

MARCH 1972

A MISSIONS MAGAZINE FOR BAPTIST WOMEN



EXPECT-ATTEMPT

FROM GIVE

TO GET



Royal Service

Vol. LXVI MARCH 1972 No. 9

Week of Prayer for Home Missions	Alma Hunt	1
Attempt Great Things in America	Arthur B. Rutledge	3
Ten Weeks of Hard Work	Emery Smith	9
Scholarship Assistance	Emmanuel L. McCall	12
Tensions in Language Missions	Gerald Palmer	14
Continuations		16
Partners in Bringing People to Christ	Margaret Bruce	20

Study Materials

Suggestions for Family Involvement in the Week of Prayer		21
Kinde Elizabeth, Missionary Draftee	Mrs. Calvin Sandlin	21
Week of Prayer for Home Missions		23
Prayer Groups	Carol Tomlinson	46
Mission Action Groups	Pat Thompson	48
Books for Missions Reading		50
Current Missions	Martha Nelson	51
Bible Study	James E. Carter	54

Forecaster		57
Call to Prayer		59

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Progress is possible in home missions not only in geographical and numerical expansion but in daring new ventures and intensity of effort . . . Advance, and in many situations the continuation of some ministries already begun, waits on the concern of individual Christians who will make sacrificial gifts through the Annie Armstrong Easter Offering. Perhaps as never before, funds through this offering are needed to provide, in our homeland, missionary workers in strategic situations, to establish ministries in crisis areas of desperate need, to help maintain and support all of these.

The most important team relationship and contribution is in the area of prayer. Churches and individuals have the opportunity of upholding missionaries and of strengthening the outreach of new churches through the holy fellowship of intercessory prayer. The weeks of prayer have special meaning to those who wait with keen anticipation for prevailing intercession and serious giving.

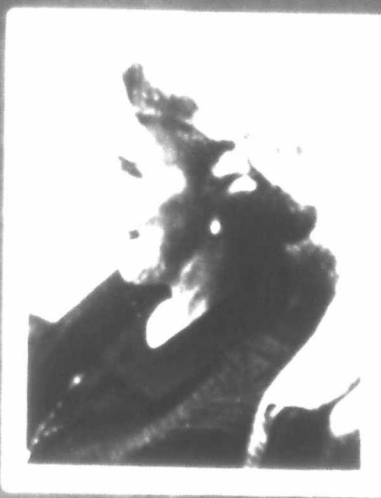
Mission churches speak often and gratefully of the Week of Prayer for Home Missions and the Annie Armstrong Easter Offering. A small Puerto Rican boy who had recently moved from New York City to New Jersey and was attending a young church, prayed aloud, "Thank you, God, for Pastor Meek, and thank you for Miss Annie Armstrong. You remember who she was; I didn't get to meet her."

Meek Fling
Catalyst in Missions

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The Week of Prayer for Home Missions
is a call to prayer,

The week provides me opportunity to
give evidence of the sincerity of my praying
by the additional sharing of my money for the
proclamation of the good news in our homeland.



Alma Hunt

Executive Secretary, WMU

OURS is not a Christian nation. Each of us lives in "a Jerusalem"—a geographical location where men are in need. If we have compassion for lost and suffering persons, we understand to a degree Jesus' weeping as he looked down on Jerusalem.

Often in Woman's Missionary Union we quote the Matthew 28 account of the mandate to carry the gospel to all the world. I like to read that command in the context of the Easter story recorded earlier in that same chapter. The three women went to the tomb to be met by the angel who spoke the triumphant truth that Jesus was not there but had risen from the dead. The angel told them to go and tell his disciples. Quickly they ran and joyfully they exclaimed the Good News. Theirs was the spirit and the message of Easter.

The command which we find in the last verses of the chapter applies to our responsibility to proclaim the Good News to all people in all seasons. The Week of Prayer for Home

Missions causes us to focus attention on needs often overlooked when we recite: "Go ye therefore, and teach all nations." This week of emphasis in churches helps us to accept the homeland as a part of the world in need of the knowledge of Jesus Christ. Many of these needs can be met best through the Home Mission Board established by the Convention.

We should keep in mind that the Home Mission Board's work is not *their* work but *our* work. It is the work of our churches done through the Home Mission Board. Since this is our work, we must support it.

The regular support of the Board's work comes through our week-by-week gifts through the Cooperative Program. The amount of this support is determined by the vote of each church, each state convention, and the Southern Baptist Convention as each adopts its annual budget.

The supplemental support of the Home Mission Board comes through the Annie Armstrong Easter Offering. In recent years, this has amounted to

approximately 36 percent of the Board's total support. The degree of support given to the Board's work through this offering is determined by your offering and the offerings of others. All of the Annie Armstrong Easter Offering goes to the Home Mission Board. In anticipation of Southern Baptists' reaching the goal of \$6,000,000, the Board has drawn up allocations to show how the money will be used. (These allocations are itemized on the following page.)

