churches and one for urban churches. God has only one inventory. All church resources then are of equal value. Money is not of more value than location, space, personnel, and rapport with the people to be served. So this cooperation removes the division of resources that we have created, restores the power of the united resources, and enables two churches to do together what they could not do separately. We are now doing like the one church we are

MEETING PLAN

Call to Prayer
Group planning led by leader
Preview of Baptical Women meeting plans for March (see Forecaster, p. 40)
Announcement of Baptical Women projects and plans
Study session (see pp. 37-39)
Information and discussion of mission action projects
Prayer for mission action and other causes in the community

1. Understanding the Bible

At the end of this study, members should have understood that the focal question of this parable is, How can I act as a neighbor? They should have the biblical basis for formulating some practical ways that they could translate their understanding into action.

2. Choosing Methods

(1) Begin the study by listening to the parable read from various translations of the New Testament. Several members may participate in the reading.

(2) Ask one member to summarize the major ideas from Dr. Lee's comments on the parable.

(3) Ask one member to apply the parable to the companion relationship of Ravensworth Baptist Church and

First Rising Mt. Zion Baptist Church described by Ernest Gibson.

(4) Focus attention on the question, How can I act as a neighbor?

3. Using Learning Aids

The July 1970 issue of *Home Missions* contains an interview with Ernest Gibson, pastor of First Rising Mt. Zion Baptist Church, and Mahan Siler, pastor of Ravensworth Baptist Church. Quotations may be used to supplement the study material. The accompanying photo may be displayed.

4. Evaluating the Study

Ask members to list possible ways that individuals, Bible study groups, and churches can act as neighbors.

5. Planning for Follow-Through

Formulate a mission action project through which the group can act as neighbor to someone of genuine need.

and neither church has the right to control the other by virtue of the type of resources it brought to the program. "The earth is the Lord's, and the fulness thereof, the world, and they that dwell therein" (Psalm 24:1).

The board of directors which controls the program and to whom the director is responsible has a black majority.

The acceptance of the theology and the composition of the board of directors greatly decreases the possibility of paternalism and white control being factors in the operation of the program.

Although the Study Hall meets a real need, it was never viewed as an end in itself. The Study Hall pro-

gram is a practical, concrete activity which brings members of a black and a white church together on a regular basis to deal with something which is a common responsibility and interest to both groups. The regular meeting breaks down stereotypes and develops trust, mutual respect, and produces the climate for creative thinking about other things the two churches can do together. Both churches have now set up two separate discussions to discover other things we might wish to do together.

Reprinted from: Proceedings, 1969 Christian Life Commission Seminar on "The Church's Mission in the National Crisis"

FORECASTER

MARGARET BRUCE

PRESIDENT

WMU Focus Week

Suggestions were given in January Forecaster for Baptist Women participation in WMU Focus Week February 14-20. Other Focus Week activities may include:

A Mission Sing—Baptist Women come together to sing great missionary hymns and the church choirs sing missionary anthems.

An Around-the-World Occasion—featuring a Japanese tea ceremony, British teatime, and American banquet luncheon, or coffee featuring the Valentine season.

A Missions Fair—with booths or rooms decorated to represent countries of the world with displays of pictures, maps, leaflets, curios, and other items which tell the mission story in various areas of the world. Or you may prefer telling the Baptist Women story by having an exhibit which shows what your members are doing in mission action, prayer, study, and stewardship of possessions.

The Diakonic Task

A study of the book *The Diakonic Task* (75¢) and follow-up activities of ministry and witness. January and February *Royist Service* magazines have articles which may inspire Baptist Women members to follow this study with interest similar to those described in the 1971 plan.

February Baptist Women Meeting

The Baptist Women meeting topic for February is Racial Understanding Through Cooperative Relationships. This month's topic ties in closely with Race Relations Sunday, February 14. The purpose of Race Relations Sunday is to challenge Southern Baptists to racial reconciliation. Theme—Love Your Neighbor. Materials were sent to each pastor in early January. Order additional resource materials from Christian Life Commission, SBC, 4601 James Robertson Parkway, Nashville, Tennessee 37294.

Baptist World Alliance Sunday—February 17. In-

form Baptists of the work of the BWA is the purpose of this emphasis (see *The Baptist World*, \$2.00 a year from Baptist World Alliance, 1628 Sixteenth Street, N.W., Washington, D.C. 20009). The interview with three BWA officers on page 16 supplies additional information for your promotion of this Sunday. An offering is usually taken in churches on this day to aid the relief program of the Alliance.

