

Royal Service

FEBRUARY 1972

A MISSIONS MAGAZINE FOR BAPTIST WOMEN



Nuestra Tarea...

A MISSIONS MAGAZINE
FOR BAPTIST WOMEN
WHO SPEAK SPANISH

Royal Service

Vol. LXVI February 1972 No. 8

How Do Home Missionaries
Meet the Needs of Persons? 1

Multiple Ministries to
Meet Multiple Needs
M. Wendell Selow 4

Mission to Urban Man
Russell Bennett 6

A World Missionary
George W. Cummins 9

Pastoral Care to Hospitalized
Persons and Their
Families Richard W. McKay 11

A New Sound in Business
and Industry Lowell F. Soderman 13

How Does Mission Action
Meet the Needs of Persons? 15

What WMU Means to Your
Church Adrienne Bonham 21

This Is What I Heard in
Wolfville Alma Hunt 23

What Can Mission Study Do
for You? Margaret Bruce 25

Study Materials
Books for Missions Reading 25

Mission Action Groups
Pat Thompson 26

Prayer Groups Carol Tomlinson 28

Baptist Women Meeting
Ruth Cantrell 30

Current Missions
Martha Nelson 35

Bible Study James E. Carter 38

Forecast 41

Call to Prayer 43

Royal Service is published monthly by Women's Missionary Union, Auxiliary to Southern Baptist Convention, 600 North Twentieth Street, Birmingham, Alabama 35203. Price: \$2.00 per year; single copy 25 cents. Annual subscription only. Alabama subscribers add necessary sales tax. Allow five weeks for renewal, new subscription, change of address. Second-class postage paid at Birmingham, Alabama.



Mrs. Doris Diaz, editor of Spanish WMU materials, comes from the Home Mission Board to WMU headquarters in Birmingham on January 1. Supported by the Home Mission Board, Mrs. Diaz will be a part of the WMU staff. The promotion of WMU in Spanish churches will continue to be related to the Language Missions Department of the Home Mission Board, as it becomes an integral part of WMU.

More than fifty thousand Spanish-speaking Baptists are members of approximately one thousand Spanish-speaking churches in the U.S. Union Femina Misionera (Women's Missionary Union) is organized in approximately four hundred of these churches.



Nuestra Tarea is the monthly magazine for Union Femina Misionera. The cover design of Nuestra Tarea is exactly the same as the one carried on ROYAL SERVICE.

Nuestra Tarea combines portions of ROYAL SERVICE and Contempo in its thirty-two pages. Once each quarter a center section provides materials found in Dimension.

Editorial Staff: Rosanne Osborne, Editor, Baptist Women Materials; Margaret Bruce, Director, Baptist Women; Adrienne Bonham, Director, Editorial Services; Mary Hines, Director, Field Services; June Whitlock, Director, Promotion Division; Consulting Editors: Mrs. R. L. Mathis, President, Woman's Missionary Union; Alma Hunt, Executive Secretary, Marilynn Justice, Editorial Assistant; Florence Jeffares, Layout and Design.

How do home missionaries meet the needs of persons?



COLBY, Kansas, is a scene of the church's hopeful involvement in the world. Pastoral missionary George Foster is the key to the involvement of Southern Baptist Chapel in the world of Colby. Whether he is inviting young bicyclists or students of nearby Colby Junior College to worship services, Foster intently com-

municates the hope in Christ to the community. Not only is Foster an intent communicator, but also he is busy about equipping the members of the chapel he pastors to be communicators. On Sundays, his congregation meets in the Colby community building for worship; during the week, they meet in small home fellowships for

training. Foster knows that one day his small chapel will become a church with its own building and its well-developed church program. As pastoral missionary, Foster is one of five kinds of missionaries serving under the Department of Church Extension of the Home Mission Board: directors of church extension, pastoral directors, pastoral missionaries, resident missionaries, and resort missionaries. These share a common goal: to extend the Christ-hope of the church into pioneer areas of the Southern Baptist Convention.

AT the Sellers Home and Adoption Center in New Orleans, Louisiana, a baby enters a world of warmth, security, and comfort. His fate might not have been nearly so pleasant had there been no one to guide his unwed mother to birth. His mother received expert prenatal care and counseling during the months she lived there. Now that he has arrived, she is ready to reenter her world of former activity. She has faced her problem and she is ready to rebuild a life of usefulness. He is ready to leave, too. A young couple waits anxiously for his arrival. They will provide the security of a father-mother family that his mother was unable to provide. The nurse holding him and the lady who



has captured his attention are home missionaries. They serve under the Department of Christian Social Ministries of the Division of Missions of the Home Mission Board. Other mission-

ists include those who direct Baptist children, conduct missions, weekday missions, and Christian social ministries in associations, as well as those who work with migrants and youth in trouble.



A BIBLE study group at First Baptist Church, Charlotte, North Carolina, has learned that hearing the gospel is not dependent upon sound. They have experienced the reality of the gospel message because missionary Jerry Potter has signed it for them. Potter is one of 1,028 missionaries serving under the Department of Language Missions of the Home Mission Board. While missionary Potter knows that sound is not necessary for the communication of the gospel, other language missionaries know that English is not always necessary. Many language missionaries communicate in the cultural language of the people to whom they minister, others communicate to second- and third-generation language persons in English flavored with expressive concepts for the various cultures.

A MEMBER of the Krishna Circumcisers listens to the words of missionary William McLan, director of interfaith witness for the south-western section of the United States. McLan has come to the office of the International Society for Krishna Consciousness. He willingly placed himself in dialogue in order to communicate authentic hope to persons with misplaced hope.



IN order to keep pace with changing education levels of church members and the expanded communications media to which they are accustomed, National Baptist pastors eagerly participate in the extension classes offered by teacher-missionary J. Z. Alexander of Shaw University, Raleigh, North Carolina. State directors, center directors, regional missionaries, field workers, and teacher-missionaries under the Department of Work with National Baptists provide National Baptist leaders opportunities for education and leadership training.



TO gain skills needed for effective future ministry, young men of East Texas Baptist College participate in the Pastoral Intern Program. Walter M. Ethridge, director of internship guidance, working under the Department of Special Mission Ministries of the Home Mission Board, supervises these men. Student workers also serve with this department.



WHEN churches are formed they immediately join together in one common purpose. Superintendents of missions help missionaries clarify their goals and work toward fulfilling them. This task requires hours of administration, office work, plus miles of travel and a multitude of personal encounters. Paul Davis is one of these missionaries. Davis maintains an office and staff in Wichita, Kansas, to administer the work of the Sunday School Association of Southern Baptists. While superintendents of missions in established states are often employed by the association or the state superintendents of missions in new areas of work are often appointed by the missionaries who serve under the Department of Association Services.

M. WENDELL BELEW

■ Many churches are finding new life and vitality through the use of a church-growth concept called "multiple ministry." There really is nothing new in this idea. It has been practiced by churches in nearly every age, particularly by the churches in New Testament times.

The idea is simply that the church seeks to discover and evaluate the needs of the people of the community. The needs will be physical and spiritual. The church intentionally and objectively sets out to know where and how the people of the community are hurting. The church then looks within the congregation to find what resources are there which can speak to the needs of the hurting world. The abilities (i.e., resources) of individual Christians are applied to meet the needs. Emphasis is placed upon the responsibility of each Christian to minister and to witness. The pastor is freed to become a participating "equipee" of laymen rather than solely an administrator and a "pulpit" preacher.

Often many of the needed resources are already present. There are people within the congregation who have the ability and are willing to become ministers to needs.

At times, although the resources are present, they need to be discovered and activated. The church which responds to the needs of people is led by a creative, compassionate pastor and supported by church leaders who are willing to change modes of ministry and witness if necessary.

The church which involves itself in multiple ministries made itself up of concerned, committed, energetic Christians whose major purpose is bringing men to God through Jesus Christ.

All of the church organizations are utilized to their maximum capacities for the purpose of reconciling men to God in whatever ways the members are equipped to minister and to bear witness. When goals are shifted away



When the Waikiki Baptist Church of Honolulu looked at the people of their community, members saw vacationers in resort hotels, servicemen on rest and rehabilitation leave from combat zones, and elderly persons whose lives had become permanent vacations. Understanding that vacations are times of reordering life, bringing concerns into proper perspective, members decided that they could provide vacationers the opportunity to think about the spiritual perspectives through come-as-you-are chapel services in motel hotels. Under the leadership of missionaries Mr. and Mrs. Hermon Ray, the church conducts seven chapel services each week. The church also carries out a weekday program and ministers to servicemen and elderly people.

from perpetuating the organization, the usefulness of the organization is demonstrated and it grows and progresses.

WMU age-level organizations are ideally equipped for utilization in multiple ministry. The concept of mission action is a concerned facet of Christian expression that is equipped to discover and meet needs.

The Watchman Baptist Church of Honolulu (Westchester County), New York, is a church which is growing through the use of multiple ministry. Helen Ping is the pastor. He and his wife Helen are committed to ministering and witnessing in every way possible. The church has an innovative and responsive membership. The educational program is not only carried on as a Sunday School on Sunday, but also includes fellowship Bible classes during the week at different homes and clubs in Westchester County. The preaching ministry is not only expressed in the pulpit (of a rented building), but also it is expressed in connection with civic functions and in the pastor's volunteer role as a chaplain of the fire department. Ministry of the church is performed by the establishment of personal relationships of members of the church to people of need as they are going to all the world. These persons who are ministered to may be the lonely wife of a merchant seaman, a Jewish immigrant, the deaf retarded child, or business executives, artists, musicians, teachers, or students. There are of many nationalities and races.

Recently members of the church through mission action discovered several Japanese women (Buddhist) who were lonely. The women asked to show their concerns. Helen Ping offered the hospitality of her home for a luncheon at home of the Japanese women. The luncheon theme recognized a major Japanese festival. Helen and the ladies of the church started a few words of Japanese in order to greet their friends when they arrived. Twelve Buddhist women at-

tended the luncheon. This is "multiple ministry" practiced. The mission action group will continue their ministry to the Japanese women. They will take them shopping, show them how to ride the train to New York City, explain American customs, introduce them to American cooking and schools, and teach some of them to read English—and the Bible. Most likely, some of them will come to know Christ.

Music has become a significant means of multiple ministry. It always has been so, but for some years the ministry and witness of music has been limited to certain kinds of music performed during the worship service. The Kenneth McKinnis of the First Baptist Church, Montclair, New Jersey, was music professionally and spiritually to minister to disturbed children in their area.

Many groups are having an increasing impact upon the youth of churches and the people to whom they sing. One hundred fifteen people accepted Christ at Worcester, Massachusetts, as a result of singing contemporary folk music such as *Good News* and *Purpose*. The youth choir from Bethany Baptist Church in Dallas, Texas, earned money by washing cars and baby sitting in order to pay their expenses to Worcester to render this service. The Southern Baptist church in Johnstown, Pennsylvania, saw 181 professions of faith in one summer as a response to the witness by various kinds of music, including campy with counseling.

One church in Bangor, Maine, looked about itself to discover the needs of its community. They found many. There were situations, poverty, drug addiction, and homeless persons. Some Christians were found who wanted a means to minister. The Bangor Baptist Inner City Ministries was formed to serve as a catalyst for applying resources to needs. The old church home which Southern Baptists had purchased in the inner city was soon filled to overflowing. Thousands of people received ministry. Dozens

came to know Christ as Savior.

The East Hartford Baptist Church, East Hartford, Connecticut, is a growing suburban church which not only ministers to the needs of its immediate community, but also seeks to extend its witness to other communities of concern. It has joined resources with a Negro Baptist church in the inner city of Hartford, Connecticut, where racial strife was rampant. Its members operate a community center in a nearby town where there was desperate need for help with youth. Other members operate a coffee house. The church has a ministry with Negro people and with the Spanish-speaking. Its ministers in a nursing home and on the campus. Its ministers, in fact, are limited only by the number and abilities of its continually growing membership.

A church's education program provides many opportunities for multiple ministry. Churches in Minnesota and Wisconsin last summer set about to extend themselves in every way possible. One of the forms of extension used was that of backyard Bible schools. There were miniature Vacation Bible Schools conducted in the backyards of members and friends of the church. Over eight thousand young people were enrolled and over ten thousand made professions of faith.

The First Baptist Church of South Lake Tahoe, California, established a ministry to persons in the resort area of nearby Squaw Valley. Hundreds of people attended the worship and youth programs.

The Ambury Creek Baptist Church of Kent County, Kentucky, carries on an aggressive program of work in its community and, additionally, provides camping facilities and leadership for mountain youth in its camping facilities. Many young people have become Christians through the camping experience.

M. Wendell Bewle is director of the Division of Missions of the Home Mission Society.



Sharing resources is one key to effective metropolitan missions. The Cornell Baptist Church shares its building with two other congregations, Faith Tabernacle, a black congregation, and the French (Haitian) mission of Cornell Baptist regularly hold their own services in the building. Following a Sunday morning service (above picture), members of the French mission were welcomed into membership of the sponsoring church.

RUSSELL BENNETT

■ In reporting to his pastor on a visit he had made to prospective members, one deacon wrote "Members of this family are good prospects. We need them." What he meant was that the man was a Baptist, a responsible citizen, a former Sunday School teacher, and a tither. The wife had been a Sunday School teacher who also sang in the choir. They had two young children who did exceptionally well in their schoolwork. If the man had been an alcoholic, his wife a bit

mentally retarded, and the children delinquent, would the deacon have written "These persons are good prospects. They need us!"

The mission of metropolitan ministers is that the church local is the body of Christ. The mission of the church is to glorify God. That means that the church is to demonstrate the magnificence of God to declare to the world what he is really like. How can the church most effectively glorify God to urban man? Metropolitan mission means: an answer to that question.

Urban man is mobile. He is not tied to a geographic place unless he is in the low-income group of a ghetto area. Urban man has many cultures.

No one church can communicate effectively to all the people in one city. Communication must be based on one's cultural heritage. To reach secular man in the city, the church must communicate through culture as well as human need.

The good news is still Jesus Christ. The problem in the city is to get that good news heard. The man of the American city typically has more discretionary time and more discretionary money than has any such percentage of the world population in human history. Since the needs and cultures of urban populations are so varied, the programs of churches which seek to represent Christ to them must similarly be varied.

There are three significant factors with which the church must deal in order to fulfill her mission in the metropolitan area. The first factor is the urbanization of urban society. Urban centers function as autonomous units. For example, a man may work in one section of the city while living in another section, shopping in another area, and attending church with his family in still another. Consequently, the ministry of a local congregation can have an impact on several groups of the city rather than just the immediate geographic area surrounding its membership.

The solitary congregation cannot adequately fulfill the mission of the Lord. The non-Christian world of the city has more facets than a single congregation can confront alone. Those churches which glory in the word of Scripture not only have teaching of the Scriptures, but also they do not adequately cope with the total mission of the church in the city.

Mission in metropolitan requires a cooperative response by the churches. Churches must relate direct access to the leadership of Christ, but churches of like faith and order also ought to reach over one another in brotherly affection. Effective penetration of urban culture requires the voluntary cooperation of churches.

A second significant factor of the urban field is urbanization. Battered long ago that viruses in the city required specialization in certain areas. The churches must likewise learn this lesson. If the churches of one denomination are all structured alike with similar programs they will reach only one segment of the metropolitan community. But the gospel is for all men. Consequently churches must encourage specialization by the local congregations to reach the diverse segments of the society. Knowledge in doctrine does not require uniformity in structure. The average church cannot evangelize persons from more than two socioeconomic groupings within the same congregation.

Just as Baptists for years have had churches of differing social groupings, such as the railroad church, the country club church, the rural church, so today differing programs to reach different segments of society must be encouraged. But such differing is to be by branches of the same vine, not by competitors in the religious market. "The eye cannot say unto the hand, 'I have no need of thee'" (1 Cor. 12:21).

The third significant ingredient in urban culture with which the church must deal in planning Metropolitan culture in America is future-oriented. Conduct today is determined as much by expectations of tomorrow as it is by results of yesterday. Such thinking should be readily accepted by the church. God is immortal. The kingdom is not accidental. If the churches are going to relate effectively to the city, they must plan their work for tomorrow. This is not to deny that the Lord may return at any moment, but it is to encourage preparation in case he tarries at his return.

The fundamental unit for Baptist churches to conduct an urban area is the association. The association is fast becoming one of the most significant units of ministry endeavor that Southern Baptists have. An adequate strategy or plan for Baptist churches to fulfill their mission in the city requires that their association be a fellowship of churches. It is difficult for multiple Baptist churches to work together in harmony. Independent tradition encourages unilateral action. Independence may be important, but equally so is the obligation of mutual watch-care. The goal of a sister church on the rack of congregational conflict or urban migration is often met with animosity rather than concern. "What a shame I wonder where they will move their letters!"

Unfortunately the capitalism of trade of competition has stifled the spirit of fraternity. Before the association can be effective as a program it first must be a spiritual fraternity. The Bible actually says much more

about mutual watch-care or interdependency and fraternity or brotherly affection than it does about independence and competition with one another. If churches cannot have communion toward one another in their work, how can they expect the world to believe them when they say that God loves?

The prosperous church is no island separate from the declining fellowship of others, for when the bell tolls, it tolls for all. Today's suburb is tomorrow's inner city. The decline of one church is of great concern to the others. Metropolitan strategy seeks an effective way to relate in teamwork the strong churches to the weaker ones.

The second major ingredient of metropolitan mission strategy is church ministry. The concept of the church local as a place with a program did quite well for Southern Baptists as long as culture was homogeneous, stable, and rural. But today one-fifth of the population change their places of residence each year. The city is a polyglot of cultures that have difficulty communicating with one another.

The average citizen is plagued with over six hundred commercials each day. In self-defense, he has learned to tune out all but those commercials that speak to his felt needs. It does little good to speak of God's love if the lost do not hear. The most direct line to the urban ear is the nerve of need. Few urban people need to come to a meeting place just to be a banana in the bunch. They face too many people each day as it is. But when the church helps them where they hurt, they then are moved to ask, "Why?" Then the church can give a reason for the hope that they have. Evangelism when asked for is more effective than when forced upon.

Responsibility for ministry cannot be shifted to an institution. Regardless of the generosity of a church to eleemosynary institutions, if the church is not troubled with them, they will not bother with the church!

But ministry is not just a hook by which people are dragged into an organization. It is a bridge across which the good news may be communicated. Ministry is an expression of the in-break of the kingdom of God. Consequently, there is an set ministry that each church can perform. The ministry of the church must be related to the needs of the people to which that church is called.

The church must seek that ministry which expresses to the community an awareness of the coming of the kingdom of God in their time and place. For example, the men of a prosperous congregation decided to offer help to the folk in a low-rent housing complex. Wisely they inquired concerning what the residents wanted. Strangely enough, the most frequently mentioned need was haircuts for the boys. The men quickly collected funds for this, but then realized that they would not be serving, just financing. Consequently, they used the funds to purchase barber equipment with which to give haircuts each Monday evening to the boys. Through this means, the men and boys became acquainted. Gradually the men can tell the boys about Jesus in terms they can understand. Metropolitan mission strategy involves determining ways by which the church can demonstrate to others the presence of Christ.

The third element of metropolitan strategy is coordination. If Baptists have a gospel for the whole city, the ministries must be directed to the multiple communities of the city. If all churches render the same few ministries, there is no comprehensive outreach to the whole city. For example, several Baptist churches in one metropolis operated kindergartens. They almost became competitive for the supply of kindergarten pupils.

It never dawned on one church that they were surrounded by several hundred aged homebound persons for whom no one seemed to care. Senior citizen ministries was not the popular thing to do at that time. The association can help the churches determine

which congregation could render which ministry most effectively so that all areas of human need are confronted without discrimination.

The association can help the churches train their members in ministry. It can also encourage reciprocal aid among the fellowship of churches. A church with finances and leadership can well offer help to the church suffering in the transitional community. And the declining church can well set aside her institutional pride for the more important cause of Christian ministry. The increase of Christ is more needed than pride in past attendance campaigns.

The interrelated nature of the metropolis demands that Baptist churches cooperate more closely in their missions efforts in the city. The fraternal watch-care of associations is more needed than ever before in cities.

A fourth ingredient in a comprehensive strategy is a factual knowledge of the circumstance. Mission planning needs to be built on as reliable a foundation as possible. There must be some knowledge of the field for the mission to be most effective. Too often the world is not as it is thought to be. Involvement in the life of the local congregation may prevent the recognition of forces that are at work in the total metropolitan area.

A metropolitan mission strategy requires a knowledge of the more pressing needs as well as the available resources. Cities do not have the same problems nor do Baptists have the same resources in each place. Strategies for one city cannot be transposed to another. A strategy for a city must be planned in the city itself. Therefore there has to be as thorough a study as possible of the particular city before any strategy can be planned.

This leads to the fifth ingredient: cooperative planning. Effective mission strategy has to be the product of the cooperative planning of all leaders involved as equal partners. This is not easy for independent Baptists, but it is essential for coping with the city. While the loner may thrive, the city

may die. The leader who would design a strategy for his brethren to follow may have grave disappointment. That which one conceives, he will defend. Therefore, the strategy for a city must be planned by the Baptist leadership of the city. It cannot be given by some outside denominational agency.

At the same time, it must be recognized that the city convention and the Southern Baptist Convention agencies contribute resources available to the churches in their struggle with their mission in the city. They are part of the leadership of the city and should be included as partners in the planning of the strategy. A metropolitan mission strategy is a plan by which the Baptists of a city can most effectively relate their total resources to the need pressing outside their confines in their effort to glorify God in their city.