If there is anything I do not want to be guilty of in these critical times it is doing nothing or being satisfied with mediocre performance. Therefore, I am grateful for the Week of Prayer for Home Missions which focuses my attention on our obligation and opportunity in the homeland, causes me to pause to pray for all efforts to lead the people of this land to be Christians, and gives me an opportunity to express my belief in the work fostered by the Annie Armstrong Easter Offering.

1972 ANNIE ARMSTRONG EASTER OFFERING

I. For Support of Missionaries and Field Ministries of the Home Mission Board	\$4,000,000	Church Extension	1,000,000
Evangelism Projects	\$200,000	Pastor Directors	
State Secretaries of Evangelism in Pioneer Areas		Mission Prayers	
Lay Witnessing		Student Programs	
International Evangelism		Special Activities	
Student Evangelism		National Baptists	370,000
Youth Evangelism		Ministerial	
Conferences		Youth Workers	
Correspondence		Campus Ministries	
Bible Course		Care and Assistance	
Chaplaincy Ministries	30,000	Special Projects	
Chaplain at Mayo Clinic		Conferences	
Chaplain Orientation Ministry to Military Personnel			
Associational Services	750,000	II. For Support of Special Projects	\$2,000,000
Associational Superintendents of Missions in Pioneer, Rural, Urban, and Metropolitan Areas		WWU Assistance in Pioneer Areas	60,000
Materials		Mission Buildings and Properties	200,000
Christian Social Ministries	765,000	US-2 Missionaries	125,000
Missionaries in Baptist Centers, Youth and Family Services, Literacy Missions, Disaster Relief, Mission Action Conferences		Summer Student Missionaries	240,000
Language Missions	1,645,000	Language Instruction	30,000
Missionaries to Spanish, Chinese, Japanese, French, Slavic, Portuguese, Italians, Indians		Spanish WWU Literature	40,000
Literature		Student Work Groups in Christian Social Ministries	40,000
Radio and Television Programs		Missionary Training in Christian Social Ministries	25,000
Refugee Relief		Sellers Home	20,000
Interfaith Witness	90,000	Margaret Fund Scholarships	70,000
Missionaries		Language Scholarships	20,000
Conferences		National Baptist Scholarships	10,000
Materials			
		III. For Scholars in Critical Areas*	\$200,000
		Christian Social Ministries	100,000
		Church Extension	100,000
		TOTAL	\$6,000,000

*All above \$5,000,000 will be divided 30 percent for Christian social ministries and 70 percent for church extension for the starting of churches in critical areas.

ATTEMPT *Great* THINGS in AMERICA



Arthur B. Rutledge

groups we had seldom served before—Polish, Ukrainian, Portuguese, and Korean—and minister to troubled youth and neglected elderly in Christ-honoring ways.

In 1959, the Southern Baptist Convention instructed the Home Mission Board "to increase its emphasis on work in areas where there is no state convention or where the state convention is not well established."

DURING the past three decades, Southern Baptist expansion has touched the entire nation. We began 1972 with thirty-three cooperating state conventions and SBC-related churches in all fifty states. During the past thirty years, an average of almost two new Southern Baptist churches a week have been constituted in newer fields.

The Board complied and God has blessed the outreach. During the past ten years, financial support of the Home Mission Board has greatly increased. In 1960 and again in 1970, Southern Baptists contributed over \$10,000,000 for home missions through the Cooperative Program and the Annie Armstrong Easter Offering.

Enlarged support has made possible exciting advances which have meant more to the Southern Baptist Convention and to the nation than many realize. It is distressing that we are now at a time when contributions, while gaining in total dollars, are not

keeping abreast of rising operating costs.

The 1970 financial report showed a 2 percent gain in Cooperative Program funds for home mission programs and a decrease in the Annie Armstrong Easter Offering. This low rate of increase meant the Board was unable to respond to many challenging, spiritually promising calls for assistance in growing, exciting new fields.

Annie Armstrong Easter Offering receipts totaled \$4,946,985 in 1970. This was \$78,733 less than the 1969 offering, which topped \$5,000,000 for the first time.

The goal last year, as for 1970, was \$4,000,000. In 1971, encouragingly, the trend was reversed and by the end of November, one month before the books closed on the offering, the record figure of \$5,263,006.45 had been reached. This, together with a gain of 4 percent in operating funds through the Cooperative Program, enabled the Board to increase its active missionary force to 2,237 as 1971 drew near its close.

An offering of at least \$5,650,000 had been hoped for in 1971, so even the record offering left the Board over \$300,000 below the anticipated



STUDENT summer missionary June Hill worked with young children in the Central Southern Baptist Church in Los Angeles, California.

DISCUSSION groups between the sessions through which systems against their faith in young people. The conference at the Roger Park Baptist Church in Chicago, Illinois, is the setting for numerous groups members in other, larger churches.

figure. This meant that more than thirty fields of great human need and inspiring opportunity went without requested help last year.

Needs and opportunities in 1972, especially in the so-called "pioneer" areas, offer mushrooming spiritual, moral, and social opportunities. The reaching of the full \$6,000,000 offering this year will enable Southern Baptists to establish beachheads for Christ in tens of fields that have been waiting two years for a missionary.

