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More than 85 percent of Mexico's citizens are descendants of highly-developed pre-Columbian civilizations. A new national emphasis is being placed on this heritage. Read "Mexico's Search for Self-Identity," page 1.

An early revolutionist in Mexico insisted that a nation could be free only when free men are living on land they call their own. Read of "The Mexican Dream of Prosperity," page 3.

More than half the people in Mexico are city-dwellers. Visit two of Mexico's cities: Guadalajara, page 6, and Chihuahua, page 8.

Publishing materials used in forty countries is a big job. How can such a publishing house keep in touch with the needs of all these countries? An advisory committee may help. Read "Publishing in Hope," page 9.

Every fifth person in Texas is a Mexican-American. Read about the ministry of Southern Baptists to "The Mexican-American in Texas," page 12.

Father of the first Spanish Baptist church in New York City, Leobardo Estrada has a new challenge. Read "The Challenge of Language Missions in New York," page 15.

Meeting flights from Havana to Miami is daily routine for Southern Baptists. Read "A Chance for Freedom," page 16.

Choices are inevitable. Read about the missions choices made by missionaries and laymen interested in South America, page 19.

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SEARCH for SELF-IDENTITY

Pat H. Carter

MEXICO, like the United States, has a chapter in its history that could be entitled, "The Paleface and the Indian." But the story is quite different from the USA version. This very difference is becoming the cornerstone of Mexico's search for self-identity.

What a difference a narrow river can make! North of the Rio Grande, most of the early settlers came from Northern Europe. They arrived with their families, seeking elbow room and freedom from persecution. They opened shops, broke land, and in the process pushed relentlessly westward. In this expansion they were challenged by the American Indian. The settlers considered the Indians savages, a threat to their right to "life, liberty, and the pursuit of happiness." Soon the pattern was established. **Out the Indians, kill those who resisted, and segregate the survivors on reservations. Intermarriage between the white man and the Indian was the exception, and today mixed Indian-European blood is an insignificant percentage of the American population.**

South of the Rio Grande the pattern was different. The first white men came as conquistadores, not as settlers. They fought the Indians, but since they had no desire to settle on their land, they did not seek to exter-

minate them or segregate them. Since the early arrivers did not bring wives, many of them cohabited with the Indian women.

As the centuries passed, this early tendency toward blending the races continued. The upper-class Europeans married their own kind, but many of their children married Indian women, or chose them as "second wives." After more than four centuries, almost 90 percent of the approximately 50 million citizens of Mexico have Indian blood. Of these, approximately 30 percent are pure Indian and the remainder are of mixed Indian-European stock, the *mestizos*.

Through the centuries of this miscegenation there developed in the people an attitude of pride in their European blood and rejection of their Indian heritage. The reason is not difficult to discover. For nearly three centuries Mexico was a Spanish colony, ruled by Spanish viceroys. The educational system inculcated European values. People of Spanish blood possessed education, wealth, and prestige. The Indian people, on the other hand, were an enslaved race, and except for the efforts of the Dominican missionaries, little was done to improve their miserable lot.

By the time Mexico won her independence from Spain in 1821, European values so thoroughly domi-

nated the thinking of her influential citizens, and her rich pre-Columbian heritage had been so completely decimated, that the only self-consciousness possible was in European terms. As one Mexican philosopher has expressed it, precolonial Mexico simply ceased to exist in the minds of the people.

Since the Revolution of 1910-1917, Mexico has been seeking a road to self-identity, an anchor for her *mexicanidad*. It has been a difficult search. People in the United States, who from earliest childhood hear exciting stories of heroes who carved out an "American Empire," would find it hard to place themselves in the shoes of persons reared in Mexico. Mexico's history has been one traumatic experience after another: the destruction of the rich pre-Columbian civilization by European armies, the enslavement of her people for almost three centuries by Spain, and the humiliating experience of having half her national territory expropriated by her powerful neighbor to the north.

But in this century a new, positive campaign has been launched to give the Mexican people a sense of pride in their past, an anchor for their collective soul. The first attempts were somewhat superficial. The philosopher Jose Vasconcelos, for example, envisioned Mexico as the kernel of a

future universal race. He prophesied that the enotivity of her people would be the rallying point for a cultural union of all the peoples of the earth.

Recent governments have taken a more realistic approach. "What is really distinctive in our history?" they ask. Their answer: the rich civilizations that inhabited Mexico centuries before the white man set foot on her soil. The Government is guiding the people toward a new appreciation of the magnificent cities that spilled across the central valley of Mexico and checkerboarded the Yucatan peninsula. These cities, the Government points out, are proof that Mexican genes possess the intelligence, the creativity, and the dynamism necessary for building a great nation.

Millions have been spent on the reconstruction of the ancient Toltec city of Teotihuacan, thirty miles north-east of Mexico City. Additional millions are being invested in salvaging dozens of ancient stone cities from the jungles of southern Mexico and the Yucatan peninsula. A few years ago the Government inaugurated in Mexico City the National Museum of Anthropology and History, the equal in authenticity and beauty of any other museum in the world.

Throughout the nation, the Government is sponsoring campaigns aimed at preserving ancient artistic values. Authentic reproductions of the dances of ancient Mexican civilizations are presented twice weekly in the Palace of Fine Arts in Mexico City. In the major cities of the republic, the Government sponsors periodic displays of the work of artisans who continue to practice skills handed down from father to son since centuries before Christ.

It is through a study of history that the major effort is being made to reconstruct the soul of Mexico. Historians are emphasizing that an impressive number of their Indian ancestors deserve the admiration and reverence of the Mexican people. Ask a young person to name Mexico's two greatest heroes and he will probably mention Cuauhtemoc and Benito

Juarez. Cuauhtemoc epitomizes an aspect of the Mexican character often emphasized in this country's literature: stoicism in the face of hopeless odds. Cuauhtemoc was a nephew of Moctezuma who was emperor when Hernan Cortes invaded Tenochtitlan, the ancient lake-city that is now Mexico City. After Moctezuma's death he became emperor. Taken captive by Cortes, he was tortured in an attempt to force him to reveal the hiding place of a supposedly immense treasure of gold. In spite of his feet being burned so badly that he could never walk again, Cuauhtemoc never capitulated.

Benito Juarez is the hero of Mexico's political reformation. Born of poor Indian parents in the hills of Oaxaca, he became a leader in the fight to establish a truly liberal government after the War of Independence against Spain. The Conservative forces, backed by the Church, succeeded in imprisoning him, but he escaped to the United States, along with two of his friends, Guillermo Prieto and Melchor Ocampo. These three statesmen lived in poverty in New Orleans for several years. Day after day they sat together, talking. While Juarez fashioned Indian jars and Prieto twisted tobacco leaves into cigars, they hammered out the philosophic underpinnings for a new Mexican constitution. Then in 1855 they returned to Mexico and proclaimed the new constitution in 1857. Among its most revolutionary aspects was the absolute separation of church and state. The nation accepted the constitution and in 1861 elected Juarez president.

Mexican historians point out that the flame of independence has burned brightly in Indian hearts. Miguel Hidalgo, hero of the War of Independence, though of Spanish parentage, was native-born. His major collaborator, Jose Morelos, was a *mestizo*. Their ragged army was composed of poor Indian slaves.

One of the best examples of the potential of the Indian was Ignacio

Manuel Alzamirano. Son of a poor Indian farmer, he completed fourth grade in his village, then studied that his father take him to the University of Toluca. After waiting all night, they arrived at the university and asked to see the president. An attendant ushered them into the waiting room, and Ignacio's father, faint from fatigue, dropped into one of the straight wooden chairs. "Get up from there," growled the man who served as the president's secretary. "We don't allow Indians to sit down in this room."

Many years passed, Ignacio Alzamirano graduated from the university, rose to the rank of colonel in the army, and became editor of a leading newspaper in Mexico City. The other literary men who surrounded him gave him the title, "El Maestro." Finally he was named president of Mexico's Supreme Court.

What effect will Mexico's search for identity have upon Baptist work? It is encouraging to note that one of the most impressive features of the new national mystique is its healthy positiveness. Nationalism in the past has been generated by the indignation Mexican people have felt over mistreatment by foreigners. Now there is a different kind of nationalism, rooted in a pride in their history and a new confidence in a booming economy and a rich culture. However, it would be a mistake to assume that this "new nationalism" will make any less urgent the necessity of indigenizing the Baptist faith. Perhaps a hint could be taken from the early Roman Catholic missionaries. They identified the virgin Mary with the Aztec goddess, Tonantzin, and Indians were converted by the tens of thousands. We are not, of course, prepared to accept such a pagan-Christian synthesis as the price of evangelistic success. But the God of history is not asleep. Pray that Southern Baptist missionaries and national Baptist leaders may discover the entire God has prepared for the gospel at this critical time of Mexico's self-discovery.

The MEXICAN DREAM of



PROSPERITY



Julian Bridges

THE present status of Mexico's economy and the challenge it faces in the future are aptly summarized by one of the nation's economists in the title of his most recent book, *Mexico: Development with Poverty*. Although in the last two decades Mexico has sustained one of the world's highest economic growth rates (exceeded only by Japan and West Germany), the country continues to be plagued with problems such as the malnutrition of many of its inhabitants. An adequate understanding of this paradox requires some knowledge of the nation's history and of present socioeconomic conditions.

Historical Development

The first social and economic revolution of the present century was initiated in Mexico in 1910. No doubt this partially explains why she is very sympathetic today with those underdeveloped countries which are struggling to gain their economic freedom. Prior to the revolution of 1910, the Mexican people lived for more than thirty years under the political domination of a dictator who invited foreign interests to exploit the country.

Though a new constitution was adopted in 1917 as a result of the revolution, it was almost twenty

years before most of the ideals of this document began to be applied in benefit of the country's masses. Finally, under the administration of President Lazaro Cardenas in the late 1930's, an extensive program of land reform and distribution was enacted. Factory workers were organized politically, and selected industries controlled by foreigners were nationalized.

Since the mid-1930's Mexico's economy has changed rather rapidly and has passed through two distinct stages of development. In the first of these stages Mexico experienced high economic expansion (a 5.8 percent average annual increase from 1935 to 1956) coupled with soaring prices (9 percent annual increases over the same period). The second stage from 1957 through 1969 was characterized by growth averaging 6.2 percent annually accompanied by slowly rising prices (which edged upward about 3 percent each year).

During the last decade Mexico has realized its most dynamic develop-

ment of economic infrastructure—irrigation works, construction of highways, railroads, petroleum production, the generation of electricity, and the expansion of health and educational service.

The advent of World War II brought the beginning of industrial expansion in Mexico, and industry has been booming ever since. The result has been that many consumer goods are now manufactured in Mexico, reducing the need for importation of many products. Fortunately, during this same period there has been a relatively high demand for Mexico's agricultural products (especially coffee, cotton, sugar, and vital hemp) and mining goods (particularly silver). About 60 percent of Mexico's trade is with the United States, making her the best customer of the US in Latin America. As Mexican industry has expanded, however, it has had to import more heavy machinery and components for plant installations, thereby reducing many of the country's gains by substituting imports for

its own manufactured goods.

It is significant that in 1936 only 16 percent of Mexico's gross domestic product was provided by manufacturing, but by 1970 industry was providing 30 percent of the GDP. Industry now also occupies 20 percent of the total labor force whereas this percentage was very insignificant before 1940.

Prevailing Problems

During the last forty years, though many of the socioeconomic ideals of the revolution have been at least partially applied, certain problems of the Mexican economy have persisted and new ones have emerged. Among the latter is that of another revolution—the gigantic upsurge of population. In 1930 Mexico had only 16.8 million inhabitants. The 1970 census reveals that this number has almost tripled, with about one and one-quarter million more Mexicans being added each year. Due to a rapidly declining mortality rate and a constantly high birth rate, the country's annual rate of population growth is now 3.5 percent, one of the highest in the world. Such a demographic explosion naturally reduces considerably the annual economic growth rate. For example, high per capita growth of 6 percent during the last twelve years was reduced by population expansion to a net moderate growth of only 3 percent annually.

A second problem of the Mexican economy is how to increase agricultural production. While the agricultural sector still employs about half of the nation's labor force, it contributes only about 17 percent to the total gross domestic product. Frank Tannenbaum, noted professor of Latin American history until his death in 1969, once remarked, "Mexico is a beautiful place to live but a tough place to make a living." Only 15 percent of the country's land is cultivated and less than another 10 percent is potentially cultivatable.

Most of the national territory, which is only about one-fifth the size of the United States, including Alaska, contains rugged mountains, vast deserts, and jungle lands which can only be sparsely inhabited. The majority of farm plots are less than twelve acres, and the land—often of a poor quality and worked for centuries—seldom provides even a subsistence for the families who occupy it. Nevertheless, in recent years, through the use of improved farming methods, impressive gains have been made in agricultural production. However, much is yet to be desired.

Another pressing problem which is closely related to an expanding economy is the need for higher levels of education in the population. The Mexican government traditionally budgets more for public education than for any other activity. In spite of the rapid increase in population in recent years, the literacy rate of those aged 15 years and older rose from 63 percent in 1960 to 78 percent in 1967. However, a very serious dropout problem exists in the school system. In Mexico City, the nation's capital and by far the largest city (now almost 8 million inhabitants), only slightly over one-half of the children who start the first grade actually graduate six years later. In rural areas the situation is much more serious in that only 7 out of every 100 children who enter grammar school complete the sixth grade. In some remote rural districts, thousands of other children receive no formal education at all for there still are no school buildings or teachers available.

One of Mexico's greatest national problems is the vastly unequal distribution of wealth. A recent government report states that only 10 percent of the population receives 42 percent of the nation's income while a middle class group, which comprises about 40 percent of the people, commands another 43 percent of the wealth. This



leaves half of the population to share the remaining 15 percent of the total national income. Such disparity of distribution is most evident when one views the multitude of bootblacks, chewing gum sellers, paper scrap collectors, and beggars who ubiquitously roam the streets of the national capital. Hundreds of thousands of families, which often have many children, exist on monthly incomes of less than \$120. Sixty percent of their earnings must be spent for food, and 70 percent of that total allotted to foodstuffs goes into carbohydrates, only 15 percent into meat, and less than 10 percent into dairy products.

Due to the extreme differences between living conditions found in the Mexican countryside and the apparent luxury of some aspects of city life, great movements of migration are underway in Mexico. This "rural push and urban pull" is drawing large numbers of residents to the major cities in search of jobs and a better level of living. The result has been the creation of endless numbers of shanty towns on the perimeter of most urban centers. Many of the people who live in shacks and makeshift cardboard houses remain largely rural in their basic cultural habits, though they are open to new orientation, especially with respect to religion.

A large number of Mexicans also migrate yearly to the US border in the hope of finding jobs on the American side. Since the US *bracero* farm labor program was discontinued in the 1960's, many Mexican farm workers have slipped illegally into the United

States each year. A witness before a Senate subcommittee testified that over 150,000 Mexican agricultural workers had to be deported from the United States in 1968.

Prospects for Prosperity

Given the above conditions, what are the prospects for prosperity in Mexico's future? To adequately answer this question it is important to understand the term "prosperity" in a relative sense. How developed is Mexico at the present time? Several indices of development are often used. With respect to the percentage participation of agriculture in the total labor force, Mexico is presently equal to the level of development achieved by most western and northern European countries in 1870. If development is based on the percentage contribution agriculture plays in the total national income, Mexico has reached today what the United States achieved in 1910.

However, if the basis of development is gross national product per inhabitant, Mexico, with a per capita annual income of approximately \$500, is among the countries of highest poverty in Latin America (the highest with those of sizable Indian populations) and in the underdeveloped world. On the other hand, this relative prosperity can be compared with a \$2,000 per capita income in Canada, Sweden, and Switzerland or more than \$3,000 per capita income in the United States.

It is estimated that in order for Mexico to raise its per capita income to \$1,000—a goal suggested by a leading national economist in a recent book—it will be necessary to increase the gross domestic product from the present 6 percent to 8 percent annually. The author, however, posits that few radical changes will take place in the next ten years and that only through very careful planning can Mexico achieve this goal.

In the decade of the 1970's it is expected that Mexican industrialization will continue and will provide a proportionately larger share of the nation's income. A more sizeable segment of the labor force will be occupied by industry, while a concomitantly smaller proportion will be engaged in agricultural pursuits.

Migration to urban areas is expected to continue at a rapid pace, although this may be diminished slightly by the effort to locate new industry in rural zones. Though only 36 percent of the national population lived in cities of 15,000 or more inhabitants in 1960, by 1980 it is estimated that more than half the nation's projected 73 million residents will live in these urban centers. As people continue to move to the cities it is expected that the birthrate will begin to slowly decline.

Finally, greater efforts will be made on the part of the government to achieve a more equitable distribution of wealth. Since Mexico now has one of the lowest rates of taxation in the world, these rates will probably be raised in order to obtain funds to provide more services in the fields of housing, education and health for the expanding population. The middle class should continue to grow in number and influence in the population, though a very large proportion of the nation will still belong to the proletarian masses.

Significance for Missions Work

The relation between the above social and economic changes and the planning necessary to achieve the most effective mission strategy is highly important. Since by far the greatest population increases in Mexico in the next decade will undoubtedly take place in the cities, intense effort to strengthen urban missions work must be made. One part of this effort is the projected move of the Southern Baptist-sponsored Mexican

Theological Seminary from the northern city of Torreón to just outside the national capital, Mexico City. This will place Mexico's major Baptist seminary within a four-hour driving distance of approximately one-half of the nation's population.

The increasing role which industry will play in the Mexico of the 1970's makes it imperative that new, creative ways be found to witness to the growing thousands of factory workers. Since the number of university students is expected to almost triple from 1968 to 1980, more people must be trained to minister to this select group of future national leaders.

Undoubtedly, an enlarged Mexican middle class can mean greater financial backing for churches and national missionary expansion, if an effective outreach ministry is geared to enlist this segment of the population for Christ. A program of lay training is presently being strengthened and expanded in order to challenge all church members to a deeper dedication to the missionary task.

As gigantic social and economic problems continue to challenge the nation, social concern will be sharpened and members of the Mexican Woman's Missionary Union and other Baptist organizations will be busy ministering in the name of Christ to human suffering.

Mexican Baptists during the 1970's will continue to depend greatly upon the prayers and assistance of their Southern Baptist neighbors north of the Rio Grande, trusting that they will heed the mission call to "come over and help us."

"Unique Padilla Aragon: Mexico de cuando con pobreza (Mexico: Siglo Veintiuno Editores, S.A., 1970, 2nd ed.)
Frank Tannenbaum: Mexico: The Struggle for Peace and Bread (New York: Alfred Knopf, 1962).
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Guadalajara-- MEXICO'S "PEARL of The WEST"

James D. Crane

COSMOPOLITAN, yet still provincial; conservative, but very progressive; modern, though proudly colonial—these are but a few of the bewildering (and enchanting) contradictions of Mexico's second largest city.

It all began around the year 567 when the Toltecs, on their way to what is now Mexico City, paused to found the village of Chimalhuacan. In the sixteenth century the Spaniards arrived. Attracted by the mildness of the climate, the richness of the soil and the beauty of the scenery, Nuno Beltran de Guzman consummated a ruthless conquest. In 1532, near the ruins of Chimalhuacan, he founded the town of Guadalajara (the word means "river running over rocks"), naming it for his birthplace in Spain. Ten years later it was peopled by sixty-three families and in 1560 was designated capital of the Kingdom of New Galicia.

Today Greater Guadalajara (which embraces the neighboring municipalities of Zapopan and Tlaquepaque) is over fifteen miles wide, boasts a skyline reaching twenty-five stories high, and has a population of 1,400,000 which is increasing at an annual rate of 9.3 percent.

Three hundred miles west (and slightly north) of Mexico City, its 5,220 feet altitude gives Guadalajara one of the best climates in the world.

The average annual temperature is advertised at between 70 degrees and 75 degrees Fahrenheit. June to October is the rainy season, with precipitation ranging anywhere from eight to fifty-five inches a year, generally nearer the latter. Under these conditions vegetation flourishes. In fact, one of Guadalajara's many names is "the city of flowers." Over a million rose plants are reported to grow in its parks and along its boulevards. In the spring colorful jacaranda, tabachin, galeana, and bougainvillea burst into a riot of lavender, red, orange, yellow, pink, and purple that almost takes your breath away.

And much of the beauty is planned. Tree-filled parks—there are over twenty major ones—provide welcome relief from the crowded conditions under which the majority of the people live. Selected narrow streets have been widened into spacious thoroughfares. Sparkling fountains have been installed in no less than a hundred strategic spots. Colonial architectural gems have been preserved and restored. Modern structures like the great Liberty Market, the new Railroad Station, and the International Airport—have been built to be both functional and attractive.

The one most Mexican city" is also the one which opens its hospitable arms the widest to embrace the visitor from abroad. So much at home

is the outsider made to feel that many decide to stay. There are numerous Italian, Spanish, French, German, Jewish, Syrian, British, and American residents. Because so many people in the area speak English—a reported ten thousand—the Federal Government has authorized one of Guadalajara's numerous FM radio stations to devote itself exclusively to English language broadcasts, seventeen hours a day. Tourism is so great that in addition to the many fine locally-owned hotels and motels, both the Hilton and Holiday Inn chains have recently erected large installations.