The local church in the plan for people with a purpose is sharing with a mission. A church that fears that it may die in giving should to those in need dare well to have again John 9:24. "Whosoever will save his life shall lose it, but whosoever will lose his life for my sake, the same shall save it."

The church local has as much obligation to minister to those at hand for the glory of God as it does to maintain a feeding station for the membership. And if the institutional church should decline along with those factors estimated by the world, perhaps the pastor could well say with John the Baptist, "He must increase, but I must decrease" (John 3:30).

Should our church in the association die because of giving stuff to the world in service of God it may deserve the comment, "Whereas are the dead which die in the Lord from henceforth. Ye said the Spirit, that they may rest from their labors, and their works do follow them" (Revelation 14:13).

Russell Bennett is assistant director of the Division of Associational Services of the Home Mission Board.

A World Missionary— The MILITARY CHAPLAIN



THE military chaplain's role is that of pastor, preacher, teacher, evangelist, counselor, and administrator. A representative of his church, he is a military officer, and in the truest sense, a world missionary. He is an adviser to the commanding officer on all matters pertaining to the moral, religious, and spiritual welfare of the personnel. Military regulations grant him the privilege and freedom to conduct worship services in accordance with the customs, traditions, and tenets of his own church. He uses the same spiritual means as does the preacher in the local community to accomplish this spiritual task. He is interested in bringing men to God and God to men.

General George Washington called upon ministers to meet the religious needs of his soldiers in the early years of the American Revolution. Thus the Continental Congress in 1775 created the army chaplaincy. The first navy chaplain was appointed in 1776, and in 1798 the navy chaplaincy was established.

Military chaplains have provided moral and spiritual leadership to generations of military men in peace and war and have served alongside men who have made military history. Chaplains were found in the ranks of both the Blue and the Gray. In later years, they moved westward with the forces which developed the nation. They served the military personnel and their families. In addition, they proclaimed the word of God to the Indians. In 1948, the United States Air Force established its chaplaincy. Southern Baptist clergymen are numbered among this elite group of military men. They have contributed in a marvelous way to this oldest of Baptist ministries.

The Chaplains Commission, the authorized agency of the Southern Baptist Convention to endorse Southern Baptist ministers to the chaplaincy, has served in this capacity for the past thirty years. The commission has granted some eight thousand endorsements to Southern Baptist ministers to serve in this area of the gospel.

ministry. Today almost one thousand chaplains serve four areas of the chaplaincy: military, hospital, institutional, and business and industry.

The chaplaincy ministries, a missions task, is a responsibility assigned by the Southern Baptist Convention to the Home Mission Board. The Division of Chaplaincy is one of the eight divisions of the Home Mission Board. The division functions as the Chaplains Commission of the Southern Baptist Convention in relation to the military chaplaincy. The objective of the Program of Chaplaincy Ministries is to bring Southern Baptist ministers into contact with chaplaincy opportunities and to work with and assist churches, associations, and state conventions in providing a spiritual ministry to military personnel and their families and to persons in hospitals, penal and other institutions, and business and industry.

The chaplain is responsible for providing services and ministries to those of a faith other than his own, but under no circumstances is he expected or required to violate his ordination vows or conscience in fulfilling these duties. The chaplain is not all things to all men, there are limitations to his religious ministries, whether he be Methodist, Baptist, Catholic, Jewish, Christian Scientist, Mormon, or of any other faith.

Individuals of faiths other than that of the chaplain will not permit him to be all things to them. In such instances, he will invite appropriate fellow-chaplains or clergymen to perform these services or ministries. The chaplain respects individual doctrines and beliefs.

The military chaplain encounters manifold opportunities in the area of Christian counseling. Counseling in the military and in civilian fields is similar in many respects, but the military chaplain takes into consideration the military environment and framework in which he finds himself. He realizes that good counseling depends upon his own personal and professional qualifications. Therefore, he seeks to keep himself sane, sound,

and whole, building his counseling upon the fact that he is a "man of God." He does not apologize for using the God-given tools of his calling.

Fully age-graded Sunday Schools, as well as Vacation Bible Schools during the summer, are operated on many military establishments. The average enrollment of the Sunday Schools is between 100 and 300, with several having over 1,500. With responsibility for religious education, the chaplain carries on these schools with the help of volunteers recruited from the military personnel and their families. These fine Christian teachers and officers carry their Christian witness from civilian life into the military. Some of them accept Christian responsibilities for the first time while in the military.

The military chaplain is not to take part in direct combat or be a direct agent of death. He is not expected to kill. The Geneva Convention recognizes the chaplain as a noncombatant. He is not to be armed at any time.

The military chaplaincy does not violate the principle of the separation of church and state. The First Amendment of the United States Constitution declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

There are those who feel that the military chaplaincy violates this amendment and should be eliminated.

Through the years, several suits have been filed by taxpayers seeking refunds on their taxes and requesting the Government to discontinue the military chaplaincy on the basis that it violates the principle of separation of church and state.

The Government, in the support of the military chaplaincy, does not employ the church but employs the individual chaplain. Nor does it favor any particular religion or faith. All religions and faiths are treated impartially.

The military and the military chaplaincy recognize the importance of church membership and emphasize the need of the individual belonging

to a church and actively engaging in attendance and work. Chaplains give the churches in local communities their support in ministering to the military personnel and their families. This is a cooperative effort on the part of the chaplains and the local churches of all faiths to meet the responsibilities of rendering a spiritual ministry to military personnel and their families. This cooperative effort is a two-way street, emphasizing the importance of the religious program on the military installation and the local churches' programs.

The approval of a Baptist church is necessary before a Southern Baptist chaplain baptizes any individual. The approving church may be the local Baptist church in the community or Southern Baptist church where the chaplain has his membership, or the church he has been pastoring, or the Baptist church where the candidate for baptism will become a member. Southern Baptist chaplains realize the importance of church membership and baptism.

On an average during the last ten years, Southern Baptist chaplains have had approximately twelve to fourteen thousand persons each year to make professions of faith.

Southern Baptist chaplains work in guide military personnel and their families into local church membership and attendance. Military personnel and their families also have responsibilities to the religious program of their military installation. In many instances, Baptist people are giving leadership both in their churches and in the religious programs of their military installations.

Chaplains hold indoctrination classes for the new converts of their own faith and make arrangements for indoctrination classes, Bible classes, worship services, fellowship meetings, and counseling sessions for those of other faiths.

The military chaplain is a world missionary, serving God and country.

Dr. George W. Cummins retired January 1, 1972, as director, Division of Chaplaincy, Home Mission Board.



HOSPITALIZED Persons and Their Families

D "Whoever told me that he thought he could get all of the cancer in my system," said Mrs. Reims, a recently admitted hospital patient. "But I have to confess I'm still worried. I'm still relatively young. I have three teen-age boys. I am selfish enough to want to see them fully grown."

"I've never faced what you are facing," replied hospital chaplain Roger Meredith. "But I can imagine what it must be like to consider the possibility of a reduced life span. Do you want to tell me about it?"

"My mother died when I was eleven," she said. "I want to live to see my children grown before I die. I don't remember much about my mother. I suppose I've not blocked out that terrible memory. They told me she was an alcoholic and just died herself drinking. I can remember her lying in bed. She would say, 'So was I.' I would try to hug her,

but I know now I often resented her calling on me."

"My father didn't drink. He was a kind, tender sort of person who never raised his voice and never disciplined me. He died last year. Through the years he and I have been close. He depended on me, and I depended on him. In fact I depended on him even more than I did my own husband. For one thing I can never depend on my husband. He is so different from my father. He is harsh and stern. I have to have his permission to spend a dollar. I have often wondered why I married him at all. He and I have so little in common."

"I have had a difficult time getting over my father's death. Now I don't have the understanding I once had. No one to give me money when I need it, and no one to talk with when I'm feeling low. I can't talk to my husband. He's either working or asleep

on the sofa. I live a lonely existence. Sometimes I think it would be better to die and get it over with. But my children need me."

"Your father died about a year ago?" Chaplain Meredith asked.

"Yes, and I guess I've never really gotten over it. At the funeral I felt like crawling into the grave with him. It's been so difficult since. I didn't tell anybody about my thoughts. In fact I've never shared that thought with anybody until now."

"Did they know what was wrong with your father?"

"Oh, yes! He had cancer, too. It was throughout his body. Surgery wouldn't have helped. 'Nothing would.' (Tears coursed Mrs. Reims' cheeks as she talked. The chaplain waited until she regained her composure.)

"It still hurts when you think of your father," he said.

"Yes, I don't think I have really

been able to let go, to let him die. I keep his picture on my dresser at home. I feel guilty that I didn't do more for him while he was alive." (Through a period of profuse crying, the chaplain waited.)

"I believe," he said, "that at any given point in time people are doing the best they can do. Not only that, but also they are usually doing what they want to do."

"How do you mean that?" asked Mrs. Reims.

"I mean that while your father lived, you probably did all you could logically do at the time. After all, you have three children and a husband. Furthermore, there comes a time in life when we grow up and live our own lives. It is the business of parents to bless their children and to launch them on a course of their own. You are telling me that you feel you should have blessed your father more than you did."

"Do you suppose that's why I feel so guilty?" asked Mrs. Reims.

"What do you think?"

"Looking back, I know now I've had it reversed. I've been trying to bless my father, to get most of my feeling of acceptance from him. I know he loved me. But since he never corrected me, I wonder now if he really cared as much as I thought. I know my mother didn't care. If she had, she wouldn't have died an alcoholic."

"Well, there is one thing of which you can be sure," said Chaplain Meredith. "God cares for you and accepts you the way you are. That's why I'm here—to declare that blessing to you."

"Chaplain, I've never heard it put just that way. I'll try to remember that as I go to surgery tomorrow. Will you pray for me?"

"I'm praying right now as we talk," said Chaplain Meredith. "that you will be able to receive the blessing God has for you and that your surgery will be successful. I'll see you in the morning just before you go, and I will be with your husband if he is here."

"Thank you, chaplain," said Mrs.

Reims as she lay back upon the pillow, perhaps more relaxed than she had been for days.

Pastoral care is the ministry of meeting human needs as they become apparent. Mrs. Reims' stated need was fear of surgery. Her real fear was generated in part by her guilt at not having "done all she could" for her father. This in turn was related to her deep sense of rejection. Chaplain Meredith's specific pastoral care was to accept her as a person in the name of God whom he declared loved her and accepted her as she was. Mrs. Reims had other needs, too. She needed to work through her grief, to face surgery, and to develop a will to live.

A hospital or health-care chaplain receives special training, at least one year beyond seminary, in a hospital setting. Standards are high and competition for positions is keen. As hospitals increase in size and new ones are built, opportunities for ministry are multiplied. Never in the history of Baptists has it been more imperative that Southern Baptist ministers be trained and placed as hospital chaplains.

Many Southern Baptist ministers serve in non-Baptist hospitals. For instance, Charles Wilcox, chaplain in the Appalachian Regional Hospital System, is engaged in a unique ministry. The hospital itself is unique. A private corporation, the hospital serves the Appalachian region of Kentucky and West Virginia.

One of the ways Chaplain Wilcox provides pastoral care is by going with a nurse to patients in their homes.

"In one such visit off the main road down a rugged mountain gravel road, we visited one of our patients," said Chaplain Wilcox. "She was an eighty-five-year-old widow of three years who sat on the bed picking out some seed beans from the shucks she had shelled last summer. The aide opened a dresser drawer and took out a worn Bible. She asked the patient if she would like for the chaplain to read the Bible. A warm smile

came over the wrinkled face as she said, 'I always love to hear the Bible.'

"As I shared the Word with her, she worked slowly and quietly putting shucky beans into a plastic bag, for she had something to share, too. As I began to pray, the rattle of the dried beans could no longer be heard, but in the quietness of that mountain hollow, the presence of God was felt."

Pastoral care is meeting the human need of those who are sick, along with their families. Hospital chaplains are extensions of the church who make it possible for all church members to "bear one another's burdens."

The Home Mission Board participates in the extension of the church's ministry by helping to provide a hospital chaplain for Mayo Clinic in Rochester, Minnesota. Jointly employed by the Home Mission Board and the Texas Baptist convention, Chaplain Bill Williamson is the only hospital chaplain employed by the Home Mission Board. Most of the interest of the Home Mission Board in hospital chaplains is seen in its attempts to foster the establishment of opportunities for properly trained Baptist clergymen to serve as hospital chaplains. Through the Division of Chaplaincy and the assistant director in charge of hospital chaplaincy, superintendents of missions, pastors, and church members are encouraged and given assistance in setting up conferences with hospital administrators and others concerned with the pastoral care of the sick and their families.

Where there are Southern Baptist ministers serving as hospital chaplains, the Home Mission Board seeks to interpret their work to the denomination and to furnish a liaison. One out of seven persons will spend time in a general hospital this year. If Baptists did nothing but attempt to minister to hospitalized persons and their families, ministry would be spread to the entire population.

Richard McKay is assistant director of the Division of Chaplaincy of the Home Mission Board. He is a specialist in hospital chaplaincy.



in BUSINESS and INDUSTRY

Lowell F. Sodeman

THE old words just don't fit the new music. They used to say "religion and business don't mix." In business, religion is a dirty word. In religion, the old game of trying to keep life up into segments or compartments. Now there is a new sound in the upper levels of American business and industry. Top management in some of America's large corporations are saying that the total needs of man must be considered; that the quality of life must be improved and

that they share responsibility for the improvement of conditions in the world.

For example, the chairman of the executive committee of the National Association of Manufacturers recently said that he believes that the mixture of business practice and spiritual values is essential. Spiritual values provide meaning and inspiration to an employee's work and life. Speaking of major problems facing business and industry today, this top

executive said, "I would put uninspired workers at the top." Inspiration is something intangible, spiritual, which gives life meaning.

Business and industrial chaplaincy is the newest thrust of the Division of Chaplaincy. After World War II, many military chaplains wanted to continue the one-to-one relationship with men. They recognized that millions of unchurched people are in industry. Many of these are frustrated, tense and insecure. Many are in con-

frict with their co-workers, with their family members, or with their companies. They seek relief in alcoholism (now at an all-time high, with an estimated 4 to 5 percent of the work force hard-core alcoholics), drugs, immorality, gluttony, and even suicide. For many, life just does not seem to be worth living.

The Division of Chaplaincy became interested in industrial chaplaincy about 1960. The director works with pastors, associational leaders, and business executives across the nation in an effort to "sell" the idea. He keeps an up-to-date file on qualified ministers who are interested in this work. He visits those already employed (now twenty), serving full time, giving encouragement and assuring them that their fellow Baptists are grateful for their unique and rewarding service.

It is not difficult for an industrialist to recognize that just as he must employ a safety engineer, a plant physician, or a nurse, so he needs someone skilled in helping those with mental, emotional, or spiritual problems. The efficiency of a worker is greatly lowered when he brings crippling fears, a burden of guilt, or an attitude of resentment to his job. No person is better prepared to perform a helpful service at this point than the well-trained chaplain.

The chaplain is an ordained minister with at least two years of experience as a pastor, with college and seminary degrees, with one year of clinical pastoral education in an accredited training center, and with current endorsement by his denomination. His clinical training helps him to be a professional pastoral counselor, which is his major responsibility.

The industrial chaplain is a man of God walking alongside the workers,

not afraid to shake a greasy hand or pat the back of a man with a smelly shirt. He gets the feel of the job, observes the threats to the individual that automation, assembly lines, and monotony can produce.

The industrial chaplain is a pastor who cares and understands how a family problem creates enough inner conflict that a top-notch secretary cannot function efficiently on the job. He is a carefully trained pastoral counselor employed by one of the world's largest communications industries to minister to small groups of men stationed at lonely outposts far above the Arctic Circle where temperatures drop far below zero and where Eskimos will walk two miles to attend the worship service conducted by this chaplain.

For one, his ministry is in a marketplace. The chaplain in a large shopping center he shares Christ with frustrated, restless teenagers; someone with shoplifters hears the cry for help from someone who has no one to turn to.

In the cab of a large tractor loader or among the men on the docks, or in the garage, the chaplain of a large trucking line is a representative of the acceptance, the love, and the forgiveness of God. The driver who was afraid to begin his run because of a fight with his wife that morning found the listening ear of the chaplain. Sharing his emotional upset calmed his nerves, steadied his hand and prepared him for his day's work. The company had a safer driver and the chaplain had a closer friend.

Fear, guilt, depression, family problems, you name it—all the course of the day's work, the industrial chaplain hears it all. "Now our marriage is headed for the rocks," she lamented. Knowing that she could speak in confidence, the wife told the chap-

lain things never revealed to anybody before. "I helped her see that a loving God would forgive her if she would only forgive herself," said the chaplain.

The world's largest poultry processing industry now employs three chaplains. The world's largest producer of synthetic fiber has chaplains. Inside the chaplain's ministry profile, able in many ways. When two mental heads were unable to settle their differences, the chaplain helped them to apply Christian principles to their rivalry.

The business-industrial chaplain is a pastor for those who have no church relationship. He is the marriage counselor. He goes to a lonely mountain hillside to assist in a burial service for a child of orphaned workers in a textile industry. He stands by the bedside of a hospitalized employee who is dying of cancer and wants to confess his need for Christ. He goes up in the middle of the night to the friendly alcoholic who has called for help in his battle with the bottle.

From the ear-splitting din of a steel mill where men with grimy hands and faces tend the furnaces and pour the molten metal, to the painted brass and gleaming marble of the bank and the insurance offices where people work dressed up in air-conditioned comfort, the business-industrial chaplain goes saving. "I feel sorry about you and I care about you. I want to be your friend. The main thing is that he is there."

The industrial chaplain is a man on a mission, a minister in every sense of the word. He is God's man, a minister who cares.

Lowell Sudeman is assistant director of the Division of Chaplaincy of the Home Mission Board. He is a specialist in the area of industrial chaplaincy.

How Does MISSION ACTION meet the needs of Persons?

Helen Fling

A FRIEND wrote me recently from another state. "We've been quite busy playing church," I think she meant what she wrote in all candor, and I pray that the members of that church may discover the renewal and excitement that is being discovered all across our Convention as committed women lead the way in mission action. Jesus said, "Go ye" is it not true that the particular place we now occupy, our realm of influence and activity, is also a part of the world to which we are commanded to go? Witnessing in our community is the only kind of personal mission endeavor that will be open to most of

us. Taking hold of the nearest edge for me may mean baking a birthday cake for eighty-seven-year-old Mrs. Tute and talking with her about the new birth through Jesus Christ. All the while I will be wondering if Mr. Tute will live for his next birthday cake. My little corner means extending the bridge of friendship first built by US-2 missionary Marcia Clark and reaching across to the eighty-seven-year-old couple from the copy of *Good News for Modern Man* given them by Marcia. This invalid couple is virtually marooned on the eighth floor of an apartment house.

Commitment to mission action for

me may not mean the sweeping program of a great church with a multitude of groups. But I must take hold of my corner. When the beautiful little Italian girl that I taught for a year is released from the state hospital, we will start again to find the key to unlock the emotional block and help her to speak. Meanwhile I will try to pick up the keys for witness to her family and the Jewish director of her school.

A personal encounter with God, although experienced deep within the hidden heart, is never private. When the experience is real, the unwilling Christ reaches out to win others.

particularly in rehabilitation of inmates.

The superintendent presented a plan whereby committed volunteers would be secured from cities throughout the state to assist releasees in readjusting to society. The call for volunteers made us look at what Woman's Ministries Union could do. Since there is only one place in our state where women are incarcerated we had to think of a program that would be statewide. With the help of the administrator for women and the superintendent of the Correctional Center we designed a workshop which would provide training for volunteers. The volunteers were selected from the counties where there had been five or more releasees during the past year. When the volunteer was contacted she was told some of the things that would be expected of a volunteer, including where and when training would be offered. The persons enlisted were committed to serve in their areas. Twenty women

were invited to the training session. This venture was a first for us, as well as for the Women's Division of the Department of Correction.

I became personally involved in working with prisoners when this department launched in Raleigh a new rehabilitation program—a halfway house. Certain inmates were selected to live in this house where there would be a minimum of supervision. On work release, they do their own grocery shopping, cooking, and house-keeping. An attempt is made to help them adjust to free society before they are released or paroled.

The house in Raleigh was opened first with four residents. One afternoon the administrator told me how disappointed she was that no one was working with these residents. That afternoon as I drove home from work, I could not get away from the need. Some girls from my roommate's church were coming to our house for dinner that night. I immediately started planning my strategy.

A Can of Hair Spray Is a Beginning

Kathryn Bullard

I REAME acquainted with the prison system for women when I was appointed to represent Woman's Ministries Union of North Carolina on the Advisory Committee for the Correctional Center for Women. We made a tour of the buildings, saw the inmates at work and viewed the educational program. We heard officials from the Department of Correction tell how the system functioned and outline their hopes for improvement.

After dinner, I discussed with the girls the opportunity "at our doorstep." We faced the fact that if we became involved it would mean giving up our weekends. It would mean rearranged schedules and rearranged priorities. Yet, around the table that night we formed a mission action group.

The following Sunday we went to meet the girls. One of the girls in the house was very quiet. Near the end of our visit someone called her by name. In delight she responded, "You remembered my name."

On our first outing, we took the girls to lunch at a cafeteria, to a drug store, and to a department store. One girl, who bought only a can of hair spray at the drugstore, responded, "I wish this day never had to end. It is the happiest day of my entire life." A cafeteria, a can of hair spray, and a walk around a department store take on added meaning after years in prison.