In spite of the fact that 1970 was a "bold the line" year in Southern Baptist home missions, there were significant victories.

The Board related to a total of 942 Southern Baptist chaplains in active service at year's end—617 in the military chaplaincy; 221 in the hospital chaplaincy; 84 in the institutional chaplaincy (principally prisons); and 20 in the relatively new field of industrial chaplaincy. These men, usually employed by the agency with which they are directly related, are Southern Baptist ministers serving in critical areas of human need.



Through several programs, the Board continued its strong stress upon establishing new churches and missions. Through its pioneer, metropolitan, and rural-urban missions programs, the Board was planting approximately 400 young congregations with pastoral support at the close of the year.

The Church Loma Division served

207 churches—almost 4 per week—by the closing of home (to 128 churches) as the commitment for future home (to 81 churches). The provided over \$1,000,000 in new churches, located largely in urban areas of the Convention.

Approximately 70 new young congregations were started during 1970. The Language Ministry De-

partment, in cooperation with state conventions, urged the several hundred language congregations which receive Home Mission Board assistance to extend their ministry and women and to accelerate their progress toward full self-support. The 1,050 missionaries involved in language missions reported 36,910 professions of faith.

The Department of Work with National Baptists enjoyed encouraging progress. The missionary force increased to 99, related to 17 state conventions. The department personnel reported that "relations between National and Southern Baptists are improving at church, associational, state, and national levels."

Christian social ministries, with 288 missionaries related to persons of deep need in ghettos of practically all of our large cities, reported 3,126 professions of faith. The department reported a growing Southern Baptist awareness of social ministries as a part of our Christian witness. The department conducted workshops and conferences in literacy missions, migrant missions, ministries to drug users, and varied community ministries in dozens of locations.

The program of interfaith witness had an active year, writing and distributing materials, and holding conferences. Pamphlet distribution exceeded 150,000.

The Week of Prayer for Mexico



ROYAL SERVICE • MARCH 1972

Missions, 1972, could well be a time of earnest prayer for our nation, as we struggle with its multiplicity of problems.

I trust that every Southern Baptist congregation is preparing now for a churchwide, major emphasis on home missions March 5-12.

The church, through its words of the gospel, its acts of mercy, and its spirit of compassion, must be God's

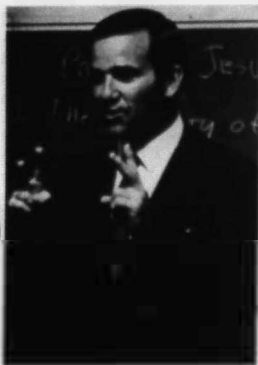
chief instrument for calling people of all races and places to him.

Members of churches gathered in Augusta, Georgia, in 1845 to form the Home (then Domestic) Mission Board and the Foreign Mission Board. Their purpose, as I interpret it, was not to create a way for the church to evade its responsibility for sharing the gospel, but to provide channels through which each church could



DON GURNEY is director of ministry to military personnel at the Air Force Academy in Colorado Springs, Colorado. Gurney spends much of his time talking with cadets on and off campus.

JACK NANNET is an industrial chaplain with Meno Canvey Inc. in Atlanta, Georgia. Approximately 60 to 75 percent of Chaplain Nannet's time is taken by marriage counseling.



JERRY POTTER, missionary to the deaf, leads a Bible study group at the First Baptist Church, Charlotte, North Carolina.

MISSIONARY Yau Yee Lee uses a chalkboard to explain Scripture passages to a Bible study group at the Chinese Baptist Mission in Salt Lake City, Utah.

ELLIE MAE COLTON hosts Mrs. Dolton Haggan shares her faith at the Bogues Chitto Baptist Church. The Haggans are missionaries to the Choctaw Indians to the Philadelphia, Mississippi, area.



fulfill its responsibility.

There were great needs in those days, a century and a quarter ago. But needs are far greater today. America's population is now over 200,000,000, compared with 1,000,000 in 1643. Large urban areas have borne new crises. The influx of persons from other countries has placed a foreign mission field at our doors. Poverty and alienation, no longer in our official society, demand mutual Christian understanding and service.

The work of every church in its own community is a part of home missions in its broadest sense.



proved as a part of the effort under God to help churches, usually through associations and state conventions, in understanding needs and developing programs for serving people in their localities.

But even when churches have responded to their capacity, in pursuance of every circumstance, urgent needs for God-called, well-trained, full-time vocational missionaries still remain. Today you are helping support over 2,200 missionaries in the United States, Puerto Rico, and Panama. God is blessing the efforts of these men and women and Christian influence is being exerted.

The Week of Prayer reminds every church and every church member of the privilege he enjoys in making a liberal once-a-year contribution to the work of home missions, in addition to the basic continuing support which the churches provide through the Cooperative Program.

There are encouraging signs that a badly needed spiritual awakening may be on the way in America. Within recent months I have heard of many churches, often quite large, that are experiencing great spiritual victories. All of us are aware of the exciting response of youth to the gospel.