Something of the city's commercial importance is indicated by the fact that twenty-three nations maintain consular offices here. While possessing no heavy industry, such as the steel mills of Monterrey or the automotive assembly plants of Mexico City, Toluca, Puebla, and Saltillo, Guadalajara has attracted a considerable amount of light industry. Almost eight thousand kinds of industry are registered with the municipal tax office. Both Latin America's largest shoe factory and most extensive shopping center can be found in Guadalajara. Textiles, flour, glass, pottery, leather goods, electronic equipment, matches, cooking oils, and beverages of all strengths make up a representative list of items locally manufactured. One of the most recent industrial additions

is a processing plant by Kodak.

Culturally, Guadalajara can hold its own with the best. Two major universities are located here. Jose Clemente Orozco, one of Mexico's four great mural painters, was born here. In the Degollado Theater, Mexico's famed folklore ballet, as well as artists from all over the world, perform.

And if it is sports that one is interested in, Guadalajara has much to offer. There are three professional soccer teams, one of which has been national champion eight times, and a professional baseball team, from which Elrod Hendricks moved up to the Baltimore Orioles. The general public is provided an ice skating rink, mechanized bowling alleys, three major golf courses, and numerous parks equipped for swimming, basketball, tennis, jai alai, track, and horseback riding. Private clubs offer more of the same.

But no description of Guadalajara would be complete without a word about its religious traditions. This is a Roman Catholic stronghold. In the March 1967 issue of *National Geographic* Bart McDowell reported that the archdiocese of His Eminence José Cardinal Garibi Rivera, the first Mexican cardinal in history, had two million communicants, 1,141 churches, and 742 priests—the most of any diocese in Latin America.

Many of these communicants are intelligently devout. There is no question that this has always been true, nor that the impact of the Second Vatican Council has increased the quality of devotion. At the same time it seems fair to say that the vast majority are not "practicing Catholics" in the true sense of the term. Their faith combines a strange mixture of Christianity and paganism, illustrated by the cult of the Virgin of Zapopan.

Ironically, the veneration of the Virgin of Zapopan—a ten inch doll with a cornucopia body—dates from 1541 when Spaniards, hard-pressed by an Indian uprising, raised the figure as a standard and won a "miraculous" victory. Three centuries later her aid was again invoked during Mexico's struggle for independence against Spain, at which time she was commissioned a general in the Jalisco army (Jalisco is the state of which Guadalajara is the capital). She still wears the sash and gold baton of military rank.

During eight months of the year the Virgin reposes in her basilica in Zapopan, the northern suburb of Guadalajara. But about mid-June she begins a pilgrimage of the churches of Guadalajara, supposedly to protect the city from disastrous floods during the rainy season. As she goes from church to church, she rides in a sleek

black car of the latest model which is pulled by men and boys as a measure of their religious zeal. Finally, on October 12, she is returned in triumphant procession to her own sanctuary while thousands line the streets on both sides to chant praises to "Mary, the Mother of God."

In the midst of all this "Christianism" Baptists have maintained a faithful witness. The First Baptist Church of Guadalajara was organized September 9, 1888, with sixteen members. Today there are thirteen churches (one an English-speaking congregation) with some twelve hundred and fifty members—less than one-tenth of one percent of the population! An eighty-six bed hospital, staffed by some of the best doctors to be found anywhere and administered by Christian personnel, ministers to the sick and suffering in Christ's name. Two student hostels provide a Christian home atmosphere for up to sixty-five young men and women as they pursue their studies toward a variety of professions.

The most urgent needs are spiritual renewal, lay leadership training, and evangelistic outreach—all at the local church level. Join missionaries in prayer that these priorities will be implemented and that Baptists will win at least one percent of this great metropolis to Christ and to church membership.



CHIHUAHUA

A City of Striking Contrasts

CHIHUAHUA, capital city of the state of Chihuahua, lies nearly in the geographical center of the state some 225 miles south of El Paso, Texas.

The city was founded about 1709 and soon became a thriving lead mining town. Most of the early labor was done by Indians, probably of the Tarahumara tribe, who worked as slaves for the few rich landowners.

It was not too long until the bountiful range lands led to the establishment of ranches, and in the nineteenth century the advent of the railroad added to the growth of the lumber industry, as the rich forests of pine in the western part of the state were cut. These three sources of wealth greatly aided the growth of Chihuahua as the metropolis of northern Mexico.

Due to the increase in population in the past twenty years, the city fathers have ordered the widening and straightening of many of the down town streets to accommodate the present population of more than 200,000. New houses are being built in all parts of the city and new businesses are being established. One recent trend has been the building of the first modern shopping center which boasts some twelve different stores plus a bank, post office, and telegraph substation. Perhaps its name

prophesies other such enterprises.

Life in Mexico usually centers around plazas or parks. In Chihuahua there are two main plazas. The larger and more central one is called the Constitution Plaza. Facing this plaza are the cathedral (a fine example of Mexican colonial architecture), the city hall, three major banks, two restaurants, two movie houses, and a clothing store. The other plaza is called the Hidalgo Plaza. Facing each other across the plaza are the state capitol and a branch of the University of Chihuahua. The very imposing statue in the center is to the memory of the Father of Mexican Independence, Miguel Hidalgo. In the state

capitol is a small room with a plaque that tells visitors that on this spot Hidalgo was executed for treason by a Spanish firing squad. Another famous tourist attraction is the house of the famous general-outlaw, Francisco Villa—better known as Pancho Villa. His widow still personally escorts visitors through the several rooms filled with pictures and personal effects of the general.

One of the striking contrasts seen in Chihuahua is the marked difference between the poor's mud adobe shack and the rich man's palatial home. More often than not the two may be on the same street. During the past ten years a growing middle class has been emerging.



Johnni Johnson

When a man loves people and books,
it's not surprising to find him
working in a publishing house.

If he is also a missionary, he is a natural for publication work. Add the Spanish language and Baptist convictions. With this combination you have just the man to direct a Baptist publishing effort in Spanish.

In this case, the man is missionary Thomas W. Hill who last September, after six years as book editor, assumed the leadership of the Baptist Spanish Publishing House, El Paso, Texas. This sixty-six-year-old institution now serves Spanish-speaking people in more than forty countries of the world.

Despite the size of the job, Dr. Hill is an optimist about Christian witness among Spanish cultures.

"There will be response," he says, "if the gospel is stated in contemporary terms by vehicles of thought which have appeal."

Asked to elaborate these terms, Dr. Hill is direct.

"In terms of freedom," he says. "In terms of revolution or transformation."

"There is a new world coming. Coming in peace. Coming in joy. Coming in love." The phrase is from

"New World Coming," music by Barry Mann, lyric by Cynthia Weil. © Copyright 1970 by Screen Gems-Columbia Music, Inc., New York. Used by permission. reproduction prohibited.

a contemporary song, but it uses three cardinal words from the gospel—and suggests the keynote we need to sound.

"If," Dr. Hill continues, "we can major on these elements and inject into our literature the optimism that belongs in the gospel, I think the Spanish-speaking world can know transformation."

The Christians called Baptists are living out the gospel in Spanish cultures. In some cases they have been at the task a long time. Argentine Baptists, for example, date their work from 1881 (when Pablo Besvon arrived from Switzerland) and their convention from 1908. Last year the Baptists in Spain celebrated the centennial of their witness.

The Baptist Spanish Publishing House works with the Argentine

Dr. Hill directs a missionary institution dedicated to the ministry of the printed page.

Baptist Convention, the Spanish Baptist Union, and other groups. The publishing house is an institution of Southern Baptists, and unique in that it is their only "foreign mission" institution located in the United States. The reason is that a USA address simplifies shipping problems (the publishing house was founded in Mexico and located there until 1916).

At El Paso, Dr. Hill and his colleagues—including Mrs. Hill and a score of other missionaries—work to provide literature for use in churches and among nonbelievers. Since the heaviest concentration of countries served is in Latin America, much effort is directed to materials for church training and evangelistic outreach in these countries.

In serious efforts to keep publishing house and constituency in touch

Publishing in Hope

and to keep materials geared to those for whom they are prepared, there is an advisory committee. This committee, composed of representatives of national Baptist conventions and unions and missionaries, consults with the El Paso staff on matters of curriculum and distribution. Also the members interpret and encourage the use of the printed page in Christian witness in their various countries.

When the committee met in El Paso last September, everyone was aware of the lack of tranquility in some of the Spanish-speaking countries. Nevertheless they set themselves to meet the challenge of the seventies, to announce that Christ is Lord of all humanity, to provide materials for church development and church member growth, to help people understand the Word of God, and to get the Word to people who yet do not know him.

In a closing address, Dr. Hill brought the uncertain political future in some of the countries into sharp focus, and challenged the group with the present.

"*Ahora mismo*, right now," he said, "perhaps we have our only opportunity to do the work of God in the Spanish-speaking world."



The MEXICAN AMERICAN in TEXAS

Dallas P. Lee

THE restlessness of the Mexican American in Texas can best be understood by placing him in the context of his background. A heritage of conquest, colonialism, and Catholicism has left the Mexican American groping for freedom, hope, and a stable faith.

In 1519 Cortes of Spain landed on the shores of Mexico. He found a civilized people wearing clothes of cloth and jewelry of precious stones and gold. They had stone houses, great temples, a system of government, and a knowledge of science that still astounds historians. They were acquainted with the bow and arrow and the spear and were experienced in waging war.

The Spaniards, with the advantage of firearms, coats of mail, and horses, soon conquered the Indians. The horses were perhaps their greatest advantage because the Indians had never seen such animals and some believed the horse and rider to be one.

Cortes made quick converts of the people. He wrecked their idols and

destroyed their temples. On the same spot, and often from the same stones, he erected churches and elevated the cross. In mass ceremony he declared them all Catholics.

Much of the symbolism of the Catholics the Indian could accept. The cross was the emblem of the rain god. They had goddesses, so the idea of Mary was acceptable. Their belief in gods and lesser gods made the saints acceptable also. But they never really forsook their old idols. In most instances their beliefs became a strange mixture, more non-Christian than Christian.

Glory, gold, and the gospel were the motifs of the Spanish conquest. For the conquistadores the Church was an excuse to plunder under its vine protection.

For three centuries of colonial rule Mexico was torn between the greed of the conquistadores and the exploitation of the Church. These were static years; the only progress was in the growing restlessness of the people and their resentment of Spain and the

Church. In the early nineteenth century the Church owned half the land and half the wealth of Mexico, and owned more Indian slaves than all the Spanish landowners combined.

The years of revolution, 1810-1917, followed, culminating in the granting of the first Mexican constitution to the people. Its provisions required that land taken from the masses be restored. The Church was not to own real estate or to engage in primary education. Churches are built on public land in Mexico today. All foreign priests were expelled from Mexico under the new constitution and only native-born men could pastor a church.

Today the restless, still poverty-stricken, still hungry masses overflow into Texas making every fifth person a Mexican American. They are still hungry, but for more than bread—restless but for more than justice, liberty, or land. They all hunger for God. In a large way the revolt of Mexico was a revolt against an organized church—a church that entered

Mexico and destroyed the religion of the people and replaced it with chaos, leaving a deeply religious people without a religion. So they come to Texas spiritually starved but with sensitive souls that yearn for God. This gives rise to many superstitions among the people.

The ad read, "First time in this city, Sister Angela. A free charm will be given with each reading." Sister Angela, the ad said, had God-given power to heal by prayer. She was a religious, holy woman who could remove all suffering and hard luck. She could remove evil spells. She could restore lost nature. She could make the blind see and the crippled walk.

The unusual howling of a dog or the call of the mourning dove in the night is a sign of death or an evil happening. Even well-educated people fear the evil eye.

Three centuries of colonial rule stripped the Mexican of his natural heritage of great civilizations and beat him into serfdom, but the pride of the Aztecs, the heritage of the Olmecs and Toltecs, endowed him with a dignity that not even Spain, France, nor the greed of the United States could tarnish. Today the Mexican American

is rising in education, culture, and influence in Texas. In many districts in South Texas, Mexican-Americans are elected to the state legislature. They are elected as mayors and county commissioners, appointed as Federal judges, and are employed as teachers in public schools. Many are successful businessmen and find natural places of leadership in their communities.

Leadership Training

One of the greatest needs of the Mexican-American missions field is for trained leaders. Texas Baptists are striving to provide this leadership training.

In 1956 the Woman's Missionary Union of Texas inaugurated a significant ministry, the Latin American Scholarship Program. In August 1968, a milestone was passed when the four hundredth scholarship was granted. The enrollment of more than one hundred scholarship students during the 1968-69 school year was a second achievement.

Charles Lee Williamson, director of the Missions Division of the Baptist General Convention of Texas said, "One must multiply the four hundred by all of the members of their families

and project this investment in leadership through eternity to have a concept of what the scholarship program means."

Victor Rendon from Floydada, a scholarship student and graduate of Wayland Baptist College, is a teacher in Plainview. He works with migrant children. Almost 80 percent of his students are Mexican-American. Victor writes, "At last I am fulfilling a dream to help not only the underprivileged, but people of my own nationality as well. It is the most rewarding and challenging work I have ever attempted."

Two institutions unique to Texas are the Valley Baptist Academy and the Mexican Baptist Bible Institute. Both are in the process of developing new campuses and expanding programs.

The Valley Baptist Academy in Harlingen, Texas, ministers to Latin-Americans who for the lack of funds, lack of knowledge of English, and lack of opportunity have not been able to complete their education through high school. The average age of the student body is over twenty; the oldest student is thirty-two. These students come from Texas and from seven Latin American countries. For most of these the academy is their first contact with the gospel.

The Mexican Baptist Bible Institute was organized to give training to disadvantaged Latin American pastors who could not attend college or the seminary because of age, lack of funds, and inability to meet educational qualifications. Since its inception in 1947 it has become a four-year theological school offering all the basic courses of a seminary except Greek and Hebrew.

Another significant training program is provided through extension classes. Regular Bible Institute courses are offered in various centers of Mexican American population for both pastors and laymen.

Radio Ministry

The radio is the most powerful medium for telling the story of Jesus



ROYAL SERVICE • MAY 1971

Christ because it crosses borders and miles, penetrates isolation, and speaks to people where they are. The radio is a luxury indulged in by the very poor. There is scarcely a community that cannot be reached via radio. For those who do not read, it is the daily newspaper and for countless numbers it is the only church.

A letter from one listener reveals gratitude for the radio programs and the Bibles and tracts sent to him through the ministry. "I am not a very strong Christian, not as strong as you," he wrote. "I have been a Christian three months now and I have only seen thirteen people. Then he requested prayer that God might use him more mightily."

Those who have radios invite those who do not. It is not unusual for ten, twelve, fifteen or twenty people to crowd into a house to hear a broadcast.

Church Buildings

The Latin American Loan Fund is another way Texas Baptists help strengthen witness. Loans are made to small churches who otherwise would not be able to build or improve their houses of worship. To have a dignified, respectable meeting place is a matter of pride and adds a needed dimension to worship that many small churches long for, because these churches cannot afford the facilities. Often after improvements have been made the thank you letters read: "We had a baptismal service in our new church for the first time."

Some candidates postpone baptism indefinitely because they are embarrassed to be baptized in an Anglican church. Converts from the Methodist Mission before their new plant was completed were invited by South Main Church Houston. In one of the sponsoring church for night services and to have a baptismal service for those awaiting baptism. The people came in large numbers to the service but four of the seven candidates for baptism refused to be baptized after they arrived at the church. Today this mission chooses one of the most

beautiful mission facilities in Texas through the help of the Latin American Loan Fund.

A mission builder is employed by the Texas Baptist Church Building Department and gives full time to the erection of buildings for Mexican American congregations. In the last ten years close to one hundred new church buildings have been erected through the assistance of the mission builder and gifts of Texas Baptists and the aid of the Latin American Loan Fund.

Salary Support

There are over five hundred missions and preaching stations for the two million Mexican Americans in Texas. About 225 of these congregations are unable to support a pastor. In cooperation with the Home Mission Board, salary support is provided for these pastors. A member of the staff of the Language Missions Department gives full time to teaching and promoting stewardship among the people to lead them to do their best to provide adequate support for their pastors without the help of the denomination.

The Mexican American population is spreading all over the state of Texas. Towns where a Mexican American had not been seen before World War II are experiencing an influx of Mexican American population. As a result it is important to begin new missions to minister to the needs of a new population. The denomination usually assists these churches in starting the ministry for the Spanish speaking.

River Ministers

The most significant ministry of Texas Baptists in recent years among the Mexican Americans is referred to as the River Ministry. There are over ten million people who live within fifty miles of the Rio Grande River. Most of these, of course, are Mexican American. Three years ago Texas Baptists were challenged to minister to these people. Funds were raised through the State Missions Offering sponsored by Texas WMI

and churches from all over the state responded by sending not only their offerings but also going in groups to become directly involved. They conducted Vacation Bible Schools, erected church buildings, conducted revival meetings, and dug wells. Literally thousands went from Texas churches to the river. So many continue to respond to the call that a full-time coordinator was employed to organize the groups.

Four mobile medical units have been equipped, and doctors, nurses, dentists, and volunteers have served thousands who had never had the benefit of medical or dental care. The medical profession has made a most significant Christian contribution along the Texas-Mexican Border.

Trends

The Mexican American in Texas has long been a forgotten man considered only as cheap labor. Today there are many groups organized to call attention to the needs of these people and to protest injustice. There have well trained and capable leaders who are demanding a better way for their people. They communicate their message through radio and television, and they publish several widely circulated newspapers.

There is a rapidly growing middle- and upper-middle-class Mexican American. Of course, there are many who are still poor and work for low wages but the most significant sociological development in Texas in the last decade is the rise of the Mexican American socially, culturally, and politically.

The Home Mission Board has a cooperative agreement with Texas through which they pay 50 percent of the budget for the ministry to the Mexican Americans Texas Language Missions Department works closely with the personnel of the Home Mission Board in strategy and program planning to keep abreast of the rapid changes in the Mexican American community to meet spiritual needs and to educate for changing social and economic trends of the 70's.

The Challenge of

Dr. Leobardo Estrada moved to New York in 1962 to begin work as director of language ministries in the Metropolitan New York Association. He spent the first week on the streets and in the subways. By the end of that week, he had enlisted five persons to attend the Spanish Sunday School class he had envisioned. That class later formed the nucleus for the first Spanish Baptist church.

Success continued to follow challenge in language work in New York. The first couple assigned to New York for language missions, the Escobedo family, moved to Syracuse, the state convention headquarters where Dr. Estrada is the state language missions director. In addition to the Escobedo, eight couples are now serving in language ministries in New York.

What new challenges will the denomination face?

In Puerto Ricans in the Eastern region of New York, growth is being experienced. There are eight

counties in this region with a total population of more than one million. Two-thirds of the region's population and three-fourths of the Puerto Ricans live in Monroe County, of which Rochester is the largest city. Eastman Kodak Company and Xerox Corporation employ many thousands in Rochester.

About 35,000 Spanish speaking people live in the Rochester Buffalo area. Most of them are Puerto Ricans who have moved there seeking better living conditions, environment, and schools. William Raper, pastor of Rochester Baptist Church, has reached some Spanish speaking persons. He will be able to give valuable assistance in the development of work among the Spanish speaking. The Veterans Park Chapel in Buffalo is located near a densely populated Spanish speaking community. The facilities of this chapel will be an asset in early development. A Spanish speaking worker is being sought to develop the work.

• The Indian reservations of New

York provide another challenge. There are five Mohawk, Tonawanda, Onondaga, Tuscarora, and Cattaraugus. Dr. Estrada has visited three of these. His preliminary visits have shadowed something of the challenge, success cycle that has characterized all of his work. When he visited St. Regis, the heart of the Mohawk Indian reservation, across from the Canadian border, he talked with a group of teenagers and gave them fifteen Gospels. During a visit to the Onondaga reservation, a few miles south of Syracuse, he talked with an Indian young man and gave him a Gospel, while his wife gave a Gospel to a teen-ager. Later they picked up two young Indian women and took them to the bus stop. Giving them Gospels, Mrs. Estrada said, "I was born in Mexico and I am sure that I have some Indian blood. We have something in common." Thus a warm, friendly visit began—the first of many such visits the Estradas will have with persons representing the many varied language groups of the state.

Language Missions

in NEW YORK

MANHATTAN
BAPTIST CHURCH

A CHANGE for FREEDOM

FIFTEEN years ago, any resident of Cuba told that he would soon become a refugee or live in a state of slavery would have denied that such a thing could be possible. Yet this is exactly what has happened to many residents of Cuba. In 1959 when Fidel Castro came into power, Southern Baptist work in Cuba was at its peak, outstanding in its progress with new churches and other program plans. Likewise, as a country, Cuba was as modern in its progress as the United States.

But what a difference there is in the country today. In 1965 President Johnson stated that anyone who desired to come to the United States would be welcomed. Castro was quite shocked when he realized how many wanted to come. The Airlift program was set up for those approved by the United States and the Cuban Government. This necessitated, of course, a refugee program involving Government employees and volunteer agencies. The volunteer agencies are Church World Service, better known as the Protestant agency, the Catholic Agency, the International Rescue Committee, and the Jewish Agency. The Government cooperated in giving office space for each agency in what is known as Freedom Gate or Building T-60 in Miami, Florida.