Enlisting New Church Members

One of the primary purposes of WMU Focus Week is to enlist new members. The names of women who have recently come into the church and other prospects should be assigned to Baptist Women members for them to contact in various ways. Encourage women to use these items in their enlistment contacts:

Baptist Women Doorknob Calling Card, 25 for 60¢

Baptist Women Invitation Card, 25 for 50¢

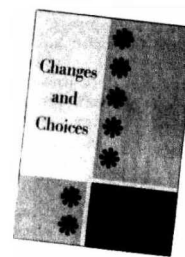
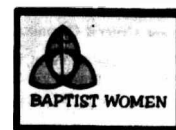
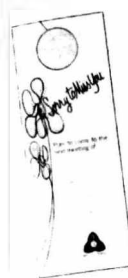
Baptist Women Membership Card, 25 for 40¢

Changes and Choices, Revised, 25¢

Family Missions Guide, \$1.00

Arrange a time when members can report on contacts they have made with persons assigned to them. You may want to make some visitation cards which will give the following information and will guide the visitor in a meaningful visit:

Name	Home Phone	Business Phone	Home Address	Business Address	Christian
Church Member	Approximate Age	30-40	40-50	50-60	60-70
Single	Married	In School	Working		
Birthdate	month	day			
Children	birth through 5	6-11	12-17		
18 and over					
Special interests	music	teaching			



action ——— publicity ——— social activities
visitation ——— art ——— displays ——— drama

Additional information may be secured such as:
illness in the home ——— need for counseling
marital problems ——— economic problems ——— pre-
vious membership in a WMU organization
prefers morning ——— afternoon ——— evening meet-
ings ——— prefers meeting on Monday ——— Tuesday
Wednesday ——— Thursday ——— Friday
Saturday
was visit completed ——— yes ——— no
not enough time

CHAIRMEN

Planning for Baptist Women Work

Baptist Women officers council is the group responsible for planning Baptist Women work. Whenever your council meets, monthly or quarterly, you will want to be ready for the meeting. While plans for the organization work are finalized and coordinated by the officers council, each officer has the responsibility for bringing to the meeting proposals for work related to her office.

For example, one of the duties of the study chairman is to plan mission study projects for Baptist Women. The book recommended for study during January or February is *The Diakonic Task* (75¢). The study chairman will order books for members to read, the teaching guide and the Resource Book, *Concepts in Christian Social Ministries* (free) for the teacher. After reviewing these materials she will be prepared to recommend to the officers council a teacher, the time and place for the study, publicity ideas, and other plans related to the project.

The word *diakonic* has been described as that activity of helpfulness which Christians render their fellowmen in the love of Christ who makes them brothers. Since this study is so closely related to ministry and witness the mission action chairman and the study chairman will work closely in making follow-through plans for the organization.

Study Chairman

Evaluating Mission Study

Teaching missions is one of the most important tasks of a Baptist Women organization. Regularly you should evaluate the general study sessions, study group meetings, and the mission study projects conducted by your organization.

When study of *The Diakonic Task* (75¢) has been completed, these questions may be helpful in evaluating the study project:

1. Was the teacher prepared to teach the book?
2. Did the learning aids contribute to the learning process?
3. Were the study aims achieved?
4. How many members attended the class?
5. How many read the book?
6. What could we have done to make the study more helpful?
7. Was the follow-through planned adequately? Was it meaningful?
8. Were members properly motivated to participate in the follow-through?

Mission Action Chairman

You will want to read the article, "First Baptist Church, Melbourne, Florida and Project F-1-1," page 25. If there is a college or university near your church where international students are enrolled you may want to plan

a mission action project similar to the one engaged in by members of the First Baptist Church in Melbourne.

The article on "The Churches and Community Agencies," p. 23, may suggest ways you can make use of the help available from service agencies in your community.

Lead members of your Baptist Women organization to participate in your church's plans for Race Relations Sunday.

Mission Support Chairman

March 7-14 is the Week of Prayer for Home Missions and the Annie Armstrong Easter Offering. Have plans been completed for this most important week?

As soon as you receive March ROYAL SERVICE:

- Study the instructions—pray, plan, prepare for the daily observances, publicize and promote the week of prayer and the Annie Armstrong Easter Offering.

- Study the material suggested for each day—Sharing . . . Because You Care; Sharing . . . During Times of Crisis. Sharing . . . Yes, Yourself; Sharing . . . Outside Your Door; Sharing . . . With One or One Thousand.

- Decide how the material will be used. Choose persons to help with each day's presentation. Arrange for the music.

- Read articles in March ROYAL SERVICE which will help prepare Baptist Women members for the week of prayer. Urge every woman to read these articles. The article "Christian America in a Shrinking World," is excellent.