My hopes were strengthened by two recent missions trips. With my wife, I visited Southern Baptist churches in the West and in the Northeast.

I was impressed by the quality of missionaries and pastors, as well as of dedicated and competent lay people. The list of those with whom we visited is too long to print. Suffice it to write that Southern Baptists can be proud of and grateful for their home missionaries, more than 2,200 of them. Most of these are Anglo-Americans, but many are of the many other groups which they seek for Christ—Indians, Spanish, Italian, Portuguese, or some other. Some of these home missionaries serve in as difficult situations as you can find anywhere in the world. I sincerely believe all of these whom we meet are serving diligently, and God is blessing efforts

I was impressed also by the variety of approaches being used to share the gospel of Christ with the lost and the unchurched. We participated in a fruitful youth camp in New Mexico, and we observed Vacation Bible Schools in New England, ministry to Portuguese in Providence, Rhode Island, and to inner-city youth of a variety of ethnic backgrounds in Chelsea, Massachusetts. We visited collieries in Worcester, Massachusetts, and in Hampton Beach, New Hampshire, also ministering to youth in an inner city and the other to youth who during a popular beach resort.

We participated in churches with somewhat traditional programs, but with exciting missionary ministries, such as Bergen Church in New Jersey and Middleboro in Rhode Island. We saw churches ministering to college students in Cambridge and Providence, Rhode Island. In Chelsea and Worcester the churches were identifying heartily with the disadvantaged of the area. At Hartford in New York (Hartford County) and in Providence, churches without their own buildings—using rented quarters—were establishing bases of Christian ministry and witness in large population centers.

I was impressed with the strong evangelistic purpose which permeated the efforts at all these points. In collieries, for example, there was fun and entertainment but no unapologetic and straightforward witness to the gospel. We met some young people who had found Christ and had been able to break with drugs.

In every case I noted a deep concern for people, people of all classes and circumstances and races. They were involved in ministries to youth and adults, to Anglos and minority people, to persons of suburban communities and in pursuit of human freedom. In their efforts to minister to persons, our missionaries were recognizing that the problems of today's society are ultimately problems of troubled people.

I observed in these missionaries

also a love for the church. They had come out of churches in which they had been nurtured in the Christian faith and challenged to a life of vocational Christian service. Their work was with churches, either helping churches discover and meet needs or representing churches by their daily ministry. They were concerned about establishing new churches. They were involved in helping churches become centers of community ministries, through weekday activities, through ministries to minority peoples, through activities for various age and racial groups.

Within recent years the Home Mission Board has progressively de-emphasized the use of funds for buildings in order to redirect these funds



DURING the Navajo Camp Meeting, Mr. and Mrs. Jack Clayton and Charles Clayton, missionaries located in Gallup, New Mexico.

CHARLES CLAYTON talks with young William Biggs following an evangelistic camping trip. Such camping trips and counseling sessions are such a part of the program of activities which missionaries lead at Lake Tahoe, California.

into the employment of personnel for face-to-face Christian ministries. Recently, the Home Mission Board has these days moved money in the erection of a mission center.

There has come the growing conviction that it is not good stewardship to give us blocks or a mile up the street from a church facility and there put \$100,000 into a mission building

instead, strong encouragement is given to the churches to establish ministries to groups in special need and have these efforts in their church facility, which is valued most of the work.

We believe in the church as the body of Christ performing the work of Christ in the world. Therefore we magnify the establishing of new

AT the Freeland Bridge Baptist Mission, Louisville, Kentucky, children learn the skills and understandings they will need to begin school.



PASTOR-DIRECTOR James Bond conducts a Bible study with these people in one of the huts in San Carlos, Ecuador.



churches and the basing of mission activities within the membership and the facilities of the church.

Another mark of contemporary home missions is its unqualified commitment to evangelism. We rejoice in every indication of the moving of the Spirit of God among youth and others, drawing them to Jesus.

All programs and services of the Home Mission Board ultimately aim to lead people to know Christ and follow him. This is the objective in the Program of Establishing New Churches. This is the objective in the Program of Church Loans, designed to help young churches secure needed property and thereby strengthen their witness. This is the objective in every Christian social ministry and in every ministry among language people. This is our objective in working with National Baptists, strengthening Christian fellowship and thereby strengthening the witness of both black and white Baptists. This is our objective in the Program of Interfaith Witness, as we seek to find ways of sharing our faith with persons outside the evangelical fold. This is our objective in the Program of Chaplaincy, as through military, hospital, institutional, and industrial chaplains we seek to communicate the love of Christ. So it goes; through every program and every activity, we seek to exalt Jesus Christ and point men to him.

These characteristics of home missions surely are consistent with our commitment to Christ. They are needed emphases in the life of every church and every denominational agency. As we move on in the seventies, our concern for people, our confidence in the church, and our commitment to evangelism surely will be blessed of God and will help bring the spiritual awakening so urgently needed in America and in the world today.