Each agency has its own system of relocating and resettling refugees. All refugees coming into the country must be claimed by a relative. At the

present time only those who have parents, children, husbands, wives, brothers, or sisters agreeing to claim them may come. Some refugees have been waiting for years to come. While they have waited, relatives have moved, and economic circumstances have changed. When the refugees finally arrive, new arrangements must be made.

Those wishing to come must have filed a petition with the Cuban government before the year 1966. Men of military age, fifteen through twenty-seven, have been disqualified. Those eligible to come to the United States have undergone unusual pressures. Their desire to come to an "imperialistic" country seems to the Cuban government to be a traitorous attitude. While they wait they have been forced to take the lowest paying jobs, regardless of their education; they have been spied upon and ridiculed. An inventory has been taken of their homes, automobiles and land have been confiscated.

Numbers are assigned to all acceptable petitions for coming to the States. When these are approved, the families in the United States are notified.

To know how many lives have been lost while attempting to leave Cuba is impossible, many have tried to escape. Persons attempting escape dare not take too much with them for fear of arousing suspicion. If they lose their way, some go days without

food or water. Often they are horribly burned by the sun. Many have been shot and killed trying to escape.

Usually there are two Airlift flights each day. Cubans selected for relocation are notified perhaps a week in advance that they must be in Varadero, the embarkation point, seventy-two hours before flying time. Many regulations must be met. All adults must have worked at least two weeks in the cane or tobacco fields, without payment. Another inventory is taken of their home and if it does not agree with the first inventory, the articles that are missing must be located. Receipts for all bills paid, such as water and electricity, must be presented.

Refugees are allowed to bring very little—almost nothing—with them to the States. Very little food is given to them while they wait. Mothers, if they can find a place to sit, hold their babies in their arms all night. Uprooted emotionally, these have chosen to pay the high price of freedom.

What lies before them? Southern Baptist pastor Lopez Mañor and a Catholic priest meet the planes each day. These men assure the refugees that they are welcome.

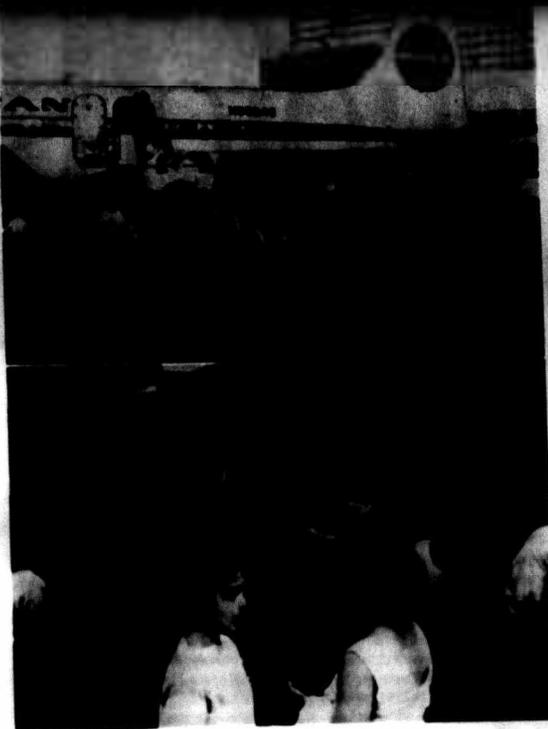
The refugees then are transported to Freedom Gate, where customs inspections are held. Each person is registered, photographed, fingerprinted, and questioned by United States authorities. Following this process, each person goes to the medical department for a physical exami-

Lucille Kerrigan

nation by competent and licensed Cuban doctors and nurses. Sent to a waiting room, refugees wait for one, two, or three hours while the agency handles the processing. During this waiting period, Southern Baptist missionary Lucille Kerrigan, who was in Cuba for many years, ministers to these people with the help of a missionary volunteer, Ruth Lena Murray. WMU age-level organizations help to make this ministry possible by their gifts. Boxes come from all over the Southern Baptist Convention with toys, gum, suckers, diapers, pacifiers, coloring books, crayons, and combs. Each person is given a package of saltine crackers, gum, and a tract. A smile of welcome, a drink of water, answers to questions, milk formulas for babies, baby food for older youngsters—these actions go a long way toward making the refugee feel at home.

Nearly a thousand refugees a week are handled through the agency. This is a daily ministry, but one which challenges Baptists to see that the refugee's first impression of this country is Christian. After they are taken care of by the individual agencies, those who are going to other places are given two changes of new clothing. They then take a bus from Freedom Gate to Freedom House. There, relatives meet them. It is impossible to describe this scene. Tears flow. Grandparents see grandchildren for the first time. Fathers who have not seen their wives and children for years are with them once again. Almost everyone who comes has a friend in Miami. Usually refugees stay at Freedom House from forty-eight to seventy-two hours.

What awaits the refugee? For the children the adjustment is easy. They learn the English language and American customs quite rapidly. Young people now in their teens who came to the country in the early 60's can



hardly be distinguished from teenagers who were born in America. The elders find adjustment more difficult. Food is different, climate is different and they long for their native land even though they would not go back to Cuba as it is now. Miami is the preferred place to live for it is close to Cuba. Every fourth person in Miami is a Cuban. At the present time there are half a million Spanish-speaking people in Miami and the majority of them, of course, are Cuban.

For married couples the adjustment is often difficult. In most cases both must work to support the family. Many do not see hope of returning to Cuba so they have purchased homes and applied for citizenship. Gradually

Cubans have become a part of the areas in which they have settled. Candidates for the current county and state elections are Cubans.

Many Cubans are talented in business. Filling stations owned and operated by Cubans abound in Miami and the surrounding area. Cubans who have resettled in other areas are teaching in elementary schools, high schools, and colleges. As the years pass, the problems of language and culture do not seem so great.

Uprooting has been accompanied by tears, bloodshed, and heartache. As long as the freedom flights come, the problem of adjustment will exist. Southern Baptists will continue to meet flights and ministers to the needs of each group of refugees.

CHOICES ARE INEVITABLE

JUNE P. CARTER

Missionary language students in Costa Rica choose activities for weekend breaks.

TWENTY students on a weekend break from their Spanish language studies in San Jose headed along by bus and car over a mud and gravel roadway. The rough ribbon, dignified somewhat by its name, Pan American Highway, stretched over some of the highest mountains in Costa Rica, lonely tying San Jose to San Isidro del General sixty miles away.

Bruce Romoser and Albert Bray were the only Southern Baptists among the group, a potpourri representing some fifteen mission organizations with a common goal: the distribution of religious literature. They carried six hundred copies of a modern Spanish version of the New Testament, *Don Llega al Hombre*, as well as two hundred illustrated copies of the Gospel of Luke and eight thousand other pieces of literature.

They spent Friday night just outside of town. Early Saturday morning they fanned out through the streets two by two, selling New Testaments door to door and giving away other literature. "What a tremendous way," commented Romoser, "to practice Spanish and witness for the Lord at the same time."

In one of the first homes visited there was a guest, a psychologist from Louisiana. She told her visitors that a few minutes before they knocked she had been praying. "If there is anything real in religion," she had prayed, "send someone to show me the way."

"She found a thrilling victory in Jesus Christ," rejoiced Romoser. She later telephoned one of these stu-

dents and said, "God met me all the way to Costa Rica just so I could find Jesus Christ as my Savior."

Several San Isidro residents, reluctant to attend a Protestant church though they admitted they almost never went to Mass, expressed interest in home Bible study. The students located two possible sites for such study, a private home and a school.

A train trio traveling through the streets and personal door-to-door invitations combined to pack the local Baptist church that evening for a Moody science film. Even though the sound system refused to work, the crowd stayed. Afterward, they heard the church's pastor, Virgilio Hernandez, deliver a short sermon.

For some of the language students the weekend came to a climax Sunday morning. Having made arrangements with the bishop ahead of time, they waited outside the Catholic church during four Masses. They heard the priest himself endorse the modern New Testament and encourage his flock to purchase copies. Worshipers emerging from the church, as well as nuns and priests, bought *Don Llega al Hombre*.

"What a field ripe unto harvest and hungry for the Word," wrote Romoser in a newsletter. "Pray for San Isidro del General!"

The twenty language students returned to San Jose, some by now have gone on to their various Spanish language mission fields. Bruce Romoser is in Argentina. Who will nourish the seeds planted that weekend in San Isidro?

Missionary Jackie Cooper, originally appointed for Argentina, first went to the little town as a language

student in San Jose. He visited the Baptist church during a prayer service, and out of their prayers, said Cooper, was that God might send them a resident missionary.

Their prayer was answered, as Cooper's request the Foreign Mission Board assigned him permanently to Costa Rica. He had been working in San Isidro just a few weeks when the language students went there with their literature.

Each Saturday morning he goes with Virgilio Hernandez to the marketplace where they distribute tracts and sell Bibles and Scripture portions. Three days each week they visit house to house with literature. Romoser says they are received warmly by those who previously opened their doors to the language students and bought New Testaments from them.

Cooper adds that the language students helped tremendously to prepare San Isidro for the gospel.

A student in the US decides to devote a hobby to missions involvement.

THROUGH his ham radio outfit, Win Grant, twenty-year-old junior at the University of Richmond, has become well acquainted with voices of Southern Baptist missionaries, especially some in South America.

During the past several years he has assisted in making statewide contacts for them during disasters and medical emergencies as well as arranging conversations with relatives and friends by means of a telephone patch.

Not all of his contacts are with missionaries, but he makes it a point

to be on the air almost daily at 2:00 p.m. when the "helo net" comes on. The network is the result of an agreement between missionaries who are radio operators in South America to meet daily at the same time and frequency to keep in touch with each other and with persons in the States.

Now after a month's trip through Argentina, Colombia, Paraguay, and Peru at the invitation of missionaries there, Win is able to put faces with some of the familiar voices.

The first invitation came in February 1970 from missionary Mark Alexander in Argentina. As the two began making plans via radio, other missionary hams invited Win to visit them. He went in June, and for nearly four weeks in South America his hosts were all Southern Baptist missionaries.

Win says that talking by radio with the missionaries he visited is now "like talking with old friends," whereas before it was "like talking with new friends." Now he can inquire about family members and call up a mental picture of the missionary and his home.

A genial and articulate six-footer, Win returned to the States with several newly formed ideas about missionaries. He discovered, he says, that "they don't wear halos—they're just down-to-earth people." He was impressed, too, by what he termed their "sacrifice," financially, in working as missionaries. Many have several college degrees, he noted, and they work for a fraction of their state-wide salary potential. He found none, however, who consider their service sacrificial.

Through his radio equipment, Win performs a sort of missionary service of his own. Soon after his return

from South America he answered an urgent call from the Alan P. Neelys, with whom he stayed in Cali, Colombia. Their refrigerator, purchased in Roanoke, Virginia, suffered a burned-out compressor, and Win was able to put them in touch with the Roanoke store which could supply a replacement.

Once he ordered a part for someone's sewing machine. Just recently he obtained from a Richmond concern an instruction booklet for a missionary who had fallen heir to a dictaphone he did not know how to operate.

During two 1970 disasters in Peru, the January flood in Lima and the May earthquake, Win helped in contacts between on-the-scene missionaries and administrative personnel at the Foreign Mission Board's Richmond headquarters. He has made contacts, too, for reporters in the Board's press office, helping them obtain instant information for news articles.

Win estimates he has about \$1,000 tied up in radio equipment, and although he performs many services for others his only pay is the pleasure he gets from doing something he truly enjoys.

Set up in the basement of the Grant's Richmond home, the outfit consists of a Heathkit SB 301 receiver, SB 401 transmitter and SB 200 amplifier, crowned by a 60-foot rooftop antenna. Except for the transmitter, purchased secondhand, Win built the gear himself. An additional antenna graces his automobile, and his license plates are made up of his radio call letters.

He obtained his first amateur radio operator's license at the age of thirteen, now he holds an advanced class

license, the second highest in amateur ratings.

Although he has never studied Spanish, Win found nationals very friendly, especially in Argentina. "Most of them speak a little English," he commented, "but they hesitate to do so. If you really twist their arms, you can usually get a few words from them."

Several times he was called upon to "say a few words" to church groups. This he did, with his missionary host translating. He was frequently asked questions concerning his own church, Richmond's First Baptist. Many of his South American listeners expressed surprise at the size of the church's membership, over four thousand.

Win observed that, in contrast to most churches in the States, attendance in each South American Baptist church he visited was nearly always greater than its membership. There it is more difficult to be accepted into a Baptist church than it is here, he explained.

Among Win's souvenirs from South America is a large oil painting. Since he purchased it in Argentina, the first country on his itinerary, he had to carry it under his arm from country to country throughout the trip. In making arrangements by radio prior to each departure, he would say to the yet faceless friend who was to meet him at the next airport, "I'll be the one with the big package."

An English major, Win is considering the possibility of going on to do graduate work in communications. Meanwhile, his job with a Richmond television station is giving him additional experience in the field he loves.

Latvian Baptists in Brazil face the decision of what to do with the land to which they have given their lives.

THE land is sited in places, but in others it is covered with long, billowy grass. Weathered fenceposts supporting strands of barbed wire almost seem to have grown from the flat earth.

This is Palma Baptist Assembly in the interior of southern Brazil, a former Latvian colony that is now farm, furniture factory, and national Baptist encampment. The assembly, dedicated in October 1970, has risen from the dying remains of another Baptist enterprise, one that was begun fifty years ago.

In the early 1920's large numbers of vigorous young Latvian Baptists, weary of Russian domination and bent on doing the will of God, struck out for Brazil. The land they had been promised by the Brazilian government in the state of Sao Paulo was so overgrown that the pioneers had to hack their way in with axes.

Isolated but self-sufficient, they lived a communal life. Heat, humidity, and disease took their toll. Hundreds died. Those who lived wrested their very existence from the poor land.

Overs the years their young left to be absorbed into Brazilian life, but the elderly, having sought to do God's will in going, have sought to do his will in staying.

In spite of their economic difficulties over the years, the immigrants had always given generously to the cause of missions. In 1964 they gave the largest contribution of all, the very life they had hacked out of a wilderness. They gave their land.

Because they were Baptists, they gave the land to the Brazilian Baptist Convention, making only that they be cared for in their declining years and allowed to live on their share of the land that had been watered with their own sweat.

Then nature has descended now to cut over their hill are over seventy-five years old and few are

younger than seventy. They receive a small monthly allowance, raise some chickens, and grow a few vegetables. Isolated yet, they cling to their own customs and their own language.

Meanwhile, all around them, Palma is bustling again. A Southern Baptist missionary from North Carolina, Fred L. Hawkins, Jr., oversees its several enterprises. Just as the Latvian colonists had to wrest farms from the unwilling land, he has struggled to wrest the encampment from it. The project is expensive, and from the beginning money has been scarce.

Although the property abounded in buildings, few could be adapted for assembly use, so Hawkins has planned and supervised the gradual construction of new buildings. He also oversees the farm, the property's principal enterprise. Because the land is so poor and fertilizer so expensive, Hawkins has centered his efforts on the herd of holstein cattle.

An agronomist, Robert S. Erwin, spent his two-year assignment as a missionary journeyman at Palma. Introducing methods such as artificial insemination, he worked toward upgrading the quality of the herd in order to increase milk production. Hawkins expects that Erwin's efforts will begin paying soon.

Six laborers milk approximately eighty cows per day. Two hundred pounds of butter per week are shipped to the city of Sao Paulo and sold for home and industrial use.

About twenty horses are kept on the farm to help work the land and herd the cattle. "Most of our workers are cowboys," says Hawkins. Although tractors are used, several pairs of oxen round out the work force with "lots of power but little speed."

Cultivated acreage is planted in grapes, corn, and sorghum for feed. Silage is stored in brick-lined, eight-foot-deep trench silos. A covering of dirt and dead grass seals and preserves the silage after it is packed into the trench by a tractor.

Persistent poverty has opposed Palma from its beginnings; Hawkins has had to turn every conceivable stone to assist in financing the assembly. Thus, Brazil's first factory for church furniture and equipment has come into being. Originally set up to manufacture doors and windows for the assembly buildings, Palma's woodworking shop branched out into child-size tables and chairs for Sunday Schools.

Now, with three full-time workers, the factory supplies church needs from children's bookshelves, furniture, bookcases, and organists' stools to lecterns, pulpits, and pews, all styled in up-to-date fashion. The factory catalog offers educational toys such as puzzles, sets of building blocks complete with columns and arches, and cards on rollers to store and move the blocks.

The day before Hawkins left Palma for a spring furlough in the States, the factory received an order from a Baptist church in Rio de Janeiro for thirty-five pews with curved ends. Because labor is cheaper than machinery, the work goes slowly. It took about three months to make the pews. They were delivered by truck to Rio, about 650 miles away, where they were assembled and finished with a final coat of varnish.

Hawkins calls the factory "a thing of the future." Last year's sales amounted to just \$4,000. But as the only such supplier in Brazil, the factory meets a need among churches. In so doing it provides promotion for the camp.

Fred Hawkins, who has worked at Palma for six years, finally saw his labor rewarded. When Brazil's summer season, December through March, arrived, several bookings for encampment had already been accepted. Three dormitories were ready and a fourth was near completion. A central building contained besides the kitchen a dining hall and auditorium both of which seat 250 persons.

Administration of the encampment

was turned over to the Southern Baptist Sunday School Board when the camp was formally dedicated. The Religious Education Council handles scheduling. Each agency of the convention promotes its own special work at the camp and plans its own program. Hawkins supervises the continuing development and maintenance of the camp property and facilities.

A missionary wife chooses to add music to her other missionary duties.

NEARLY everyone has heard of the proverbial missionary barrel, but not everyone has heard a missionary play a hymn on one.

At a vespers service during the Foreign Missions Conference at Ridgecrest (North Carolina) Baptist Assembly, a hushed crowd of five hundred heard "I Surrender All" played on the top of a barrel suspended by wires from a wooden stand.

Called a melody pan, the curious instrument found its way to Ridgecrest among the baggage of Otis and Martha Brady, Southern Baptist missionaries on furlough from the South American republic of Guyana.

Made from the sawed-off end of a steel oil barrel, the melody pan, which is not a drum, has a range of two octaves including a few sharps and flats. It is tuned with an ordinary carpenter's hammer. Lacking a hammer, Mrs. Brady tuned hers with a croquet mallet. Two short sticks, the ends of which are wrapped with rubber bands or strips from an inner tube, provide percussion.

The melody pan has two sister instruments, the bass and the strumming pan. The strumming pan is deeper in size and voice than a melody pan, and the bass is deepest of all. A variety of the steel pans, forming a band, can play a simple calypso rhythm or a complicated symphony.

ROYAL SERVICE • MAY 1971

Talking with a missionary is only one of the many experiences you will have at W.M.U. Summer Conferences.

Glorieta

July 22-28

Write: Reservations
Glorieta Baptist Assembly
Glorieta, New Mexico 87535

Ridgecrest

August 12-18

Write: Reservations
Ridgecrest Baptist Assembly
Ridgecrest, North Carolina 28770

The melody pan is made by first cutting off the top of an oil drum in the desired depth. The top of the section is then hammered into a concave shape.

The various "keys" are raised rounded areas outlined by a nail that almost, but not quite, perforates the surface. The pan's playing surface could be described as a flattened concave, each hammer producing a different note when struck. Lower notes are played near the rim, and higher ones deeper in the concave. A low note can be tuned by pounding the area from the top to raise the tone, or from underneath to lower the tone.

Originating in Trinidad soon after World War II, steel pans have been enthusiastically adopted in Guyana. The instruments are carelessly made of oil as imported in barrels, as a barrel may be bought for as little as 50 cents. It takes proper, however, to pound up the final blisters.

City churches in Guyana have organs and pianos, says Mrs. Brady, but smaller churches in outlying areas have traditionally relied on inexpensive portable instruments such as guitars and accordions. That is why,

even though the use of steel pans for church music is a fairly recent innovation, the practice has caught on readily. They are now used by Anglicans, Presbyterians, and Catholics, as well as Baptists.

The steel instruments are used especially for organ and Sunday evening services. Martha and Otis Brady recall an occasion when a steel band playing religious music traveled through Georgetown, Guyana's capital, on donkey carts.

The Bradys and other Southern Baptist missionaries in Guyana say that a full-time music missionary is badly needed there. "There's no music we could do," says Mrs. Brady, who works in her church music program as an added facet to her other missionary duties.

She says it is fulfilling to work with Guyanese; they are so musically inclined that "maximum results can be obtained even from minimum of funds."

Meanwhile, music goes on in Guyana, and someone there actually plays music on a missionary barrel, the name of the missionary whose goods were shipped in it can be plainly read on its side.

WE WERE MISSING IN ACTION!

WE had often talked about the fact that we studied a lot about missions in our Baptist Women meetings at West End Baptist Church, Newberry, South Carolina, but actually did very little in response to our study. In spite of all our discussions, we usually did little more than carry a sunshine basket to a shut-in. Sometimes it almost seemed that we were disappointed if no one was sick!