Ministry Progression

Mrs. Ernest R. Wells



YOUNG medical doctors from around the world come to do their residency at Tulane and

LSU medical schools in New Orleans. With them come wives who know little, if anything, about American culture or the English language. The Baptist Women of First Baptist Church in New Orleans formed a mission action group to minister to these internationals. Each month we invited from ten to twenty-five young women from countries all over the world to enjoy morning coffee, a pic-

nic, a sightseeing tour, or a luncheon in a member's home. Communication through words was at a minimum, but friendship and concern evoked appreciation and gratitude on the part of hosts and guests alike.

As a year or more passed, many of the Baptist women felt the need to cross the language barrier in order to witness for Christ in a verbal way. At this same time, New Orleans was confronted with a rapid influx of Cuban refugees who also needed friends.

For a year we taught English to girls from every country imaginable in our homes on a one-to-one basis. Monthly we met socially as a group, internationals and teachers.

A forthcoming missionaries to Cuba led us to sponsor English classes for Cubans. As another year progressed, we discovered lawyers, college professors, medical doctors, and computer programmers who could not get so much as a custodian's job until they learned the English language. We were meeting an urgent need.

Last year we brought all the English teaching together with classes Wednesday evening and Thursday morning. We have fifteen teachers and at present about forty-five pupils from twelve different countries. Beginners are taught on a one-to-one basis. As they progress, several are put together. Many of the girls from Japan and Taiwan have had English in their country, but need help with pronunciation and conversation. Teachers help also by taking their pupils shopping, aiding them in applying for driver's licenses, and teaching them to cook American dishes. Lasting friendships have evolved from these relationships.

As our pupils progress, we give them a "Story of Jesus" in simple English. Our teachers use this piece to open the door for witness to the saving power of Christ. We make a definite effort to keep spiritual goals in view at all times.

Learning that 10 percent of the present New Orleans population is Spanish-speaking, we began to feel

that our church should attempt a Sunday morning Spanish Bible class to provide a spiritual ministry for the growing group in our community and the Spanish-speaking people in our classes.

After six months, our Bible class had only twelve members, but our first convert, Mrs. Mercedes Flores, was baptized in April.

Homemakers Sharing Their Skills

Mrs. Cohen Robertson



A SIXTEEN-year-old sewing machine and pieces and bits of yard goods became resources for rehabilitation. Hemming and hand stitching, quilting and making useful items: hopeless women began to recapture some of the enthusiasm of life.

Gateway Rescue Mission in Jackson, Mississippi, provides clothing, food, shelter and spiritual ministry to transient men on a temporary basis. Surrounding this mission are many people, including women and children, who need the same help. Although women and children could not be given space to sleep, the needed food and clothes could be provided.

A handful of concerned international Christian women from a neighborhood church stepped into this situation at the request of the director of the mission. What could be done to give the women practical everyday ideas in housekeeping, buying and preparing food, health habits and family life? This question became the basis for a

class about for women who wanted to assist in themselves. Areas of work were selected and plans were made.

Bridging the generational gap, educational gap, and communication gap, we put our plan into practice. Two at a time, we went to instruct and help. We found that the women responded willingly to every suggestion. We supplied as much advice as our limited experience permitted. Nearby agencies made available material and ideas regarding nutrition, child care, and emotional health needs. Our women used the manual kitchen to demonstrate the preparation of food, using simple utensils and the foods available in the members of the class. Preparing a balanced meal, using inexpensive foods, was our major objective. The weeks flew by and the class began to look forward to "their day" as the highlight of the week.

The sewing machine always provided conversation. Since it was brought in the car, one member would volunteer eagerly to help bring it in. Many of the children had never seen a machine. They watched with amazement as the points were stamped with animals began to take shape. Simple hem stitching by hand provided a means of altering clothing. The women enjoyed doing this together. Even the last act of quilting was enjoyed.

Soon it was Christmas time and new ideas began to take form. It seemed that all the ideas everyone had ever had or ever would have were put to use. The results were gratifying. The group felt that the gay, colorful decorations and edible treats would provide the cheer the season deserved. A party for adults and children was made even more festive by gifts from both groups and interested persons.

Mission group members learned that much could be taught which only required a humble finger time, and a little forethought and imagination. After two years many of the original women were still coming. Some new ones were gained as the word was spread that our women were for all women—mothers and homemakers.

Friendship Night for Internationals

Elaine Brister



INTERNATIONAL Friendship Night at First Baptist Church, Pineville, Louisiana, brought together a

group of people that included twenty-six from ten countries other than the United States. Those attending brought interesting and tasty food from their native lands.

The food served to some sixty people present included, besides Southern cooking, food prepared by persons from countries as far apart as Uganda and South Korea. The entertainment came from such diverse parts of the world as Honduras and South Vietnam.

The evening came about as the result of considerable previous interaction between the event's sponsors, the Internationals Mission Action Group of the church and internationals in Pineville.

Beginning nearly three years ago, a few women of First Baptist Church sought persons of other nationalities, befriended them and often introduced them to other persons from their part of the world, if not from their native land.

Over the months, women opened their homes for such occasions as a get-together, tea, a farewell party for one who was leaving, or a shower for one getting married. Internationals at Louisiana College were remembered with fruit and cookies at holidays or exam times.

Round Table to Counseling Table

Mrs. Robert Calvert

HAVE you ever thought about doing something after you have prayed? With that question, the chief counselor at the Hindi County Youth Court shattered my inspiration. I knew that if I chose to pick up the pieces, they must be directed into the lives of troubled youth.

John Osborne had spent the morning between phone calls—showing me the after life of youthful first offenders. He explained that these teenagers had made one serious mistake and unless their ideals and energies could be channeled into worthwhile purposes, they would make the same mistake again and again and again. This would ultimately lead to a criminal way of life.

"They need someone like you, Mrs. Calvert, to help them." As he talked, he wrote. Then he handed me the names of four girls.

Go by and see these today. By the way, he continued in the same breath, "why did you wish to see me today?"

Embarrassed, I stammered, "I came to secure a list of initials of some juvenile delinquents. A group of ladies in our church would like to pray for them as we go about our cooking and cleaning."

From the kitchen to the court is my own personal odyssey. It began in the warm acceptance of a Round Table group. If I had been asked at the organizational meeting, "Did the Lord lead in your selection of this group?" I would have said, "I do

not know I like to read. The group appealed to me." If asked the same question today, I would say, "Yes!" Without my even being aware of it, the Holy Spirit nudged me into a group that opened opportunities I never dreamed possible.

The group decided upon the USA as the area of study. David Wilkerson's book, *Parents on Trial*, plunged us into several months of intelligent, serious study about juvenile delinquency. Our group functioned properly. We deliberated, discussed, debated. Because group members allowed me to air my ideas, my own feelings about delinquents crystallized. I did not feel pity or disgust, bewilderment or frustration. I had the sincere impression that if I had an opportunity to help reclaim a life, it would not only be that I saw potential for a useful future, but because I genuinely liked the person.

Osborne described a dream he had of a juvenile rehabilitation program with trained volunteer counselors to help first offenders. That dream is being fulfilled today under the direction of Ronny Robinson who has ninety volunteer counselors sharing their time and lives with troubled youth.

As one of those counselors, I was introduced to teen-age girls troubled with sex problems running the gamut from prostitution to pleasure. I shared facts and feelings with one girl at a time over a period of several months in the relaxed atmosphere of my home. When I heard my young prostitute friend say, "The most important thing I've learned is that sex has something to do with my spirit," I thanked God for a group of prayerful women who had made me uncomfortable. When I heard another say, "I've learned a lot of facts about my body, and I like myself better. I am going to treat myself better," I thanked God.

The comment that I had made most often was, "A pastor's home is busy and taking care of three children is a full-time job. It's being a wife and mother fulfilling enough." Ful-

filling—yes; but how does one measure enough?

I came to know that whenever I was called, I would drive across town to court. I would walk into the counseling cubbyhole and she would be slumped down in her chair, studying her fingernails—indifference personified. Or she would be leaning on the table with her head in her hands. I'd say something like, "Hello, if you will sit up straight and hold your head high, you will see a friend. I have a friend who has a great life planned for you. I can tell you some of the things he wants you to know and soon you will be able to understand on your own." Seeing the relief erase the rigid expression on those faces assured me that I could not just collect receipts or put debris on a shelf in a dusty room.

Sav-Mor-Store

CONTRARY to the national business picture business at the SAV-MOR-STORE is good and prospects are bright. The SAV-MOR-STORE is run by the mission action group of First Baptist Church, Cleveland, Tennessee.

Finding good bargains in clothing and much free assistance, customers have shared their joys and sorrows with sympathetic listeners. Since many come each week, firm friendships have been made. As Baptist women "went on the trade," they witnessed to the mighty power of their Saviors.

The SAV-MOR-STORE, under the direction of Mrs. I. H. Swank, is open Fridays from 9:00 to 5:00 and Saturdays from 9:00 to 12:00.

Almost as much time is spent getting the clothing ready for sale as the actual selling requires. Each Tuesday Mrs. Swank and her assistants work at mending, pressing and sewing the

garments. Some women prefer to help in this way. Thirty women help in the store operation, some regularly, others from time to time.

Launching Prekindergarten

Julius G.

A NUMBER of the members of Immanuel Baptist Church had been used for a week-day program, using their more than adequate facilities to minister to the immediate church community. While serving the area, tabulated results and collected information.

Several of our women used a church of another denomination located in a suburban area which had a full-time day-care program in progress. We spent a morning observing, asking questions, and taking notes. We discovered some do's and don'ts from that experience.

Next we contacted a lady in our church who was employed in a day nursery operated by another denomination. She set up an appointment for the director of that center to spend an evening answering questions we might have. We learned that their denomination was opening another center within six blocks of our church, but funds were very limited and after considering our circumstances, we reluctantly decided it would be wise to wait.

Up until this time we had been considering only a full-time day-care program which entailed a large outlay of workers and preparation, money planning and long hours. We began to think of a pre-kindergarten school, three mornings a week with all-volunteer workers.

I went to the county health department and explained what we wanted to do. I was given papers to

fill out detailing our intentions and a request for a check of the floor plan of the area of the building we would use. Our facilities were fully inspected by the fire, sanitation, and health departments. A list of these things needing attention was submitted by each agency, and upon our compliance, we were given approval to proceed. I was asked to submit names of all workers with information pertaining to health, age, and education. Along with this information, a detailed description of our daily schedule was requested. When I had gathered this information and presented it to them, we were granted a permit to operate with a minimum enrollment of sixteen children per session.

In the meantime, we decided on materials to be used and supplies needed. We proceeded to collect and purchase what was needed to equip us to open. Volunteer workers took the required physicals and tuberculin tests.

The staff of workers included two for each session plus the director. The same two worked the same session each week. The director was present for all sessions.

The director of a YMCA sponsored preschool program in an interracial area of our city conducted a thorough training program for workers in her school. We arranged for our workers to take the training they offered.

We were contacted by a community action project during the first month of school, asking to place a child of a minority group in our school. This was a real challenge to us and a first for several workers. Later in the year a second child from a minority race was enrolled. We also have had children from many denominations including Greek Catholics and Catholics.

We gained much experience from the first year of operation. Many of the things we were doing were good. Improvement in things was needed in some areas and adjustments in some areas seemed advisable. We are much more knowledgeable and confident this year but we are still learning.

A Tramp in the Woods

SOMETIMES mission action is an unplanned outgrowth of warm-hearted response by families on an individual to a very real human need.

On a clear, breezy October evening some squirrel hunters of the community came upon an unfortunate victim in the woods where they were hunting. It was obvious that he was no overnight transient by the worn, grass and beaten path. Though the young men tried to be friendly, the intruder did not wish to communicate.

The "tramp in the woods" story was heard by the inhabitants of the community with many different responses: curiosity, fear, suspicion, concern and Christian love. Response to the tramp aroused the spiritual pulse of the people of Sacred Baptist Church.

Who is he? Why is he here? What is he up to? Where did he come from? Where is he getting his food? What has he done? Is he dangerous? Why is he hiding? How long has he been here? Why doesn't he leave? In seeking an answer to these questions, one man paid our neighbor a visit. Although he did not want to talk, he seemed to be harmless. He politely refused money or food, saying he could make out with what he could find in the garbage dump nearby. Supplies were taken to him and he gradually began to converse with his two new-found friends.

The neighbor living nearest to the "camp" often walked down the path

to the "cave" for a visit. The man began to trust the two men who kept him supplied with food. Before winter, one of the men sent materials and tools with which to build a lean-to for protection from the rain and cold and an ax for cutting wood.

The first item that "Uncle Albert," as he came to be called, asked for was a needle and thread. Later, he was supplied with literature for reading and other articles that he needed. One Sunday morning, a family prepared breakfast for him.

Although Albert still lived alone, he did not mind talking with the men who visited him frequently. They knew his name, he told them he came from an adjoining Gulf Coast county after he was released from jail on a vagrancy charge. Little by little, bits of information were gathered. Albert had left Massachusetts just after World War II. He had spent some time in California and had been out of contact with his family for over twenty years. A stranger in the Massachusetts town where Albert had lived was contacted. The stranger promised to try to locate his family if they lived there. That Sunday night Albert's sister got a call from a stranger who gave her an Alabama telephone number of another stranger who could tell her something about a long lost brother. When she called, she was overwhelmed to learn that Albert was alive. She asked many questions concerning her brother and sent Albert news of the family. The sister notified brothers and sisters in California, who also called to ask questions and express their gratitude. After a good deal of persuasion, Albert agreed to talk to his folks by phone. They wrote to him and sent packages. Albert, in turn, wrote them letters on paper bags.

Finally Albert was persuaded to go home. He reluctantly gave up his life as a vagabond and his retreat in the woods to head north to a crowded, busy city. After he boarded the bus, his family was notified that he was on his way and given the time of arrival. Two days later there was a call

saying he had arrived safely.

We trust that the hurt that caused Albert to withdraw from society was healed by the Christian love he was shown, that his confidence in mankind was restored through fellowship with our people, and that the spiritual seeds which were sown will grow and find nourishment in his homeland.

Bridging Migrant Barriers

Mrs. Durwood Avery



FORT MEADE had a large number of Mexican-Americans in its community.

Early in February, two women from First Baptist Church visited in one of the Mexican homes near the church. Three families were living in the home. The children were invited to Sunday School and were given shoes, dresses, and shirts needed in order for them to attend. [Editor's Note: This story illustrates the relationship of mission action and the Sunday School program of outreach. The Mexican-Americans might have been bypassed by the church's direct outreach activities. They were persons of special need and circumstance. Two barriers had to be overcome in

order to enlist them in the regular program of the church. The language-culture barrier had to be spanned and the economic barrier of inadequate shoes, dresses, and shirts had to be removed.]

On Sunday, Mrs. Watson, the Baptist Women president, used the church van to pick up the nine children in the home for Sunday School.

The following week, Mrs. Watson and Mrs. Durwood Avery, the WMU director, visited in six homes of Mexican migrants. Nearly fifty children were contacted about attending Sunday School. Mothers and fathers were offered friendship and assistance by the church if they desired it. Some mothers said their children needed shoes so they could begin school and attend Sunday School. These articles were founded up and delivered before Sunday morning.

On Sunday there were fifteen in Sunday School. Four of the older ones stayed for worship services. The following Sunday, thirty-six were in Sunday School. Then twenty-seven were at Sunday School, seventeen staying for morning worship. That evening, four were in Training Union.

The WMU arranged for the Mission Action Group's Spanish Language Groups to be taught. A Spanish recording was used to understand the alphabet and some basic phrases.

The Mexican children became active in the graded choral and some of the girls joined G.A. The G.A. parent banquet was attended by three of the Mexicans with "Miss Nell," as Mrs. Watson came to be known by the Mexican children as their mother for the evening.

The first Sunday afternoon in April a Spring Fiesta was held in the parlors of the church. The Mexican children in Sunday School were special guests. Many of the mothers came. There were games, a clown, a pinata, refreshments, and a devotional thought by the pastor.

When the Children's department visited the Pinson play in Lake Wales, Florida, one evening, eight

Mexican children were able to attend. They were fascinated by the play concerning the events leading up to Christ's death on the cross.

Mrs. Watson gives clues to the church. Every Sunday after the home congregation with the children, they visited in her home and were treated to delights such as watermelon and hot parties. Several of the mothers of the children also visited in her home.

Two down New Testament was presented to the children the last Sunday in April. The children clung to them, so happy to receive "their very own Bibles."

In May, some of the families began to go north to the crops to work.

The last of May, the church served breakfast to thirty of the Mexicans who were leaving for Texas. There were many adults present, including some men. They appreciated the good food, the pastor's words, and his prayer for a safe journey. One of the guests interpreted for the pastor and sang several songs and played the piano.

We were still having twenty-three in Sunday School. The van had to make two trips and some members' cars were pressed into service.

By July all the families were gone. How we missed them! But we looked forward to November when we would hold our first mission return. Letters came from several of the children to Mrs. Watson and Mrs. Avery, saying how much they missed "their church."

Mrs. Watson estimated that about 125 Mexicans have been reached by the church's mission action ministry in six months.

Some of the clothing given the Mexicans was made by a mission action group of the church.

Plans are now being discussed for a day care center serving families for the mothers and teenagers. Bible classes for entire families and language classes to be held when the Mexicans return. We want to involve more and more church members so that they too can receive the blessings that have been ours.

What WMU MEANS to Your Church

Adrienne Bonham

HAVE you had the TV repaired lately? While it was in the shop, did you keep looking with surprise at that blank corner? How about when you sent that chair out to be reupholstered? Did you keep heading for the spot where it had been?

Sometimes we get so used to seeing the furniture around the house that we don't think about its usefulness or attractiveness. It has to be missing for us to appreciate it.

WMU has been around a long time. We expect to see it in our church. It may be part of the unnoticed furniture. But how would the church look without it?

On the occasion of WMU Focus Week (February 13-19), let's consider what WMU does for the church by trying to imagine what a typical church would be like if WMU suddenly ceased to exist.

Consider First Church of Roaring Falls. It has a Baptist Women, a BYW (mostly young mothers), an Acteens, two G.A. organizations, a Wednesday night Mission Friends for fours and fives, and an ungraded Mission Friends that meets when BYW meets. Suddenly one day all of these organizations cease to exist. There are no more WMU officers. What happens?

The next fall and spring the church takes the two special missions offerings with only a slight decrease in the amounts given. The pastor preaches mission sermons on the Sundays when the offerings are taken. A foreign missionary speaks on one Wednesday night; the people spend fifteen minutes in directed prayer for missions.

The next year the church council leads the church to have a combined offering for home and foreign missions. The amount given is only a little less than the total for the two offerings of the previous year. The pastor preaches a mission sermon on the one Sunday when the offering is taken. The next year the offering is not well publicized, and it drops to half the previous amount. The new pastor does not preach a mission ser-

mon; the church devotes no special time to prayer for missions.

During the first year AWMU (after WMU), the church gives the same percentage of its budget through the Cooperative Program. But the next year, the ex-Baptist Women president omits her usual friendly nagging about missions on the budget committee; the percentage is cut to compensate for a building fund increase. The next year the percentage

is cut even more. The amount is further reduced by an unexplained drop in overall giving.

That same year, a number of missions points in Africa and East Asia have to be closed for lack of funds. Even more distressing to the missionaries is the fact that the work they still have the money to do seems less effective. One says, "It seems almost as if no one is praying for us."

Does missions praying stop the moment WMU ceases? No. The people who have been praying determine to maintain their personal praying and to promote praying through their Sunday School classes. Things go well in the classes for awhile. But then there seems to be more class business to take the time. Several new teachers feel they should be given a full forty minutes for the lesson. So after a few years, praying becomes limited only to crisis times in the lives of the few missionaries known personally to class members. After a year or so, the prayer calendars in the old copies of *ROYAL SERVICE* are so out-of-date that in their private praying most of the women resort to "bless all the missionaries, whatever their needs."

The Roaring Falls church has been known throughout its state as a missionary church. Not only has the church prayed and given for missions, but it has done much missions work in its own community. The WMU has been active in community missions and more recently in mission action. When people know that WMU is about to cease, they say, "No problem. We'll get the Sunday School classes and Training Unions to take over the work. After all, the same people are involved."

Somehow that never quite works. They can't seem to get organized for the kind of sustained group-oriented work that has been done through the Baptist Women and BYW mission action groups. Also, they have a hard time keeping their eyes on two types of people: those who can be reached directly by the church and those who can be reached only by appealing

first to their human needs. They keep overlooking first one type and then the other.

From the beginning of AWMU, the church wants to keep up missions awareness and to teach missions to its boys and girls. "We can do that by teaching everything in Sunday School," says the optimistic Sunday School director. But teachers begin to feel their Sunday teaching is skimpy in all areas. They have to give less time to each subject because they have more subjects. After awhile the people who believe in Bible-study-only win out, and missions is taken out of the curriculum all together.

Things are not too bad for a few years. Women and girls who got the thorough missions education of WMU can pick up stray bits of missions information in other periodicals and relate them meaningfully to what they already know. They can help less informed members to know about missions, thus benefiting the whole church. But the situation becomes worse as more children grow to young adulthood without a strong missions orientation. Now the entire church has no one to fall back on who is especially concerned about or knowledgeable about missions.

The pastor feels a strong urge to seek commitment from the youth for church-related vocations, especially missions vocations. But it seems that the more he preaches, the fewer volunteers there are. Now Roaring Falls loses the last of its missions reputation. For the first time in decades, it does not have a single one of its young people on a foreign or home missions field.

Where are the missions leaders? No one seems to know. For that matter, where are the extra church leaders Roaring Falls expects to have by eliminating organizations? (At the beginning they said, "We never have enough leaders. If we cut down on the number of jobs, there will be enough leaders.") Two things have happened. First, the law of supply and demand has worked again. Second, some women with leadership

ability have decided to see if outside of the church. Oh, they are as active as ever in the other church activities. But they leave the key places of church leadership to their husbands, as has always been the custom in the church. Without a women's organization to channel their leadership potential and capture their interest, some of the women have joined the junior leagues, some the hospital auxiliary. They have found other places where they can serve as leaders.