- Arrange a visual to show church progress toward attainment of the church goal for the Annie Armstrong Easter Offering. Include in your visual the Annie Armstrong Easter Offering Goal \$6,000,000. You may want to draw an outline map of the United States on poster board and print the week's theme, Sharing . . . with One or One Thousand, on it. As a certain amount of your goal is reached place a stick figure on the map. Each figure may represent \$5, \$10, or \$100.

- Give each member an offering envelope with her name written on it.

- Check the following list for materials which are available for use in connection with the Week of Prayer for Home Missions. These are distributed according to state plan.

- Announcement poster
- Strip poster
- Sample of priced program cover
- Annie Armstrong Easter Offering envelope
- Family prayer folder
- Invitation and announcement card
- Plastic record, *Sharing Your Faith* (12 minutes, includes testimonies of weekday ministry and Baptist center work, comments by Dr. Arthur B. Rutledge, and a solo, "Share Your Faith")
- Subscription blank for *Home Missions*

GROUP LEADERS

Preview General Organization Plans for March

The outstanding event for Baptist Women in March is the Week of Prayer for Home Missions and the Annie Armstrong Easter Offering. Decide how you will promote attendance at week of prayer meetings.

You may want to make an Easter lily out of white crepe paper for each member. If so, place a little folded announcement in each flower giving information about the time and place of meetings and the Annie Armstrong Easter Offering.

Or you may want to call attention to one of the articles in March ROYAL SERVICE and ask members to read it as background information for the week of prayer.

Or you may want to give each member the biographical sketch of Annie Armstrong and tell how the offering is used to support the work of the Home Mission Board.

Study Group Leader

One of the results expected from teaching missions is mission support through praying and giving. The Week of Prayer for Home Missions and the Annie Armstrong Easter Offering will be one concrete way of determining the effectiveness of your group's study of missions.

Have members in your group become concerned about helping make America a Christian nation? Have the things they learned about home missions caused them to want to give more liberally to support our home missionaries and to pray for them regularly as they seek to make Christ known throughout our land?

Be sure that every member of your group is aware of the opportunities which the week of March 7-14 offers her for the support of home missions.

Mission Action Group Leader

Developing Skills for Mission Action

Knowing how to help people in a constructive way is an art which often has to be learned or developed. The capacity for experiencing another's feelings or "sitting where they sit" or "walking in their shoes" or "putting yourself in someone else's place" is one of the first steps in developing mission action skills. This characteristic, often spoken of as empathy, enables one to show real Christian love and to express concern in a helpful manner.

Another step in developing skills for ministry and witness

is the examination of one's motives for doing mission action. Is it to satisfy one's own needs and desires? Is it for recognition or reward that one serves? To make mission action effective and worthwhile one must be motivated by the love of God. It is the love of Christ which constrains one to witness to his love and salvation. It is the love of Christ which enables one to minister to the whole person. Mission action is ministry and witness in Christ's name and for his sake.

Prayer Group Leader

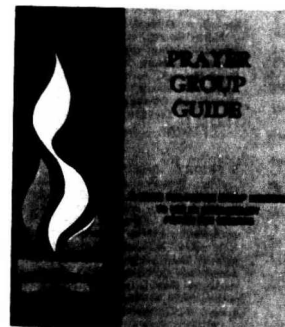
Discovering Prayer Needs

The *Prayer Group Guide* (\$1.00¹), pages 17-18, suggests ways of discovering prayer needs. ROYAL SERVICE is the most systematic resource for discovering needs. Each month it carries a page of prayer requests for prayer groups.

Do you encourage prayer group members to read this page designed especially for them? It is helpful for each member to study these requests before coming to the meeting of the prayer group and to be prepared to comment on them. In this way most of the time can be used for earnest intercession.

Here is a suggested guide for planning the February prayer experience of your group:

- Period of meditation (see *Prayer Group Guide*, page 39, \$1.00¹)
- Prayer requests in ROYAL SERVICE, page 30
- Prayer period
- Prayer requests from group members
- Prayer period using Call to Prayer in ROYAL SERVICE
- Preview general meeting plans (see Group Leaders section in this Forecaster)
- Group planning [make plans for coming month(s)]



OFFICERS COUNCIL

Suggested Agenda for February Meeting

- Season of prayer for a meaningful observance of the Week of Prayer for Home Missions and the Annie Armstrong Easter Offering March 7-14
- Complete plans for week of prayer
- Coordinate mission group plans with week of prayer plans
- Complete plans for promotion of Annie Armstrong Easter Offering
- Evaluate study of *The Duke Task* (75¢²)
- Reports of officers
- Plan activities for reaching absentees and enlisting prospects
- Plan ways of involving extension members in Week of Prayer for Home Missions and the Annie Armstrong Easter Offering
- Close meeting with Call to Prayer in ROYAL SERVICE

Sources of Materials Listed in Forecaster

- ¹Available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Store
- ²Available from Home Mission Board, Baptist Building, 1350 Spring Street, N.W., Atlanta, Georgia 30309
- ³Available from Baptist Book Store

ing. The church now meets in a nearby community center and continues to grow. Pray for each new approach used by modern "pioneers" to win people to Christ.