We spent the first two or three months of the church year discussing and exploring ideas, making community surveys, and seeking a sustained project. One member suggested that we contact the Welfare Department and ask for help in locating needy persons. We explained to the Welfare Department that we were few in number and could not do big things, but that we sincerely wanted to minister in Christ's name and we felt that over a period of time we could render a vital service.

That proved to be an excellent suggestion. They were most cooperative, giving us the names of four families who were in need. From the list we chose a woman (for the purposes of this article the woman will be referred to as Mary) whose husband had deserted her and their three children. Because of an operation for the removal of a brain tumor, a stroke, and recurring convulsions, she was totally unable to work. Her older daughter is now married, but Mary, her little girl, and little boy lived with her mother and stepfather. The stepfather is a retired construction worker who spends most of his time gardening and fishing. He is very kind to Mary and the children. While he is helpful in every way possible, he obviously cannot provide much financial help. She receives some aid from the Welfare Department and the errant husband is forced to contribute a certain amount of money monthly to the support of the children. In this

situation need became an opportunity for service—a chance to show God's love and Christlike compassion. In addition to material things, the social worker reminded us that Mary needed someone to visit her and show concern for her as a person—someone to care.

Since "adopting" this family, someone from our group has visited in the home almost every week. Sometimes one person goes alone, sometimes we go in pairs. We carry gifts when possible, but many times we simply visit with them, giving ourselves. Mary seems to look forward to our visits and even seems disappointed if something prevents our coming for a week or two. On occasion she has even "scolded" us for neglecting her.

In making initial contacts, we were careful to establish an understanding upon which we could build the family's confidence in us. We prayerfully avoided anything that would wound their pride or rob them of their dignity. After several visits, the hesitancy one would naturally expect disappeared and Mary's mother began to discuss needs. She never mentioned any needs of her own, only those needs of Mary and the children. Our visits and concern came to be accepted in the spirit in which they were given.

When we first began visiting Mary, her mother suffered from diabetes and angina and was frequently hospitalized. When she died, months after we began our visits, we were able to help with visits and food. Since the mother's death, Mary has seemed more reluctant to speak of her needs. Possibly she is not as aware of her problems as she might be and she is not always able to think clearly. However, with patience and perseverance we are continuing to discover specific needs and meet some of them.

The prayer group was asked to join

us in prayer for this family. From time to time we have given them specific suggestions for prayer, such as the harsh, caustic impatience of Mary's mother. Often she made remarks to us about Mary—in her presence—which we felt definitely delayed the little progress toward recovery that could be reasonably expected. Many times she said, "If Mary could only get half her mind back, it would help me so much." These seemed unnecessary reminders to Mary that she was a burden. Yet we tried to understand the mother's problem, too. Surely she needed our prayers and our concern.

Through the months we have watched with joy as Mary has slowly improved. Her mother had called our attention to her improvement several times and said she felt that our visits had helped. We also noticed more patience on the mother's part and a definite change in her attitude. During one visit she remarked, "I don't know what I'd have done this summer without Mary's help in canning vegetables from the garden."

Among other things, we have been able to get Mary two permanent, several dresses, and other articles of clothing. Everyone, including the stepfather, was remembered at Christmas. We have given the children clothes, a Bible storybook, and school supplies. The lady who suggested that we seek help from the Welfare Department is an excellent seamstress and has made the little girl many attractive dresses.

After contacting the Lion's Club about Mary's need for glasses, we supplied them with some of the information they needed in their investigation. They readily provided the glasses. While we were not responsible for this project our referral of a need was another aspect of mission action.

Prayer and study groups have

Martha Creekmore

helped in several times by contributing money and from time to time the entire congregation (only about 150 active members) has been given the opportunity of sharing in a project. Several people who are not members of Baptist Women or Baptist Men enjoy participating through giving of their means. Reports are made to the congregation through the Sunday bulletin. This keeps the congregation informed as to how their contributions are used and reminded of work being done.

In addition to what is being done for this family, our Baptist Men chose another person on the list that the Welfare Department gave us. The one chosen is a handicapped Negro gentleman who spends much time in the hospital. He has no family and has many financial needs. Acteons help the other two families listed and two Negro ladies who are also dependent on welfare. The girls visit, plan, and give devotionals in the homes. They often supply needed items, such as food and linens.

The two Negro ladies, who are sisters, enjoy the visits from Acteons so much that one time the girls spent an hour or more with them—taking no gifts except their friendship and interest. One of the sisters requests her favorite song, "When the Saints Go Marching In," during every visit. The other one is confined to a wheelchair. The girls saved enough money to have a ramp built for her so that she could get out in the yard. A member of Baptist Men built the ramp. Thus we correlate the missions activities of our missions organizations.

We often feel that a small group such as ours, with limited resources, can do very little to make a dent in meeting all the needs around us.

Yet ours is a success story. We know that we are better missionaries than we were.

We are no longer missing in action!

IN OUR STATE

Participation Through Mission Support

THE obligation and opportunity to participate in the world missions task confronts each member of a Baptist Women organization. Without going beyond the boundaries of her own community a member can carry out the commission of Christ to "be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). She goes as she prays and gives. Because praying and giving are not subject to geographical limitations, home and foreign mission fields can be reached simultaneously.

In general meetings and in group meetings an attractive presentation of the calendar of prayer leads women to pray more effectively than through the use of the time-worn phrase "bless all the missionaries." Prayers become definite and personal as names and needs become vital concerns. These meaningful experiences should be the beginning of many private periods of intercessory prayer.

Someone has said the main problem is not unanswered prayer, but unoffered prayer. Jesus expected his followers to pray, for he said not "if" you pray, but "when" you pray. The busy person does not find time to pray, she must make time in each day's schedule for a quiet time of Bible reading, self-examination, communion with God, and intercession for the needs of the world. The need for each day can surely be expressed

in the Chinese prayer: "O God, I am as one hungry for rice, parched as one thirsty for tea—fill my so empty heart."

In general meetings and in group meetings members will be encouraged to pray daily for missionaries and world needs. The presentation of the prayer calendar points up this need. Maps with locations of centers of missions work can show the vastness of unreached areas. Clocks showing time zones around the world can make members aware that any hour of prayer touches the working hour of missionaries on some field. Pictures and biographical sketches can make missionaries and their needs personal and real. Posters showing population numbers compared to numbers of missionary personnel can reveal an overwhelming task that demands daily prayer.

Keeping a prayer list is the best way to remember important prayer requests. This record of answered prayer strengthens faith. Members may use the Prayer Folder (bookmark, 50¢ a dozen from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Store) or make one themselves. Prayer requests may be added during the prayertime in meetings. Perhaps a time can be suggested each day when members will pray simultaneously. Brief testimonies of answered prayer may be included in meetings.

In addition to the names on the

calendar of prayer, special prayer assignments can be made. Each member may be given the name of a home and foreign missionary, with the same birthday as hers, for whom she will pray daily. Prayer concern will be increased if she writes the missionaries (when writing missionaries, remember to tell them that a reply is not expected) and watches *The Commission and Home Missions* for news of the missionaries' fields of service.

Foreign missionaries from the member's state or home missionaries from the member's state (or serving in the state) may be assigned to members for daily prayer. These could be changed each month or each quarter.

Each member may be assigned a country where foreign missionaries serve or an area of home missions work. Through articles in mission magazines, news items in daily papers, and news broadcasts, awareness of missions needs will be increased. Family members may want to share this assignment.

Members may want to choose a missionary with the same first name—or surname—to remember each day.

Special prayer assignments may be a means of creating new interest on the part of absentees. When the contact is made, the assignment could be offered. Shut-in members should be included in prayer assignments and should be made aware of the special requests added to prayer lists

in meetings. Many shut-ins have time to use the telephone. Perhaps they could assume responsibility for giving prayer assignments and requests to regular members who were not present when new assignments were made.

Individual reading of books on prayer will bring a new awareness of prayer needs as well as revelation of ways to pray more effectively.

Prayer retreats afford members an opportunity to go to a quiet place with more time than usual for meditation and prayer. Sharing needs draws members closer together and makes it possible for them to work together more effectively. Prayer requests shared will be remembered after the retreat has ended. Testimonies of answered prayer can strengthen faith and bring a new resolution to pray more often. Needs of the world can come into clearer focus when there is time to pray unhurriedly.

Prayer for missions may result in career or short-term mission service. Members of Baptist Women organizations have the privilege of praying for young people in their churches who have been or may be called to home or foreign mission service.

Members may find a place in home mission service through the Christian Service Corps. There are many needs throughout the United States which cannot be met by missionary personnel alone. Volunteer lay workers can fill many needs in Vacation Bible Schools, leadership training, literacy work, secretarial assistance, camp leadership visitation and survey, and Baptist center ministries. Service may be short-term (two to ten weeks any

time during the year) or long-term. Volunteers serve without pay and provide their own transportation to and from the field of service. Local people furnish room and board. Applications are made through the Home Mission Board. (For further information write: Special Mission Ministries, Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309.)

One result of praying should be the giving of one's material possessions to help meet the needs on mission fields. The average life of a dollar bill is said to be thirteen months. How long its buying power lasts really depends on how it is spent. If it is spent for Christ, its buying power lasts for eternity.

Baptist Women members are encouraged to be faithful stewards and to bring tithes and offerings for kingdom work.

Tithing is a scriptural principle—a biblical minimum. Tithing acknowledges God's ownership and is an expression of gratitude. It is a symbol of devotion and a token of consecration; it is both a test of faith and an act of faith.

Someone has said that faithful tithers are amazed at how much greater the reality of the goodness of God becomes as they exercise their stewardship.

Tithing testimonies in meetings can be used to encourage tithing. Posters, stories, and quotations can be used effectively in group or general meetings. Tracts on tithing can be distributed, particularly near the time of emphasis on the church budget. Baptist Women members will cooperate with the church emphasis on

the annual budget. Perhaps the pastor or chairman of the budget committee could come to a general meeting and briefly explain the new budget.

Regular emphasis should be given to the Cooperative Program. A poster may be made to show the percentage of the church budget which goes to the Cooperative Program. Most states have available posters showing the percentage of Cooperative Program funds utilized within the state. The Convention amount for home and foreign missions may be presented.

Posters may be made showing the per capita gifts of Southern Baptists to the church convention, and the church. The amount given to home and foreign missions may also be shown.

Books on stewardship should be presented for individual reading. Encourage members to keep a reading roll, perhaps in a notebook where quotations from the book can be kept.

Baptist Women members should be shown the importance of making a will. A Christian will makes it possible for money to continue to serve the cause of Christ. State Baptist foundations will give information and assist with wills.

Surely it can be said of Baptist Women members that God "has set the world in their hearts" making it possible to sing sincerely:

"We will give, we will pray,

We will witness every day

That the millions of the whole wide world

May know our Saviour's love."¹

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Kathryn Carpenter
WNU Executive Secretary
Louisiana

WOMAN AWARE

OEO to Test Revolutionary Way to Finance Education

Beth Hayworth

THE Nixon Administration plans to launch one or more pilot projects for a school reform program in which parents will receive "educational vouchers" to pay for their children's tuition in any school, whether public, private, or parochial.

The demonstration voucher plan, estimated to cost from six to eight million dollars, is designed to improve the education particularly of disadvantaged children and to give poor parents, especially, more control over the kind of education their children get.

The revolutionary proposals for financing elementary and secondary education by giving grants to parents are the subject of a preliminary study made for the Office of Economic Opportunity (OEO). In December 1969 OEO contracted with The Center for the Study of Public Policy in Cambridge, Massachusetts, to do the study. Their report is entitled "Educational Vouchers."

A spokesman for OEO said that Director Donald Rumsfeld "agrees with the proposals" and that plans are being made to begin demonstration projects in at least one urban and one rural community with the fall school term in 1971.

The lengthy report, prepared by a

panel of distinguished educators, discusses in detail some of the major questions involved in such a radical departure for financing education.

Two of the issues raised concern the possibility that such a system would violate the First Amendment prohibition against establishment of religion, and also that the vouchers might be used to maintain racial segregation.

The educators concluded that the system as they foresee it would be "constitutionally immune" so far as church-state relations are concerned. They assert also that regulations could be designed and enforced that would prohibit an "approved voucher school" from practicing segregation.

Stated simply, an education voucher is a piece of paper which the government gives to a parent. The parent then gives the voucher to a school in which he has enrolled his child. The school then returns the voucher to the government and receives a certain amount of cash based on a predetermined formula.

As a result of the voucher system, government subsidies for education would go only to schools in which parents choose to enroll their children. Schools which cannot attract applicants would go out of business.

Vouchers, it is contended in the report, would lead to healthy competition between schools, and would encourage the establishment of new, more creative schools. The panelists also said the plan would make schools already in existence more responsive to the needs of pupils. The theoretic-

cal result, the educators believe, would be better education in both public and private schools.

By creating a competitive market for education, the report stated, the voucher plan could "help break the monopoly" of public education. Also, the proposed system would create "diversity" in schools, which the proponents say "must be not only tolerated but actively supported."

Two arguments were used by the advocates to demonstrate that the voucher program would escape the prohibition of the establishment of religion clause in the First Amendment. One, the reliance on individual freedom of choice "makes it constitutionally immune," they declared.

The first premise of this argument, the educators asserted, is that "private acts which may benefit religion are not constitutionally prohibited." The second premise, they said, is that "the voucher program puts effective control of the educational funds in private hands."

Therefore, the educators' brief continued, "it is arguable that a voucher program is not unconstitutional even if benefits were to accrue to the religious schools receiving the vouchers."

Second, and in the alternative, the other argument goes, "the program envisioned by this report does not confer unconstitutional benefits on religious institutions. The vouchers are to cover no more than the cost of secular education."

In detailing the second rationale, the educators suggested, as an exam-

ple, that the parochial school would be required to keep books separate from those of the authorized religious body and must spend any excess (from the vouchers) only on secular services. This solution, they said, "appears to be the most promising both practically and legally."

Another possibility to avoid benefiting the larger religious institution, the argument continued, would be to give the religious school an across-the-board percentage reduction of the average cost voucher. For example, if the state educational agency determined the adjusted per pupil operating cost of secular education were \$1,000 a year, religious schools would be paid only some fraction of that amount, say \$600, according to the report.

In comparing the voucher system to the "purchase of services" arrangement with parochial schools, the panel concluded that "educationally and legally" the voucher plan is preferable.

The educators' report also mentioned the "crisis" they felt would occur by the closing or curtailing of private schools. "To avert this problem may require, but certainly must permit, government support of the private educational institutions insofar as they perform secular educational functions," they said.

In discussing a model voucher system, the educators asked for a "revised vocabulary" concerning the definitions of "public" and "private" schools. Since the nineteenth century, the report stated, schools have been classified as "public" if they were owned and operated by a governmental body.

Conversely, it continued, schools are called "private" if they were owned and operated by private organizations.

"Definitions of this kind conceal as much as they reveal," the report continued, "for they classify schools entirely in terms of who runs them, not how they are run."

It was suggested by the panelists

that if one is to understand what is really going on in education, the emphasis might well be reversed. Then, a school would be called "public" if it were open to everyone on a nondiscriminatory basis, if it charged no tuition, and if it provided full information about itself to anyone interested.

On the other hand, a school would be called "private" if it excluded applicants in a discriminatory way, charged tuition, or withheld information about itself, the educators suggested.

Adopting this "revised vocabulary," the educators proposed a regulatory system for the voucher plan with these two underlying principles: (1) No public money should be used to support "private" schools, and (2) Any group that starts a "public" school should be eligible for public subsidies.

To allay the fears of those who foresee the voucher system perpetuating racial segregation, an approved school must accept any applicants so long as there are vacant places, the report stated. Also, if there are more applicants than places, at least half the places must be filled by picking applicants randomly and the other half in such a way as not to discriminate against ethnic minorities.

In discussing various other guidelines for the new proposed system, the educators said: "An unregulated voucher system could be the most serious setback for the education of disadvantaged children in the history of the United States. A properly regulated system, on the other hand, could inaugurate a new era of innovation and reform in American schools."

As this issue of ROYAL SERVICE goes to press, the Office of Economic Opportunity is proceeding with plans to test educational vouchers in one or more communities despite the opposition of many prominent religious and educational organizations. The Southern Baptist Convention, the Executive Committee of the Southern

Baptist Convention, the Baptist Joint Committee on Public Affairs, and a number of Baptist state conventions have adopted resolutions opposing the concept of educational vouchers if the use of such vouchers would provide public funds to private and church-related schools.

Joan Harvison

When a program has never been tested, particularly a proposal so revolutionary as the idea of "educational vouchers," one can only speculate as to its ultimate effect.

In cities where the Office of Economic Opportunity (OEO) has been controversial in its administration and its use of funds, any program which grows out of an OEO study is bound to touch off cautious reactions.

On paper, such a program sounds good. If parents with a higher than average income can afford the luxury of sending their children in either a public or private school, then why shouldn't the disadvantaged families have the same privilege?

In that sense, I would support the concept.

I would also favor the proposal from the standpoint that it would possibly upgrade the standards of teaching. If teaching procedures were inferior in a public school, then parents could transfer their child to a private school where teachers were more innovative and teaching materials more progressive.

In effect, it would put teachers on an unofficial merit system. For that reason, opposition to the plan will likely come from within the ranks of the educators themselves.

It seems to me that competition between school leaders to provide a program that would attract students would be healthy.

If controls were built into the plan

[Continued on page 48]



May 31, 1971

WOMAN'S MISSIONARY UNION

ANNUAL MEETING

St. Louis, Missouri • Opera House, Kiel Auditorium

**COMMITTED
to Mission Study**

MORNING 9:30
CONCERT TENNESSEE VOLUNTEER CHORALE
EVANGELISM ALL PEOPLE KENNETH L. CHAPIN
DIMENSIONS OF SUCCESS
MRS BRUCE ANDERSON CLAUDIA JONES
MRS HUBBS BOURBONK RUTH PROFFESSOR
WARNER SHANNON
WOMAN COMMITTED TO STUDY ALMA HUNT
TOMORROW IN EAST AFRICA WEBSTER CARROLL
PERSONALLY COMMITTED MRS. ROBERT FLING
ORGAN MEDITATION MEGUMI MATSUMURA

**COMMITTED
to Mission Action**

AFTERNOON 2:00
CONCERT TENNESSEE VOLUNTEER CHORALE
EVANGELISM TOTAL MINISTRY KENNETH L. CHAPIN
DIMENSIONS OF SUCCESS
MRS ROBERT BUICE DALE COWLING JASPER MCPHAIL
ESTHER SULLARD MRS DAVID NICKS
RUSSELL DILBEY JAMES PLUITZ
WOMAN COMMITTED TO ACTION ALMA HUNT
WE MOVE TOWARD TOMORROW WENDELL BELEW
PERSONALLY COMMITTED MRS. ROBERT FLING
ORGAN MEDITATION MEGUMI MATSUMURA

**COMMITTED
to Mission Support**

EVENING 7:30
CONCERT TENNESSEE VOLUNTEER CHORALE
EVANGELISM AMERICA KENNETH L. CHAPIN
DIMENSIONS OF SUCCESS
KATHRYN CARPENTER PORTER ROUTE
BARBARA J. CAULFIELD ARTHUR B. BUTLEDGE
MRS OLIVER SULLLAND & P. SMITH
LANDRUM LEAVELL
WOMAN COMMITTED TO SUPPORT ALMA HUNT
TOMORROW IN VIETNAM ROBERT C. DAVIS JR
HOUR OF COMMITMENT
MUSIC CLAUDE H. RHEA JR AND GENE BARTLETT
COMMITTED TO THE CHURCHES W. L. HOWSE
PERSONALLY COMMITTED MRS. ROBERT FLING
A HIGHER COMMITMENT MRS. R. L. MATHIS
ORGAN MEDITATION MEGUMI MATSUMURA

Hour of Commitment: A time for renewing our commitment for the work of our churches.



Books for MISSIONS READING

The book recommended this month is for individual study.

God's Impatience in Liberia.
Joseph Conrad Wood (William
B. Eerdmans Publishing Com-
pany, 1967)

God's Impatience in Liberia is a description of the spread of Christianity in Liberia. Wood contends that church growth in Liberia has not taken place in proportion to existing potential, that church growth is possible and impatiently desired by God, and that churches in Liberia should adopt strategies that would realize possible growth. The book presents an analysis of the problem of slow church growth and a preliminary prescription for growth.

Aim: At the end of this study, participants should be able to list reasons for slow church growth in Liberia and form meaningful prayers for acceleration in growth.

Procedure:

1. Read or display a quotation. After the quotation is explained, questions following the quotation may be used to direct the study.

2. Review the study by listing reasons for slow church growth in Liberia.

3. Ask group members to compile a list of meaningful prayer requests for the acceleration of church growth in Liberia.

Quotation: "In effect, there are two Liberias: the civilized country of the elite and the literate as contrasted with the Liberia of the tribes and tribal wage earners. The Church is the only social institution that spans the two Liberias. In spite of the prevailing diversity and forces of division, the unity that already exists in the church gives rise to the hope that real unity is possible for the nation."

Questions: Describe the two Liberias. What evidence of unity in the church holds promise for unity in the nation?

*\$2.95 available from Baptist Book Store

Quotation: "In the immediate future there will almost surely be a further expansion of Baptist enterprises. If the Baptists are to play their part in evangelizing the tribal peoples of Liberia, they should expand their institutions among them, with a corresponding expansion of evangelism in the villages. This will not happen automatically; it will require a bold new plan, and concentrated effort to carry it out."