Arthur B. Rutledge is executive secretary of the Home Mission Board. This feature is composed of excerpts from editorials by Dr. Rutledge appearing in *Home Missions* during 1971.



of HARD WORK

FAITH! Courage! Love! Doubt! Hope! Fear! Frustration! Discouragement! Growth! These words are symbols of the emotions of hundreds of Baptist young people who serve in student summer missions each summer.

These students give Southern Baptists ten weeks of hard work. Ten weeks of moving from one field of service to another. Ten weeks of reaching out with the good news of Jesus Christ to a lost and confused nation. Ten weeks in Home Mission.

Board student summer missionaries.

Margie Escalera, a student at Houston Baptist College, who served in Washington, D.C., perhaps summed up the feelings of all student summer missionaries when she wrote:

"It's hard to summarize what I feel about being a student summer missionary. I've never seen poverty and despair and hopelessness like I have this summer. I know I could never be satisfied in just doing a halfhearted job when Christ demands my best to 'change this land.' My beliefs, my faith, my foundations, were all challenged. I came to a better understanding of myself and of human behavior. I received a vision; I was awakened to the realities of this world. I'll be a stronger Christian because of the experiences of this summer."

Student summer missions began in 1944. The number of Baptist students involved in this ministry has grown each year until last summer. Increased cost in transportation, a rise in the cost of living, and an unreached budget caused a decrease in the number of students sent as summer missionaries last summer.

Through the Annie Armstrong Easter Offering, over \$250,000 is allocated to send out these "student missionaries" to help meet the various needs on the home missions field.

In 1971, over 1,400 students applied for service through summer missions. Almost 700 students were sent out by the Home Mission Board, an additional 267 were sponsored by state Baptist Student Unions working through the Board. The fact that so many students applied was most encouraging, but the discouraging aspect of this past summer was that over 200 qualified Christian young people could not be summer missionaries because of the lack of sufficient funds to send them.

Students who serve as summer missionaries are paid small salaries plus transportation to and from the fields of service. Rooms and board are cared for by local missions forces.

What do summer missionaries do? How do they aid the missionary? In their work effective? These are honest questions that many people have raised concerning this ministry of the Home Mission Board.

Student summer missionaries serve the needs of people. Someone has said that summer missionaries spend summers doing things in the name of Christ that would not get done if committed college students were not there.

Student summer missionaries work in pioneer churches, migrant camps, mission centers, state and national resort parks, Indian reservations, inner-city churches, college towns, camps, church weekday ministries, and preaching stations. They supply leadership in such work as recreational activities, Vacation Bible Schools, revivals, backyard Bible studies, vocation, church construction and restoration, and survey work. They work with all people—Indian, Mexican, Negro, Japanese, Chinese, Polish, other ethnic groups, and the deaf. They work with the old, the young, the poor, and the rich. As they serve in many mission points, they see the reality of the ghetto, the alcoholic, the unwed mother, the drug addict, the prostitute. They face religious and racial barriers of prejudice. They smell the stench of a run-down home, a mountain shack, a drug addict's "pad."

For the last few years, student missionaries have explored new and creative avenues of ministry and vocation. Teams of students, as well as individuals, have been assigned to ghetto areas, migrant camps, and government projects to "break new ground" for the cause of Christ. In the past, students were used mostly in Vacation Bible Schools and survey work. Even though a large portion of the work done by student summer missionaries may still include these areas of ministry, Christian coffee houses, evangelistic efforts, backyard Bible studies, the establishment of pioneer churches, inner-city recreational activities, supervision of work

with teen-age gangs, drug addicts, and alcoholics also claim their time. Because young people want to become involved in sharing their faith and in meeting the physical and spiritual needs of man, they have helped to open many new doors of ministering to the needs of this land.

They serve in practically every state, in large and small cities, suburban and rural churches. They not only strengthen the existing mission situations, but they lay the groundwork for the opening of new ministries.

Jim and Edna Barnes are good examples. This married couple served this past summer with deaf youth in Texas. In the silent world of the deaf, the good news of Jesus was heard. They served as sponsors of the Texas Baptist Deaf Choir. Through their love and concern, they touched the lives of people who live in a world of feel and touch. "How much we matured this summer," they say. "It's pretty sobering when a deaf child touches your sleeve with wonder, saying 'are you a real missionary?' The thought hits you that you really are—you're ministering to this child just as surely as any missionary would minister to any child."

Student missionaries have a way of breaking down the racial barriers that trap persons. Mary Baronowski from Mississippi traveled across the country to California to serve. In one of her experiences she wrote: "One Sunday I was singing and giving my testimony in a small church. There were several black people in the service. After the service, one black man came up and introduced himself. He said he was from Mississippi, also. He was in California on business and had been offered a job there. When he came into the service that morning, he was so uptight trying to decide whether or not to take the job that he wasn't sure he could worship. After hearing my testimony and song, he realized that something else was more important. He and I had to go all the way to California before we could worship together in the same church."

It meant so much to both of us to be a black and white brother and sister in Christ and have the privilege to worship our God together. He said it made him realize that he is needed more at home than in California to try to change conditions in order for people to experience the joy we did that Sunday."