Aren't you glad Roaring Falls is only made-believe? Perhaps the story, though, has helped you to see in a fresh way what WMU means to your church.

One purpose of WMU Focus Week is to help the church see what WMU does. Your WMU, your Baptist Women, and the other age-level organizations probably are planning activities for the church and for WMU organizations. (Watch especially for a churchwide family missions night or parent meeting.) But there are some things you can do personally, in addition to participating in the planned activities.

First, decide exactly what WMU means to you and your church.

Second, tell three men what you discovered. Yes, men. Men have often been the staunchest supporters of WMU, because they have seen what it does for missions and missions awareness in their churches. Tell the pastor. Tell the chairman of deacons—or the chairman of the finance committee. And tell your husband.

Third, tell three women what you discovered. Three women and now involved in WMU. Someone in your Sunday School department. A woman in your Training Union who wants to get involved with human need. Your neighbor who is a fellow church member but not involved in church life. Invite at least one of them to your next Baptist Women meeting or to a special Focus Week activity.

During WMU Focus Week, help your church to get a better picture of what WMU does to help your church accomplish its work.



Alma Hunt

This Is What I Heard in Wolfsville



to think young thoughts with them, and to dream the dreams of youth while communicating reliance upon Jesus Christ

WHILE the Baptist World Alliance's main office is in Washington and its second office is in London, the Alliance is at large any where Baptists are. The Executive Committee of the Alliance met in Wolfsville, Nova Scotia, last August. Members from 26 countries answered roll call. Scholars and leaders serving on study commissions and sex guru-collage students brought the total number of persons involved to 161. These represented more than 27 and less Baptists in 71 countries who comprise the brotherhood of the Baptist World Alliance.

To be in company with such a true section of persons to whom I am bound by ties of faith sparked my enthusiasm for the work to be done by the Executive Committee. I want to share with you what I did and heard in this one meeting. I was chairman of a committee which had as one of its responsibilities to nominate persons to fill two vacancies on the Baptist World Alliance staff. My committee was composed of a former theodispian, a London judge, the American Baptist Foreign Mission Society's general secretary, a Natalian Baptist Convention pastor from Washington, and Charles Rumble, secretary of National Student Ministries. Still

we nominated Theo Patnaik as executive secretary with primary responsibility for youth work. At the time of his nomination, Mr. Patnaik was a missionary of the Southern Baptist Home Mission Board, serving as director of international ministries on the San Jose area of California. Directed by the Committee, Patnaik at thirty-three years of age is the youngest staff member ever to be on the BWA staff.

Mr. Patnaik is a citizen of India. Converted during the Billy Graham Crusade in Calcutta, he became a member of the historic William Carey Church. After completing his undergraduate work in the United States, he earned two advanced degrees at Golden Gate Baptist Theological Seminary. Energetic, intelligent, vigorous, dedicated—the young man has the potential necessary to hear what youth around the world are saying.



THE other associate secretary nominated by my committee and elected by the Executive Committee was Dr. Carl Tiller of Washington, D.C. Dr. Tiller has been an active member of a church dually aligned with the Southern Baptist Convention and the American Baptist Convention. Dr. Tiller is a layman who served as president of the D.C. Convention in 1969-70, president of the American Baptist Convention 1966-67, and has been the Western Treasurer of the BWA since 1956. Dr. Tiller is special adviser on

budgetary development for the US Government. He will leave this position in March to take up staff responsibilities carried by recently retired Dr. Frank H. Woyke. These responsibilities relate to three major facets of BWA work: world relief and rehabilitation; the study commission; and the North American Baptist Fellowship, a continental arm of the BWA for building bridges of understanding and cooperation among Baptists in North America.

THE Alliance serves as a channel for its member bodies in meeting relief and rehabilitation needs. During 1970, \$207,400 was given through the BWA in response to such emergency situations as those in Peru, Hungary, Romania, and East Pakistan. The Foreign Mission Board, SBC, allocates \$5,000 annually to the Baptist World Alliance for relief purposes. This is money that you have contributed through the Cooperative Program.

Study commissions explored pertinent questions within the fields of religious liberty and human rights, Baptist doctrine, evangelism and missions, Christian teaching and training and cooperative Christianity. Chairmen of the commissions had assigned study papers to scholars representative of Baptist thought on all continents.

I have responsibility as vice-chairman of the Commission on Evangelism and Missions. In my commission, the presentation of study papers and the discussion that followed formed the basis on which we outlined our work for the next year.

The BWA has three departments which report annually to the Executive Committee. The "world-wideness" of the Alliance is seen in the three elected leaders of these departments: our own Mrs. R. L. Mathis, president of the Women's Department, David Wong of Hong Kong, chairman of the Men's Department, and Karl-Heinz

Walder of Germany, chairman of the Youth Department.

I felt a special sense of pride when Mrs. Mathis reported on the Baptist Women's Day of Prayer and the offering given in connection with the Day of Prayer which supports the Women's Department and the continental women's union. I thought of those of you who contributed last November.

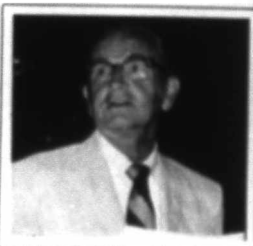
When the meeting place for the Thirteenth Baptist World Congress was chosen, I could not help but hope that many women across the Southern Baptist Convention would plan to attend that world meeting of Baptists. Stockholm, Sweden, will be the site. The exact dates in July 1975 will be announced later.

Committees report also to the Executive Committee. In this meeting much interest centered around the commission appointed to implement plans for a World Museum of Reconciliation Through Jesus Christ—a four-year worldwide evangelistic effort culminating in 1975. Joseph B. Underwood, consultant in evangelism for the Southern Baptist Foreign Mission Board, is chairman. Plans for this effort will be channeled in our Convention through state Baptist papers and denominational periodicals.

The most solid financial support for the Alliance comes from regular allocations from constituent bodies. For its share the Southern Baptist Convention allocated \$44,000 in 1970. This was the largest amount of money but not the highest per capita allocation. Churches and individuals have opportunity to further understand the work of the Alliance on Baptist World Alliance Sunday, February 6. It occurred to me that this can be done in several ways. Some churches may wish to take an offering for the Alliance. Certainly every church can emphasize the work of the Alliance on February 6 and pray for its leaders, its work, and its services.

I made a mental note to tell you about the free leaflets available. You

may wish to order for them. You have read them, found them to your point and urge him to copy them. Baptist World Alliance Sunday on February 6. The title is "World Mission of Reconciliation Through Jesus Christ," an introduction to the proposed worldwide evangelistic effort. "The Fellowship of Kindred Minds," an excellent eight-page history of the Alliance. "Answers to Your Questions," answers to twenty questions about the Baptist World Alliance. "Sharing One Another's Burden," an explanation of the BWA Relief Department. "Friends of the Baptist World Alliance," an invitation to financial support.



Dr. Robert S. Dennis, general secretary of the Baptist World Alliance, challenged those of us meeting in Westville with a sober thought. "History can regrettably judge us for what we do with our opportunities at these times." I musing to him it occurred to me that there are and among the furtherance of fellowship among Baptists of the world. Rather the times place us at a most strategic point in history. We have the potential to surge forward building up responsibilities in world reconciliation.

In addition to having executive members of the BWA, there are many who are members of the Baptist World Alliance.

What Can Mission Study Do For You?

Margaret Bruce

HAVE you ever considered what missions reading and mission study can do for you? Consider these possibilities. Mission study helps you become more knowledgeable of your world. Mission study develops an enlightened concern. Mission study motivates you to action.

The month-by-month study of missions and the continuous reading of missions books and missions periodicals in a Baptist Women organization makes the member more knowledgeable of the world. She learns about the seven continents containing many countries with thousands of cities and millions of villages. She is aware that nearly one-third of the world's people live in East Asia and that that part of the world is now playing an increasingly important part in world affairs.

But mission study is more than learning about the geographical world. It is coming to understand something

of the people of the world—their culture, their religion, their need for the salvation which Jesus came to give to all people.

Sometimes you, a woman alone, study alone. I was in a mission study class in a small rural church. It was the first time a mission study book had been taught in that church and the first time the woman had ever attended a mission study class.

At the close of the class, she came to the teacher with deep concern written in every line of her face. She said, "I have never heard anything like this in all my life. I did not know about all these people who have not heard of my Saviour. If I had known, I would have done something about it."

That woman voiced the need of thousands of women. They do not know about God's world and his lost people. When they know they become concerned and want to do something about it.

Learning of the mission work around the world, one begins to pray for those who have gone to take the good news. Intercessory prayer for missionaries and missions becomes a habit of the woman who follows day

by day the Call to Prayer in Royal Service.

Learning of the need throughout the world for more missionaries often causes the Christian woman to ask, "Should I go or should my son or daughter go to take the message?" As a woman becomes a partner in the great mission task, she realizes the need to be a good steward of her possessions and to minister and witness in her community.

As Theodore E. Matson says, "Concern for people would compel us to become personally involved in the lives of people we now avoid. It would compel us to give up some trivialities which give us a false sense of being terribly busy with the Lord's affairs at all." It would drive us to active participation in community affairs, of which we may now be blithely ignorant. It would force us to take a stand on issues where human values are involved.

The Christian woman who takes the time to learn about her world and its need for the gospel becomes concerned and accepts the responsibility and privilege of sharing the gospel with a lost world.



400 NORTH DAVIS STREET, BOX 100
DAVIS, CALIF. 95616
\$1.00

What God does in me and for me is done so that he might do things through me for others.

That's how love works. Love is captured in all its moods, playing all its life roles. Love is vividly communicated to the reader in verse and picture in the moving book, *See How Love Works*.

—Theodore E. Matson, Book Review

The free verse of Walker Knight and the creative photography of Don Rutledge harmonize to enable the reader to see love in all of its expressions of ministry throughout the nation. For the reader, the book is more than an illustrated essay on God's love. The book becomes a channel for the reader to experience, feel, and know God's love.

Approaches to Study

The book is designed to be read and looked at. Thus, it will have special value as it is passed among group members for leisure reading. Easily read in one sitting, the book should be passed around the group before the meeting.

At the meeting, combine a formal approach to study with an informal approach. Ask members to share the things they felt as they read the book. Move from the sharing period into a

formal presentation applying the verse form to examples of home missions ministries and mission action. The verse form in the book is ideal for reading aloud. (Include meaningful passages to be assigned to members.) Correlate home missions and mission action stories with the passages. Following the reading of a passage by one member, another member will tell a mission story. Use back copies of Royal Service or the Graded Series Book, *Christ in Mission*, as resources for home mission study. The symposium of mission action stories, *How These Men and Women Meet the Needs of Persecution?* at this time may be used also.

Close the study with another sharing session in which members consider ways that they would like to express their love for persons through mission action.

MISSION ACTION GROUPS



Learning to Listen

Pat Thompson

LAST month's study focused on eliminating barriers to communication. Many communication barriers can be eliminated by learning to listen, to hear what another person is saying.

Listening to a person's feelings in relation to a problem may not solve the problem, but experience has proven that it offers a form of support and strength which may contribute to the person's discovery of his own ability to cope with a problem. The sharing of a burden lightens the load.

Listening is not just sitting back and letting the other person talk. It is in no way passive. Listening is an active, aggressive act of becoming involved in what another person is saying, both verbally and nonverbally. It requires concentration, freedom from distractions, and psychological focusing on the moment and the person at hand. To listen involves all of a person—a whole person relating to a whole person.

Through listening, the listener is able to begin to identify the "core spots." Just as a doctor listens to the heartbeat and the pulse as he examines a person for the purpose of diagnosing a problem, the helping person must listen to diagnose the needs to which he may minister. The missing person must learn to listen

with her ears. She must hear the words which are chosen to express what the problem is all about. She must hear the tone of voice used, the words which are spoken softly and those words which are spoken with more force. She must listen to the silences. There is meaning in a pause, what precedes the silence and what follows it.

The missing person must also listen with her eyes. She must look at the expression of the face, the movement of the hands, the body posture, the gestures used, the expression in the eyes, and any changes in position. All of these may be clues to unspoken sources of difficulty.

The missing person must also listen with that third ear, the heart. She must learn the meaning of empathy, the ability to feel, not like but with another person. Then she must put it all together. The words, the nonverbal communication, perception through her knowledge and experience—these help the missing person know what the target person is really saying.

Learning to be a good listener takes practice. Persons can practice listening when they listen to a sermon, when they are at a PIA meeting, or when their children are talking. By stopping and checking on themselves, they can determine whether

they were really listening or not. In conversation, they can determine whether they were listening or only waiting for the person to stop talking so they could get on with their own thoughts.

PLANNING

Planning Action

To evaluate your first mission activity, use the eight questions suggested for the evaluation step in the planning process in the Planning Action section of your mission action group guide (all guides available from WMI are listed on page 48). In addition, add the question, Did we hear what the persons in the target group were saying to us?

Plan the next activity in your ongoing cycle of ministry to your target group.

Sharing Action

Sharing experiences will become a natural part of your group involvement in mission action. Read carefully the Guidelines for Sharing in the Sharing Action section of your group guide. Refer to the last questions asked in the evaluation period. Ask members to share the things they heard persons in the target group

In-service Training

Role plays a conversation between a member of the group and a person who represents the group in which you are listening. For example, if you work with delinquents, role play a first meeting between a group member and a teen-age who is in jail or in trouble with the law. If you work with the elderly in nursing homes, act out a conversation with an elderly person who has just come by stopping and checking on themselves, they can determine whether

they tell what they heard, role players can evaluate the listening done. Did they hear what the teen-age or the elderly person was meaning to say? Did the mission action group members make herself clear in what she wanted the other person to hear?

Encourage the group to recall instances when they have felt they were really heard by another person. What helped them feel this way? They may also recall instances when they felt frustrated because they didn't feel they had been heard. What contributed to this feeling? (For example, have you ever tried to talk over a problem with someone who needs attention and goes on with getting his desk in order, checking papers, etc.)

Use the following acronym to emphasize qualities necessary for a good listener:

- L — listen
- I — involve your whole attention
- S — seek to understand
- T — think about what is being said
- E — encourage further comments by responsive listening

N — often nonverbal communication

Ask members to list additional qualities.

Refer again to the evaluation question on listening. Ask each member to evaluate herself, using the list of qualities determined by the group.

In open discussion, lead members to determine ways that they can improve their listening during the next activity.

Previous Work of Prayer

During the decade of the 70's, the population of the United States is expected to increase by 20 to 45 million. What meaning does this fact have for Baptist Women members? Certain things come to mind immediately: shopping centers will probably be more crowded, traffic will probably become heavier, it will become more difficult to find a place to retreat from the masses, and dwindling natural resources will be tapped a bit harder. But think a bit further. More people will also mean more oppor-

tunity. There will be more people around the outside of churches. Baptists will have the responsibility of helping all these persons come inside the church.

The Home Mission Board knows about this expected population increase. They are planning ways to communicate with these people. More opportunity means more money and more prayer. Plan to attend the Week of Prayer for Home Missions and begin planning for all those people who will soon share your country.

Call to Prayer

Ask members to suggest prayer requests that might be expressed on behalf of missionaries that they might serve all the skills of listening. Give each person a name from the prayer calendar. Also, give each person the name of another group member. In a period of short prayers, ask members to pray for the missionary and the assigned group member. Urge members to continue to pray for their assigned persons throughout the month.

NATIONAL MISSION ACTION WORKSHOPS

are being planned for you. These workshops will be conducted by qualified professional staff members from the Home Mission Board and Woman's Missionary Union. SBC Workshops are designed to help you know more about the persons who need the ministry of mission action, develop skills needed in providing mission action, and improve mission action group and project work.

Beginning at 1:00 P.M. on the first day and concluding at noon on the third day, workshops will provide you six sessions of expert know-how needed to plan mission action work and minister to specific target persons. Conferences will be offered in the following areas: language groups, internationals, juvenile rehabilitation, prisoner rehabilitation, alcohol and drug abusers, nonreaders, economically disadvantaged, the sick, the aging, resort areas, and combating moral problems.

The locations, dates, and reservations information for all national mission action workshops were listed on the back cover of January ROYAL SERVICE. Plan to attend the workshop nearest you.

February 21-23

Workshops This Month

Lake Yale Baptist Assembly

Lomburg, Florida
Room and board \$17.40 double occupancy, \$23.40 single occupancy. Rates begin with lunch on February 21 and end with lunch on February 23.
For reservations send \$2.00 fee per person to:
Lake Yale Baptist Assembly
Route 2, Box 263 C
Lomburg, Florida 32748

February 26-March 1

Atlantic City, New Jersey

Room rates \$7.00 per day single occupancy and \$10.00 per day double occupancy, plus 5% room tax.
For reservations write:
Crosby Resort Motel
Boardwalk at Indiana Avenue
Atlantic City, New Jersey 08401

PRAYER GROUPS

Carol Tomlinson

The Challenge of Youth

FROM Hong Kong to Haiti and from Tanzania to Timbuktu, young people are yesterday's promise and tomorrow's hope. They are cause of much frustration, the target of much toil. They are the great unknown and the watermark of highest achievement.

At one time youth was synonymous with spring and butterflies and all the tender things of being alive. Now adults look in bewilderment at youth around the world seem to tumble and stumble and strike out in darkness almost from the day of their birth. Adults wish to bring back the sweet days. Yet wisdom reminds that achievement and failure, striving and warring have built youth a world that is not always safe for butterflies—a world where spring is another season in plight. Fear would like to scoff at psychology and analysis and exploration and demopstration. Yet somehow it is not beyond comprehension to know that ugly problems take fear, some solutions—and that new problems cry for new ways.

Look at youth—those in the news report from Japan or those dressed in uniforms in Israel. Look. And wonder. And hopefully pray. Pray for wiser minds to be the guides. For wiser minds for those who touch youth in high places. For acceptance to teach them love. For dreams to send them on.

Exploring Prayer Needs

Around the world and at home, Baptist missionaries work with excitement in youth and student ministries. Try for a moment to sense their

challenge. Then, be bold in forming prayer requests.

The Challenge of Youth: Israel

Baptist Village combines an agricultural project with a vocational high school and a summer camping program to minister to youth living in Israel.

The farm project which has developed along with the other Baptist Center projects has been conceived as a demonstration of the identification of Baptists with the development of the land. It also serves as an on-the-job training laboratory for the students who study there.

The Baptist Center Vocational High School now serves a student body of thirty-five boys. They are mostly Arab boys. They come from both the Christian and the Muslim religious communities in the country. These boys study mental working along with academics, subjects such as math, physics, history, English, Hebrew, Arabic, typing, and Bible. These boys live at the school during the school year. Each class works one day a week on the farm. They may pick citrus, cut grass for the cattle, mow feed, or work in the ornamental gardens of the village. The boys have chapel services each day and they worship on the Sabbath with the Petah Tzava Baptist Congregation which meets at the village. The boys enjoy sports, especially soccer, basketball, and volleyball. One of the favorite places in the spring and summer is the swimming pool near the school dormitories.

Parallel with the development of the school program has been the

development of a summer camping program and a conference program. This is one of the most significant programs of the Baptist Center. In these camps and conferences, Jewish and Arab are brought together and in the Christian atmosphere they can understand each other as in no other way. The camping season starts with a leadership conference in which Baptist young people come to learn teaching methods and skills that will help them in their work in their own villages. This is followed by a children's camp and a young people's camp. These camps have a balanced program of biblical, sports, and Bible study.

The Challenge of Youth: Taiwan

In the booming, budding population of Taiwan every fourth person is a student. Of its 13,800,000 people, 50 percent are under twenty years of age. Within a ten block area of our Baptist student center live over 4,000 students who attend the university. Most of the Taiwanese are proud to claim their Chinese ethnic origin. There are countless refugees in Taiwan drawn there by the turmoil of political chaos which is driven off of the minds of the youth of this island.

The young people live with one foot in the shadow of the ancient past and the other straining to reach the limits of tomorrow. On one side, there is the shocking tradition of a feudalistic religion and attitude toward foreigners and community. On the opposite side are the attractions of technology and freedom and learning.

The missionaries in Taiwan

everywhere, are sensitive to ways to meet actual needs of students and to gain their trust so that they will be free to commend their Christ to hearing ears. Here they have found a hunger among the millions of students to master the English language because so much of the work of scholarship today is available only in English. As the student moves from his ancient tongue into English, he is moving away from binding tradition toward personal freedom. English instruction has opened many doors for missionary teachers in the universities. They are able to give the students something they want, the students watch them closely to examine their ideas about responsibility, government, reasons for living. They admire their skill. Soon there is established both a trust and language base for the sharing of Christ. Success in this land among students has been good. But it is never good enough when dozens are reached and hundreds are not. Still there is the political turmoil, the lure of technology, the binding of tradition.

The Challenge of Youth: America

To read of to listen to to become aware of the epic potential and the epic fears and confusions that exist among young people in America today. It is sometimes easier to understand the war-torn turmoil in Israel or the tradition-curbed turmoil in Taiwan than it is to see a reason for turmoil among American youth. Yet a review of the major changes that have come about in America in the last thirty years reveals with startling clarity reason for all sorts of bewilderment among the young. How many of our nation's events have touched America's shores during this period? Three major wars, nuclear travel, the full racial integration, the consummation of a presidential candidate and a civil rights leader, the drug crisis. It is not difficult to see that this landscape of events has produced a youth culture that is also a challenge to ministry.