Mrs. Cruz Rodriguez, worker among Spanish, Texas.

J. Donald Taylor, superintendent of missions (rural-urban), New Mexico.

Mrs. Lydia Villafraque, worker among Spanish, Texas.

Ada Young, Baptist center director, Louisiana.

Mrs. H. B. Boone, home and church work, Uganda.

Mrs. M. O. Hendrick, home and church work, South Brazil.

Mrs. N. A. Pascoe, home and church work, South Brazil.

Mrs. L. F. Webb, home and church work, Singapore.

W. L. Richardson, furlough, South Brazil.

Mrs. A. B. B. B. B., retired, Arizona.

Don B. B. B., retired, Brazil.

13 SATURDAY 2 Timothy 2:20-26

With the advent of statehood, Hawaii was no longer a foreign mission territory. Today the Home Mission Board, under a state cooperative agreement with the Hawaiian Baptist Convention, is joint sponsor of associational missions, mission pastoral aid, new work, and other areas.

New pastors and church staff workers are needed. Qualified teachers are needed for the Baptist Academy and for church nursery schools.

Pray for this "pioneer" state as it seeks to reach both residents and tourists for Christ.

George Becker, Baptist center director, Oklahoma.

Doris Cameron, social work, Louisiana.

Joe E. H. Contreras, worker among Spanish, Texas.

Mrs. L. T. Hernandez, worker among Spanish, Texas.

Mrs. Donald T. Moore, worker among Spanish, Puerto Rico.

Mrs. Daniel Rodriguez, worker among Spanish, Florida.

Don C. Routhledge, rural-urban mountain missionary, California.

Lorenzo Silva, worker among Spanish, Texas.

Charles Allison, preaching ministry, Kenya.

Mrs. T. D. Cox, home and church work, Japan.

Max Fane, preaching ministry, Peru.

Mrs. Mary Rand, educational work, Israel.

Mrs. J. D. Swann, home and church work, Uruguay.

Mrs. S. W. Wheeler, home and church work, Honduras.

Carolyn Williams, adult/ministry work, Lab.

Justin Anderson, furlough, Argentina.

Mrs. G. M. Fails, furlough, Ghana.

Richard Morris, furlough, Taiwan.

Mrs. M. S. Blair, retired, Argentina.

14 SUNDAY Psalm 89:1-9

This Sunday is both Race Relations Sunday and the beginning of WMU Focus Week.

This is the seventh Race Relations Sunday to be observed by a growing number of Southern Baptist churches.

Pray that the varied observance of this day will improve relations between black and white groups and individuals.

Mrs. Ernest Atkinson, worker among Spanish, Texas.

Judy Bair, weekday ministries, New York.

Shirley Farmer, Baptist center, Alabama.

Mrs. Oscar Garcia, worker among Spanish, Texas.

Mrs. Eulalia Garza, worker among Spanish, Texas.

W. L. Larios, Baptist center director, Texas.

George T. Lewis, worker among Spanish, Texas.

Mrs. Joel Ramirez, worker among Spanish, Texas.

Larry Robbins, preaching ministry, Malawi.

Mrs. J. M. Carpenter, home and church work, Liberia.

John Chrysa, preaching ministry, Ethiopia.

Paul Baker, agricultural work, Uganda.

Kenneth Blum, student work, Indonesia.

Alvin Harris, work with men or boys, South Brazil.

Mrs. B. H. Mellinger, home and church work, India.

Mrs. J. G. Magyer, home and church work, Colombia.

Ava Hall McWhorter, medical work, Costa Rica.

Don Sherpley, preaching ministry, South Brazil.

15 MONDAY Hosea 6:1-6

In various ways the Home Mission Board seeks to promote Christian fellowship between National and Southern Baptists. In 1961 it began conducting annual interracial conferences of workers with National Baptists at Glorieta and Ridgecrest as part of each Home Mission Week. About the same time the Board began the practice of employing qualified Negro office secretaries.