Melanie Blount, a student from Louisiana, worked the entire summer in a Christian day camp in Atlanta, Georgia. Her experiences echo the real heartbeat of summer missions:

"In retrospect, this summer seems an endless series of flashbacks, a slide show with no conclusions, no climax. Letting four little girls braid my hair . . . talking by the public swimming pool with a ten-year-old about what the words *getting saved* mean . . . watching a shy seven-year-old come out enough to voluntarily climb up into my lap the last day . . . discussing the ins and outs of friendship with a group of three girls in which every day a different one is the third wheel . . . seeing color differences melt as a little white girl poses excitedly for a portrait in water colors by an intent black boy . . . swinging around the parking lot for the last time the little boy I worried about all summer but never seemed to reach . . . talking about *Jesus Christ Superstar* and the Beatles with a thirteen-year-old whose father hasn't been in the home for years."

"The day camp experience was so much a part of life. It wasn't separated or set apart from life like some missions enterprises turn out to be. We strained to reveal life and God as a unit. We may never know if we succeeded. Who can say what changes a nine-year-old's life—a conversation, a pushing of a swing, a shared secret, a rock painting session? Or what changes a parent's life—relief from worrying about 'what Johnny's doing at home alone while I'm working' or the animated greeting from a seven-year-old with his first tadpole?"

"How agonizing it is sometimes—not knowing if you're getting through,

if they understand why you are there. Wondering if you couldn't talk more explicitly about Jesus and love without arousing the parent's suspicion that 'all they want to do down there is brainwash my kid with their religion, I knew they really didn't care about our needs.'"

"This experience isn't just neatly laid out in a list. It does, however, open up avenues, turn out cobwebs of fear and closed-mindedness, and lay groundwork. Leaving was hard, having made so many new friends, knowing you left things unfinished, wondering what is going to happen to this family, that child. Thank God that he let me be there for awhile."

It is difficult to determine the overall results of student summer missions in terms of lives touched, needs met, souls saved. Yet, in the summer of 1971, approximately 6,843 souls professed faith, 4,455 rededicated their lives, and 646 made decisions to enter a church-related vocation as a result of the work of student missionaries.

At the Christian coffeehouse, Agape Inn, in New Hampshire, 150 young people made decisions for Christ during the summer. At Myrtle Islands, New Jersey, many of those making professions of faith were baptized in the ocean. Random acts as these have been repeated across the country.

E. Dale Robinson from Southern Baptist Theological Seminary worked on migrant camps throughout Maryland. He wrote: "I am particularly happy that during one of our Friday Bible studies, five migrants gave their lives to Jesus Christ. During the past four weeks, I have had the joy of teaching ten to Christ on Sundays. There were about forty migrants who accepted Christ this summer. On the whole, sharing my Christian love with the people and working with them at the camps has meant much to my Christian life, as I believe it has to the migrants."

Summer missions is a demanding task. It produces a lot of changes. It

can change mission situations because of increased manpower. It changes individuals who meet Christ for the first time. It changes campuses and churches because it changes individuals—the summer missionaries themselves.

"I'm so thankful for this summer and all its experiences and all the wonderful people I've met," said one summer missionary. "God has become so much more real to me. My faith has taken on a dimension it never had before. My prayer life has been revolutionized. I've learned something of the joy in trials, tribulations, and temptations that Paul talked about. I've learned to recognize when the devil is really working on me. I'm a different person than I was at the beginning of the summer. My life will never be the same and I praise God for that."

Another student missionary said: "Initially, our experience as summer missions with poverty and destitution tore us apart inside. But as the experience grew, we quickly healed and in the healing process, we felt we became better people. We learned that a person who is well provided for within, needs little from without. The love and spiritual growth which we experienced so overwhelmed us that we were no longer concerned about how much we had in fact or where we had to live. We were able to escape the prisons of our previous existence to experience Jesus Christ."

Where do they go from here, these summer missionaries? What about the summer of 1972? What is the future of student summer missions ministry?

Some of the sharpest, brightest, and most creative students want to be student missionaries this summer. If these students want to be used, Baptists must continue to find ways and means through which they can exercise their creativity.

Emery Smith is associate secretary, Department of Special Mission Ministries, HMB.



SCHOLARSHIP ASSISTANCE

Is Provided National Baptist
Young People Through the
Annie Armstrong Easter Offering

Emmanuel L. McCall

YOUR financial assistance has meant the difference between my being an inferior student and the opportunity to be a better student.

"Without your aid, I could not have stayed in school."

"There are three of us who drive 210 miles to college. Each of us pastors a small rural church. We come home on Friday afternoon to spend as much time as possible with our families and churches before going back early Monday morning. Now we drive are sharing an apartment. In addition to trying to take care of our families at home, any help would be greatly appreciated."

"My attitude toward Southern Baptists is changing. I had thought of them all as red-necked racists. Now I know that there are those who are concerned about others and who do have Christ's love."