PLANNING

Program in Portland

Using the outline in the *Prayer Group Guide*, "Use of Quotations and Testimonies in Interspersed Prayer," pages 18-22, list as many reasons as possible to support the basic idea: Interspersed prayer is important. As members read several or all of the quotations in this section, make a list of the reasons suggested by the quotations. Members may wish to share testimonies on the meaning of interspersed prayer in their lives.

The Prayer Experience

The aim of this prayer experience is to understand the potential of youth work around the world and determine the best way to intercede for those missionaries involved in youth work. Introduce the topic to the group. Two group members should be prepared to summarize specific ministries to youth in Israel and Taiwan. Each should list some special requests that members may make for missionaries in each area. List also the missionaries engaged in each area. (Baptist Village in Israel: Lee and Sarah Rivins, Milton and Martha Murphy, and journeyman William Powers. Student work in Taiwan: Lucille Dawdy, Gladys Hopewell, Bob Hunt, Faye Pearson, and Lorene Tifford.)

A capable person should lead the members in a discussion of problems among contemporary American youth and conditions in our society which have brought about these problems. Perhaps you will want to invite a capable worker with youth from your church to lead this portion of the discussion.

Review the work sponsored by the Home Mission Board with students. Two missionaries serve under the Special Mission Ministries Department on college campuses. Mack Taylor serves the students of the Harvard University complex. Dwan Gregory serves the students of Marshall University, Huntington, West Virginia. In connection with both the Special Mission Ministries Department and the Division of Chaplaincy, three home missionaries extend ministry to students in the military academies: Don Gurney, Air Force Academy, Colorado Springs, Colorado;

Dick Bumpson, US Naval Academy, Annapolis, Maryland, and Allen Harper, US Military Academy, West Point, New York. Home missionaries involved in student work serve in areas where Baptist work is new. They cooperate with the National Student Ministries Department of the Sunday School Board which coordinates the work of student directors employed by states on hundreds of campuses throughout the nation.

As this discussion period turns to prayertime, remind the members of the need for using new insights to build intelligent prayer. Be certain that ample time is allowed for concentrated prayer. Selected members that intercessors cannot end with the meeting, guide them to the selection of some agreed-upon means of continuing prayer throughout the month ahead.

Related Activities

Call to Prayer

The quotations on interspersed prayer in the *Prayer Group Guide* may be used again in the presentation of passages in the prayer calendar. Ask each member to take one verse on the list, review a quotation that was particularly meaningful to her, and lead in a brief prayer for the missionary.

Prayer Week of Prayer

During the decade of the 70s, the population of the United States is expected to increase by twenty to forty-two million. What meaning does this fact have for Baptist Women members? Certain things come to mind immediately: shopping centers will probably be more crowded (traffic will probably become heavier); it will become more difficult to find a place to retreat from the masses; and dwindling natural resources will be tapped a lot harder. But think a bit further. More people will also mean more opportunities. There will be more people around the outside of churches. Baptists will have the responsibility of helping all these persons come inside the churches.

The Home Mission Board knows about this expected population increase. They are planning ways to communicate with these people. More people will mean more opportunities. More opportunities means more money and more prayer. Plan to attend the Week of Prayer for Home Missions and begin planning for all those people who will soon share your country.



Uniting Ability and Need

Ruth Cantrell

STUDY CHAIRMAN: Church growth is a basic approach to language missions. The establishment and development of language cultural congregations is the aim of language missionaries. These congregations may be churches, missions or chapels, or departments of work within churches. As these congregations are developed, church program organizations, such as Sunday Schools, Training Unions, choirs, and WMU and Brotherhood age-level organizations, become important to the life and growth of these congregations.

As women in Spanish churches began to organize WMU organizations, a need developed for materials in the Spanish language and for leader training in the use of those materials. The Home Mission Board authorized the publication of *Nuestra Tarea*, a magazine for Spanish WMU. They assigned qualified missionary personnel in the task of translating English materials and training women to use them. They united the ability of missionary personnel with the needs of Spanish churches.

Today we have planned a mock interview with Doris Diaz, editor of Spanish WMU publications, to inform you of the materials and help provided Spanish WMU members. Let me introduce Doris Diaz to you.

She was born and reared in Guatemala City, Guatemala. After receiving her teacher's certificate in Guatemala she came to the United States to further her education and training.

She then returned to Guatemala to teach in a Christian high school. In Guatemala, she taught in Sunday School and Vacation Bible School and worked in retreats and youth organizations. Her involvement in church activities caused her to consider a church-related vocation.

Coming back to the States, she worked for five months in private business before beginning work in the Spanish WMU office of the language missions department of the Baptist convention of Texas, first as translator and then as a secretary.

When the Spanish WMU office moved to San Antonio, Texas, in 1965, Doris stayed in Dallas working as an assistant editor for *El Heraldo Mexicano*, a Spanish magazine for the people in Texas. In 1968 she was asked to move to Atlanta to become managing editor of Spanish WMU publications. In 1971 she became editor of Spanish WMU publications.

The latest U.S. census figures show that there are more than 35 million language persons in the United States today. Language persons are those persons of non-English speaking background in whose life the language and/or the culture is an important factor. I was surprised to learn that one out of every six Americans is a member of a language group. Doris, why are so many language persons in America today?

Doris Diaz: Many were born here. Their families have had roots in this country for several generations. Others

are here in an effort to escape oppression, for example, the people who have come from Cuba. Then others hope to find better living conditions, more job opportunities, and better possibilities for education. Others have come because they have married American women.

STUDY CHAIRMAN: What is the largest group?

Doris Diaz: The largest group speaks Spanish as a native language. There are about ten million Spanish-speaking people of different national backgrounds in the United States.

STUDY CHAIRMAN: Most of these people live in the Southwest, don't they—states like New Mexico, Arizona, Texas, Colorado, and California?

Doris Diaz: Yes, there are Spanish and Mexican descent men there. In fact, approximately 17 percent of all Mexican Americans live in the Southwest. Others live in the large urban areas of Kansas City, Chicago, and New York.

The newest Spanish-speaking immigrants are from Cuba and have settled mostly in Florida and the Northeast. They seem to be migrating to every state in the nation. Approximately one million Puerto Ricans live in New York. Although it is true that most of the language people live in metropolitan areas, many of them are moving to small towns and rural areas.



STUDY CHAIRMAN: Aren't most Spanish-speaking people Catholics?

Doris Diaz: Yes, only about 3 percent of all the Spanish-speaking persons living in the US are evangelical Christians.

STUDY CHAIRMAN: How many are Baptists?

Doris Diaz: More than fifty thousand Spanish-speaking Baptists are members of approximately one thousand Spanish-speaking churches. Of course, there are also Spanish-speaking persons who are members of English-speaking churches.

STUDY CHAIRMAN: How many Spanish WMUs have been organized in the one thousand Spanish-speaking churches in the United States?

Doris Diaz: I cannot tell you exactly how many organizations we have. But Texas alone has approximately 100 Spanish-speaking WMUs. In Arizona there are 13 and in the metropolitan New York area there are about 12. Organizations exist in at least 18 other states.

In Spanish WMUs and the Baptist Women and the Baptist Young Women use Spanish in their meetings. At times they and Mission Friends use English. We do provide some leader materials for these three organizations in Spanish, however.

STUDY CHAIRMAN: What is *Nuestra Tarea*?

Doris Diaz: *Nuestra Tarea* is the monthly WMU magazine for Spanish-speaking women. The cover design each month is exactly the same as the one carried on *Rimac Service* (only the name is different). In *Nuestra Tarea's* thirty-six pages, we squeeze parts of two English magazines, *Rimac Service* and *Contender*. Once each quarter a review section called *Donaciones* is provided. This section provides most of the materials that are provided in *Donaciones*, the English magazine for WMU leaders.

STUDY CHAIRMAN: How does this magazine help Spanish-speaking women?

Doris Diaz: We have people coming into our country constantly from Central and South America, Cuba, and Mexico. The adults use Spanish more often than they use English. Their world is Spanish. They try to learn English but in church they continue to use Spanish. They feel more at ease more comfortable using their own language.

STUDY CHAIRMAN: What is the circulation of *Nuestra Tarea*?

Doris Diaz: *Nuestra Tarea* is sent to at least twenty-one states plus Panama and Puerto Rico. Approximately four thousand copies are sent subscribers each month.

STUDY CHAIRMAN: Are there other WMU products available in Spanish?

Doris Diaz: We provide a yearbook



a WMU leader manual, a Baptist Women leader manual, and several pamphlets and small items. The new Baptist Women member handbook published in English in July will also be published in Spanish.

STUDY CHAIRMAN: What other help is provided Spanish WMU?

Doris Diaz: In addition to editing the magazine and leader materials, I am available for some field work. I lead conferences and training sessions to help the people understand and know how to use *Nuestra Tarea* and the leader materials. Of course, I also try to promote sales of all the materials we publish.

Usually I go to states where our work is new. Sometimes I go because of an invitation from the WMU executive secretary. Sometimes the language missions director of that particular state has invited me. I also receive invitations from WMU organizations and from missionaries. My budget for field work is small, so I am not able to accept all of the invitations that I receive. Of course, I supplement my field work opportunities with letters answering any inquiries that I receive.

STUDY CHAIRMAN: What is the relation of Spanish language WMU and English language WMU on associational state and convention levels?

Doris Diaz: Well, in some states the English-speaking associational WMU

elects a Spanish woman as the language missions WMU director. In some states, Spanish women are invited to attend the state meetings of the English-speaking WMU. Some executive secretaries have made a point to visit Spanish WMUs to become acquainted with the women and to provide needed leadership. Spanish women are often invited to attend house parties and annual meetings. Some states provide special Spanish sessions during leader training meetings.

STUDY CHAIRMAN: Are training conferences available for Spanish-speaking women at summer assemblies?

DORIS DIAZ: For some time now, women have asked us about special summer conferences in Spanish. In 1970 we held our first Spanish-speaking WMU conference at Glorieta during WMU week. Last year we held similar conferences at both Glorieta and Ridgcrest. These conferences are now a permanent part of the WMU conference schedule each summer. They are proving to be a great asset to Spanish WMU women.

STUDY CHAIRMAN: When was the Spanish WMU program begun? I would like to know about its history.

DORIS DIAZ: In November 1954, the Home Mission Board authorized the printing of a Spanish WMU magazine. The first issue of *Nuestra Tarea* was printed in February 1955. The offices of the magazine were in San Antonio, Texas. Its first editor was Mrs. J. L. Moye, missionary to Spanish-speaking persons in Texas.

When Mrs. Moye retired, Martha Thomas Ellis became editor. She had been associate editor since the beginning of the magazine. In addition to editing the magazine, Miss Ellis provided leadership and training to the Spanish women in Texas. On March 1, 1968, the offices of *Nuestra Tarea* were moved to the Home Mission Board in Atlanta, Georgia. The growth of Spanish-speaking churches

in states other than Texas demanded that WMU leadership take on a national dimension. I joined the staff at that time as managing editor of *Nuestra Tarea*. When Miss Ellis retired at the end of 1970, I became editor. Miss Ellis served the Home Mission Board for sixteen years in Spanish publications.

On January 1, 1972, the office of *Nuestra Tarea* moved to WMU headquarters in Birmingham, Alabama. This move was an important step for *Nuestra Tarea* and Women's Missionary Union. Not only was the move testimony to the fact that WMU is vitally interested in the development of ethnic congregations, but also the move meant greater correlation in the publication of Spanish and English WMU materials.

STUDY CHAIRMAN: What special problems do you have in your work?

DORIS DIAZ: Special problems? Our main problem is in the area of personnel. We need a full-time field worker and a budget sufficient to allow her to reach Spanish Baptist women throughout the nation.

STUDY CHAIRMAN: What hopes do you have for the future?

DORIS DIAZ: I would like to see a Spanish WMU organization wherever there is a Spanish-speaking congregation. I would like to see Spanish women take their places in state WMU work. To see them grow in their missionary vision and in their mission support are the major goals for which I work. Someday, I hope to see more of the children of Spanish Baptist women dedicate themselves to missions.

STUDY CHAIRMAN: What can we do to help?

DORIS DIAZ: Try to meet and know the Spanish WMU members in your area. Invite them to associational meetings, prayer retreats, and state meetings. Attend some of their meetings. They are doing the same work you are doing. The only difference is that they are doing it in Spanish.

Whenever you are having a Baptist Women study session, remember that Spanish women are studying the same numerous material. They are women who have the same heart, the same dreams, the same ambition, and the same hopes for their children and for their homes that you have.

You can share with us in a natural way through the Compensation Program and the Annual Meeting Easter Offering. While the headquarters for Spanish WMU has moved to WMU headquarters in Birmingham, the financial responsibility of the Spanish WMU program remains with the Home Mission Board. A part of the language missions program of the Home Mission Board, Spanish WMU relies upon your financial support. And you can certainly remember us in your prayers.



Hymn: "All Hail the Power of Jesus' Name"

After members have sung the first stanza in English, a woman may sing it in Spanish using the words below. Members may then sing the remaining stanzas of the hymn.

*Jesus es el Cristo de Dios
Supremo poderoso
De la divina amor la luz
Por donde crepúsculo
De un divino amor la luz
Por donde crepúsculo*

Scripture: All will openly proclaim that Jesus Christ is the Lord, in the glory of God the Father" (Phil. 2:11) (NIV, used by permission of the American Bible Society)

As a member reads the WMU word in English, display a poster on which you have lettered the word in Spanish. The Spanish translation of Philippians 2:11:

Para que todos se glorien en decir que Jesucristo es Señor, como hemos de Dios el Padre

Call to Prayer: Sanctifying and developing young churches is basic to all Christian endeavor. Missionaries go to new areas of work begun by working with individuals. As they consistently share faith in one-to-one relationships, people gradually accept the Christ they proclaim. These new converts are organized into churches. In the early stages of church growth, missionaries often gather young churches. As the young churches mature, members develop in leadership skills and men from the congregations begin to pastor area churches. A part of the growth program includes the development of church program organizations, financial responsibility, fellowship opportunities, and a unity of opinion. Prayers missionaries on the proper calendar in the context of the information. Pray for the people for each missionary that will strengthen the young church through which he works.

Organizing Plans

1. Ambulance plan for WMU Prayer Work
2. Ambulance plan for WMU Annual Meeting June 5-6, in Philadelphia
3. Display the dates for the WMU Summer Conferences at Glorieta (July 13-19) and Ridgcrest (August 10-16). Encourage members to consider attending the summer.
4. Associational Women's Missionary Union is organized to assist church WMUs in performing the tasks. Announce the opportunities provided by your associational WMU. During January, February, and March suggestions have been made to associational leaders for planning field trips which will acquaint Baptist Women with mission action needs in the association. Field trips on your association may take you through ghetto, urban, down country roads and to churches and mission points in the association. Members need to be informed of the opportunities to participate in field

trips.

Baptist Women members are encouraged to visit churches in their association having no Baptist Women organizations and to help form new organizations and train leaders. Encourage your Baptist Women members to volunteer to the associational director for participation in this project.

5. Preview the Work of Prayer for Home Missions

Before the meeting ask a man in your church to read for a recording the following message from Arthur Rutledge, executive secretary, Home Mission Board.

During recent years changed conditions have led to new approaches. The rapid increase in apartment residents has led to special efforts to reach such people for Christ. The restless, questioning spirit of today's youth has led to new efforts in campuses, in hippie communities, and in other settings. Religious-oriented colleges, universities, mission centers, and resort missions are proving effective in reaching young people. Affirmative, permitting many families to travel and to spend more time in vacations, has led to a meaningful ministry in state and national parks and resorts.

The need for new churches continues to be greater. The Word reaches through new churches and missions and through such means as home Bible fellowships and worship services in homes and markets.

The Home Mission Board is organized to attempt great things in America. The magnitude of our attempt depends upon you. Expect great things to happen in America. Exercise your faith by participating in the Work of Prayer for Home Missions. If a recorder is not available ask a man to read the quotation at the proper time from a compiled area of the meeting (rush).

Announce the specific plans

that Baptist Women officers have made for the work of prayer in your church.

Study Session

1. Understanding the Aim

At the conclusion of this study, members should be able to tell women in Spanish churches where to find help in organizing and conducting Baptist Women organizations in their churches.

2. Choosing Learning Methods

Plan a short interview with Doris Diaz. Prior to the meeting, make a tape recording to be played at the meeting or plan a live interview with a youthful, prime, dark-complexioned woman playing the part of Miss Diaz. After the interview, open a discussion of the opportunities in your community for assisting Spanish-speaking people.

3. Using Learning Aids

Make several two-color posters using the following list of Spanish WMU terms and their English equivalents. These may be displayed throughout the room.

Union General Misionera UFM

WMU

Mujeres Bautistas Baptist Women

Mujeres Jóvenes Bautistas BYW

Adelantadas en Acción Acteas

Niñas en Acción GA

Amigas Misioneras Mission Friends

Grupos de Acción Misionera Mission Action Group

Presidencia President

Lider Leader

Directora Director

Oración Prayer

Misionero Missionary

Distribute the words to the first stanza of the WMU hymn in Spanish. Ask the women to teach members using the stanza in Spanish.

4. Evaluating the Study

Ask members to try to imagine themselves as Spanish speaking persons who have recently moved to your community. Try to determine what problems would exist for Spanish speaking persons. Then sug-

gest ways that a mission action group might meet those needs.

Next, divide into pairs. Ask one member of each pair to pretend to be a Spanish-speaking woman, a member of a new Spanish church. Ask the other woman to tell the Spanish-speaking woman how she might organize WMU in her church.

5. Planning for Follow-through

In this study, members learned of one way that the Home Mission Board united the ability of missionary personnel with the needs of Spanish churches. This union resulted in magazine and professional leadership for Spanish WMU. Activities planned for follow-through should help members unite their abilities with needs of Spanish-speaking persons.

One missions group invited the wife of the pastor of the Spanish mission to list specific needs of the women in her mission. She told the group that there were at least thirteen people in her mission who could neither read nor write English. She also told them that many families received food from the Government. But the foods with the most nutritional value were not used because the women did not know how to cook them.

The missions group considered the needs. They decided that English literacy classes would have to wait until they had special training, but that they all knew how to cook. Members went to the distribution point for the foods and enlisted the aid of the couple in charge. They were provided a complete list of all the foods available and some help provided by the Government.

During the summer, they began to go to the mission once a week to teach cooking. As it turned out, they did as much learning as they did teaching. They became acquainted with the women and as they gave them their recipes, the women began to give them theirs. At the end of the summer, they had a party for husbands. Group members fixed the foods they had taught the women to cook and the women fixed the Spanish foods they had taught the Anglos.

These women noted their abilities with the needs of the members of the mission. The women in the mission received needed help, the Baptist Women members learned firsthand to appreciate the foods of another culture, and both groups experienced the fellowship of the church universal.

What else could these Baptist Women members have done? If the mission had no Baptist Women organization, they could have helped the women in the cooking class form an organization. When the organization was formed, it could begin to offer cooking classes to the women in the community.

Thus a special mission project could have been the means for beginning Baptist Women work and for training the new members in skills they would need to initiate mission action in their community.

If there are Spanish-speaking persons in your community, consider the following suggestions:

(1) Use the *Mission Action Projects Guide for Baptist Women and Baptist Young Women* (available from Woman's Missionary Union or Baptist Book Store see WMU codes form, page 48) to determine a mission action project to meet needs.

(2) Initiate a special mission project through which members of your organization might relate cooperatively with the women in a Spanish mission. Such a project might be designed to meet their needs to help them meet the needs of their community or to further understanding.

(3) Help the women in a Spanish mission organize a Baptist Women organization or other WMU age-level organizations.

(4) Invite an existing Spanish Baptist Women organization to plan a prayer retreat with your organization.

(5) Give a subscription to *Nuestra Tarea* to one or more Spanish Baptist women that you know. Send (after January 1) \$2.00 for each subscription to *Nuestra Tarea* (600 North Twentieth Street, Birmingham, Alabama 35203. Alabama subscribers add necessary sales tax).

If there are no Spanish-speaking persons in your community, consider these suggestions:

(1) Participate in leader training for starting Spanish WMU organizations. Volunteer to go to other areas of your association or state to help form organizations or train leaders. Your state WMU office can help you locate a need.

(2) Volunteer to spend your summer vacation to go at your expense to another state to participate in leader training. Write Doris Doss, 640 North Twentieth Street, Birmingham, Alabama 35203, describing your experience and listing the state to which you would be willing to go.

(3) Send a Spanish WMU leader at your association or state to Georgia or Ridgecrest for the Spanish WMU Conference.

In addition to these organizational activities, suggest follow-through activities for individual and family participation:

(1) Make a list of prayer requests for persons who lead WMU and WMU age-level organizations in your church. Make a similar list for members of WMU age-level organizations. Use these to pray for the Spanish WMU organizations in the US.

(2) Last year the Language Mission Department of the Home Mission Board requested that union couples be appointed to work with Spanish speaking persons. Because Southern Baptist groups in home missions did not keep pace with the rising costs of sustaining the home missions program these missionaries could not be appointed. Increasing individual giving through the Cooperative Program will enable the Board to appoint these missionaries in the future. Applications for the Adams Administrative Center offering last \$45,000 for Spanish WMU literature. Thus, participation in this offering next month will unite ability with need.

(3) Develop a companion relationship between your family and a family in a Spanish church. Plan opportunities for sharing cultures, social activities and missionary activities.



Missions and Crises of the City

Prisoners and Juvenile Delinquents

Martha Nelson

"I wish we had some of that juvenile delinquency you have," the mayor of a small town in Idaho told Reed Taylor, author of *Kids Crime and Crime: A World Report on Juvenile Delinquency*.