Pray for Victor T. Glass, secretary of the Department of Work with National Baptists since 1964.

Mrs. Javina Garcia, worker among Spanish, Texas.

Agnes Sanchez, worker among Spanish, Texas.

Mrs. D. L. Cobb, home and church work, Thailand.

Mrs. B. B. Compher, home and church work, Vietnam.

Mrs. Dale Moore, social work, Nigeria.

Mrs. M. Smith, music work, Spanish South America.

Daniel McNeill, furlough, Equatorial Brazil.

Mrs. E. J. Cobb, retired, Arizona.

Martha Frank, retired, China, Taiwan.

Olivia Lawton, retired, China, Taiwan.

16 TUESDAY Matthew 18:1-4

Two associates work in the Department of Work with National Baptists: Wendell R. Grigg and Emmanuelle L. McCall.

McCall, a Negro, stated in an article in Home Missions magazine: "Perhaps the greatest need between Negro and white Baptists today is comradeship. We have the same problems, calling for similar solutions. There is much to be done to get together. One common goal must be the top of the kingdom of God in the lives of men."

Pray that this goal may become a reality.

Mrs. Paul L. Baird, pioneer missions, New Mexico.

Mrs. Joe Dulan, worker among Spanish, Texas.

Mrs. Genevieve Gauspeter, worker among Spanish, Texas.

William D. Jones, worker among National Baptists, Tennessee.

James Longoria, worker among Spanish, Texas.

Mrs. Rose Lorraine Mann, worker among Spanish, Texas.

Charlotte Drury, educational work, Philippines.

Mrs. G. E. Engstrom, dormitory, Philippines.

Mrs. J. W. Gelpke, home and church work, Chile.

Mrs. T. C. Hamilton, home and church work, Philippines.

Dorson Mills, preaching ministry, Jamaica.

Heather Schaefer, preaching ministry, Hong Kong.

Clarence Smith, preaching ministry, Venezuela.

Eugene Varner, educational work, Ghana.

Frank Baker, furlough, Zambia.

Mrs. J. B. Hanson, furlough, Ivory Coast.

Mrs. S. B. Marshall, furlough, Vietnam.

Mrs. D. W. O'Brien, furlough, Japan.

James Yarbrough, furlough, Nigeria.

Edward Smith, retired, China.

Mrs. L. Johnson, retired, Brazil.

Ole Lee, retired, China, Taiwan.

17 WEDNESDAY Matthew 5:1-9

In 1968 the Southern Baptist Convention adopted this statement: "We are a nation that declares the equality and rights of persons irrespective of race. Yet, as a nation, we have allowed cultural patterns to persist that have deprived millions of black Americans, and other racial groups as well, of equality of recognition and opportunity in the areas of education, employment, citizenship, housing, and worship."

In view of this statement the work with National Baptists becomes increasingly important.

Pray for more understanding and love between races.

Mrs. Ruben Espinoza, worker among Spanish, California.

Agnes Ann Farlines, weekday ministries, Pennsylvania.

Theodore Duvall, preaching ministry, Korea.

Mrs. E. C. Hill, home and church work, Thailand.

Mrs. D. L. Taylor, home and church work, Colombia.

Mrs. B. N. Bellinger, furlough, Liberia.

Harold Peden, furlough, Philippines.

Katharine Holden, furlough, Mexico.

18 THURSDAY Lamentations 3:22-32

In the beginning of home missions, work with Negroes was one of the three emphases.

The interest in Negroes continues," says Dr. Arthur B. Rutledge, executive secretary-treasurer of the Board. "Southern Baptist home missionaries are at work among Negroes in Watts and Harlem, in Mississippi and Alabama, in Georgia and Florida, in Kentucky and Missouri, and in most of the nation. The Christian witness is being strengthened in many places and widens of spiritual understanding are being constructed."

Pray for the Home Board missionaries in the various places of work among Negroes.

Mrs. Owen Morgan, worker among Spanish, California.

Mary Helen Rissner, student work, Missouri.

Mrs. Frances Somme, worker among Spanish, Texas.

Ann Davis, educational work, Venezuela.

Martha Somme, religious education, Lebanon.

Mrs. G. K. Swafford, home and church work, Mexico.

19 FRIDAY Romans 12:1-10

Work among Negroes has been named "Work with National (Negro) Baptists" for over ten years. This designation is important because of the attitude it assumes.

Department Secretary Victor T. Glass describes his work as a "program of cooperation, a program of leadership training, and a program of total missions."

Pray for all who work with National Baptists.

Mrs. Pedro Carrasco, worker among Spanish, Utah-Idaho.