"The school that I went to was not very good, so I am better most of my classmates. I have to study twice as hard just to catch up. Knowing that I can count on Southern Baptists for help means that I won't have to look for an extra job. Maybe I can keep up in my classes."

"The Lord had this planned just right. Patsy had to have an emergency operation. In order to pay the bills, I would have had to drop out. Now, I can finish the semester."

"If I had had scholarship assistance when I was a student, I could have been a better student and probably a better preacher."

These are sample responses to the scholarship assistance provided through the Department of Work with National Baptists via the Annie Armstrong Easter Offering. Some of them were shared by letters. Others came at personal conversations. In the 1970-71 school term some 157 National Baptist students who are preparing for full-time Christian vocations were assisted. These included students in Bible institutions, small colleges, four-year colleges, seminaries, and graduate schools.

How does the scholarship assistance program work? It is operated under guidelines established by the Home Mission Board. Board policy determines the designation of gifts according to the kind of school, the procedures for granting gifts, and the eligibility of recipients.

1. Each year the department receives the dollar amount of scholarship assistance that will be available.

2. This amount is divided among the various states according to the needs requested by the state directors of Work with National Baptists (or secretaries of Interracial Cooperation and State Mission Secretaries in some states).

3. A student needing assistance writes to the state director in his residence state for a scholarship application blank. This blank provides the director all the essential information about the applicant, as well as references. The state director checks out the student and the references. Often this is done by personal visits. He either approves or disapproves the application.

4. If the application is approved, the student and the school are notified that the scholarship grant will be sent to the school for that particular student. Scholarships are granted each semester and are given only after verification from the school that the student is enrolled and doing satisfactory work.

5. In the event the student decides to leave preparation for a religious vocation and pursue another vocation, he agrees to refund the scholarship granted to him.

6. The breakdown of scholarship grants are as follows:

a. \$200 per year maximum for students in Bible schools.

b. \$300 per year maximum for students in accredited colleges.

c. \$400 per year maximum for students in non-Southern Baptist seminaries.

There are more black youth pre-

paring for full-time Christian vocations than ever before. Southern Baptist educational institutions receive few of these young people. This is due to the fact that open admissions policies have been of longer duration at schools in the North and East. As a consequence, there has developed a treatment for these schools. Some with predominantly black seminaries such as Interdenominational Theological Center, Virginia Union Theological Seminary, and Howard University.

What happens to these scholarship students upon graduation? Some are aided by their respective schools in finding places of employment.

Some are aided by their respective schools in finding places of service.

The Department of Work with National Baptists and its counterparts in state conventions actively assist those requiring help in finding places of service.

Unfortunately, some black Baptist seminaries leave the denomination. Other denominations may have more substantial places of service or other inducements that attract these youth. Some even lure them by scholarship assistance during their preparation. To my knowledge, none of our scholarship students have left the denomination, but when other black seminaries do leave us for other denominations, there is reason for concern.

Religious vocations will continue to be a place where black youth find fulfillment. If the current economic structure of the country continues, youth will continue to need assistance. Our prayer is that we may meet more of these needs through the resources provided by the Annie Armstrong Easter Offering.

Emmanuel McCall is an associate secretary in the Department of Work with National Baptists, Southern Baptist Home Mission Board.

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TENSIONS

in LANGUAGE MISSIONS

TENSION is a natural part of life. It is found in every aspect of life—physical, mental, and spiritual. It can be either good or bad. It can add spice to life or it can destroy life.

To be engaged in missions work is to find one's self living with tensions—tensions which are part of life, inevitable, enjoyable, constructive, or destructive.

If a person is to enjoy living with and under tensions, he must first recognize the existence of the tensions. He must then seek to understand the tensions. He is then able to control the tensions or use them for good. If nothing else, he can know when to get out of the way before he breaks! There are tension areas related to efforts to provide a ministry and witness to persons of other language and ethnic groups.

Tensions among the language culture persons are numerous.

There is tension between what is sometimes called the WASP—white, Anglo-Saxon, Protestant culture—and the cultures that are not so classified.

While identifying Southern Baptists as WASPs is not correct, it is the common identity given by friends and enemies. The truth is, Southern Baptists are not white, Anglo-Saxon, or Protestant. The Southern Baptist Convention is not an "English-speaking convention."

Southern Baptists are as colorful as the multicolored tapestry that makes up the nation, though admittedly the brown, yellow, red, and black colors are few and of fairly recent origin.

Tension exists between the various ethnic groups.

Being of a non-English culture does not make a person dirty or less tolerant of others. The fact that some ethnic groups are in direct confrontation on an economic and geographical level only emphasizes the tension. Negro-Polish, Jewish-Negro, and Italian-Puerto Rican tensions exist in some cities.

The various cultural groups often do not relate to each other in the metropolitan areas of the North and East any better than they do in the South.

Such discrimination may not be right, but it cannot be ignored in plotting a mission strategy.

The Puerto Rican with distinct negroid features recognizes no kinship with his black neighbors in Harlem. The disadvantaged Mexican-American will look upon the Negro as a threat economically, while the Italian-American looks upon Puerto Ricans as intruders in his area.