"You mean delinquency's a good thing?" the startled Taylor countered. "Well I wouldn't say it's exactly a good thing," the Birmingham mayor replied. "But we could use the good things that always go with it—those are our factories, the houses, the motor cars, the street prosperity."

The mayor went on to point out that one of the major causes of economic well-being in the community of youth. He illustrated his point with conditions in his own country. In poor areas there was crime of course—vandalism, bandits, and robbers—burglars. But there was little juvenile delinquency. In areas where business was booming there were "delinquents" all over the place. He recalled times of the low tide of delinquency during depression years in America, and concluded: "You're now paying the price of prosperity."

Technology, Again?

Last month the effects of technology and urbanization on the problem of drug and alcohol dependence were explored. This study examines the effects of technology and urbanization on delinquency and crime.

Mrs. Katherine H. Chatterjee, chief of the Children's Bureau, believes

delinquency is "more likely to increase in a time of prosperity than in a time of depression. The seeming paradox," she says, "makes us question whether the present high rate of delinquency may be a consequence of the social phenomena of our affluent society, the mobility of our population and the transience of production, the deterioration of our sense of values where everything else comes as easily."

Dr. William M. Pinson is a professor of Christian ethics at Southern Baptist Theological Seminary, who directs relationships between urbanization and crime. Dr. Pinson and his family spent his most recent sabbatical leave living in a variety of urban centers, an effort to put together a picture of what life in American cities is like and how churches can best minister there. He and his family lived in a high-rise apartment in downtown Atlanta, on the upper west side of Manhattan in an apartment building on the edge of Harlem, and in an affluent suburban area of San Francisco.

"(Juvenile delinquency and crime) are by no means problems exclusive to the city," Pinson states. "Rural areas also suffer from lawlessness. But cities with their cramped conditions and compressed criminal opportunities are hotbeds for the

development of delinquents and criminals in some areas, areas of sub-standard housing, inadequate sanitation, lack of recreation facilities, and general squalor contribute to violence in human life. A violent way of life, coupled with inadequate police protection, breeds criminals. Crime begins early. Children not yet in their teens are frequently involved in theft, looting and vandalism. By the time these people are teenagers, they are often hardened criminals with records and with the desire to live up to them."

A Change Look at the Problem

Many of today's youth are growing up in sections of large urban communities where antisocial behavior, including drug addiction, prostitution, and robbery, is so widespread that it is looked upon as the norm. The youth in these localities look upon such actions as successful adaptations to their social group.

The mobility of families brought on by technological advance has weakened community institutions. Urbanization has imposed unprecedented demands upon local government, schools and churches. At the same time the rapid turnover of residents in many areas has resulted in an impermanence of civic leadership vital to community stability. In the downtown sectors, slums and slums generally characterize the low-income families. The flight of the more af-

"David Williamson, Parents on Trial," New York: Hawthorn Books, Inc., 1967.

fluent to the suburbs and the influx of a low-income population has left these areas with heavy financial burdens and an accompanying inability to cope with crowded schools, deteriorating churches, and increasing needs for law enforcement. In the suburbs, the frequent transfer of men in white collar occupations has affected community institutions. Families are often slow, if not reluctant, to assume leadership in community life.

The mass media, a product of technology, has had its effect on delinquency and crime rates. The continual viewing of violence has developed in some individuals an insensitivity to and has contributed to the need for a high-pitched level of excitement.

The anonymity fostered by today's housing patterns has contributed to the problem, also. Urban renewal projects have removed the eyes of caring adults from the activities of children and youth, and prime breeding grounds for delinquency have been created in the vicinity of big housing projects.

In more affluent areas where neighbors are strangers and where both parents are employed, youngsters are often left, for large slices of time, to their own devices. The automobile, so readily available to today's youth, may add to delinquency problems in some instances. Within seconds, young people can be far from their homes in neighborhoods where they are unknown.

Add to this the problems of the one-parent home which may result in neglect of children. The difficulty youths have in securing summer employment is also a factor often linked with urban violence. Most juvenile delinquents are school dropouts, unemployed, and between the ages of fourteen and eighteen. They are often members of a minority group and are economically disadvantaged.

Technology has reduced the need for individual creativity. With little to challenge his thinking, a youth gets into trouble. A police officer contrasts the youthful offender today with the young boy who once was kept so busy

figuring out how to get from one part of town to another and using his energy to get there that he had little time left for getting into trouble. Where there is no constructive challenge, energy is frequently misdirected.

It is almost impossible to separate the drug and alcohol addiction rate from the crime problem. The growing use of drugs, which has direct relationships to the technological explosion, has added immensely to criminality. Addicts young and old have resorted to every imaginable malpractice which would provide money to finance their addiction.

An Ounce of Prevention—

Elm G. Kilpatrick, Jr., who served as home missionary director of Christian social ministries in Denver, Colorado, until last August, conducted a program of crime prevention and rehabilitation of juvenile offenders and prisoners, typical of home missionary ministries elsewhere in the nation.

Kilpatrick's specialty was work with penal institutions, but he spent much of his time providing that "ounce of prevention" through family life education which attacked the very heart of the crime problem. He and his wife, also a highly qualified social worker, were in constant demand as leaders of family life conferences in churches throughout the metropolitan area. Through personal conferences with parents and youth, Kilpatrick sought to improve self-understanding and to promote healthy relationships between family members. These conferences prevented family and personal problems from developing into situations that would require grounds of cure.

At every opportunity, Kilpatrick emphasized the urgency for parents and the church to develop a conscience within individuals. "It is the lack of the church to strengthen the conscience, to help persons know what is not appropriate behavior," he says. This is what God has the Bible says about how to treat your fellow man," Kilpatrick said.

He heavily endorsed and encouraged efforts of local congregations in providing day-care programs for children of working mothers. Mission action groups can provide tutoring and other activities that help keep youngsters from becoming school dropouts. Supervised recreation and other actions that afford uplifting social, moral, and spiritual opportunities for youth, as well as a natural place for frustrated youth to vent emotion, may also be provided.

Along with representatives of the community and Lincoln Street Baptist Church, Kilpatrick worked with the Model Cities Program in the structuring of the proposed War Tax program to be located on the facilities of the Lincoln Street church in the center of a low-income area with a concentration of blacks.

He also gave professional counsel to a dedicated group of Baptist women ministering to economically disadvantaged persons as they anticipated the establishment of a Baptist service center designed to enhance good relations between race and meet needs of disadvantaged persons—an indirect preventive of delinquency and crime.

Like so many of the inmates of penal institutions, Kilpatrick said smilingly, "I spent a great deal of my time in and out of jail. He was chaplain of the Denver County Jail, housing around seven hundred inmates. He was instrumental in securing a storage room at the jail for use as a chapel. After cleaning, painting and furnishing the room with donated pews to seat about fifty people, he instituted regular worship services for inmates. Approximately ten worship services were conducted a week. Kilpatrick preached in at least one of these.

The director of corrections, with whom he worked closely, furnished him with a conference room in the prison facility and prisoners were allowed to come to him for counseling at his or their request. In his counseling with offenders, he learned of family needs and thus had opportu-

nity to assist families of the offenders. He maintained regular rapport with personnel of the police department, the courts, and other community social agencies. Many referrals were made to him each week. "It is important," he pointed out, "that the impact of the gospel be felt at every point in the correctional system if an effective rehabilitation of the offender is to be accomplished."

As Kilpatrick reported on his work to local church groups, men and women, learning of the opportunity to work with probationers, often expressed interest in his counseling. The ministry interviewed these volunteers and put them with an assignment for each responsibility at lunch with the courts for training and assignment. Denver has the largest and one of the most successful volunteer court programs in the nation.

Kilpatrick believed that "the key to rehabilitation is to meet inspiring personalities on the lives of young offenders."

One youngster thanking his sponsor for the help given him expressed very beautifully the value of a good friend to a troubled person. Acknowledging that the counselor had not done anything specific, he said, "But neither does a harbor. It's just there."

Elm Kilpatrick said, "The people of our local churches can provide a similar harbor for juvenile delinquents and released offenders so they help to rehabilitate these persons, to reestablish them to restore to them a healthy self-image, a sense of worth, of acceptance of belonging and of being loved."

PLANNING

Study Session

1. Understanding the Aim

This second session of the unit, "Mission and Crimes of the City," relates to

the mission of urbanized modern life suggested last month. Review the factors discussed last month in relationship to delinquency and drug abuse. This session should help members (1) to see relationships between urbanization and increased crime and juvenile delinquency, (2) to learn of preventive measures being taken by home missionaries and inner-city churches, (3) to learn how rehabilitation is accomplished by home missionaries, and (4) to see possibilities for mission action involvement in terms of sharing the needs of various delinquents and prisoners.

2. Choosing Learning Methods

Ask two women to put the introductory material into story form. Be sure to quantify their involvement as a Sunday singer and an American writer. Then, as leaders explain the mission problem, relating comments from Mrs. Oettinger and Dr. Patton. On tape make voices each dialogue from Tuesday's work and the quote from Dr. Patton and a woman's voice quoting Mrs. Oettinger. Ask two group members to be responsible for presenting "A Clear Look at the Problem" and "An Ounce of Prevention."

Organize the group into two study teams prior to the meeting. Team 1 will make a thorough study of juvenile delinquency and youth services in the community. If you live in a rural area investigate the situation in your county and begin by questioning the mission action chairman in your organization. Next ask the mission action director on the WBLI Council. Check with your association to see if any churches are conducting rehabilitation ministries. Gather information from police department officials, juvenile court judges, child protection officers, school counselors, child welfare department and county sheriff. Team 2 will make a thorough study of courts, probation and parole offices and correctional institutions. Plot the county city or state prison institutions within driving distance of your church on a map. Reports should be prepared by both teams for the group meeting.

3. Using Learning Aids

Add pictures of juvenile delinquents and criminals to the posters prepared for last month's session. The two study teams may prepare posters to display at their report their findings.

4. Evaluating the Study

Now would be a good time to check up on the group's comprehension of material presented in January and this month. Give each member pencil and paper and the following quiz:

- (1) List factors in urban living that contribute to alcoholism and drug abuse and to crime and delinquency.
- (2) Name standards of prevention utilized by home missionaries and mission action groups.

5. Planning for Follow-through

Invite a person active in prevention or rehabilitation to suggest how you may assist in your community. Or, ask the two teams to review the Activity Sections of Mission Action Group (under Juvenile Rehabilitation and Prisoner Rehabilitation (available from Women's Missionary Union or Baptist Book Store, see WMU order form, page 48) and report on possibilities for assistance in these areas. Ask them to suggest activities for ongoing mission action by groups and for projects that they might assume.

Previous Week of Prayer

During the decade of the 70's, the population of the United States is expected to increase by twenty to forty-five million. What meaning does this fact have for Baptist Women members? Certain things come to mind immediately: shopping centers will probably be more crowded, traffic will probably become heavier, it will become more difficult to find a place to retreat from the noise and dwindling natural resources will be tapped a bit harder. But think a bit further. More people will also mean more opportunities. There will be more people around the outskirts of churches. Baptists will have the responsibility of helping all these persons come inside the churches.

The Home Mission Board knows about this expected population increase. They are planning ways to communicate with these people. More people will mean more opportunities. More opportunities means more money and more prayer. Plan to attend the Week of Prayer for Home Missions and begin planning for all these people who will soon share your country.

Call to Prayer

See Planning the Bible Study Group meeting, page 40 for suggestions for praying (all in prayer).



BIBLE
STUDY GROUP

The Mission of the Church

MINISTRY IS MISSION

Parables for Study: Matthew 23:37;
46; Luke 5:17-26; Acts 3:1-10

James E. Carter

Ministry, simply speaking, is meeting crucial human needs in the spirit of Christ.

The Bible has many references that show that Christ came into the world to minister. The shepherd figure, of course, is the most familiar. As a shepherd cared for his sheep, protected them, and guided them, Christ gives man love, protection, and guidance. His church is to do the same in the world.

Ministry is not something added. It is essential to the very life of the church. Because a church is to be a community of loving people who care and share with others, it performs ministry.

For a church to be a ministering church, it does not have to have special staff personnel or special facilities. It does have to have concern, compassion, and love. It must be willing to give of itself and its resources to meet human needs. The greatest resource any church has is people who care, people who are willing to get involved in the lives of others, people who will accept the ministering, servant role as their own.

The Importance of Ministry

In Matthew 25:31-46, Jesus graphically portrayed the importance of ministry to persons.

Even though the name "Jesus" is not mentioned, it is apparent that the "Son of man," which was one of Jesus' favorite titles for himself, refers to the Christ. "All nations" is under-

stood as all the people of the world. The judgment of God does not miss any.

In this picture, the people are separated as a Palestinian shepherd would divide his flock at night: the sheep on one side, the goats on the other. The same standard of judgment is used for all—love as reflected in ministry. This is the type of love that grows out of a relationship with Christ. The shepherd can distinguish the sheep from the goats. God, who knows people's hearts, is able to distinguish the true believer from the mere professing believer.

As the Lord announces the judgment of each one of the blessed, those who had ministered in love are sent to a place prepared for them from creation. The others are dispatched to a place prepared not for men but for the devil and his associates. The distinction is obvious. Blessedness for those who minister in Christ's name; punishment for those who refuse Christ's call.

Christ has identified himself with those in need. The indication is that those who were separated from him would have performed acts of ministry had they known that it was Christ in need. But Christ is identified with all who are in need. When ministering acts of love are performed even to those who seem undeserving, Christ is being served.

The ministering acts praised by the Lord were not spectacular. They were

simple, practical things that anyone could do: giving food to the hungry, giving water to the thirsty, giving hospitality to the stranger, giving comfort to the sick, and giving concern to the imprisoned. How many times have opportunities for ministry been refused because they did not seem spectacular enough? How many times have objections to ministry been made because the church did not have special buildings, special staffs, or special budgets for ministry? What the Lord commended were the simple things—things that could be done without much money or material, but with just love and concern.

Last summer a disastrous "flood festival" was conducted at McJannet, Louisiana. It never did get off the ground. Thousands of young people were marooned in a rural area, choked by dust, scorched by sun, and ridiculed by neighbors. As it was breaking up, several men of the Pineville Park Baptist Church of Pineville, Louisiana, drove to the area. Later that

week back, along with cold water and sandwiches, they took a bus to provide a way out for those who could go with them. The youth were taken to Pineville where they were given food, a place to bathe and clean up, and travel arrangements. They did not cost much money. But it did give some needed help to young people. And it gave some new attitudes and new incentives to some church people.

The righteous described by Jesus

had ministered to others so unselfishly that they were unaware that in reality they had served Jesus. This was simply their response to human need. It was not done in a calculating manner, thinking that they would receive virtue by having done it. It was done as their normal reaction to persons in need.

As Jesus gave himself to a ministry of loving compassion, so should his followers.

One Example of Ministry

Look at an incident in the life of Jesus recorded in Luke 5:17-26. He was teaching when four friends brought a crippled man to him. There took some extraordinary steps for the friend to meet Christ. This incident provides important guidelines to ministry.

Ministry brings people into the presence of Jesus Christ. These four friends brought the man to Jesus. They could not get to him because of the crowd of people. Being persistent, they went to the roof of the house. Lifting the roofing material, they let their friend down on his pallet. The end result of all ministering activity is to bring another to the presence of Christ. It is not done in such a way that he will feel obligated. Nor is the proper approach to beat him over the head with the gospel. At some time, one will ask, "Why have you done this?" And the answer will be, "Because I care. Jesus Christ has come into my heart and I care for you. He cares for you." It may be an oblique rather than a frontal approach, but it is a way to express the loving concern of Christ for persons.

The approach depicted in Luke shows the possibilities of ministry. How many others would have been discouraged because of the crowd? A little ingenuity, a little thought, will suggest possibilities for ministry that have never been considered before.

Some ministering acts will open new opportunities for other ministering acts. The men described were motivated in ministry to their friend. When ordinary possibilities were

closed, they looked to other ways. The possibilities are all around us—motives, ingenuity, and incentive will bring them to light.

The performance of ministry is well illustrated by the loving act of these friends. They had given priority to the task of helping their paralytic friend. Ministry must be a priority task. It is not done by accident.

And it may take patience. People with inner determination would have been discouraged long before these men were. At times, the barriers may seem to be more numerous than the blessings.

Persistence pays off. These men were so persistent that their friend reached his goal. He was brought to the presence of the healing Christ. More than one attempt may have to be made before the ministering project is carried to completion. Persistence may be a necessary virtue in the approach to ministry.

The promises of ministry are always present in any approach to ministry. Christ promised healing to those who came to him. But, in the process, this man received more than healing—he also received the forgiveness of his sin.

When the man suddenly appeared before Jesus, after having been lowered through the roof, Jesus said, "Man, your sins are forgiven you" (Luke 5:20 RSV). The religious leaders who were present questioned this. By forgiving him, Jesus was taking the prerogative of God. Only God could forgive sin.

Knowing their problem, Jesus asked them if it were easier to say to the man that his sins were forgiven or to rise and walk. Obviously, it would be easier to say that sins were forgiven. There could be no way of checking this. But if Jesus told the man to rise and walk, they could easily determine whether he had done it.

They had thought that sins and suffering were related. The man could be cured only if he were forgiven. They could not see the forgiveness of sin, but they could see the healing of

his paralysis. So Jesus did what they would have considered to be the hardest thing he could do for him.

There are times when the only way to prove spiritual power is through physical acts of ministry. The promises of God are valid. There is healing with the Saviour. Ministry helps others to know this healing, both in the physical and in the spiritual realm. When the approach of these four friends of the paralytic is taken, others will be blessed through the power of the Christ in their lives.

Answering the Call for Help

Consider an incident in the life of the early Christians recorded in Acts 3:1-10.

How long after the Pentecostal experience this occurred is not known. At this time the disciples of Christ were also observing the Hebrew forms of worship. On the way to the Temple at the morning hour of prayer, Peter and John met a lame man who was brought every day to the Temple area to beg. When he asked for their aid, they requested that he look at them. Apparently he was not in the habit of looking at his benefactors. Then Peter said a memorable word to him: "I have no money at all, but I will give you what I have in the name of Jesus Christ of Nazareth. I order you to walk" (Acts 3:6 TEV). Then he helped him to stand and he was able to walk.

There were many questions that Peter and John could not answer that morning. They could not answer the question of the reason for the man's lameness, the origin of disease, nor the cause for his poverty. But they could answer the call for help. And they gave that answer in the power of Jesus Christ.

Many questions may arise that cannot be answered—the origin of suffering, how people get caught in the cycle of poverty, why some suffer and others do not. While answers to these questions cannot readily be

(continued on page 44)

*Used by permission of the American Bible Society.

PLANNING

Study Session

1. Understanding the Aim

From the study of this material, members should understand the role of ministry in the church's mission to the world.

Review for group members the basic understandings studied so far by the group.

(1) The mission of the church is the presentation of the gospel of Jesus Christ to all peoples of the world, both at home and abroad, with the purpose of leading them to personal faith in Christ and obedience to his will.

(2) Jesus established through his life on earth the attitudes needed for mission and the plan for mission.

(3) The Holy Spirit provides the power by which the church participates in mission.

Review the distinction between mission and missions. Mission refers to all that a church does to present the gospel to all people. Missions refers to certain specific actions of the church toward the achieving of her mission. A church participates in missions when it crosses barriers, reaching beyond itself to bring all men to personal faith in Christ. A church participates in missions when it gives through the Cooperative Program and special missions offerings to support state, home and foreign missions. A church also participates in missions when it engages in continued sustained prayer for missionaries and the persons with whom they work. As persons are called out from a church as missionaries, that church is participating in missions. Mission action activities and projects are yet another way through which a church participates in missions.

These concepts are the necessary building blocks that you will continue to use throughout this year of Bible study. Review them often and relate them to the new material presented each month.

2. Choosing Learning Methods

(1) Ask members to list the words that come to mind when they think of ministry. List these on large sheets of paper attached to the wall. Next ask members to suggest a definition of ministry. Again using the large sheets of paper, lead the group to formulate a single definition to which all members will agree.

(2) Read the definition of ministry in the opening paragraph of the Bible study

material. Ask members to suggest the kinds of crucial words that the church might want. You may wish to use the feature articles in the January issue of *Royal Streamer*. They may be such words as *ministry* or *service* may be used.

(3) Next ask members to determine who in a church has the responsibility to minister. The pastor and other church staff members probably will be suggested first. Explain that the pastor does have the responsibility to minister to his congregation and to the people of his community. Explain that church staff members and deacons are not used to assist in this ministry. Establish the fact that the pastor and staff have the further responsibility of equipping members to minister. Emphasize the fact that a church does not have to have a special staff of ministers to minister. It must have people who are willing to accept the servant role in their own. Explain that Baptist Women members minister through mission action. Note that all ministry is not mission action. Mission action is defined as the organized effort of a church to minister and to witness to persons of special need or circumstance not now enrolled in or immediately prospects for the church or its programs.

(4) Ask one member to read Matthew 23:31-44. To relate this passage to the ministry required of Bible study group members through mission action use the *Mission Action Projects Guide for Baptist Women and Baptist Young Women* (available from Woman's Ministry Union at Baptist Book Store or WMU order form, page 48) to plan a dramatic interpretation of this passage. Read verses 31-33 separating the group into two smaller groups. Read verse 34 directing your attention to the group on your right. Read an adapted version of verses 35-36 using the words pronounced in the projects guide. (Example: For I was an agricultural migrant and we build a welcome party for me introducing me to your community.) Members in the right-hand group will then read verses 37-44. Read verses 40-41 changing your attention after verse 40 to the left-hand group. Use a similar adaptation in verses 42-43. (Example: For I was an agricultural migrant and we ignored me when I came into your community.) Members will read verse 44 and you will read the remainder of the passage. In writing the adaptation choose those target groups that you have in your community.