Questions: What are Baptists currently doing in Liberia? How does their work compare with the other denominations in Liberia?

Quotation: "Indeed, in view of the general preoccupation of churches and missions with large institutions and administrative organization, one wonders if the churches in Liberia really want a people movement or will know how to shepherd the multitudes, once God moves the tribe of the hinterland."

Questions: What is a people movement? List the large institutions maintained by all denominations in Liberia. Explain the administrative organization of each denomination.

Quotation: "The people of Liberia's tribes are, in fact, predisposed toward becoming Christians. Their Presidents and the elite are Christians; their own educated sons and daughters are Christians. The Church of Jesus Christ can meet their felt needs, but it is not enough for the missionaries to identify these needs and offer a well-intended solution for them. The people themselves must recognize the functions the church assumes as a fulfillment of their need. When this happens, they will abandon the weak old institutions and cling to the adequate one: the Church of Jesus Christ."

Questions: What government officials are Christian? What has the role of William Tolbert been in Baptist work?

How can the church fulfill the needs of the Liberian tribesman?

Quotation: "Christianity is like a cup of cold water. Salvation is the water, and the culture in which it is passed is the cup. It is possible that a man will refuse the water because it is in a cup, and he is used to drinking from a gourd dipper; and it is also possible that the missionary, attempting to pass it in a gourd dipper, will spill the water of life because the utensil is strange to him."

Questions: Explain the symbolism of this quotation in terms of the missionary and the tribesman. What are the differences between the symbolic meaning of the cup and the gourd dipper?

Quotation: "Throughout the history of the Church, it has been the missionaries who have carried the gospel and planted churches. There are still many mission areas, and they are still instruments of God's grace. But they can move too slowly, make mistakes, and wear God's patience thin."

Questions: What needs do missionaries have? What is the role of the supporting church in the States in relation to the needs of the missionary?

Quotation: "But where the people themselves make the decisions and pay for them out of their own offerings, there in the village the Christians will develop a polity they understand, which fits their own village situation, and for which they are financially responsible. When this happens the Church will be no longer a dependency of a foreign mission but a responsible body making its own decisions and carrying on its mission, by God's help, with its own resources."

Questions: What does the word indigenous mean? How important is the formation of indigenous churches as a factor in church growth?

PRAYER GROUPS

ROYAL SERVICE invited Charles Bryant, secretary for Middle America and the Caribbean, Foreign Mission Board, to share urgent prayer requests for missions in his area of responsibility. Use these as a basis for prayer group experiences this month.

Relocation of the Mexican Baptist Theological Seminary

Three years ago the Mexican Baptist Mission voted to move the Mexican Baptist Theological Seminary from Torreon to Mexico City, the cultural and educational center of the nation. More than seven million people live in Mexico City, and roughly twenty-one million live within a radius of 180 miles. This is half of Mexico's population.

Pray that sufficient funds will be made available to make possible the relocation of the seminary without undue delay.

Training for Lay Pastors in the Caribbean Area

Weidon E. Viñet is developing a program that will provide leadership training for lay pastors in the entire Caribbean area. A major thrust of this program is the encouragement of a co-operative and unified approach in the efforts being put forth to train leaders for national churches. Viñet is preparing study guides and other materials needed for self-study in the training of lay leadership. He is available, upon invitation by Baptists of various countries of the Caribbean, to conduct seminars in leadership training.

Pray for Viñet as he implements this program of theological training for lay leadership. Pray for the lay ministers in the area as they increase in knowledge and understanding of their task.

Ministry of the Baptist Spanish Publishing House

For sixty-five years the Baptist Spanish Publishing House in El Paso, Texas, has been dedicated to the task of supplying literature for Baptist churches in the Spanish-speaking world. The publishing house is the largest institution in the world for the preparation and distribution of evangelical literature in the Spanish language. Last year more than 40 countries received from the publishing house over 4,000,000 copies of 31 periodicals, more than 650,000 copies of 69 books and booklets, and more than 5,000,000 tracts.

The twenty-four missionaries and sixty employees in the publishing house need prayers as they seek to raise the spiritual level of the Spanish-speaking world through the printed page. Dr. Thomas W. Hill is the general director of the publishing house. Pray for him, his associates, missionaries, and nationals in the literature ministry throughout Latin America.

Special Assignment of Dr. and Mrs. Frank W. Patterson

The Foreign Mission Board named Dr. and Mrs. Frank W. Patterson as special literature promoters for Spanish America. The Pattersons will live for short periods of time in strategic centers throughout Spanish America in order to serve the geographical areas of the Caribbean, Middle America, and South America. The primary thrust of their work is assisting churches, associations, conventions, and missions in a wider distribution and more effective use of literature.

For twenty-seven years Dr. Patterson served as general director of the publishing house, and he is known and respected throughout the Spanish-speaking world. Your prayers are needed for the Pattersons as they promote a more effective use of Christian literature.

Indian Language Missions in Guatemala

Southern Baptist missionaries in Guatemala have long contemplated the challenge of Indian language missions. Guatemala is unique among Latin American countries in that more than half of the population is Indian speaking Indian languages and living much as their ancestors lived. The Indians have been responsive to the gospel and many

Indian missionaries and centers have advanced evangelical Christianity.

The Ketchi tribal area of 230,000 inhabitants was the first to be served by Southern Baptist missionaries. On April 27, 1968, the first Ketchi church was organized with thirty charter members. Portions of the Bible and other literature have been translated and made available to them. Richard and LeAnne Ormswood, who have carried the burden of this work, say they "continue to dream in great opportunities."

In July 1970 Don and Jane Courtney were appointed to assist in district work in Guatemala. Another couple already under appointment, Woodall and Jane Parker, revealed their desire to dedicate themselves to this work when they return from furlough. Pray for these missionaries and the 2,300,000 Indian people of Guatemala.

Southern Work Throughout Latin America

Winning students to faith and life in Christ is the primary thrust of student work in Latin America. There are about two hundred universities in Latin America. In Mexico alone 135,000 students are enrolled in thirty universities and colleges. Yet, in Middle America and the Caribbean only two missionary couples give full time to student work while several other missionaries devote part of their time to this ministry.

Dr. and Mrs. Julian C. Bridges serve students in the National University of Mexico where more than seventy thousand students are enrolled. Rev. and Mrs. David G. Wyman have recently arrived on the field in Monterrey, Mexico, to begin a student ministry at the universities there. The unique nature of universities and the usual potential of their citizens demand a specialized approach. Pray that dedicated missionary and national personnel might become available for this important work.

Work of the Church Development High Study Committee

In the spring of 1968 the Foreign Mission Board named six missionaries as a study commission to give special attention to the question of church development. The general assignment was to analyze the overall patterns of growth, especially among national Baptist groups cooperating with the Foreign Mission

[Continued on page 68]



Training National Leadership

Mexican Baptist Thrust to the Future

Elizabeth Swadley

Neighbor to the South

Mexico, the colorful and beautiful country to the south, is the home of an ancient Indian culture. The land covers an area about as large as all states east of the Mississippi. It is the largest Spanish-speaking country in the world.

Most of the people are *mestizo*, persons with both Indian and Spanish blood.

Baptists are a minority group in this predominantly Roman Catholic country, but are steadily gaining in strength and numbers.

The National Baptist Convention of Mexico, made up of about 200 churches, is promoting a follow-up program to conserve and channel the results of the Crusade of the Americas.

Development of national leaders is a major goal of the National Baptist Convention of Mexico and of Southern Baptist missionaries who labor there.

Mexican law makes it difficult for Baptists to establish schools there for the training of Christian workers.

Baptists do, nevertheless, train young people by establishing and operating student homes, student centers, a seminary, and a school of nursing. The seminary which has long been in Torreon is moving to Mexico City in a few years, where it is felt that many more young persons will

have the opportunity to train for Christian leadership.

School of Nursing

The School of Nursing, connected with the Baptist hospital in Guadalajara, trains practical nurses or vocational nurses in a one-year course. Meet some of the girls whose lives have been molded by the nursing school.

Felipa, a young woman from Durango, worked in the home of missionaries as a maid. At a Mexican National YWA Conference in 1966

in Guadalajara, she felt the call to be a nurse. Felipa had not finished sixth grade, so she returned to Durango. There she worked as a maid in the daytime and finished grade school at night. She was twenty-four when she finished her grammar school education. Then she went to Guadalajara, and last year was graduated from the School of Nursing. She is continuing in preparation for the day she will be able to return to Durango to help her people as a nurse.

Alicia is a student nurse who is married. She and her invalid husband have three children. She was working in the laundry at the hospital when the missionaries began to have departmental prayer meetings. Through these prayer meetings Alicia became a Christian, and soon after her husband also became a Christian.

Alicia wanted very much to become a nurse. She tried going to night school, but after working all day in the laundry, this was too hard for her. Then she tried taking first aid courses, but her workload was too heavy. Finally, she was accepted into the School of Nursing. Several people who knew of her case continued to pay her salary the entire year, supporting her family while she studied.

Alicia graduated and is now an employee of the hospital. She shows promise of being one of the best nurses the school has had.

Baptist Student Center

At the University of Mexico in Mexico City, more than ninety thousand students are enrolled. Baptists have established a witness there in the form of a Baptist student center. This center, according to missionary Dr. Julian Bridges, ministers to more than 150 students a day.

Dr. Bridges says that many of the students who come to the center are confused and greatly influenced by Marxist doctrines presented by their professors. Pablo Castellanos, the director of the center has many opportunities to say that Christians have the greatest truths and the best way to help a world in need.

Director Castellanos is a lawyer and a good public speaker and has good influence on the university campus.

LEARNING OPPORTUNITIES★

- ★ Conferences for Baptist Women Officers
- ★ Sessions with Home and Foreign Missionaries
- ★ Special Interest Conferences
 - Teaching Techniques for Graded Series Books
 - Family Missions
 - Planning for Weeks of Prayer
 - Enriching Baptist Women
 - Organizing Baptist Women
 - Group Dynamics
 - Learning Aids
- ★ Bible Study
- ★ Mission Action Training
- ★ Writers' Conference (for persons who wish to write for ROYAL SERVICE)
- ★ Baptist Women Leader Manual

Glorieta
July 22-28
Write: Reservations
Glorieta Baptist Assembly
Glorieta, New Mexico 87535

Ridgecrest
August 12-18
Write: Reservations
Ridgecrest Baptist Assembly
Ridgecrest, North Carolina 28770

Student Homes

Because Baptists encounter many legal problems when they attempt to establish schools in Mexico, they have approached a missionary to students from a different angle.

Student homes or hostels, which are dormitories located near institutions of higher learning are provided in Chihuahua (chee-WAH-wah), Guadalajara (gwahd-ah-lah-HAH-rab), and Mexico City. These student homes are supervised directly by national Christians (with indirect administrative help from missionaries). Young people can live in these dormitories, take their meals there, and attend high school, junior college, or the university.

Student homes had their beginning when a very poor little boy, one of many children of a widowed mother, came to missionary Orvil Reid's home in Guadalajara. He was taken in, as others were, and the first student home was on its way. This young man finished his education and went on to specialize in internal medicine in the United States. Today he serves as one of the best doctors in Guadalajara. He is also a dedicated Christian worker in his church.

Student Home—Mexico City

One missionary writes about one of the students at the student home in Mexico City.

"Alfredo came to our student home in Mexico City. A brilliant young man of twenty who had been reared in Chile, lived in England, and traveled all over Europe, he had come to the National University of Mexico to study on a scholarship. Having recently been converted, Alfredo sought out the student home for Christian fellowship. According to this young man, he had tried simply everything—sex, drugs, material things, and travel—to find happiness and something that would satisfy his inner yearning.

"One day as he was hitchhiking through Spain he was thinking of his past experience and life and some questions came. What am I doing in this world? What have I done in life? Where am I going? In that moment he said, 'If there is a God anywhere, would you please help me to know it!' Then as soon as he had spoken these words he said it was as though he felt someone by his side. He looked but no one was there. Just a few minutes before he had spoken these words he had felt desperately

alone, but now he knew God was with him. A few weeks later he accepted Christ in a small church in Spain, and now he is witnessing to many Mexican students of what a tremendous change Christ has made in his life."

Senor Priciliano Castell and his wife Eva, the national directors of the the University Student Home say, "Muchísimas gracias" (Thank you!) for their new building built with Lottie Moon Christmas Offering funds. The Castells came as directors of the home because they wanted to serve Christ full time with their lives. Sr. Castell, an air-conditioning and heating engineer, had his own business with about five men working for him. So strongly did he feel the need for these young men from all over Mexico to have a Christian home atmosphere and experiences such as he had had that he gave up a salary of \$600 a month and went to work for the student home at a salary of \$102 a month. Since the Castells became directors of the home, the number of boys living there has grown from fifteen to thirty-three. There are problems, but these two dedicated Christian laymen show a strength and love only Christ can give.

Student Home—Chihuahua

Another missionary would like you to meet Filiberto who came to the student home at Chihuahua with a new rebellious spirit. He did not like the student home or the missionaries from the United States. He came only because it was the only way he could finish his education. In the small town where he had grown up there was no way for him to go beyond the sixth grade.

Filiberto signed the agreement stating he would attend the services in the Baptist church and would participate in the devotional and work periods at the student home. But his heart was not in these activities. He took every opportunity to find fault and antagonize. The missionaries sometimes wondered just how long they would be able to tolerate his behavior.

One day Filiberto developed a very sore throat and needed some personal attention. Missionary Sarah Beth Short offered to swab his throat. He had refused to come into the missionaries' living quarters, but he decided his throat hurt badly enough to take the chance. After three swabblings, Filiberto began to realize that the missionaries were not his enemies, but people who loved him just as he was for God's sake.

Filiberto began to find excuses to come to the missionaries' home. He began to ask questions of James Short, Jr., and to discuss with him just what it meant to be a Christian. One day Filiberto gave his heart to the Lord and became a brand-new person. The boy who had been a rebel now began each day singing as he swept off the large paved court yard and sidewalks of the student home. His testimony? The whole neighborhood knew he loved the Lord! For he told everyone. And that is not all. One day Filiberto decided that he wanted to do something that would really demonstrate how he felt about the student home where he had found the Lord. He asked if he could plant some trees along the parkway in front of the property.

MEETING PLAN
Topic: "10 Master Missionaries of the West," Session 1-2
(Baptist Hygiene, No. 442)
Scripture: Luke 24:44-48
Call to Prayer
Prayer
Practical Feature (see Forecaster, p. 42)
Study Session
Meeting Action Plan
Topic: "Jesus, O Youth of God," Session 1-4
(Baptist Hygiene, No. 423)
Prayer

like to become better acquainted with? Why?
(2) Ask one person who is skilled at making word pictures to present the material in lecture form. In advance, assign listening teams to listen for answers to questions. (Use some questions suggested above.)

1. Understanding the Aim

At the end of the session, each member should be able to identify four approaches Baptists in Mexico use to reach students and develop national leaders.

2. Choosing Methods

(1) Ask six women to summarize a portion of the lesson material. Neighbor to the South School of Nursing Baptist Student Center Student Homes

Student Home—Mexico City Student Home—Chihuahua

Follow this symposium by leading a discussion using these questions: (a) Name the four approaches Baptists use to reach students and develop national leaders in Mexico (student homes, student centers, semi-nary, and school of nursing) (b) What part have you had in this work? (c) Why don't Baptists establish and maintain schools in Mexico? (d) Which of the approaches in reaching students in Mexico do you think is most effective? Why? (e) The people you learned about today are all real persons. Which one would you

So Filiberto asked for and received permission from the Government to dig up trees in a forested area nearby and to plant them in front of the student home buildings. He dug the holes, planted the trees, watered them, and loved them into growing.

4. Evaluating the Study

Use a brief true-false test to evaluate the learning of members. The test may be devised by putting interesting statements from the study materials. Rewrite some statements making them false.

5. Planning for Follow-Through

Formulate a list of prayer requests that will support Baptist youth in Mexico as they train for the future. Name ways that Southern Baptist youth are trained for future leadership. Formulate a list of prayer requests to support Southern Baptist youth. Hold a season of prayer expressing the content of the two lists.

Even after Filiberto graduated from school and left the student home to work in a secular job and serve the Lord in his local church, he would return to Chihuahua about once a year to see his trees and to say thank you.



The Tossed About

America's Spanish-Speaking Inhabitants

Ashley White McCaleb

CUBAN REFUGEE: My family and I were among the four thousand persons airlifted from Cuba to Miami, Florida, last month. We were met by fellow Christians who graciously provided us each with a change of clothing, meals, and transportation to Atlanta, Georgia. There a sponsoring family from Second Prince De Lora Baptist Church met us. We appreciate all that they and others have done to make our relocation as painless as possible.

How grateful we are to this fine church and its pastor, Dr. Russell Dittus, Jr., for beginning a Spanish-speaking ministry. We felt at home immediately in the Sunday School which now has forty-seven members. We have morning and evening worship services, Training Union, Woman's Missionary Union, and a Brotherhood. We help too in the support of a foreign missionary. Our pastor is one of the lay leaders of our group.

NARRATOR: This church is typical of many which have responded from their hearts to the influx of Cuban refugees. In Miami some twenty-eight churches have begun Spanish-speaking departments; others have begun Spanish missions.

Home missionary Albert Jeanquin, pastor of the Spanish-speaking congregation of the Baptist Church in Key West, Florida, works primarily among Cubans. Here is his account of the conversion of an elderly couple who were formerly devout Catholics.

VOICE: "It so happened that the day I came to visit this church in view of

a call, the Badias had attended a funeral and decided to stay for evening services. When I gave the invitation for the Spanish-speaking service, they accepted Christ. I returned to my home in Texas the following day. The Badias continued to attend the church regularly. Shortly after I came to the field, I baptized the Badias into the fellowship of the church. They are now very strong Christians and active in church work.

The growth of this church is an unusual blessing since the work here is considered to be one of the hardest fields in the state of Florida."

MEXICAN-AMERICAN MIGRANT: Oats, peas, beans, and barley grow and my family and I follow the crops and do the picking. Last year we earned less than \$2,000. I ask you, is that enough to take care of a family of five? All we want is nourishing food and standard housing. We wouldn't mind a minimum wage law for migrant workers and workmen's compensation. We'd love to be able to stay in one place long enough for Social Security and a chance to vote. Since the average age span of migrants is only forty-nine, I reckon we won't need a pension, but we would like to leave the kids something. We want things better for them than it has been for us. We want them to get their schooling and not drop out before the seventh grade like most children of migrant parents do.

NARRATOR: The renewed emphasis on culture and language among ethnic groups may mean holding on

to one's native heritage. The Mexican-American migrant worker usually sees it more as "speaking up for group rights."

Of the 2 1/2 million migrant laborers in the United States, 35 percent are Mexican-American. In recent years efforts for bargaining rights have been initiated by some of these workers. An example is the nonviolent strike against growers of table grapes in California begun in 1965 by Cesar Chavez. Though the majority of grape pickers did not unite with him, this effort was acknowledgedly theirs. Now it is not quite so unusual as before to hear that the nation pickers have struck for higher wages or that a group of orange pickers is organizing.

Though the migrant is beginning to exert himself somewhat in behalf of needed economic benefits, Southern Baptists must continue to exert themselves in behalf of his spiritual welfare. Churches must make each migrant family feel wanted and welcome during their brief stay in the community.

VOICE: Andrew Foster, home missionary to agricultural migrants, encourages churches located where migrants come to set up Bible school study groups, and fellowships. Mr. Foster says that filmstrips, child care centers, recreation opportunities, games for children, and usable clothing of all sizes could also be provided. Church members can visit migrant families; be alert to sickness, loneliness, lack of funds or food, and help

them stranded. Churches outside migrant areas can help too by sending money and materials for distribution through the local membership of churches in migrant areas.

The program of the Parrise Baptist Center is directed to migrant families. The Parrise Baptist Center is an operation of the First Baptist Church, Parrise, Florida, in cooperation with the association, the Florida Baptist Convention, and the Home Mission Board. Often called the Baptist Grand Central Station, the center is headquarters for numerous activities.

A public health clinic and its own health clinic teach Mexican families the importance of correct medical care. Literacy classes, now in their sixth year, help families overcome the language barrier and also encourage children to stay in school. In the Thrift Shop a family may buy several beds, chairs, a stove, and clothing for \$10. Daily, forty to seventy children are transported to and from the center. There they receive baths, clothing, and hot food. Supervised play and rest periods are also included. Regular church services are held on Sundays and Wednesdays. During the winter months the pastor, Louis Gomez, and staff held services each week in the various migrant camps.

Of this rich and varied program, missionary Gomez comments that each activity has its own goal, yet each has a common ultimate goal "to reach, witness, and win others to Christ."

Lester L. Vinson, former home missionary to the Spanish-speaking in Harlingen, Texas, says "The impact of Christ on a life is the only solution for the basic problems of the migrant: Stability, hope, and security begin to be realities when Jesus Christ is the true anchor for the life of the individual. It is so satisfying to see a migrant family when won to Christ gradually begin to realize the need to find local employment and to provide stability for their home."