Ray J. Ferguson, superintendent of missions, Idaho.

Walter Stevens, worker among Indians, Oklahoma.

Benjamin Bedford, educational work, Argentina.

Janet Gier, educational work, Thailand.

Mrs. P. D. Munkit, home and church work, South Brazil.

Bruce Hughes, preaching ministry, Leeward Islands.

Thomas Kennedy, preaching ministry, Nigeria.

William Marshall, field representative, Middle East.

Russell Owens, preaching ministry, Venezuela.

James Philpot, agricultural work, Mexico.

Paul Rastan, preaching ministry, Uruguay.

Clyde Roberts, preaching ministry, Mexico.

Douglas Smith, student work, Hong Kong.

Yvonne Woodfin, educational work, Switzerland.

Ray Blundell, furlough, Uganda.

Mrs. John L. Isaacs, retired, Oklahoma.

20 SATURDAY Luke 18:9-14

Much of the work of the Home Mission Board in the field of educational and student work. The Home Mission Board has helped in the training of Negro Baptist church leaders for a century.

In 1970, \$25,000 was added to the National Baptist scholarship fund through the Annie Armstrong Easter Offering.

Pray for Negro students who will be future leaders. Pray for those who receive scholarship help.

William Brown, worker among National Baptists, Mississippi.

Mrs. John G. Goss, worker among National Baptists, Alabama.

Mrs. Jonathan Hernandez, worker among National Baptists, Texas.

James H. Lundrum, worker among Indians, California.

Mrs. Miguel A. Lopez, worker among Spanish, Puerto Rico.

William Cowley, educational work, Nigeria.

Jerry Juergens, educational work, Korea.

Betty Larimer, medical work, Nigeria.

James Gilbert, furlough, Ecuador.

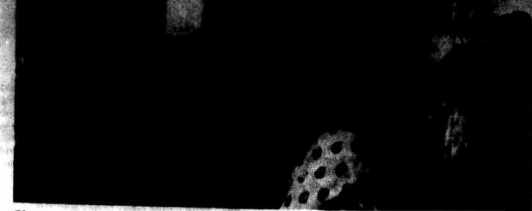
Mrs. J. L. Moyer, retired, Texas.

Ivan Larson, retired, China, Philippines.

21 SUNDAY Mark 8:27-38

The Home Mission Board in conjunction with local church, association, and state convention has appointed a mission day. A group of hippie community which has troubled youth from all over the nation.

Dr. Rhymes with three years experience in youth work in New York City will direct new youth center. The Aurora. It will have facilities for recreation, music, etc.



Change dominates today's world and some churches are making adjustment to change through the use of Christian social ministries techniques for ministry in their communities. This is an emphasis on Christian witness, helping churches to respond to some of the multitudes of need facing people daily. Christian social ministries is an enabling process that equips, trains, and carries the people of God into ministry. Teaching aid for adults in the 1971 home mission study *The Diakonic Task*, focusing on Christian social ministries.

To the Whole Man, color filmstrip with record, 72 frames, \$4.10 (approximately 6 minutes). Available from Baptist Book Store.

hearsal, handicrafts, counseling, job placement, and family reconciliation.

Pray for this new venture by the Home Mission Board and for Don Rhymes and his wife.

Doris Christensen, worker among Indians, Arizona.

E. Medford Hudson, superintendent of missions, Pioneer, Utah.

Lloyd Whittle, area director for work related to nonevangelical, Florida.

Mrs. W. B. Fawcett, home and church work, Nigeria.

Mrs. W. W. Fawcett, educational work, South Brazil.

Charles Cameron, preaching ministry, South Brazil.

Mrs. E. E. Stevenson, home and church work, Guatemala.

Glenn Norwood, preaching ministry, Colombia.

James H. Hargrave, educational work, South Brazil.

John Wagner, work with women, Korea.

Mrs. E. H. Walworth, home and church work, Mexico.

Clara Williams, educational work, North Brazil.

Avery Willis, preaching ministry, Indonesia.

Mrs. M. P. Jones, furlough, Uruguay.

Maurice Morrow, furlough, Tanzania.

Mrs. W. R. Wakefield, furlough, Philippines.

Sotenes Martinez, retired, Texas.

R. G. Van Royen, retired, Panama.

22 MONDAY Luke 9:57-62

The volume of work of the Division of Church Loans of the Home Mission Board is related to such variables as the health of the economy, availability of money for construction, interest rates, supply of labor and rising building costs.

The report given to the Southern Baptist Convention in Denver showed a total of 227 churches had received assistance the previous year in the form of loans totaling over eight million dollars.