(5) Read Luke 9:17-26. Ask members to listen for the qualities that the four friends had that made their ministry to the man with palsy effective

(Baptist women, priests, in poverty, patients.) Prior to the meeting, assign each group member one of the stories in the stories section of the program, "How Does Mission Action Meet the Needs of Persons?" Ask each member to tell what abilities, skills and characteristics each person in group had to have in order to conduct the ministry action described. (An additional resource for mission action stories is *Wally Ministry and Women 1971-72*, available from WMU or Baptist Book Store, or WMU order form, page 48.)

(6) Read Acts 3:1-10. Emphasize verse 6, applying it to the members of your group. Note that the call to ministry is the call to give whatever one has.

3. Using Learning Aids

(1) Cut the pictures of persons in from January *Royal Streamer* and display them in an indoor corner or display parts of the opening movie. Refer to them when the definition of ministry is discussed.

4. Evaluating the Study

Using the projects guide, list the target groups for whom projects may be planned. After each target group, suggest three needs that that group has. These may be found in the section, "Understanding the Persons to be Helped." Ask members to suggest projects that Bible study groups might undertake to meet the needs expressed.

5. Planning for Follow-through

Ask members to decide which of the target groups listed are in your community. Choose a project to meet a known need. Plan the project using the steps on page 2 of the *Mission Action Projects Guide for Baptist Women and Baptist Young Women*.

Preview Week of Prayer

During the decade of the 70's, the population of the United States is expected to increase by 20 to 45 million.

The Home Mission Board knows about this expected population increase. They are planning ways to communicate with these people. More people will mean more opportunity. More opportunity means more money and more prayer. Plan to attend the Week of Prayer for Home Missions and begin planning for all those people who will soon share your country.

Call to Prayer

Place special emphasis on the home missionaries on the prayer calendar. Using "How Do Missionaries Meet the Needs of Persons?" comment on the missionary classification of each. Lead members to pray for results of the ministry of each missionary listed.

FORECASTER

MARGARET BRUCE

WMU Focus Week

February 13-19 is the week designated as WMU Focus Week. See January Forecaster for suggested activities. Last month at the officers council meeting, these suggestions were probably studied, other ideas were probably added, and activities to be used to achieve the purposes of this special week were chosen.

Baptist Women activities will need to be coordinated with those being planned by the WMU council as churchwide activities. This should be a week that will focus the attention of Baptist Women members on women who are not enlisted in their missions organization.

You may want to use the following commitment feature at the Baptist Women meeting during Focus Week. Make an accordion poster so that the letters A D D may be seen one at a time. When the large letter A is shown, tell how Baptist Women enable women to be aware of Christ's commission to go into all the world and make disciples. Tell how the organization helps women accept the challenge of the Great Commission and become involved in learning about world needs and what Baptists are doing to meet these needs. Speak of how the organization enables women in praying for missions and giving to support missions. Speak of how the organization enables women in mission action.

Next, unfold the poster so that the word D may be seen. Here women envision a Baptist Women organization in every church—the church with many members and the church

with few members, the city church and the rural church. Draw them to envision how every Baptist woman can be enlisted in the organization—the housewife, the mother, the retired woman, the educated woman, the woman not highly educated.

Now show the next D on your poster and dare the women to do what is necessary to make this Dream become a reality. Dare them to give the time which is necessary to visit persons and to contact them as persons eyes. Dare them to demonstrate what the organization means to them. Challenge them to talk about the opportunities which Baptist Women organizations provide—opportunities for learning, praying, giving, giving and serving. Challenge them to help regular Baptist Women Spread of the message for teaching leaders to carry on effective Baptist Women organizations. Dare members of Baptist Women organizations to publicize the activities of the organization and to make every effort to help women accept the opportunity of going into all the world to make disciples.

In closing, remind Baptist Women members that they are the key to this kind of commitment. Have placards on sticks scattered throughout the audience which read "You can Add" (on both sides). As you say "You can add," have the women holding the placards stand and repeat them around you may also say "Who will stand with these now standing, signifying that you are willing to do all that you can do to add Baptist Women members and organizations."

Enlisting Extension Members

Extension members are those persons who are kept at home because of personal illness or illness in the immediate family. The officers council needs to plan for involving extension members in all the activities of the organization. Here are some ways that have been helpful in enlisting extension members in active participation in Baptist Women.

Send a newsletter to extension members giving information about the happenings in the organization and future activities in which they may participate. Information concerning extension members may be included in the newsletter. Assignments may be given extension members. These may include telephone contacts, writing notes, sending cards, and prayer requests. Baptist Women members may be assigned extension members to visit, sharing information concerning the work of the organization, to write or telephone, to run errands for, or to be sent a remembrance from the organization. Such plans involve extension members in organization activities and help make them feel a part of the organization.

If there are no extension members in your organization, secure the names and addresses of homebound members from the Sunday School. Divide the names among Baptist Women members and suggest that they make efforts to enroll those who are unable to attend the meetings of Baptist Women. In making contact with these prospective members, care should be taken to explain clearly the purposes of the Baptist Women organization.

nization. Members who will make the contacts must help extension members understand the opportunities that they have in their own homes for participating in mission study, missions prayer, and missions giving. Some extension members may be able to invite the organization or the missions group to which they are assigned to meet in their homes.

Make a special effort to involve extension members in the Week of Prayer for Home Missions. Assign members to report prayer needs to extension members each day during the week.

Evaluating the Study of Catalyst in Missions

In evaluating the study of the adult book in the 1972 Home Mission Graded Series, *Catalyst in Missions* (75¢, available from Baptist Book Store), ask these questions:

1. Was the study held at a time convenient for the majority of the members?
2. Was ample time given for the study?
3. Were teachers provided materials needed to make the study effective?
4. How well was the study publicized?
5. Was the attendance what it should have been?
6. What could have been done to make the study more meaningful to all of those who attended?
7. Were husbands of members invited to the study? If not, would this have been a good idea to try?

Week of Prayer for Home Missions and Anna Armstrong Easter Offering

The Week of Prayer for Home Missions is March 5-12. The theme for the week is "Expect Answer." You will recognize it as being the same one used in December for the Week of Prayer for Foreign Missions.

The Scripture passage is Jeremiah 33:3. "Call unto me and I will answer thee and show thee great and mighty things." The hymn for the week is "God of Grace and God of Glory."

The mission support chairman will lead the officers council in making plans for the week. Here are some things to consider as plans are made.

Provide week of prayer experiences for all members. These may include day meetings, early morning meetings, evening meetings, meetings by groups, neighborhood meetings, coffee break meetings (in the neighborhoods and at places of work), 9:30 afternoon observances as women go from work, and moonlight meetings for working women.

Consider the possibility of taking a portion of the week of prayer to extension members or to Baptist women in hospitals and nursing homes.

In planning for the week's observances, daily emphasis should be placed on attitudes about giving and opportunities given to express those attitudes. Persons should also be led to respond to specific Christian Service Corps work and other seasonal opportunities offered through the Home Mission Board.

Materials have been prepared for use during the Week of Prayer for Home Missions. You can use the following free materials planned for Baptist Women:

- Invitation card
- Folder for use by individuals or families
- Offering envelopes

The above are distributed free by state WML offices according to state plan. Ask your WML director or Baptist Women director about these items.

A priced program cover for the week of prayer is available and can be used to mimeograph an outline of the activities for each day.

Write each member's name on her Anna Armstrong Easter Offering envelope before distributing the envelopes. The officers council will plan

carefully (using Baptist Women Offering Plan Book*) for each day's observance of the week of prayer and will ask to assist each member in praying for home extension needs and giving to the support of home missions through the Anna Armstrong Easter Offering.

Mission Action Training

Regional mission action workshops will be held throughout the Convention during 1972. Help will be given for mission action group work as well as for common action project work. Officers councils will encourage members to attend the workshops in their area. Here are the dates and places for these workshops:

- February 21-23, Lake Yale Baptist Assembly, Leesburg, Florida
February 26-March 1, Cabany Room Motel, Atlantic City, New Jersey
March 21-23, Windward Baptist Assembly, Beach, Missouri
April 1-5, New Orleans Baptist Theological Seminary, New Orleans, Louisiana
April 6-8, Asilomar Conference Grounds, Pacific Grove, California
April 10-12, Honolulu, Hawaii
April 27-29, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina
May 9-11, Finamore Baptist Church, Walling, Missouri
May 17-19, Church of the Holy Spirit, Arkadelphia, Arkansas
May 22-24, Southwestern Baptist Theological Seminary, Fort Worth, Texas
June 19-21, Southern Baptist Theological Seminary, Louisville, Kentucky
June 26-28, Samford University, Birmingham, Alabama
July 10-12, Eagle Eye Baptist Assembly, Lynchburg, Virginia
September 21-23, Anchorage, Alaska
October 25-27, Colorado Baptist Assembly, Glenwood, New Mexico
- *Available from Southern Baptist Home or Baptist Book Store for \$1.00 or from page 44



Listen to the world CALL to PRAYER

1 TUESDAY Isaiah 53:1-10

Tony E. Brewington is a missionary associate of the Southern Baptist Home Mission Board's Language Missions Department serving among the Indians in Pembroke, Robeson County, and throughout the eastern coast of North Carolina. Prior to appointment by the Home Mission Board in July 1970, he was pastor of First Baptist Church in Pembroke. He was a summer worker for Bunt Swamp Baptist Association, Pembroke, North Carolina, 1967-69. He is an American Indian of the Lumbee tribe.

Mrs. James E. Akie, church extension, Alaska
Tony E. Brewington, Indian, North Carolina

Mrs. Salvador Cervantes, Spanish, Texas
I. E. Gonzalez, retired, Texas
Mrs. Aaron Guajardo, Spanish, Texas
William Taft Watts, National Baptist, Oklahoma

James A. Wright, Jr., Spanish, Connecticut
Mrs. Elizabeth O. Zeiger, retired, Kentucky
Mrs. E. T. Griffin, women's work, Nigeria
Alexander Herring, retired, China, Taiwan
Mrs. B. L. Jones, home and church, Indiana

Mrs. G. K. Parker, home and church, Switzerland
Mrs. M. E. Wesson, home and church, Nigeria

2 WEDNESDAY Matthew 5:1-12

Mrs. Ruth Wilson, a native of North Carolina, serves as a missionary of the Southern Baptist Home Mission Board as a full-time worker at Rachel Sene Mission in New Orleans, Louisiana. Mrs. Wilson is a graduate of Campbell Junior College, Union-Newton College, and New Orleans Baptist Theological Seminary, previously listed as a part-time worker under the Home Mission Board and as a student summer missionary.

Earl B. Crawford, associational services, California
Mrs. Gordon, language missions, Illinois
Thomas L. Johnson, retired, Mississippi
Thomas F. Martin, National Baptist, Louisiana

Mrs. L. A. Watson, Indian, Oklahoma
Ruth Wilson, Baptist Center, Louisiana
Mrs. A. Worthington, retired, Oklahoma

Ann Service • FEBRUARY 1972

Ernest B. Bevers, student work, Indonesia
Ida Mae Mays, women's work, North Brazil

Leon E. Johnson, education, Tanzania
James P. Kirk, preaching, North Brazil
Mrs. H. L. Schnick, home and church, Hong Kong

Mrs. W. L. Womack, home and church, Guyana

3 THURSDAY Luke 15:1-22

Mrs. Cleckler Jackson Smith is a missionary of the Southern Baptist Home Mission Board serving with her husband among the Indians in Canton, Oklahoma. Appointed by the Home Mission Board in 1957, they served in Clinton, Kingfisher, and Edmond, Oklahoma, prior to transferring to Canton in 1969. They serve under joint direction of the Baptist General Convention of Oklahoma and the Language Missions Department of the Home Mission Board.

Ricardo B. Alvarez, retired, Texas
Doyle K. Combs, Spanish, Texas
Mrs. C. J. Smith, Indian, Oklahoma
Violet Stephens, Spanish, Texas

Mrs. N. L. Horrell, home and church, Portugal
Dorothy Lane, religious education, Japan
Mrs. J. E. Laramore, home and church, Guatemala

Mrs. H. D. McCamery, retired, Nigeria
Mrs. B. R. Peacock, home and church, Korea
Jarrett Ragan, English-language, Malaysia
Mary Saunders, publication, Philippines

4 FRIDAY John 14:1-10

Jarvis Hagin, a native of Portsmouth, Virginia, serves as a state worker with the deaf in Tennessee under joint cooperation with the Tennessee Baptist Convention and the Southern Baptist Home Mission Board. Prior to assuming this position in July 1969, he had served under appointment by the Home Mission Board as a missionary to the deaf in Illinois, Wisconsin, and Minnesota since August 1967.

Mrs. Marvin O. Berry, Spanish, Illinois
Mrs. William P. Clyde, associational services, South Carolina
Mrs. Frank Dikmegin, retired, Louisiana
Jarvis Hagin, deaf, Tennessee

Mrs. J. K. Casey, home and church, Bermuda
Maureen Dodson, preaching, Mexico

Mrs. E. A. Fowler, home and church, North Brazil
Harry J. Harper, preaching, Colombia
Evan F. Holmes, preaching, Chile

Mrs. J. E. Jackson, retired, China, Japan, Philippines
Mrs. J. H. Nelson, home and church, Ethiopia

Mrs. B. A. O'Neal, home and church, North Brazil
James C. Redding, preaching, Peru

5 SATURDAY Romans 8:29-39

William T. Jenkins, a pastoral missionary under appointment by the Southern Baptist Home Mission Board, serves Screven Memorial Baptist Church in Portsmouth, New Hampshire. Before appointment by the Home Mission Board in October 1967, he was pastor of churches in Illinois and Texas and served in the US Army, 1946-48.

Mrs. Eli Dominguez, Spanish, Texas
Hector Hernandez, Spanish, Texas
William T. Jenkins, pastor, New Hampshire

Mary Bennett, education, Hong Kong
Mrs. L. T. Edgemore, home and church, Japan
Mrs. P. Gilbert, home and church, Ecuador

Donald W. Graham, preaching, Peru
Norman F. Lytle, preaching, Israel
Cecil F. Roberson, retired, Nigeria
Mrs. J. M. Terry, home and church, Laos

Lila Watson, retired, China, Taiwan, Hong Kong
John M. Wilkes, radio-TV, France

6 SUNDAY Psalm 8:1-9

Mrs. Frank Ramos is the wife of an associate missionary to the Spanish under the Language Missions Department of the Southern Baptist Home Mission Board. Ramos has served since 1955 as pastor of the Nueva Vida Baptist Mission in Plains, Texas. Mr. and Mrs. Ramos have four children.

Anna Lee, Chinese, Utah
Doris Maciel, Spanish, Texas
Mrs. Frank Ramos, Spanish, Texas
Mrs. V. T. Yearwood, retired, Panama

Mrs. B. F. Cruise, home and church, Uganda

Bible Study (Continued from page 38)

given, the person of the compassionate Christ may be extended through ministry to the needs of these people.

Questions that often seem important are shown to be irrelevant by the action of Peter and John. For instance, they did not ask if the man desired to be healed. Neither did they ask whether he would appreciate their action in ministering to him.

The relevant question is whether compassionate concern and a willingness to minister are present. When that question can be answered positively, persons can get on with the

job of ministering.

All ministry must be done in the spirit and in the power of Christ. Peter commanded the man "in the name of Jesus of Nazareth." "In the name of" means "in the power of," or "by the authority of." God has given Christ the power to minister. This is what lifts Christian ministry above humanitarianism. It is done in the spirit and in the power of Jesus Christ.

Rather than being an optional alternative in Christian service, ministry is an absolute essential. This is the mission of the church.

Mattie Mae Gardner, preaching, Nigeria
Emogene Harris, religious education, Nigeria
J. D. Herrad, radio-TV, Equatorial Brazil
Jerry Hobbs, preaching, Thailand
Ralf Hoshikoshi, preaching, Japan

7 MONDAY Psalm 104:1-8
Mrs. Elmer Maurice Treadwell serves with her husband as a missionary of the Southern Baptist Home Mission Board in Panama City, Panama. They served in Cocal, Canal Zone, prior to transferring to Panama City in 1968. Appointed by the Home Mission Board in 1959, they served among Spanish-speaking people in Las Vegas, New Mexico, and at Friendship Center in Albuquerque, New Mexico, before moving to Cocal in 1965. They formerly served as missionaries of the Southern Baptist Foreign Mission Board in Brazil for eight years.

Mrs. William E. Lee, occupational services, California
Mrs. Paul Rappaport, retired, California
Mrs. E. M. Treadwell, language missions, Panama
Ellie Turner, superintendent of missions, New York
Ligon C. Atms, religious education, Rhode Island
George B. Brice, maintenance, North Brazil
David Carlin, dorm parent, Ghana
Mrs. J. D. Manabe, home and church, Uganda
Mrs. J. I. Jacobs, home and church, Guyana
Marilyn J. Kerkay, social work, South Brazil
Mrs. E. P. Matthews, home and church, Japan
Mrs. Takelue Owa, home and church, Japan
Mrs. E. M. Waldron, home and church, Philippines
Jo Anne Wright, nurse, Georgia

8 TUESDAY Psalm 24:1-10
Mr. Emmett O'Neill, a Southern Baptist home missionary, serves among Latin Americans in Benavides, Texas. Assisted by the Southern Baptist Home Mission Board in June 1947, O'Neill has spread

among Latin Americans in Nacogdoches and Alamo, Texas, Tulsa, Oklahoma, Artesia, New Mexico, and in Casa Grande, Arizona. He served from 1961-67 in El Paso, Texas, among the Chinese.

Frank Flores, Spanish, Texas
Bob Hanna, Baptist center, Arizona
Mr. Emmett O'Neill, Spanish, Texas
Mrs. Moses Vase, Spanish, Texas
Mrs. J. P. Griggs, home and church, Rhode Island
Mrs. Lewry Mallory, home and church, Kenya
Donald E. Mines, preaching, Argentina
Katie Murray, retired, China, Taiwan
Donald E. Smith, administration, Nigeria
James I. Stanley, preaching, Philippines
Geri L. Sullivan, education, India
Mrs. D. G. Thorne, home and church, Israel

9 WEDNESDAY Psalm 121:1-8
Mrs. Domingo Fernandez serves as a missionary associate of the Southern Baptist Home Mission Board in Miami, Florida, where her husband is pastor of Resurrection Baptist Church (Resurrection Iglesia Bautista). They have been serving in Miami, Florida, under appointment by the Home Mission Board as missionary associates since 1962. Mr. Fernandez was minister of the Spanish department of Coral Baptist Church since 1970. Mrs. Fernandez is the former Marie Luisa Mullis of Costa Rica. The Fernandezes were married in Costa Rica in 1935 and served under appointment by the Home Mission Board in Cuba from 1947 to 1958.

Mrs. Domingo Fernandez, Spanish, Florida
Mrs. Allison Holmes, Indian, Arizona
Reinaldo Padron, Spanish, Florida
Frances Ho, secretary, Vietnam
Herbert Neely, preaching, Rhodesia
Mary Swedeburg, education, Japan

10 THURSDAY Psalm 116:1-14
Mrs. Dale W. Cross serves with her husband under appointment by the Southern Baptist Home Mission Board with the Associational Services Division in Detroit, Michigan, where he is superintendent of missions in the greater Detroit area. They were appointed in 1969.

Mrs. Dale W. Cross, associational services, Michigan

Bias M. Gera, Spanish, Texas
Edward F. Hernosa, retired, California
Shirley Lane, Spanish, Texas
Abraham Wright, retired, Illinois
James E. Castles, music, Philippines
Mrs. E. K. Fellow, home and church, North Brazil
Donaldson Frazier, dorm parent, Nigeria
Jane Ellen Gaines, secretary, Nigeria
Nadine Leven, social work, Ghana
Mrs. D. N. Mayhall, home and church, Nigeria
Mrs. E. L. Owensby, home and church, Venezuela
Richard Steel, preaching, Mexico
Mrs. S. W. Tomlinson, home and church, Taiwan
Mrs. D. W. Wood, home and church, Hong Kong

11 FRIDAY Psalm 42:1-11
Mrs. Daniel Gruver is a missionary of the Southern Baptist Home Mission Board, serving with her husband in Panama where he is a medical missionary. Since their marriage in 1954, they lived in Texas where he was pastor of churches. The Gruvers moved to Panama in 1961. Mrs. Gruver taught school in McGregor and Dallas, Texas, and the Canal Zone. The Gruvers have two children.

Mrs. Daniel Gruver, medicine, Canal Zone
Roddy L. Kersey, pastor, Illinois
Mrs. C. A. Baker, retired, Brazil
Miss Clifford Barrett, retired, China, Taiwan
Mrs. E. P. Howard, home and church, Japan
Charles L. Miller, preaching, Philippines
Joy Stewart, education, Kenya
Ruby L. Wheat, nurse, Korea

12 SATURDAY Psalm 32:1-11
Mrs. Cruz Rodriguez is the wife of the missionary pastor of Templo Bautista in Rio Grande City, Texas. Before her husband accepted this pastorate, she served as kindergarten teacher at the First Methodist Baptist Mission, Odessa, Texas, during his eight-year pastorate from 1956-64. She was WMU president for Bethel Association, Texas, from 1958-59.