INNER-CITY CHRISTIAN: My husband

and I live in metropolitan Los Angeles where he serves as lay pastor for one of fourteen recently organized Spanish-speaking congregations. We appreciate missionary director Eugene Wolfe for the training he is giving my husband and other lay pastors. Each Tuesday evening after work, my husband and Brother Wolfe study the Bible and Baptist doctrine. This training is scheduled according to the needs of each pastor and those of his people. Over two thousand persons are being served through these new inner-city congregations.

VOICE: Missionary James A. Wright, Jr., of East Hartford, Connecticut, also values this training approach. Of the more than 100,000 Spanish-speaking in that state, he says "Our only hope of reaching these people is to train laymen to carry on the Lord's work where they are. Then we are free to move on to other cities where there is no witness at all."

NARRATOR: Varied avenues for evangelizing the lost Spanish-speaking in central cities are being employed by our missionaries.

In Hartford, Pat and James Wright have found families living in tenements who will willingly open their living rooms. On the first day of the Vacation Bible School boys and girls in the building are invited to the apartment at a definite time by the three summer missionaries working with the Wrights. Attendance averages twenty-five, the cost of each school is under \$5.00, and access to families is gained which before was impossible. The Vacation Bible Schools are conducted in Spanish, Portuguese and English.

Missionary Wright had no response from the Spanish-speaking in either Hartford or Springfield when he announced crusades through radio newspaper and handbill publicity. Then he tried street services.

VOICE: "In May we held two demonstrations in the Puerto Rican ghetto of Springfield, Massachusetts. The first night we set up in the courtyard

of a large tenement house and blessed music of the Tjensing Brass until about two hundred people had gathered to see what the noise was about. Then Tom Clarkdale, missionary to the Portuguese in Rhode Island, did a chalk sketch on the crucifixion. I preached on the meaning of the cross, and we gave out bilingual Gospels of John. The second night we had too much competition from the lot cream vendors and only forty-five came. But now we have contacts in the community that we did not have before, and people are no longer afraid of us and our doctrines."

NARRATOR: First Baptist of San Antonio, Texas, offers tutoring services to the Spanish-speaking neighborhood boys and girls who need academic assistance. At present this church helps more than two hundred on two afternoons a week. Dr. Jimmy Allen, pastor, notes that each child is there with his parents' approval. "Evangelistic opportunities are unfolding in this situation," he adds.

Pastor-missionary Ben Duque of Central Baptist Church, Pueblo, Colorado, has gained the interest of some of the Spanish-speaking in his city through a weekly ceramics class held at the church. This is followed by a required Bible study time. Through this venture, many have become interested enough in the Bible to do further study at home.

Music enabled Mary Ruth Carley (nee Bradley), former US-1 worker, to witness to boys and girls of Spanish background who live near Trinity Baptist Church in Bakerville, California.

MARY RUTH CARLEY: At the invitation of pastor A. I. Greenwald, I started coming to the church each afternoon to help in any way I could. Since the school was right across the street, boys and girls often dropped by to say hello on their way home. Gradually the habit and the group grew into a daily pattern which then led to singing sessions around the piano. Though Catholic in back-

ground, the children loved to sing Baptist hymns. Their favorite came to be "Nothing but the Blood."

Once, in all innocence, someone asked, "What's all this blood stuff?" This was my opportunity to tell them all about Jesus.

Then one day I asked, "Who would like to learn to play the piano." Chorus of "I would" led to the next phase.

Thereafter for the rest of the school year, I taught piano lessons to about twenty-five children, second through eighth grades. From 3:00 to 5:00 P.M., Mondays through Fridays, they came according to a schedule I had worked out. "Practice while you wait" became the theme. Of course, routinely, I had to stop teaching one child to run (check on the progress of the others). After all, it's hard to practice the piano diligently without adult encouragement, especially when a friend is right down the hall working on the same piece of music! It helped when church members assisted with supervision.

After the lessons I would take the children home. My car, Petunia, became a well-known sight in the neighborhood.

At Christmas we invited the parents to a piano recital. I don't know who was the proudest—parents, children, or teacher.

NARRATOR Another way in which Mary Ruth attempted to reach these boys and girls was through a planned recreation period each Saturday morning at Trinity. The youth and adults of the church helped in the direction of this weekly time of games, films, choruses, and refreshments. On the first Saturday two hundred excited children filled the church!

MARY RUTH COBLEY These boys and girls had many spiritual needs, as did their families. Through we often brought them to church, sat with them, and returned them to their homes and through we sensed the appreciation felt by their parents, I cannot say that I saw visible results.

(Continued on page 47)

MEETING PLAN

Announcement of Spanish mission projects and plans
Preview of Spanish mission meeting plans for July 1968
Forecaster, p. 41)

Group praying for next month
Study session
Call to Prayer

1. Understanding Aim

At the end of the unit members should have (1) gained knowledge and understanding of its nongeological groups in our nation; (2) learned of several approaches being tried by home missionaries and others who live among the Spanish-speaking and (3) responded experimentally to spiritual needs confronting them.

The second session explores present trends in Southern Baptist missions outreach among the Spanish-speaking.

2. Teaching Methods (choose one)

- (1) Dramatic Presentation Ask six persons to assume the following roles:
 - (a) **NARRATOR**—sits at a table or in chair before group
 - (b) **VOICE**—live or tape-recorded piece to session
 - (c) **CUBAN REFUGEE**—suggest nationality by dress, curio
 - (d) **MIGRANT**—suggest work with baskets of fruit, vegetables
 - (e) **INNER-CITY DWELLER**—holds Bible
 - (f) **MARY RUTH COBLEY**—former U.S.-2 worker with Home Mission Board holds *Banner of Hope*

Distribute to members the following (without answers):

Listening Sheet

Answer True or False to these state answers as you hear the answers given.

1. Albert Joaquin pastors an English-speaking congregation. (F)
2. Migrant laborers are reached best on the associational level. (F)
3. The solution to the basic problems of the migrant is through legislation. (F)
4. One way in which home mis-

*A more-able to make by putting on your hand-lens.
** may upgrade the paper. Please do not use it.
*** that time will later also use paper.

tionaries can best to develop new work is through training Spanish laymen to serve established congregations. (T)

5. Missionary James Wright, Jr., had notable success in reaching the Spanish in Hartford through patriotism. (F)
6. Piano lessons and US-2 spelled friendship at Trinity. (T)
7. In our nation are over eight million Spanish persons. (T)

(2) **Resource Persons** Are there those in your church or others you know who have had vital contact with Cuban refugees, migrant laborers, and/or inner-city Spanish-speaking? If so, consider: (a) inviting one or more, depending upon time, to share experiences; (b) tape recording interviews with these persons to present at the study session; or (c) presenting a resume of the experiences of these individuals to your group. Introduce each testimony with a picture or sketch of a person who is representative of the particular group. Follow with group discussion.

3. Using Literary Aids

Introduce the study topic for today through either of these suggestions: (a) Make a montage* showing activities or faces of the Spanish. With a felt-tip pen write the title of the study for today across the pictures. Hold this up as an attention-getter. Ask: "What special group are we studying today? Why is this title fitting?"

(b) **Picture probe**—Hold up one at a time several pictures of Spanish-speaking persons which will suggest the title of the session for today and which will provoke comment.

4. Evaluation

Choose the approach that best fits the study method used.

(1) **Pipe Cleaners** At the conclusion of the study give each member three pipe cleaners. Encourage her through shaping these cleaners to demonstrate her reactions to the plight of the tired about—Cuban refugees.

(Continued on page 48)



The Great Supper

Luke 14:16-24

G. Avery Lee

A lot of invitations are issued, especially by Southerners. Some of them are polite imbecilities, but most are genuine, even if not specific. And each holds the promise of a good time.

"You'll come, now, hear? Ready for a cup of coffee? How 'bout a game of golf? Come on, let's go fishing. We're having a party . . . Dinner at eight."

But these are invitations to friends. In the same sense of joy felt in extending an invitation to a stranger?

Invited to a Feast

When all that can be said has been said about the narrow way and the hard road which a follower of Christ must walk, it remains true that the invitation of Christ is to a feast, and a feast is a time of happiness. The experience of God that is offered in Jesus Christ produces a pleasure like that of a joyous banquet.

One is in error to suppose from this story of Jesus that God welcomes outcasts only because he cannot get those who are first invited, the outcasts being invited only because the others will not come. The good news of the gospel is like an invitation to a feast. If some refuse, let them not be surprised when others accept.

In this story, the men to whom the invitation was first extended had no sense of need that could be ful-

filled through the feast. Many refuse the invitation of Christ because no sense of need is felt. Never dreaming there is anything lacking in them, what is the world could they find in Christ, of all people, or in Christianity, of all things?

But every person has needs. Life brings us disillusionment, disappointment, unhappiness, and frustration. The monotony of it all causes persons to say: "Let's go to the movies. Let's do something desperate. Let's get drunk. Let's forget it. Something, anything, to get away from it all. But into this same life situation Jesus steps up to say: "What you are looking for I am offering: satisfaction, good fellowship, something to do, good humor, inner tranquility, and hope. This is what the feast provides. And it is to all men that Jesus' all-inclusive invitation is given."

Excuses Are Given

The men invited to the supper would not have made their excuses if they had been told on the invitation. If they had really wanted to go, they would have made every effort to be there. When a salesman can convince a person that what he is selling is needed, that without it one lacks charm, prestige, and glamour, that person will sacrifice to pay the price. But why sacrifice for something not needed or wanted? Those who were first invited just did not want to go.

Deciding not to go, they sent regrets. The criticism that Jesus gave was that the things they chose were less important than the supper. There was nothing inherently wrong in their choices. Their error was that they allowed a good choice to stand in the way of a better one. What they decided to do was not bad, but allowing the voice of God to go unheeded was wrong.

Take a look at the excuses offered by those men. Keep in mind the word *excuse* comes from the Latin *ex causa*, meaning "free from charge." That is, one knows he is chargeable with some failure; so he presents evidence, real or fictitious, by which he seeks to be acquitted. The excuses in this story sound reasonable enough on the surface. Farms and oxen are needed to provide food and clothing. Homes to provide shelter, love, and family life are needed.

Each of the excuses represented activities having appeal for the persons choosing them. Each had immediate meaning and relevance for these persons. Each excuse seemed to hold the possibility of a better way of life, a fulfilling of personal ambition and planning.

Unfortunately the values inherent in each excuse blurred the vision of the person making the choice. Preoccupied with the immediate affairs of his own life, each man failed to

catch a glimpse of the possibilities for him in attending the banquet.

Examples of this same sort of blocked vision occur from day to day on any hazy field.

Consider examples from foreign missions:

- The university student in Taiwan is preoccupied with the professional possibilities of his discipline. Every minute must be spent with book in hand.

- The Asian businessman forging a commercial life in East Africa is preoccupied with his plans for economic expansion.

- The mother in the *barrios* of a Peruvian city is preoccupied with the struggle to find scrap material for a small hut to keep her family dry.

- Consider the home mission scene:
 - The New Yorker in the penthouse apartment is consumed with his need to establish himself with the socially elite.

- The Las Vegas gambler is preoccupied with his rapidly changing kaleidoscope of chance.

- The Nebraska wheat farmer is preoccupied with getting the best use of time from his harvest crew.

Consider mission action target persons:

- The juvenile offender is preoccupied with the best ways to beat the rap.

- The hospital resident from Iran cannot see that the faith offered in Christ is any better than the faith offered through Islam.

- The aging man stoically defends the premise of his life. "God was not needed in life, he will not be needed in death."

Unlikely Places and People

When the householder learned that his invitation had been rejected by those who were the likely guests at his table, he turned to those who were less likely. Sending his servant into the unlikely places of the city, he issued an unlikely invitation.

When all of the places were still not taken, he again sent the servant with an invitation. His guest list was

further diversified by invitation to the motley crowd coming and going on the roads leading to the city.

This parable establishes the fact that no one who accepts the invitation is to be denied room or welcome in the kingdom of God. God's love always overlaps nationality, race, or condition of life. The healthy and the sick, the rich and the poor, the educated and the illiterate, the law-abiding and the law-offending, all



Find a
place in
the Sun!

ATTEND A SUMMER CONFERENCE

Look for further
information

are invited. No poverty, no sin, no ignorance ever daunts God's grace.

In the twentieth century, the church assumes the servant role portrayed in this parable. Having been given the command to issue the invitation of Christ to all men, the church attempts to make this invitation known to every corner of life.

Every Southern Baptist falls heir to this command and must assume the servant role of the church. Through Sunday School, Southern Baptists extend the invitation of Christ to persons who seem likely to respond. Through the W.M.F. program of mission action, members extend an invitation to persons who are separated from the church by barriers that are geographical, racial, cultural, social, physical, or linguistic. Mission action offers specialized approaches to meeting the needs of these persons, thus interpreting the love that motivates the invitation.

Consider the unlikely persons in the twentieth century to whom the invitation of Christ must be extended.

- Aging persons are patients in hospitals, convalescent homes, rest homes, or homes for the aged. Some live alone, while others live with their families. In many instances the aging live in low-income housing areas for the elderly.

- Migrants are workers who move to find seasonal employment. Often they migrate with the seasons from state to state harvesting crops. They become permanent strains of society because of the nature of their work.

- Alcoholics are persons who are victims of a self-inflicted disease. Their drinking has passed the point where they can stop simply by resolving to do so. While many alcoholics may be found in economically disadvantaged neighborhoods, many others may be found in middle-class and affluent areas.

- Economically disadvantaged persons are found in city ghettos, city suburbs, villages, and rural areas. Around thirty million men, women, and children in the United States live at economic levels beneath those necessary to provide for human decency.

- Headliners are those persons whose stories are found in mass news media newspapers, magazines, radio, and television. Headliners may be in sudden emergency situations or chronic problem situations, or they may have contributed to society in an extraordinary way.

- Internationals are persons from foreign countries who are temporarily in the United States for purposes of education, training, business, government, and short-term visits.

- Troubled young people live in almost all communities. Each year more than 600,000 juvenile delinquency cases are handled through the courts.

- Language people include immigrants, whose entry into the US is recorded at one every ninety seconds.

servicemen's wives who are foreign born, and descendants of immigrants who still cling to the culture, customs, and religion of their parents.

- Persons who are physically handicapped include the blind, deaf, severely crippled, and mentally retarded. These persons do not have full or normal use of their bodies, senses, and/or minds.

The Mission Action Project 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) suggests ways that Bible study groups may meet the needs of these unlikely persons, thus extending the invitation of Christ.

Modern Servants

If any group would qualify as dwellers in today's highways and hedges, those who, for want of a better name, are called "the hippies" would. A lot of invitations are being extended to these people. Some by individuals, some by the Home Mission Board in summer projects and year-round efforts. Here are two examples in the city of New Orleans.

Leo Humphrey plays it "straight." A student at the New Orleans Baptist Theological Seminary, Leo began a place in the French Quarter called THE WAY. A place to meet, with coffee and sandwiches and people available to talk about Christ is provided. A newspaper article was headlined "Prostitutes, Addicts, Degenerates. They Come to Leo." On the whole, the approach is the plan of salvation with an appeal to accept Christ as Saviour and commit life to him. Some do.

Mike Stark takes a different approach. Also a graduate of the New Orleans Baptist Seminary, Mike realized a dream of a shop on Bourbon Street called STARK'S REALITIES. Wearing a full beard and a Dakshini, this big man became a trusted citizen of the Quarter. With interested friends, largely nonchurch people, doctors, psychiatrists, interns, medi-

Call to Prayer

Group planning led by leader
President of Baptist Women meeting plans for June (see Para-
cator, p. 411)

Announcement of Baptist Women projects and plans
Study session

Information and discussion of mission action projects
Prayer for mission action and other causes in the community

METHOD PLAN

1. Understanding the Aim

At the end of this study, members should understand that (1) all men are invited to participate in the kingdom of God, (2) some men will make excuses, not understanding what they are naming, (3) some men who accept may be found in unlikely places, and (4) the man who receives an invitation must attend the banquet in order to participate in the kingdom.

2. Learning Methods

(1) Read the parable aloud to the group.

(2) Display poster number 1 (see Learning Aids). Distribute to members short newspaper articles selected to illustrate the wide range of persons to whom invitation is given. Articles may be mounted on single sheets of paper with the caption, "(name of person described in article), you are cordially invited to participate in the kingdom of God." Ask members to read the articles aloud, adding the invitation caption.

(3) Display poster number 2. Ask each woman to list excuses that the persons described in her article might give for not wishing to participate.

cal students, nurses, social workers, and others. Mike opened a place called HEAD—Health Emergency Aid Dispensary. All the means of medicine, counseling, social adjustment, plus a soft sell of the gospel is offered on a twenty-four hour basis with some success.

(4) Display poster number 3. Ask members to turn to page 38 in the study materials. Using group participation, make a list of the unlikely places listed. Ask group members to list unlikely places in their community.

(5) Display poster number 4. Ask members to consider the role of the servant in the parable. What are his responsibilities?

3. Using Learning Aids

Make four large posters, lettered with the following concepts:

(1) All men are invited to participate in the kingdom of God.

(2) Some men will make excuses.

(3) Some men who accept may be found in unlikely places.

(4) The man who receives an invitation must attend the banquet in order to participate in the kingdom.

4. Planning the Follow-Through

Plan a series of Saturday night suppers at the church during the summer months for persons who ordinarily would not attend your church.

5. Evaluating the Study

Ask each member to write a paragraph imagining her role as servant, based on the parable, in the Saturday night suppers described above. This exercise may be used regardless of actual follow-through plans.

When Leo was ousted, on a technicality, from his first location, Mike offered him the first floor of his place. Now, both men, with two different approaches, are inviting those of the highways and hedges to come to "the feast."

FORECASTER

MARGARET BRUCE

PRESIDENT

Special Emphasis

May 2-9 has been designated by the Southern Baptist Convention as Christian Home Week. The suggested Provisional Feature (see page 43) for this month is a presentation of the *Family Mission Guide* (\$1.00). Promoting the *Family Mission Guide* is one way for Baptist Women organizations to emphasize Christian Home Week. Encourage members to participate in whatever plans your church has for the observance of this important week.

May 31 is the date for the WML Annual Meeting in St. Louis. Will you be there? This meeting will provide a meaningful experience of inspiration with members of WML age-level organizations across the nation. Encourage the members of your organization to attend.

Orienteering New Members

Did the WML Focus Week emphasis on Baptist Women organizations in your church bring new members? Have these new members been brought into full participation in missions activities? Have they been fully oriented? Check up on the following possibilities for orientation of new members and see how well your organization takes advantage of these opportunities for orienting new members.

- | | Yes | No |
|--|--------------------------|--------------------------|
| • Was a subscription to <i>ROYAL SERVICE</i> given new members? | <input type="checkbox"/> | <input type="checkbox"/> |
| • Was a copy of <i>Changes and Choices, Revised</i> (25¢) given to new members? | <input type="checkbox"/> | <input type="checkbox"/> |
| • Were the purposes of the organization fully explained to new members? | <input type="checkbox"/> | <input type="checkbox"/> |
| • Do members understand the function of Baptist Women officers and the officers council? | <input type="checkbox"/> | <input type="checkbox"/> |
| • Do new members know the officers and feel at home with them and other members of the organization? | <input type="checkbox"/> | <input type="checkbox"/> |

- Have new members been enlisted in one of the mission groups?
- Do mission group leaders keep in close touch with new members?

Attendance at general meetings

Often we hear leaders say, "We can't get members to attend the general meetings." If this is what you are saying, try these suggestions:

- work with Baptist Women chairmen in making adequate preparation for each meeting
- make each meeting an experience which will help members become better informed of missions work
- have clearly defined aims for each meeting study aims and aims for getting organization work done
- encourage mission group leaders to preview organization plans at group meetings each month
- ask group leaders to work out a plan for contacting members about meetings
- keep members informed of officers council work
- make efforts to involve all members in regular study plans and plans for mission action and mission support

CHAIRMEN

Officers Council

A part of the officers council meeting time is given to planning and coordination by the mission group leaders and the chairmen. During this time the mission study chairmen meets with mission study group leaders, the mission support chairman meets with the mission prayer group leaders, and the mission action chairman meets with the mission action group leaders.

This meeting of chairmen with mission group leaders

allows chairmen time to help group leaders become more skilled in leading their groups. You will encourage group leaders to stimulate members to think, to study, to plan, and to work—individually and as a group. Listening is a very important part of learning to be a good group member or leader.

There is a danger that a group may become self-centered and should this occur a Baptist Women mission group defend its whole purpose for being. Leaders and members must reach out to others who need to be brought into the work and to others who need the help of the group.

Study Chairman

Study of Additional Books

Often Baptist Women organizations want to study more than the two recommended graded series books. Such a study satisfies one advanced achievement on the Baptist Women Achievement Guide. Those recommended for 1970-71 were *Taiwan: Unfinished Revolution and The Diakonic Task*.

If your organization desires additional book studies you may want to plan a study of *Repad a Hundredfold* (\$4.95) this quarter. The book was written by Charles A. Leonard, Sr. nearly sixty years after he and his wife went to China as pioneer missionaries. February *ROYAL SERVICE* carried teaching helps for the study of this book.

They Changed My China by Molly Wong (\$1.95) is another book you may want to study if you failed to use it in connection with your study of Taiwan. This autobiography of Molly Wong deals with the devastating effect of communism on Chinese life and especially on the church and Christian believers.