Pray for the work of the Division of Church Loans and for Robert H. Kilgore, director.

Lupe Delgado, worker among Spanish, Texas.

John J. Garcia, worker among Spanish, Texas.

Mrs. Juan Perez, worker among Spanish, Panama.

Mrs. Eleanor Sanchez, worker among Spanish, Texas.

Mrs. Ann Chandler, social work, Malawi.

William Gaiser, religious education, Chile.

Mrs. J. H. Hammett, home and church work, Texas.

Mrs. L. S. W. W., home and church work, Mexico.

Maxine Heathley, religious education, Nigeria.

Mrs. E. L. Oliver, home and church work, Japan.

Mrs. E. A. Pratt, home and church work, Hong Kong.

Mrs. P. I. Potter, furlough, Dominican Republic.

Mrs. P. G. Ross, furlough, Mexico.

Mrs. E. B. Senter, furlough, Tanzania.

23 TUESDAY John 5:7-14

At the meeting of the Board meeting celebrating the anniversary of the Home Mission Board in Augusta, Georgia, one of the items of business was the authorization of the establishment of a new one million dollar loan fund for Negro and other ethnic Baptist churches.

The loans will be available after staffing and funding of the loan project is complete.

Pray for the churches which will make use of this special pioneer.

Mrs. David T. Bunch, pioneer missions, Iowa.

Jerry Chance, worker among National Baptists, Texas.

Calvin C. Craig, Jr., worker among National Baptists, North Carolina.

Mrs. Paul Ellidge, metropolitan missions, Kansas.

Andrew Fowler, worker among National Baptists, Washington, D.C.

Mrs. Floyd Tidworth, Jr., pioneer missions, West Virginia.

John E. Witte, superintendent of missions, metropolitan, Ohio.

Phyllis Cornwell, educational work, Indonesia.

Alma Graves, educational work, Japan.

Doyle May, preaching ministry, Trinidad
Kathryn Price, educational work, Lebanon

24 WEDNESDAY Philippians 2:1-13

In a mountain community of California the Division of Church Loans was called on to help a church which was trying to build.
With the help of a Christian Service Corps contractor and the Architecture Department of the Sunday School Board the church was able to move into a very attractive new building a few months later. The Home Mission Board's help and a loan of \$10,000 made it possible.
Pray for the field representatives of the Division of Church Loans.

Mrs. Kwong-Wah Lau, worker among Chinese, Florida
Reggie B. Mortimer, worker among Spanish, Texas
Mrs. Armando Silveira, worker among Italians, Pennsylvania
Vale Campbell, publication work, Baptist Spanish Publishing House, El Paso, Texas
Lorne Doyle, preaching ministry, Ecuador, Brazil
Mrs. J. R. England, home and church work, Lebanon
Mrs. W. L. Smith, home and church work, South Brazil
Dora Walters, educational work, Japan
Mrs. J. T. Luchbridge, furlough, Philippines
Ray Robertson, furlough, Mexico
Mrs. G. M. Rumphel, furlough, Nigeria
George Trotter, furlough, Indonesia
Sam W. Saperstein, retired, Oklahoma
Leonard Syle, retired, California
Lane Clement, retired, China, Malaysia

25 THURSDAY Luke 22:39-45

The First Southern Baptist Church of Highway City, Fresno, California, has received four loans from the Home Mission Board.

In a racially changing community, the church started one Spanish mission. At the same time it began another mission eight miles away, and bought a building with a Home Mission Board loan.

The mother church secured a five loan from the Division of Church Loans and later arranged for a building loan from the Home Mission Board.

Pray for churches with faith in the future and interest in mission churches.

Mrs. Edward B. Freeman, Jr., weekdays ministries, Kentucky
Mrs. Ramon Galindo, worker among Spanish, Texas
Clinton Inge, worker among National Baptists, Mississippi
Henry Medina, worker among Spanish, Michigan
Victor Oita, worker among Spanish, Texas
Thos. Petraitis, work with internationals, California
Mrs. Samuel Simpson, work among West Indians, New York
Mrs. B. E. Adams, home and church work, Colombia
Mary Grammer, educational work, The
Mrs. T. D. Guillot, home and church work, Japan
Timothy Shaw, religious education, Zambia
Robert Stanley, publication work, Philippines
Joe Waller, business administration, Singapore
Norman Wood, educational work, Zambia

A. C. Tanner, retired, Texas
Jean Lide, retired, China

26 FRIDAY Hebrews 12:1-7

Palm Springs, California, is an elite area with building restrictions that make the cost of the smallest building beyond the reach of the small congregation. Finally a loan from the Home Mission Board for \$100,000 was arranged with the help and backing of three of the larger churches in the deep South.