Harry A. Borch, retired, Arizona
Mrs. Cruz Rodriguez, Spanish, Texas
J. Darrell Topley, superintendent of missions, New Mexico
Mrs. H. B. Boone, home and church, Uganda
Mrs. H. O. Hendrick, home and church, South Brazil
James L. Kellum, preaching, Vietnam
Mrs. H. E. Pearce, home and church, South Brazil
Ruth Randall, retired, Brazil
W. L. Richardson, preaching, South Brazil
L. F. Webb, home and church, Singapore

13 SUNDAY Matthew 9:1-19
Mrs. Quinn P. Morgan (Lily Mae Wingate) is a native of South Carolina, is a Southern Baptist home missionary serving with her husband in ministries to the Spanish-speaking people in Bakersfield, California. Prior to their appointment by the Home Mission Board in 1958, the Morgans served in pastorates in Lancaster, South Carolina, and Concord, North Carolina. Previously, they served as Southern Baptist missionaries in Ghana, West Africa, for three years.

Jose B. B. Contreras, Spanish, Texas
Mrs. L. T. Hernandez, Spanish, Texas
Mrs. Daniel Rodriguez, Spanish, Florida
Don C. Rutledge, Spanish, California
Charles A. Allison, radio-TV, Kenya
Justice C. Anderson, education, Argentina
Mrs. T. O. Cox, home and church, Japan
Mrs. G. M. Fells, home and church, Ghana
Mrs. W. E. Fawell, student work, France
Mrs. T. Farn, preaching, Peru
Richard Morris, preaching, Taiwan
Marcus C. Reed, preaching, Israel
Mrs. J. D. Spann, home and church, Uruguay
Mrs. S. W. Wheeler, home and church, Honduras
Conrad Willman, education, Lebanon

14 MONDAY Jeremiah 31:1-7
Gladys Farmer serves as director of Rural Association weekday ministries, Phenix City, Alabama, under the Department of Christian Social Ministries of the Southern Baptist Home Mission Board. She formerly served as director of the Baptist centers in Columbia, South Carolina. She has also served as a student summer missionary of the Home Mission Board and as a missionary in Hawaii.

Mrs. Ernest Atkinson, Spanish, Texas
Judith A. Bate, weekday ministry, New York
Gladys Farmer, Baptist center, Alabama
Mrs. Estegio Gera, Spanish, Texas
W. L. Lanier, Baptist center, Georgia
George T. Lewis, Spanish, Texas
Mrs. Joel Ramirez, Spanish, Texas
Mrs. J. M. Carpenter, home and church, Liberia

John R. Cheyne, preaching, Ethiopia
Paul D. Eaton, agriculture, Uganda
Kenneth Ellison, student work, Indonesia
Alvin Hahn, men's work, South Brazil
Mrs. B. H. Hollinger, home and church, India
Mrs. J. G. Magyer, home and church, Colombia
Ane Hall McWhorter, nurse, Georgia
Don N. Sharpley, preaching, South Brazil

15 TUESDAY Isaiah 9:1-7
John T. Davis is pastor-director of Capital City Ministries and pastor of Trinity Baptist Church, Schenectady, New York, serving under the Church Extension Department of the Southern Baptist Home Mission Board. Prior to appointment by the Home Mission Board in September, he had been pastor of Grace Baptist Church in Rome, New York, since December 1959. Other pastorates were in Louisiana.

Mrs. E. J. Cobb, retired, Arizona
John T. Davis, church extension, New York
Janice Galen, Spanish, Texas
Joao Rodriguez, Spanish, Texas
Agordo Sanchez, Spanish, Texas
Mrs. D. R. Cobb, home and church, Thailand

Mrs. E. B. Compher, home and church, Vietnam
Martha L. Frank, retired, China, Taiwan
Oliver Lawton, retired, China, Taiwan
Donald W. McNeill, preaching, Equatorial Brazil
Mrs. Dale Moore, social work, Nigeria
Curtis Newell, religious education, Japan
Mrs. Maki Smith, Jr., music, Colombia

16 WEDNESDAY Matthew 11:27-30
William O. Jones serves as director of the Baptist center in Chattanooga, Tennessee, under appointment by the Southern Baptist Home Mission Board with the Department of Work with National Baptists. Prior to appointment by the Home Mission Board in March 1965, he was pastor of churches in Tennessee and Kentucky and was a chaplain in the US Army, 1941-45.

Mrs. Paul L. Bard, church extension, New York
Mrs. Joe DeLoach, Spanish, Texas
William O. Jones, National Baptist, Tennessee
Isabel Longoria, Spanish, Texas
Frank J. Baker, English-language, Zambia
Edward M. Botlick, retired, China
Trent C. Butler, education, Switzerland
Mrs. G. E. Engstrom, dorm parent, Philippines

Mrs. J. W. Geiger, home and church, Chile
Mrs. T. C. Hamilton, home and church, Philippines
Mrs. J. D. Hansen, home and church, French West Indies
Mrs. L. L. Johnson, retired, Brazil
Oh Lee, retired, China, Taiwan
Mrs. E. D. Marshall, home and church, Vietnam
Dutton L. Mills, preaching, Jamaica
Mrs. D. W. O'Reagan, home and church, Japan

Humor L. Schick, preaching, Hong Kong
Clarence B. Smith, preaching, Venezuela
Eugene Verner, education, Ghana
James A. Yarbrough, publication, Nigeria

17 THURSDAY Matthew 6:19-25
Brenda Ann Farlines is a missionary of the Southern Baptist Home Mission Board, serves as director of community ministries in the Franklin Avenue Baptist Church, Philadelphia, Pennsylvania. She was appointed in September 1970. A former elementary school teacher, Mrs. Farlines served as a Home Mission Board student summer missionary in Michigan, 1966, and was a staffer at Ridgecrest Baptist Assembly, 1965.

Brenda Ann Farlines, weekday ministry, Pennsylvania
Mrs. R. N. Bellinger, home and church, Liberia
Theodore H. Dowell, administration, Korea
Mrs. E. C. Hill, home and church, Thailand
Harmer Peden, preaching, Philippines
Mrs. D. L. Taylor, home and church, Colombia
Mrs. J. C. Ware, home and church, Colombia

Katherine Weldon, nurse, Mexico
Mrs. V. E. West, home and church, Kenya

18 FRIDAY Matthew 7:24-29
Mrs. Quinn P. Morgan (Lily Mae Wingate) is a native of South Carolina, is a Southern Baptist home missionary serving with her husband in ministries to the Spanish-speaking people in Bakersfield, California. Prior to their appointment by the Home Mission Board in 1958, the Morgans served in pastorates in Lancaster, South Carolina, and Concord, North Carolina. Previously, they served as Southern Baptist missionaries in Ghana, West Africa, for three years.

Mrs. Quina P. Morgan, Spanish, California
Mabel Summers, religious education, Lebanon
Mrs. G. K. Swafford, home and church, Malawi

19 SATURDAY Revelation 21:1-7
Weldon D. Stevens serves as a missionary to the Indians in Anadarko, Oklahoma, under appointment by the Southern Baptist Home Mission Board since October 1969. He was formerly pastor in Maynard and Ponca City, Oklahoma, and Weatherford, Texas.

Mrs. Pedro G. Corrense, Spanish, Utah
Ray J. Ferguson, superintendent of missions, Idaho
Mrs. John L. Isaacs, retired, Oklahoma
Weldon D. Stevens, Indian, Oklahoma
Benjamin Bedford, education, Argentina
Ray Blundell, preaching, Uganda
Janell Greer, education, Thailand
Mrs. F. D. Hawkins, home and church, South Brazil

Brown Hughes, preaching, Leeward Islands
Thomas J. Kennedy, preaching, Nigeria
William W. Marshall, field representative, Middle East
Randall L. Owensby, preaching, Venezuela
James M. Philpot, agriculture, Mexico
Paul E. Rastan, preaching, Uruguay
Clyde H. Roberts, preaching, Mexico
Douglas G. Smith, student work, Hong Kong
Yandell C. Woodlin, education, Switzerland

20 SUNDAY 1 Corinthians 9:13-20
Milton Bryant is a teacher-missionary at the Mississippi Baptist Seminary (Negro) and serves under the cooperative supervision of the Mississippi Baptist Convention and the Southern Baptist Home Mission Board. A former schoolteacher, Bryant held pastorates in Mississippi from 1947-61.

Milton Bryant, National Baptist, Mississippi
Mrs. Jonathan Hernandez, Spanish, Texas
James M. Landrum, US-2, California
Mrs. Miguel Angel Lopez, Spanish, Puerto Rico
Mrs. L. Mayo, retired, Texas
William A. Cowley, education, Nigeria
James P. Gilbert, preaching, Ecuador
Jerry E. Juergens, education, Hong Kong
Betty Larimer, nurse, Nigeria
Ivan V. Larson, retired, China, Philippines
Charles A. Ray, English language, Malaysia
Larry C. Yoder, English language, Belgium

21 MONDAY 1 Corinthians 12:1-11
Southern Baptist missionaries first entered the Kekchi Indian field of Guatemala in 1964. The first Kekchi Baptist congregation was formed early the next year with the baptism of eighteen men and women. Within two years, all of these first believers had migrated to the jungle area of northern Alta Verapaz Department (state), establishing Baptist missions wherever they settled. Today there are about twelve Baptist congregations in this area. Southern Baptists currently have two missionary families in Alta Verapaz working with both Kekchi and Spanish language congregations. The Richard B. Greenwoods, who transferred to Alta Verapaz in 1967, are able to teach and preach in the Kekchi language as well as in Spanish.

Mrs. David Creech, church extension, Maine

Barlo Christensen, retired, Arizona
 E. Madhusu, superintendent of missions, Utah
 Simeon Marlowe, retired, Texas
 E. G. Van Roven, retired, Texas
 Lloyd Wayne, interfaith witness, Southeast area director, Florida
 Met. W. B. Few, home and church, Nigeria
 Mrs. M. W. Fife, education, South Brazil
 Amalia Gonsaga, preaching, South Brazil
 Mrs. R. R. Greenwood, home and church, Guatemala
 Gloria E. Hurdson, preaching, Colombia
 Mrs. M. P. James, education, Uruguay
 Maurice Marlowe, preaching, Tennessee
 James E. McGraw, education, South Brazil
 Lucy E. Wagoner, women's work, Korea
 Mrs. W. B. Weberfeld, home and church, Philippines
 Mrs. E. H. Walworth, home and church, Mexico
 Clara L. Williams, education, North Brazil
 Avery T. Willis, preaching, Indonesia

22 TUESDAY Philippians 1:12-21
 Mrs. Isaac Perez serves with her husband as a missionary of the Southern Baptist Home Mission Board in the Canal Zone and Panama. They served as missionaries at the Home Mission Board in Panama and the Canal Zone from 1956-58. They returned to Panama in 1961. Mr. and Mrs. Perez have a daughter, Elva
 Lupa Delgado, Spanish, Texas
 Mrs. J. Garcia, Spanish, Texas
 Mrs. Isaac Perez, Spanish, Canal Zone
 Mrs. Eleanor Sanchez, Spanish, Texas
 Mary Ann Chasler, social work, Malawi
 J. William Gieger, religious education, Chile
 Mrs. J. H. Hamman, home and church, Taiwan
 Mrs. G. L. His, home and church, Oklahoma
 Henry S. Kautsky, religious education, Ghana
 Mrs. E. L. Oliver, home and church, Japan
 Mrs. F. G. Ross, home and church, Mexico
 Mrs. A. E. Senter, home and church, Tennessee
 Mrs. E. A. Yoon, home and church, Hong Kong

23 WEDNESDAY Philippians 2:7-14
 Calvin C. Craig serves under appointment by the Southern Baptist Home Mission Board with the Department of Work with National Baptists as a field worker in North Carolina. Prior to appointment by the Home Mission Board in 1962, he had been pastor of churches in North Carolina
 Mrs. David T. Beach, area missions, Iowa
 Calvin C. Craig, National Baptist, North Carolina
 Mrs. Paul Elledge, associations' services, Kansas
 Andrew Fowler, National Baptist, Washington, D.C.
 Mrs. Floyd Tidwell, Jr., church extension, West Virginia
 John E. Watts, superintendent of missions, Ohio
 Alena G. Wenzel, education, Japan
 Gayle A. Hogg, preaching, Trinidad

24 THURSDAY Philippians 1:16
 Mrs. Kwong Wah Lau is a missionary associate of the Southern Baptist Home Mission Board's Language Missions Department serving with her husband in Miami, Florida, where he is pastor of the Chinese

department of Flagler Street Baptist Church. A native of Canton, China, Mrs. Lau is a graduate of Hong Kong Baptist Theological Seminary and was a teacher in Hong Kong for several years. Mr. Lau is a native of Hong Kong. They have two children.
 Mrs. Kwong Wah Lau, Chinese, Florida
 Regilio R. Martinez, Spanish, Texas
 Leonard Sigle, retired, Washington
 Mrs. Armando Silverio, Italian, Pennsylvania
 Viola D. Campbell, Baptist Spanish Publishing House, El Paso, Texas
 Lars A. Clement, retired, China, Malaysia
 Lonnie A. Doyle, preaching, Equatorial Brazil
 Mrs. J. K. Ragland, home and church, Lebanon
 Boyd Robertson, preaching, Mexico
 Mrs. W. L. Smith, home and church, South Brazil
 George R. Trotter, preaching, Indonesia
 Doris L. Walters, education, Japan

25 FRIDAY 2 Timothy 2:1-18
 Henry Medina, an associate language missionary (Spanish) of the Southern Baptist Home Mission Board, serves as a pastor in Detroit, Michigan. He is a native of Granada, Spain. His family moved to Argentina when he was a small child. He attended the academy in Santa Fe, Argentina. Junin National College, Buenos Aires, and the International Baptist Theological Seminary in Buenos Aires. A former pastor of First Baptist Church, Junin, Buenos Aires, Medina pastored Spanish congregations in Boston and Orono, Texas. He moved to Michigan in 1968, where he was pastor of Saginaw Spanish Mission in Saginaw. He began his present pastorate in 1969.

Mrs. Edward B. Freeman, Jr., weekday ministry, Kentucky
 Mrs. Ramon E. Galindo, Spanish, Texas
 Clinton Inge, National Baptist, Mississippi
 Henry Medina, Spanish, Michigan
 Mrs. Samuel Simpson, West Indian, New York
 A. C. Turner, retired, Texas
 Mrs. B. E. Adams, home and church, Colombia
 Mary E. Grammer, education, Thailand
 Mrs. T. D. Gullett, home and church, Japan
 Jane W. Lide, retired, China
 Robert L. Stanley, publication, Philippines
 Joe S. Weller, business administration, Singapore
 Norman W. Wood, education, Zambia

26 SATURDAY Ephesians 2:18-33
 Claudineo Marston, husband of Doreen Sue Marston, is a student at Gordon College Baptist Theological Seminary, Mt. Vernon, California. Marston serves under student appointment as a language missionary of the Southern Baptist Home Mission Board to the Portuguese in San Francisco, California. A native of Brazil, he was educated in the public schools in Brazil, and received the bachelor of arts degree from California Baptist College in Riverside. Marston was pastor of the Baptist church in Duque de Caxias, Rio de Janeiro, before coming to California. He served from 1960-63 as assistant pastor of the Spanish American Baptist Church in Salinas.

E. B. Harris, National Baptist, Missouri
 Mrs. George T. Latta, Spanish, Texas
 Mrs. Claudineo Marston, Portuguese, California

Mrs. Lee Williams, National Baptist, North Carolina
 Mrs. D. P. Appleby, retired, Brazil
 Mrs. P. W. Benedict, home and church, Japan
 Mrs. W. B. McNeely, home and church, South Brazil
 Mrs. M. E. Phillips, home and church, Tanzania
 Mrs. D. V. Phleger, home and church, Thailand
 Samuel A. Ricketson, education, Taiwan
 J. Wilson Ross, Baptist Spanish Publishing House, El Paso, Texas

27 SUNDAY Romans 1:8-17
 The only daughter of Mr. and Mrs. Charles W. Bedenbaugh, missionary in Tanzania, was hit by a truck June 14 and killed instantly. The child, Lynnette, six, died ten days after her birthday. The accident occurred in front of the Baptist Seminary of East Africa in Arusha. Mr. and Mrs. Bedenbaugh had just taken their three sons to school and returned to the seminary, where he teaches. Lynnette darted into the road and was struck by the passing vehicle.

Mrs. Lee Auliff, retired, New Mexico
 James W. Bell, superintendent of missions, Arizona
 Julian Silva, Spanish, Texas
 Mrs. C. W. Bedenbaugh, home and church, Tanzania
 Mrs. G. B. Brice, education, North Brazil
 Mrs. E. L. Cole, home and church, Mexico
 Mrs. J. D. Floyd, home and church, Philippines
 Mrs. W. D. Frazier, dorm parent, Nigeria
 Mrs. E. D. Hickey, nurse, Rhodesia
 Robert N. Nash, preaching, Philippines

28 MONDAY 1 Corinthians 1:1-9
 Mrs. Irene Diswood is an associate missionary of the Southern Baptist Home Mission Board, serving among the Indians in Farmington, New Mexico. For several years, she assisted in the Navajo Leadership Training School in Farmington. A Navajo Indian, Mrs. Diswood was born of Blanco Canyon, New Mexico, and attended Fort Wingate Indian School in Fort Wingate, New Mexico. She received a diploma from Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Mrs. Irene Diswood, Indian, New Mexico
 James Dyeon, Indian, Oklahoma
 Mrs. F. H. Linton, retired, Canal Zone
 Francisco Morales, Spanish, Texas
 Walter D. Thompson, retired, Arizona
 Mrs. W. E. Allen, home and church, Kenya
 Dreia H. Buehke, music, Thailand
 Mrs. P. D. Enloe, home and church, East Africa
 Mrs. J. H. Highfill, retired, China, Hawaii, Philippines
 J. Ross Thompson, preaching, Colombia

29 TUESDAY 2 Corinthians 1:1-7
 Mrs. C. L. Alexander is the wife of Charles Alexander, missionary evangelist in Temuco, Chile. The Alexanders have two children, David and Melonie. The Alexanders are currently on furlough in the States.

Mrs. C. L. Alexander, home and church, United States

WOMAN'S MISSIONARY UNION

Auxiliary to Southern Baptist Convention

ANNUAL MEETING

Philadelphia, Pennsylvania

JUNE 4-5, 1972

Theme: Freedom's Holy Light

SUNDAY, JUNE 4
 5:30 P.M.
 CIVIC CENTER

Hymn Sing directed by Claude M. Rhea, Jr. and Gene Bartlett
 The Philadelphia Story a missions presentation directed by Kenneth Chafin
 Hymn Address Freedom's Holy Light A. Criswell
 Testament of Freedom Singing Churchmen of Oklahoma with symphony orchestra

SESSIONS at 9:30, 2:00, and 7:00 MONDAY, JUNE 5

North and south, east and west, more than 2,223 missionaries, appointed by the Home Mission Board and supported by Southern Baptists, are scattered across fifty states, Panama, and Puerto Rico.

They witness in widely separated fields, responding to complex needs with diversified presentations of the gospel, but united by a single purpose: to lead individuals to accept Christ as personal Saviour and to follow him as Master of life and Lord of the church.

Each of these 2,223 missionaries has an exciting story to tell. Read the stories of some of these in *Catalyst in Missions*, the adult book in the Home Mission Graded Series.



CATALYST in MISSIONS

by Helen Fling is available for 75¢ from the Baptist Book Store.

ORDER FORM - WITH MATERIALS

Ship to _____ Ordered by _____
 Street _____ Street _____
 City _____ State _____ ZIP _____ City _____ State _____ ZIP _____

Item	How many	Cost	Total
Baptist Women Officer Plan Book		\$1.25	
Mission Action Group Guide: The Aging		1.00	
Alcohol and Drug Abusers		1.00	
Combating Moral Problems		1.00	
Economically Disadvantaged		1.00	
Headlines		1.00	
Internationals		1.00	
Juvenile Rehabilitation		1.00	
Language Groups		1.00	
Military		1.00	
Nomads		1.00	
Prisoner Rehabilitation		1.00	
Reverend Ames		1.00	
The Six		1.00	
Mission Action Group Guide for Baptist Women and Baptist Young Women Program Leaders		1.00	
Book of Prayer for Home Missions	25	.60	
			2.00

Other items include only those available from WMB.

Total \$ _____

Alabama customers add necessary sales tax _____

Handling Charge _____ 25

Check or money order must accompany order.

Amount enclosed \$ _____

March
Royal Service
 your doorway to
 HOME MISSIONS



173 2 S2 3477134G 12
BAPT SUNDAY SCHOOL BRD
127 9TH AV N-DARGAN CARVER LIB
NASHVILLE TN 37203



Dear Pastor,

Two very important events are on the docket for Woman's Missionary Union in February. While the activities designed for these events are geared particularly to members of WMU organizations, they also have special significance for the entire church.

Event number one is WMU Focus Week, February 13-19. One of the purposes of such a week is to make the church aware of WMU. Suggestions for doing this are made in January-March *Devotions*. The WMU director in your church probably has already made plans for the week and has shared them with you. Be sure something is planned to apprise the church of what is going on through Woman's Missionary Union. Through various activities, organization members will be made aware of the importance of a missions organization and what it means to them and to their church. Other persons in the church need to know about WMU, too. This is your opportunity to help Woman's Missionary Union get its message across. Work closely with your WMU director to make this a week to be remembered.

Event number two is the study of the Home Mission Graded Series books. The Graded series study provides information that in turn stimulates praying and giving for missions during the week of prayer. This series includes the additional aspect of mission support, creating an environment in which persons can hear and respond to God's call to vocational mission service. All persons in your church should have opportunity to participate in such a study. Because of the nature of this study, this is an excellent time to plan for churchwide participation.

Sincerely,

WMU Staff