God's Smuggler by Brother Andrew (75¢) is an account of how Brother Andrew prayed and the guards passed his car bulging with Bibles across the Yugoslavian border. The book tells of other experiences he had taking Bibles into Communist countries.

See the *Baptist Women—Baptist Young Women World in Focus 1970-71* (distributed according to state plan) for other books you may choose to study this quarter.

Mission Action Chairman

Read the article "We Were Missing in Action" page 22 and see if it gives a clue for mission action which may be needed in your community. This month's study, "Mexican Baptist Thrust to the Future," will no doubt cause you to discover Spanish-speaking persons who may be living in your community and need a minister.

Is your Baptist Women organization trying to decide what to do for mission action? What are the needs in your community which your members can meet? Need and the ability to meet the need should guide in your decision.

Mission Support Chairman

Mission Support Materials

Encourage members to use the materials which are

available for mission support.

Prayer Folder (bookmark)

A card to use as a bookmark to encourage meditation and prayer. Space is provided for a prayer list. (12 for 50¢)

Offering Box

World design, size 3 1/4 x 2 1/4 inches. For individual or group use. (Each 5¢)

A Prayer for the World, George F. Vinton

Studying each position of the Lord's Prayer as a prayer for missions, the author relates his ideas of the life of the Christian to the current world situation. (\$2.95)

Affluence and the Christian, Hendrick Van Oyen

The author gives an application of the Christian attitude toward possessions to the present day in which men are tempted to believe that the meaning of life consists in "things." (Paper \$1.00)

Missionary Album 1970, Genevieve Green

Pictures and thumbnail life sketches of Southern Baptist foreign missionaries. (Paper \$3.95, 1971 Supplement, 85¢)

Prayer Group Guide

Guides prayer group members in missionary prayer experiences. A 48 page booklet, size 8 1/2 inches. (\$1.00)

Family Mission Guide

A guidebook for families to use in experiencing missions praying and giving mission study, and mission action as a family. (\$1.00)

GROUP LEADERS

Preview Organization Plans for June

Organization plans for June may include information about a prayer retreat to be held or plans for leadership training or mission action. But in addition to such plans as these you will want to preview the study topic for the June general meeting.

The topic is "A Shared Task—Japanese Missions." Perhaps you would like to make little Japanese umbrellas or fans or the little squares of pink crepe paper on tree branches to represent cherry blossoms. If you prefer, you may buy Japanese umbrellas and/or fans at a variety store. On each little souvenir write the following question: What would you do if you were a missionary in Japan?

Then explain that in June at the Baptist Women meeting members will learn about the cooperative roles of Southern Baptist missionaries and Japanese Baptist leaders. They will study about the cooperative activities of missionaries and Japanese leaders.

Study Group Leader

ROYAL SERVICE, A Study Group Resource

Do you realize how much help **ROYAL SERVICE** brings to study groups each month? Let's take this month's periodical and see what resources are directed especially to your group.

Current Missions Groups—Study materials and meeting plans, page 34

Study topic: "The Tossed About, America's Spanish-Speaking Inhabitants"

Articles related to study topic: "The Challenge of Language Missions in New York," page 15; "The Mexican-American in Texas," page 12; "A Chance for Freedom," page 16.

As you know, this is too much information to use in one study session. How can current missions groups use material most effectively? Ask members to read the articles before the study session. This will make the study session more interesting and meaningful.

Bible Study Groups—Study material and meeting plans, page 37

Study topic: "The Great Supper"

Mission Books Groups—**ROYAL SERVICE** supplements the *Mission Books Teachers' Guide II* and the *Mission Books Teaching Guide 1970-72* (\$1.00 each).

See page 29, *God's Impatience in Liberia*, Joseph Conrad Wold, (\$2.95).

Mission books groups studying the book, *In Castro's Clutches* (included in the 1970-72 Guide) will find additional information for this study in the article "A Chance for Freedom," page 16.

Round Table Groups—Round table group members will find additional material in **ROYAL SERVICE** this month to use with the review of such books as *La Raza The Mexican Americans*, Stan Steiner (\$3.25)

Mission Action Group Leader

Mission Action is

The mission action group leader has the responsibility of helping group members keep ministry and witness in balance as they engage in mission action. Mission action is ministry and witness. It is performing a ministry to meet the physical needs of persons. It is a witness for Jesus Christ and is done in his name. He is the originator of mission action for he said, "The Spirit of the Lord is upon me, because he hath anointed me (1) to preach the gospel to the poor, (2) he hath sent me to heal the brokenhearted, (3) to preach deliverance to the captives and, (4) recovering of sight to the blind, (5) to set at liberty them that are bound, (6) to preach the acceptable year of the

Lord" (Luke 4:18-19).

Jesus kept the two in balance—ministry and witness. You will lead mission action group members to evaluate the work they do. Is it meeting the total needs of the persons to whom they minister? Do members need in-service training to be more effective in their ministry and witness? The *Mission Action Group Guides* (\$1.00 each) give excellent resources for this training (see **WMU Year Book 1970-71**, 40p, for a complete list).

Prayer Group Leader

Using Call to Prayer

This month encourage group members to read the article "Participation Through Mission Support," page 24. They will read of various ways to vary the use of Call to Prayer in their homes. Other prayer suggestions are given in the article which members should not miss.

Prayer Requests

Three of this month's prayer requests, page 30, are closely related to the general study topic, "Training National Leadership—Mexican Baptist Thrust to the Future." Members will doubtless have greater concern for them requests after the May study session.

Agenda for May Meeting

Presentation of prayer requests

You may want to make small individual maps of Middle America and the Caribbean and locate the areas for which members are asked to pray. If so, see *Know Your Baptist Missions and the Map*, Southern Baptist Missions in Middle America. If these are not available in your church library, order them free from the Foreign Mission Board, SBC, P. O. Box 6597, Richmond, Virginia 23230.

Prayer Period—see pages 14-15 *Prayer Group Guide* (\$1.00) for ways to vary the prayer period.

Group planning for next month

Preview of Baptist Women meeting plans for June
Call to Prayer

OFFICERS COUNCIL

The Baptist Women president leads the officers council in regular meetings to plan, coordinate, and evaluate the work of Baptist Women.

Her duties as a covener are:

1. arrange for necessary facilities
2. prepare the agenda
3. guide the discussion
4. appoint a recorder when the organization has no secretary

3. notify members of the meeting if this responsibility is not assigned.

The *Baptist Women Officer Plan Book* (\$1.25) pages 2-14 provides space for marking attendance at the meetings and plan sheets for the meetings. Additional sheets may be duplicated if there are not enough in the book.

The agenda for the meeting includes Call to Prayer, reports of officers, items for discussion, plans to be made and coordinated, decisions to be made, and evaluations of work based on the *Baptist Women Achievement Guide*.

You may want to duplicate some assignment sheets if members need to be reminded of responsibilities they accept. An assignment sheet may include:

Assignment Sheet

Assignment for _____ (council member)

Assignment due _____

Assignment (describe in detail the assignment)

Example: Please make a poster to inform women of the church about the Baptist Women organization.

Agenda for May Officers Council Meeting

Call to Prayer

Report of officers—evaluation of work completed, promotion of future plans, coordination of all plans items to be discussed

Plans for attending Gloriana and Ridgecrest WMU Conferences and WMU Annual Meeting in St. Louis

Plans for leadership training

Plans for enlistment of prospects and absentees

Promotional Feature at general meeting

Family Missions activities

Prayer for all phases of Baptist Women work

PROMOTIONAL FEATURE

Since Christian Home Week is May 2-9, you may want to present the *Family Missions Guide* (\$1.00) at your May general meeting. Plan a dialogue between two members who have just discovered the guide. Choose women who can be enthusiastic over a new idea.

As each woman thumbs through the *Family Missions Guide* (\$1.00) she tells about the idea which appeals most to her. Here are some possibilities: "Dining Chair Journey," page 39; "The Packing Crate Walls," page 40; "We Dined 404-523-2593," page 36. After the women give a resume of these family missions activities, have them give other contents of the guide.

You may want to order additional copies of the guide for women who have families and who want to learn how to involve their family in mission study, mission action, and mission support through prayer and gifts.

ROYAL SERVICE • MAY 1971

ADDITIONAL HELP IN 1971-72 FROM THE WMU COUNCIL

Your church may choose to elect a mission action director and an enlistment and enlargement director to serve on the WMU Council for the church year 1971-72. If these officers are elected, they will provide valuable resource information for Baptist Women officers.

The mission action director will lead in discovering the total possibilities for mission action by the church. Having surveyed the possibilities, she will have an up-to-date list of mission action needs to suggest to Baptist Women officers. She will be the prime resource person for the mission action chairman and mission action group leaders planning mission action projects and group work. Since she will lead in the evaluation of church members' skills and interests which might be used in mission action, she will be able to suggest ways Baptist Women may be drawn into greater mission action involvement. She will also be available to assist organizations and groups in developing budget requests related to mission action.

The mission action director will also be available to encourage and assist mission action group leaders in providing mission action training for their members. As she correlates activities aimed at the same target groups or issues, she will be able to suggest ways that Baptist Women mission action groups can draw upon the resources of the church in their ongoing program work. Acting as liaison with community resources, she will be able to suggest possibilities for referral and specialist assistance. As she evaluates the total mission action work of the church, she will be able to assist the mission action chairman and mission action group leaders in leading members to the most significant contributions possible.

The enlistment and enlargement director will be a prime resource person for Baptist Women officers as they lead members to involve every Baptist woman over thirty in the missions program of the church.

Having led in conducting an enlistment survey, she will be able to provide an up-to-date list of prospects for Baptist Women. If requested, she will assist Baptist Women and Baptist Women groups in planning enlistment activities. She will also assist Baptist Women in determining when additional study and prayer groups are needed.

Source of Materials Listed in Foreword

Available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Store.
*Available from Baptist Book Store only.



Men to
the world

PRAYER

1 SATURDAY Mark 12:28-34

Mrs. John Cooper notes that one of the greatest needs in work with the deaf is more people to volunteer to become interpreters to the deaf. Another need is patience among all workers. Pray that deaf workers may patiently serve God and wait for the results he desires.

- Mrs. John Cooper, worker among deaf, Indiana
- W. Ross Harmonson, pastoral missionary, Montana
- Ramon Martinez, worker among Spanish, California
- Nolan M. Neiger, director of Christian social ministries, New York
- Charles Plesner, worker among Spanish, Texas
- Troy Smith, worker among Spanish, Texas
- Olivia M. Tomple, director of weekday ministries, Ohio
- Mrs. Dan Yelvington, worker among Indians, New Mexico
- Franklin Hawkins, furlough, South Brazil

2 SUNDAY 2 Samuel 19:31-39

This is the first day of Christian Home Week, a week set aside for a closer look at homes, to dedicate anew the altar in homes, and to thank God for a place to abide where the depth of love for each individual can be felt and for God's great love for his children.

- A. F. Cabrera, worker among Spanish, Texas
- Edward S. Freeman, Jr., weekday ministries, Kentucky
- Charles Ignotus, worker among Indians, New Mexico
- Charles E. Magruder, superintendent of missions (metropolitan), Ohio
- Mrs. Maria Salinas, worker among Spanish, Texas
- Lowell Wright, superintendent of missions (rural-urban), Indiana
- Gerald Harvey, preaching ministry, Rhodesia
- Margaret Johnson, secretarial work, South Brazil
- David Long, religious education, Uganda

Comments prepared by
Grace Youngblood

Mrs. I. E. Williams, home and church work, Liberia

Mrs. E. E. Hommeck, retired, New Mexico

3 MONDAY Psalm 16:1-11

Missionary David King, Beirut, Lebanon is assisting Baptists in Egypt while Bill Kern, the only missionary assigned to Egypt, is on furlough. Mr. King requests prayer for the leaders of the Baptist convention there (eight churches)—three hundred members that they may have the wisdom to promote God's kingdom in Egypt. Pray also that the Kerns be permitted to live in Cairo when they return from furlough.

- Mrs. Maria W. Denny, Baptist center, South Carolina
- Coy Finley, pastoral missionary, New Mexico
- Mrs. William Fuentes, worker among Spanish, Texas
- Daniel Carroll, religious education, Jamaica
- Jack Carter, educational work, Thailand
- David King, educational work, Lebanon
- Mrs. D. A. Rader, home and church work, Zambia
- Mrs. S. W. Davonport, furlough, Argentina

4 TUESDAY Proverbs 1:1-9

Pray that the Baptist seminary in Switzerland, now without a permanent president, will find God's man for the position. Pray also for missionary children and their parents when the family has to be separated. Pray for missionary children returning to the United States to study.

- Mrs. David Beal, Baptist center, Georgia
- Mrs. Peggy Crawford, worker among Spanish, Texas
- Mrs. W. J. Hughes, pioneer missions, North Dakota
- Porfirio Mejia, worker among Spanish, Texas
- Dorothy Milam, Baptist center, Kansas
- Raymond Osawa, worker among Japanese, California
- Mrs. Manuel Blas, worker among Spanish, Texas
- Mrs. A. B. Croighood, educational work, Italy
- T. E. Deasht, medical work, Korea
- Jimmy Hartfield, religious education, Mexico

Mrs. J. A. Moore, home and church work, Europe

Maya Bell Taylor, social work, North Brazil

Alma Williams, medical work, Tanzania

John Wheeler, furlough, Switzerland

5 WEDNESDAY Proverbs 17:1-9

Mr. and Mrs. Tom Small have served alongside other missionaries in Zambia since 1959. Great progress has been made, but much needs to be done. Pray that groups of Baptists without permanent places to worship may find locations where services can be held.

- Mrs. George Beckett, Baptist center, Oklahoma
- Mrs. Jose Jimenez, worker among Spanish, Texas
- Mrs. J. M. Gayle, home and church work, Indonesia
- Robert Hickey, educational work, Rhodesia
- Mrs. J. B. Ragan, home and church work, Malaysia
- Mrs. J. W. Riemenschneider, home and church work, Tanzania
- Anita Roper, educational work, Nigeria
- Mrs. T. G. Small, home and church work, Zambia
- Rosemary Spensard, medical work, Thailand
- James Young, preaching ministry, Pakistan
- Jack Mahaffey, furlough, Thailand

6 THURSDAY Titus 2:11-10

Jimmie Spann serves as an educational missionary in Montevideo, Uruguay. Baptists operate a radio-television studio, book deposit, and theological seminary in Montevideo. Pray that these agencies will continue to be effective.

- J. B. Henderson, worker among National Baptists, Virginia
- Mrs. Allen E. Morris, worker among Indians, California
- Mrs. J. Ed Taylor, worker among migrants, South Carolina
- Mary Cannon, educational work, Japan
- Mrs. J. D. Halls, home and church work, Hong Kong
- Michel Simonsone, music ministry, Japan
- Jimmie Spann, educational work, Uruguay
- Mrs. E. J. Thorpe, home and church work, Hong Kong
- Jack Hennes, furlough, Ivory Coast

R. Allen Owen, furlough, South Brazil

Alma Jackson, retired, Brazil

7 FRIDAY 2 Timothy 1:1-8

Baptists in Nigeria have five hospitals, two dental centers, a nursing and mid-wifery school, a public health center, and numerous clinics. Give thanks to God for these blessings and pray for personnel needs—doctors, teaching nurses, public health workers, and administrators. Remember Mrs. J. A. Nichol and all those working for better health in Nigeria.

- Mrs. Bobby R. Butler, pioneer missions, Texas
- Alta A. Luby, worker among Spanish, Texas
- Mrs. Opal Mallon, worker among Spanish, Texas
- A. A. Moore, worker among Indians, Washington
- Garland E. Owen, worker among National Baptists, Kentucky
- Frank Ramirez, worker among Spanish, Arizona
- Agapada Yingsa, worker among Spanish, Texas
- Mr. S. C. Burkes, home and church work, India
- Harold Hancock, music ministry, Korea
- Mary Haysan, student work, Venezuela
- Mrs. W. S. Manderson, home and church work, Hong Kong
- Mr. D. J. McDowell, home and church work, Paraguay
- Mrs. J. G. Sanders, home and church work, Indonesia
- Mrs. J. A. Nichol, furlough, Nigeria

8 SATURDAY Luke 8:30-40

On this date 126 years ago the Southern Baptist Convention was organized at the First Baptist Church, Augusta, Georgia. The first two agencies created were boards to direct missions work at home and overseas. Prayers today should praise God for progress made in bringing souls and lives to him and thanksgiving should be given for missionaries everywhere.

- Mrs. Eugene Dragg, language missions, Michigan
- Margaret A. Lopez, worker among Spanish, New Mexico
- Lee Morris, worker among Indians, Kansas
- Dorothy Penman, worker among deaf, Texas
- Alvin Pollock, superintendent of missions (metropolitan), Michigan
- A. J. Smith, superintendent of missions (metropolitan), California
- James Spensard, educational work, Ghana
- Proctor Spensard, preaching ministry, Japan
- Mrs. J. B. Owen, home and church work, Peru
- Mrs. B. P. (Lemuel) home and church work, Japan
- Veronica Nugbiri, religious education, Japan
- Mrs. L. D. Ingrass, home and church work, Hong Kong
- Mrs. B. J. Wobensell, furlough, Malaysia

9 SUNDAY Psalm 49:1-14

More opportunities to visit and start missions in Indian towns, villages, and rural

- areas are being presented to Baptists of Ecuador than there are workers available. Pray that workers will be available for all the places requesting help and that souls will be won and churches organized in the small towns and rural areas of Ecuador where 62 percent of the people live. Pray for James C. Muse serving in Ecuador.
- Mrs. Paul H. Garcia, worker among Spanish, Texas
- John S. Hubbard, worker among Indians, New Mexico
- Mrs. Thomas Wae, Baptist center, Ecuador
- Carlos Galindas, worker among Spanish, Texas
- Arthur Campos, educational work, Nigeria
- W. E. Hall, preaching ministry, Tanzania
- Bobby James, preaching ministry, Indonesia
- James Muse, preaching ministry, Ecuador
- Mrs. W. M. Parker, home and church work, Equatorial Brazil
- Phillip Russell, educational work, Hong Kong
- Mrs. R. E. Small, home and church work, Korea
- David Howie, furlough, Korea

10 MONDAY Genesis 11:1-9

Bangkok, Thailand is headquarters for the Baptist seminary, the Baptist publication building, and a student center. Pray that the Holy Spirit shall continue to lead and bless as Baptists in Bangkok reach out into many other areas for him.

- Mrs. James Barrow, worker among Spanish, Texas
- Mrs. Elizabeth Davis, worker among Spanish, Colorado
- Mrs. Luchinda Garcia, worker among Spanish, Texas
- Mrs. Paul Otis, worker among Spanish, Texas
- Frederick Adderton, preaching ministry, Italy
- Wallace Howell, educational work, Nigeria
- Carl May Moody, educational work, Nigeria
- James Satterwhite, medical work, Japan
- Mrs. J. M. Young, medical work, Yemen
- Mrs. R. H. Pitzer, furlough, Singapore
- Mrs. J. W. Memphis, furlough, Vietnam
- Gilly Lee, furlough, Malaysia
- E. E. Hommeck, retired, New Mexico

11 TUESDAY 2 Samuel 15:1-9

Lebanon is the only Middle East nation which maintains a slight Christian majority. Baptist outreach to the Arab world is centered in Lebanon because of the religious freedom offered. Pray for Mrs. E. A. Barnes, whose husband teaches at the Baptist seminary in Beirut.

- Mrs. Marjorie B. Garcia, worker among Spanish, Texas
- Mrs. Jane Yelder, worker among Spanish, Texas
- Mrs. E. A. Barnes, home and church work, Lebanon
- Samuel Chan, religious education, Korea
- Mrs. Ruth McWhorter, home and church work, Japan
- Clara Simons, educational work, Korea
- Mrs. C. J. Warrick, home and church work, Argentina

12 WEDNESDAY Mark 10:17-27

Thank God today for children and youth involved in missions organizations of W.M.I. Thank God for Christian women who are willing to lead these organizations. Pray that many other children and youth will be actively involved in the kingdom of

Christ.

- Mrs. Albert M. Costard, worker among Spanish, Tennessee
- James Baker Miller, US-2, Puerto Rico
- Mrs. S. B. Davis, educational work, Equatorial Brazil
- Nolan Mendillo, religious education, Colombia
- Russell Marsh, educational work, Kenya
- Mrs. J. D. Peash, home and church work, Gosa
- Tom Small, educational work, Zambia
- Mrs. T. C. Woodfin, home and church work, Switzerland
- Auris Pender, retired, China, Hawaii, Singapore

13 THURSDAY Luke 12:13-21

Mrs. Ray Wyatt writes from Colombia, "Thousands of Colombians die each year as a result of malnutrition. In Christian response to the great need for physical health, we are beginning a program in nutrition, hygiene, and proper use of available foods. Please pray for us as we work with small groups of women that they might use this information to bring health and a more meaningful life to their families."