Pray for small congregations as they meet their financial responsibilities and plan advance.

E. B. Harris, worker among National Baptists, Mississippi
Mrs. George T. Lewis, worker among Spanish, Texas
Mrs. Claudemire Mariottini, worker among Portuguese, California
Mrs. P. W. Benedict, home and church work, Japan
Mrs. W. E. McNelly, home and church work, South Brazil
Mrs. M. E. Phillips, home and church work, Panama
Mrs. D. V. Phleger, home and church work, Thailand
Samuel Ricketts, educational work, Taiwan
Wilson Rutz, publication work, Baptist Spanish Publishing House, El Paso, Texas
Mrs. D. P. Appleby, retired, Brazil

27 SATURDAY Galatians 6:9-18

The Coddington Baptist Church in Santa Rosa was built in one day. On Saturday morning a crew arrived at the site. With a bulldozer they pushed over the old house on the lot, burned it, and began putting up the new building.

With the contractor using seventy-five thousand workman from over the state, the church was completed by evening with furniture in place ready for Sunday morning. A loan from the Home Mission Board financed the building.

Pray for all churches meeting in new buildings financed through the Division of Church Loans.

James W. Bell, superintendent of missions, rural urban, Arizona

Oliver G. Folpe, worker among Spanish, Texas
Julian Elise, worker among Spanish, Texas
Mrs. C. W. Buchanan, home and church work, Tennessee
Mrs. E. B. Brice, educational work, Nigeria
Mrs. J. B. Floyd, home and church work, Philippines
Mrs. W. B. Fraser, dormitory parent, Nigeria
Mrs. B. D. Hickey, medical work, Rhodesia
Robert Nash, preaching ministry, Philippines
Mrs. E. L. Gale, furlough, Mexico
Mrs. Lee Anfill, retired, New Mexico

28 SUNDAY Luke 6:7-13

One church in California had three different bond issues with payments so it was facing bankruptcy. One loan from the Home Mission Board consolidated the bonds and set payments so the church could carry on its ministry.

"We spend almost as much time helping churches overcome debt as we do making loans for new sites and new churches," according to W. T. Updike, loan officer in the Division of Church Loans of the Home Mission Board.

Pray for every part of the work of the Division of Church Loans.

Mrs. Elise Aldape, worker among Spanish, Texas
Mrs. Irene Dawood, worker among Indians, New Mexico
James Dyeon, worker among Indians, Oklahoma
Francisco Morales, worker among Spanish, Texas
Mrs. C. L. Alexander, home and church work, Chile
Mrs. W. E. Allen, home and church work, Kenya
Doris Booth, music work, Thailand
Mrs. F. D. Eaton, home and church work, Uganda
Mrs. C. R. Hall, home and church work, East Africa
Ross Thompson, preaching ministry, California
Mrs. F. H. Luten, retired, Canal Zone
Walker D. Thompson, retired, Arizona
Mrs. E. M. Humphrey, retired, China
Hawaii, Philippines

When aged folk Need a youth Who cares YOU are a summer missionary



Through the Week of Prayer for Home Missions
and the
Annie Armstrong Easter Offering

Next Month in Royal Service

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Dear Pastor,

What are the exciting WMU happenings scheduled for your church during the week of February 14-20? Has the WMU director talked with you about WMU Focus Week and shared with you the activities for the week?

You are probably acquainted with focus weeks for YWA, GA, and Sunbeam Band which Woman's Missionary Union conducted in the past. Now instead of focusing on one organization, we have a week of focusing on all WMU organizations and their work. We would like to tell you what we think this week can mean in your church.

WMU Focus Week in a church is a week in which Woman's Missionary Union

- provides opportunities for the church to learn about direct and representative missions and to explore possibilities for involvement in both
 - seeks to improve the quality of WMU work in a church
- To accomplish these purposes WMU
1. Focuses the church's attention on missions and missions opportunities
 2. Informs the church about missions organizations
 3. Provides activities in age-level organizations for magnifying missions
 4. Focuses the attention of WMU organizations on their work

In short, there are two prongs to the purpose of WMU Focus Week. One relates to what goes on in the church. The other relates to what goes on in WMU organizations.

The theme for WMU Focus Week this year, WMU for These Times, emphasizes the relevance of WMU in a church. This week affords an opportunity for Woman's Missionary Union to present missions to church members as well as organization members. Isn't it exciting to be a part of this historic WMU Focus Week 1971?

Sincerely,

WMU Staff