- Rubens J. Conner, worker among Spanish, Texas
- Mrs. Lyndee Collins, metropolitan missions, Indiana
- Mrs. Elm Hughes, metropolitan missions, Ohio
- David H. Portlee, superintendent of missions (rural-urban), Maryland
- Harold Shild, worker among Eskimos, Alaska
- Farred Wiggins, worker among Spanish, Texas
- J. V. Bryan, educational work, Kenya
- Mrs. E. E. Swain, home and church work, Zambia
- Mrs. G. A. Memphis, home and church work, North Brazil
- Mrs. G. B. Wyatt, educational work, Colombia
- Mrs. Beulah Johnson, retired, Louisiana

14 FRIDAY Philippians 3:8-15

Ken Lyle, superintendent of missions at metropolitan New York, asks for prayer that the hope of buying a camp may become a reality. Initial cost will be \$40,000. The proposed camp will be utilized the year around with programs to meet the needs of all age groups.

- Kenneth R. Lyle, superintendent of missions (pioneer), New York
- Abdul Shiva, worker among Spanish, Georgia
- Ed Thomas, worker among Spanish, Texas
- Jackie Conley, preaching ministry, Kenya
- Mary Lee Brown, religious education, Singapore
- Mrs. W. H. McWhorter, home and church work, Indiana
- Percy Freeman, student work, Taiwan
- Babarae Spivey, publication work, Baptist Spanish Publishing House, El Paso, Texas
- John Ingrass, furlough, Indonesia
- Annie Blas, retired, New Mexico

15 SATURDAY John 8:23-30

Mrs. James Leppert writes from Ankara, Turkey that it is difficult to find adequate places to worship. The need for a building is her most pressing request. Pray that this need may be answered and that work might continue in Turkey.

- Mrs. James Leppert, worker among Turkish, Turkey

Mark H. Beal, superintendent of missions (rural-urban), Arizona
Robert Foster, US-2, Oregon
Mrs. George P. Gaskins, metropolitan missions, Colorado
M. B. Gues, worker among Spanish, Texas
Mrs. Blanche Gies, worker among Spanish, Texas
Mrs. J. F. Leeper, home and church work, Turkey
Mrs. J. T. Pils, publication work, Baptist Spanish Publishing House, El Paso, Texas
Robert Williams, preaching ministry, Nigeria.

16 SUNDAY Genesis 4:1-10
This is Baptist Radio and Television Sunday. Pray that the creative use of communications media may be a vital force in communicating the gospel to the United States. Pray for all persons involved in radio and TV communication.

Mrs. Rosalind Carman, worker among Spanish, Texas
Mrs. Estelita M. Hernandez, worker among Spanish, Arizona
Maha Rogers, worker among Spanish, Texas
Mrs. F. Williams Eason, pioneer missions, Connecticut
Ann M. Sanchez, worker among Spanish, Florida
Mrs. B. L. Brooks, worker among Chinese, Arizona
Mrs. B. W. Strubbe, home and church work, Uganda
Pat Center, educational work, Mexico
Mrs. M. J. Fisher, home and church work, Thailand
Mrs. J. W. Puffer, publication work, Lebanon
Carl Hill, social work, East Africa
Kenneth Milton, preaching ministry, Indonesia
Mrs. B. B. Plakatos, home and church work, Ivory Coast
Mrs. J. E. Paster, home and church work, Thailand

John W. L. Wagoner, student work, Austria
Catherine Welber, educational work, Indonesia
James Watson, preaching ministry, Paraguay
Ralph Wilson, preaching ministry, Manama
Mrs. Leo Beard, retired, Oklahoma

17 MONDAY Ezekiel 33:1-8
Pray today for the many language missions groups and workers in the US. Remember, especially, Pascual Carrasco, Pedro Rivera, and Mrs. Daniel Sanchez, as they work with Spanish groups.

Pascual Carman, worker among Spanish, Texas
Mary Angela Malone, US-2, inner-city missions, Indiana
Pedro Rivera, worker among Spanish, Texas
Mrs. Daniel Sanchez, worker among Spanish, Panama
Jocile Penella, educational work, Tanzania
William Wakefield, student work, Philipines

18 TUESDAY Acts 5:27-32
Edward H. Laughridge, radio and television representative for all eastern Caribbean islands, and pastor of Monte Grande Church in Tunapuna, Trinidad, requests prayer for more effective witnessing within families in Trinidad. When all members of a family come to know Jesus as Lord,

they are able to give needed support to one another.

Quasi Savile, worker among Spanish, Texas
Mrs. Andrew W. Parker, pioneer missions, South Dakota
Mrs. Benjamin Martin, worker among National Baptists, Louisiana
Irvin Arava, student work, Uruguay
Charles Campbell, preaching ministry, Argentina
A. L. Gilstrap, preaching ministry, Japan
James Hampton, educational work, Tanzania
Edward Laughridge, preaching ministry, Trinidad
Mrs. G. E. Schreff, home and church work, Rhodesia
Mary Jane Whorton, secretarial work, Nigeria.

19 WEDNESDAY Romans 15:1-7

Mary C. Alexander, retired from service in China and Hong Kong, requests that Baptist women increase their concern for world missions outreach, supporting missions work through prayer and offering.
Peter Chen, worker among Chinese, California
Lorey Henry, worker among Spanish, Texas
Mrs. Claudia Iglesias, worker among Indians, New Mexico
Mrs. Rose Williams, worker among Spanish, California
Charles Aldred, preaching ministry, Ecuador
Clara Reddenough, educational work, Tanzania
James Wassenaar, preaching ministry, Rhodesia
George Arthur, furlough, Indonesia
William Bender, furlough, Nigeria
Mrs. J. W. White, furlough, Mexico
Mary Alexander, retired, China, Hong Kong
Mrs. H. H. Sneggs, retired, China

20 THURSDAY Romans 12:1-11

Mrs. Mildred Streeter who works under the Home Mission Board through First Southern Baptist Church in Denver asks for prayer for her volunteer workers, for children of the youth club, and that the teaching of God's word shall bring many to Christ. A new work she hopes to begin soon will be in a "hippie community." Pray for her.

Guy L. Bradley, superintendent of missions (rural-urban), California
Mrs. Clifford P. Bradley, worker among deaf, Washington, D.C.
Edward Gonzalez, worker among Spanish, Texas
Mrs. Mildred Strout, weekday ministries, Colorado
Lester Bell, educational work, Portugal
Berna Bula, preaching ministry, Colombia
Mrs. J. M. Leash, home and church work, Indonesia
John McGee, preaching ministry, Nigeria
Mrs. G. N. Wain, home and church work, South Brazil
Lavone Tilded, furlough, Taiwan

21 FRIDAY Matthew 25:1-13

Ogbomasha is the oldest Southern Baptist mission center in Nigeria. Nobel Brown serves at the seminary located in this city. Pray for him as he continues furlough and returns to Nigeria in August to help train

national leaders through seminary education.

Mrs. Warren Lafford, pioneer missions, Minnesota
Antonio Anaya, preaching ministry, Spain
Robert Collins, religious education, Thailand
Gene Elgassy, educational work, Malaya
Donald Smith, preaching ministry, Tanzania
Nobel Brown, furlough, Nigeria

22 SATURDAY 1 Timothy 4:12-21

The work of Southern Baptist missionaries in Okinawa is primarily with English-language congregations composed largely of US military and civilian personnel. Pray that the Holy Spirit will lead John Schoeder in the work in Okinawa.
Mrs. In Mae Bybee, worker among Spanish, Texas
Beverly Hamilton, lecturer, education, Jordan

Eugene Murray, medical work, Africa
Moukha Pappas, educational work, Jordan
Orvil Bald, preaching ministry, Mexico
Mrs. C. B. Beale, home and church work, Korea
Mrs. Barbara, English-language work, Okinawa
Verna Varona, religious education work, South Brazil
Alma Compton, furlough, Latin America
Rae Beard, retired, Oklahoma

23 SUNDAY Psalm 55:1-14

Politically the success or failure of the government in Rhodesia is dependent upon the enactment of laws securing basic rights for all people living there. The African is waiting to see if Christ really does make a difference. Pray for the M. T. McKinnage that through their ministry led by the Holy Spirit others may see that Christ does make a difference.

John Friday, Baptist center, Texas
Mrs. Harold Grover, worker among Spanish, Puerto Rico
Mrs. C. E. Scarborough, youth and family services, Georgia
Mrs. W. H. Clasen, home and church work, Delaware
Mrs. R. W. Maxwell, home and church work, Kenya
Mrs. M. S. Harvey, home and church work, Hong Kong
Mrs. H. T. McElroy, home and church work, Rhodesia
Mrs. C. B. Whitson, home and church work, South West Africa
Gay Henderson, furlough, Korea

24 MONDAY 1 Peter 2:1-10

From the Department of Deaf Missions in North Carolina, Neal L. Peyton writes, "Please pray for the deaf leaders who work in our churches. Pray that more of the deaf will actively seek ways of serving the Lord through the church."
Mrs. Clarence L. Boncum, Jr., Baptist center, Texas
William Arthur Fowler, US-2, Michigan
Mrs. Goodshana Fawcett, worker among Spanish, Texas
Mrs. Blanche Gibbs, worker among Spanish, Florida
Mrs. Robert V. Harwood, worker among Spanish, Texas
Pedro R. Jaime, worker among Spanish, Texas

Neal L. Peyton, worker among deaf, North Carolina
Bennie Rodriguez, worker among Spanish, Texas
Mrs. Sidney Smith, Jr., metropolitan missions, California
Aurelio Trevino, worker among Spanish, Florida
Fannie Whiteaker, worker among Spanish, California
Mrs. C. W. Campbell, home and church work, Argentina
Buck Paddock, social work, North Brazil
Mrs. W. W. Bennett, home and church work, Guatemala
Mrs. H. V. Warren, home and church work, Indonesia

25 TUESDAY Psalm 98:1-13

Southern Baptists have an increasing interest in Christian social ministries. The drug addict, the alcoholic, the poverty stricken, the illiterate, the feeble-minded—these need the ministry Baptists can supply. Today pray for all persons involved in Christian social ministries under the direction of the Home Mission Board. Pray especially for Mrs. Russell Ramsey who is in Washington.
John Baraboo, worker among Ukrainians, Pennsylvania
Mrs. Norman V. Chasno, worker among Spanish, New Mexico
William J. Bell, superintendent of missions (metropolitan), California
Mrs. Joseph P. Gans, Jr., US-2, Pennsylvania
Mrs. Harold Ramsey, metropolitan missions, Washington
Mrs. Robert Smith, worker among Spanish, Texas
Mrs. G. S. Suter, home and church work, Equatorial Brazil
Thomas Bryant, educational work, South Brazil
Gene Clark, preaching ministry, Japan
Gunn Kirby, educational work, Hong Kong
Donald Smith, preaching ministry, Venezuela
Harold Spencer, educational work, Philipines
Mrs. C. C. Worthy, home and church work, Israel
Alva Barnes, furlough, Argentina
Samuel James, furlough, Vietnam

26 WEDNESDAY Matthew 13:1-9

A letter from Carter E. Bearden, Atlanta, Georgia, requests prayer for more deaf and hearing missionaries and pastors to serve within the Convention and that the Lord may open the way for deaf students in state and private schools to attend Baptist colleges for further education.
James Sue Myers, US-2, New Jersey
Carter E. Bearden, worker among deaf, Georgia
Joan V. De la Cruz, worker among Spanish, Texas
Lester Patterson, worker among Indians, Oklahoma
Robert Wootton, worker among Spanish, Texas
Lester Beckstrom, educational work, Kenya
Mrs. M. S. Ford, home and church work, Ecuador
Charles Morris, preaching ministry, Malaya
Mrs. W. M. Moore, furlough, Nigeria

27 THURSDAY John 4:1-26

Mrs. Howard B. Eickers, Salina, Malaya

Africa, says, "Pray for the handful of churches forming their first association. They face problems of polygamy, freedom of worship, and lack of trained leaders and ordained pastors."

Mrs. Lamb Moore, worker among Spanish, Texas
Mrs. C. A. Allison, home and church work, Korea
Theodore Brown, preaching ministry, Indonesia
Mrs. H. B. Osham, home and church work, Thailand
Frederick Martin, educational work, Japan
Barwood V. Gann, retired, Georgia

28 FRIDAY Ephesians 5:11-20

"Pray that new members of the mission in Villavicencio, Colombia, may be well grounded in their faith, and that Baptists may be effective in reaching the people in the Great Plains area while they are ready to hear and respond to the gospel," writes Mrs. Ross Thompson.
Mrs. Thomas Chikassie, worker among Portuguese, Rhode Island
Mrs. Jesse Pedress, worker among Spanish, Texas
Gary Swafford, preaching ministry, Malawi
Mrs. J. B. Thompson, home and church work, Guatemala
Carolyn McClellan, furlough, Yemen
William Medling, furlough, Okinawa
J. B. Parker, retired, Texas

29 SATURDAY Revelation 4:5-11

Mrs. George E. Ray, wife of the superintendent of missions in the western area of Colorado and president of the Colorado Woman's Missionary Union, has these requests: more pastors and persons with training in church leadership to move into the pioneer area to join churches and financial aid for missions and weaker churches.
Mrs. Lyle Gammes, worker among Spanish, Florida
Mrs. George E. Ray, Jr., rural-urban missions, Colorado
Mrs. A. L. Gray, home and church work, Colombia
Mrs. B. E. Swanson, publication work, Baptist Spanish Publishing House, El Paso, Texas
Mrs. J. A. Foster, home and church work, Philippines

30 SUNDAY Psalm 90:1-17

Honor the Baptists who have shaped the direction of home missions by pledging faith in the God of all nations. Pray for a return to true Christian principles by all persons living in the United States.
Beaula Cantares, worker among Spanish, Texas
Fernando Garcia, worker among Spanish, Florida
Mrs. Joe Carl Johnson, worker among non-Spanish, Canal Zone
George Bestwell, student work, Igo
Vester Davis, field representative, Brazil
Mrs. G. D. Greber, educational work, Equatorial Brazil
John MacGhie, music ministry, Argentina
Mrs. J. M. Shelby, home and church work, Malaya
Mrs. J. M. Shaw, home and church work, Colombia
Mrs. J. A. Norring, retired, China, Taiwan

be Patterson, retired, Nigeria.

31 MONDAY Ecclesiastes 3:1-10

South Korea offers unique evangelistic opportunities since it has no strong basis of indigenous non-Christian religion. Billy Colston is involved in a preaching ministry there. Pray that he and other ministers in Korea may see the fruits of their efforts in the lives of persons being saved.
James Nelson, language missions, New Mexico
Mrs. Jerry Patten, worker among deaf, North Carolina
William H. Batselge, worker among Spanish, Idaho
Mrs. Burton P. Parvis, US-2, resort missions, Florida
Billy Colston, preaching ministry, Korea
Jame Cooper, religious educator, Japan
Mrs. William Blinnor, home and church work, Paraguay
William Bennett, preaching ministry, Guatemala
Mrs. J. E. Tye, home and church work, Ecuador
Kenneth Varner, preaching ministry, Taiwan
Mrs. B. G. Wyness, home and church work, Mexico
Mrs. A. W. Compton, furlough, Latin America
Mrs. B. H. Leve, furlough, Malaysia

Current Missions Group

(Continued from page 36)

during those two years. Even now, however, I receive letters from many of the children which let me know that seeds were sown during those music lessons and on those Saturdays.

NARRATOR: More than 8 million persons of Spanish background live in the US. Over 750 Spanish-speaking congregations are a part of the Southern Baptist Convention. Home missionaries to the Spanish-speaking are constantly trying new and varied approaches to reach this group. There is no easy witness in a day of changing life patterns, social, economic, and moral upheaval. Baptists must stand ready to meet the needs of the Spanish-language group at the level of their responsiveness.

To those Cuban refugees, migrant laborers, and inner-city dwellers—the taxed about inhabitants of our land—we must not merely "reach down to pull up." As Oscar Romo of the Home Mission Board phrases it, "It is time that we reached out and embraced with the love of God."

Prayer Groups

(Continued from page 30)

Board, and to discover the basic factors affecting the growth of the Baptist churches in Latin America. The study will provide the Foreign Mission Board and its missions with vital information about the factors which contribute to or hinder the Baptist work and witness in Latin America.

Pray for this committee that their findings might accelerate the growth of Baptist work in Latin America. The missionary members of the committee are Dr. A. Clark Scanton, chairman; Donald R. Kammardinger; Dr. Alan P. Naulty; Dr. William W. Graves; James P. Kirk; and Victor O. Vernon.

A New Field for Southern Baptist Missions Work

Surinam has been designated as a new field for Southern Baptist mis-

sions work. Rev. and Mrs. Harold W. Lewis were requested to begin the work in Surinam after language study. Surinam (or Dutch Guiana) is an overseas territory of the Netherlands. It exercises equality with the Netherlands' homeland in the Kingdom of the Netherlands, with complete internal autonomy and a voice in the government of the kingdom. The country lies on the northeastern coast of South America between Guyana and French Guiana.

The Guyana Baptist Mission has reportedly recommended that the Foreign Mission Board begin work in Surinam. Missionaries serving in Guyana have made trips to Surinam and the Guyana Mission has sponsored a radio ministry in that country. The Lewises need your prayers as they seek to acquire immigration papers to enter Surinam and as they enter in a new culture and begin their

study of the Dutch language.

Baptist Clinic in El Paraiso, Honduras

For multitudes in Honduras the love of Christ comes in the form of a missionary work. Fannie Crawford, Southern Baptist educational nurse and midwife, serves in the Baptist clinic located in a remote area of Honduras. The clinic provides physical and spiritual help for thousands of people. Miss Crawford is the only North American living in El Paraiso.

During 1969, 6,628 patients visited the clinic and 119 babies were delivered. Missionary Harold E. Harp, administrator of the clinic, frequently goes from Tegucigalpa to deliver medicine and to assist in many other ways at the clinic. Remember in a special way Miss Crawford and those who assist her in caring for the sick in a rural area in Honduras.

Planning for Learning

(Continued from page 30)

migrants, inner-city dwellers. Enter into group discussion, planning for mission action, and prayer.

(2) Use the True-Palmer statements (see *Choosing Methods*, p. 1) as a basis for discussion and evaluation of this study.

5. Plans for Follow-Through

If you live near Spanish-speaking persons, visit a church or Baptist center where ministry to this group is conducted. Then, as a group, discuss and decide upon realistic mission action. If you do not live near Spanish-speaking persons, discuss mission action needs which your group can meet in the community. If you are located near Spanish-speaking persons, consider the activities presented in the study material. Add to these present ministries offered by your church. Think of still other avenues for service through which your group may serve. Plan appropriate mission action.

Woman Aware

(Continued from page 31)

that would prohibit the schools from being exclusive in acceptance of applicants on the basis of race, then I don't think the plan would tend to encourage segregation.

In theory, such a plan would encourage the growth of schools that had more to offer students and tend to dehydrate financially those schools where social discrimination against disadvantaged children prevails.

In practice, I feel that the plan, because it is operated by humans subject to all the personal prejudices of humans, would not work.

I would personally be skeptical of the handling of funds, particularly if the OEO had anything to do with it. I could even envision pressures being put on disadvantaged families from

political groups, even from within the ranks of the Baptist churches, to attend certain schools. I could envision the arbitrary uprooting of children from schools to satisfy the whim of a parent disgruntled with a particular administrator or teacher.

In summary, I am for anything that would improve education and provide equal opportunities to all people to get an education.

I am very strongly opposed to Baptist-owned and operated schools because I feel that the astronomical costs of this type of education is a drain on other programs of the denomination.

And, obviously, the voucher system would constitute Federal aid to schools and, theoretically, eliminate Baptist schools from participation.

I want to play ...

announced the Japanese child upon arrival at Ex-
posed. Tagged for easy identification, this child
started on an adventure through the forty-one acre
futuristic playground for children of the world at
Expo '70. Not only did she play and have fun,
but also she had a chance to use all her
senses to create new experiences.
leaving the ordinary amusement areas

of previous world expositions. Japanese designers
struggled for a way to give children the chance to
learn and see in a different dimension.

Japan Baptists are struggling to develop some new
ways of doing things, too. Voicing the universal emo-
tion, "I want to play," some 21,000 Japanese Baptists
are building a strong Baptist witness
in Japan.



Next Month in Royal Service

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Dear Pastor,

May 31 marks a very important day in the life of WMU. Women from the East, North, South, and West will gather for the WMU Annual Meeting in St. Louis, Missouri. Won't you plan to be with us? We will rejoice in the accomplishments of the past, but with a forward look we shall turn our faces to the tasks that await us in the future. Our world vision will increase as we are confronted with the challenge and the needs of our world.

The emphases of the day will remind us that the first concern of Woman's Missionary Union is to help a church fulfill its mission. We will be reminded that the carrying out of the missions tasks is of primary importance in helping a church move toward its objective.

Lay persons will relate actual experiences, showing their involvement in mission study, mission action, and mission support. Pastors will testify of ways that Woman's Missionary Union contributes to the effectiveness of the ministry and witness of their churches. Missionaries will verify the fact that they are dependent upon our support in fulfilling their calling to the worldwide missions cause. Denominational leaders will demonstrate ways that Baptists work together to accomplish missions tasks. (See page 28 for more details of the meeting.)

Great blessings await us in St. Louis as we commit ourselves to do whatever our Master commands and to go wherever he sends. Come and share these times with us.

Sincerely,

WMU Staff