Many language culture persons and groups find themselves caught in an intolerable economic trap. While the black American may be in the center of the stage in terms of crime, the Puerto Rican, the American Indian, the Mexican-American is often in a plight as tragic.

Southern Baptists must some day recognize the incongruity of identification with the landowner, the factory owner, the vineyard owner, while the dreams of disadvantaged Americans are shattered against the wall of indifference. If anyone has an opportunity to serve as mediator by under-

Gerald Palmer

standing and action, it ought to be Southern Baptists, whose history is one of that of offense.

Tension exists within the various ethnic groups.

To be Spanish-speaking does not make a person of one culture. The Cuban, the Mexican-American, and the Spanish-American are not one culture, though all may speak a brand of Spanish. The Indian tribes may have nothing in common. A type of Pan-Indianism seems to be developing, however, that draws the various groups together because of their "Indianism."

A generation gap exists within cultural groups. In some cultures the first immigrant clings to his culture, the second generation rejects it, and the third is proud of his culture even though the language is no longer a significant factor.

It is significant that in America today the ethnic groups are less apt to seek to lose their identity and to live as many areas a premium is attached to such an identity.

There are but a few of the tensions among the language culture groups. Each one must be considered when planning ways and means of fulfilling the mission of the gospel of Jesus Christ. Diversity does not need to mean division.

The language missions program with its two main thrusts recognizes the tensions inherent in language missions needs.

On one hand the Home Missions

Board insists that language congregations are needed, while on the other hand they insist that language persons can and should be reached through English-speaking churches.

Both approaches are valid and necessary. But there are those in Southern Baptist life who display the "separateness" of the language church approach, while there are language persons who are unwilling to recognize the need of the other approach. Mission leadership must recognize the inherent tension and be willing to recognize that the spiritual need of persons is the overriding consideration.

Tension exists within various language churches.

Where change is involved, there is constant tension. Tension is related to the use of the language. Some would retain the use of the language in every service, while others would abandon the use of the language prematurely. The ideal is bilingualism in a true sense of respect for individual need. Some want to keep the language because of tradition. Others want to abandon the use of the language because of the young people in the church.

A tendency exists in language culture churches for the church to be an extension of the family group or clan. These relationships of solidarity are of considerable value in making meaningful contacts and extending the gospel. When carried to extremes, this kind of extension can close the doors

to those who are outside the circle. It has been used to extend the gospel across the continent. It has shattered congregations and fragmented them beyond usefulness.

Tension exists when people of English-speaking background are involved in the work of the language congregations. Often apparently needed in the beginning of a work, English-speaking leadership may ultimately stymie the development of leadership identified with the people themselves.

This remains a critical problem on or near the Indian reservation. Some areas show progress under limited leadership is preferable over immediate growth that leaves the church without natural leadership.

Tension is related to the program of work within the language churches.

A program of ministry may be projected that meets the needs of a suburban church that has little relevance to the language culture congregation. Principles cannot be ignored in the growing of churches, but methods and organizations may need to vary drastically according to need. When an English-speaking church seeks to minister to language persons, there are constant tensions.

There is the tension of an over-patronizing Anglo-Saxon Christian who singles out the individual "outlet" as every occasion possible.

There is the failure to recognize the difference between gracious politeness and genuine response.

There is the problem of growth in which the language group gets so large it may want and need to "spin off" into a language congregation.

There is the tension of suppressed leadership—adequate opportunities for participation or self-expression.

There is the tension of a "welfare" approach which only makes the receiver poorer by the giving.

There is the problem of the "comparative religion" approach when the basic problem is sin and lustiness.

There is the tension of failing to recognize the unique factors related to language-culture persons.

There is the tension of failing to recognize the similarity of need for love, compassion, and concern.

There are other tensions related to language missions work. The relationship of missionaries who serve a state convention and the Home Mission Board, and also serve as pastors of autonomous congregations often become difficult. The question of standards of success in missions work must be settled apart from the concept that success only comes when a church can pay back to the denomination the amount invested in it. Often missions leadership wants to "build a strong base" before they begin language missions, even in areas where the logical and most responsive group may be the language persons.

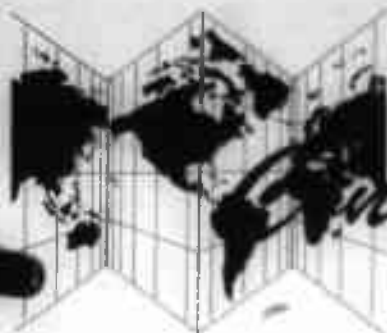
The finite hours of missions opportunity are shared. Southern Baptists must see the need of a nationwide program of language missions and work to meet the needs of millions of spiritually destitute Americans.

Tensions that are related to the efforts to provide ministry and witness to persons of other language and ethnic groups may be used constructively to create innovative methods that will build strong language and ethnic participation in the churches of the Southern Baptist Convention.

Gerald Palmer is regional coordinator in the Planning and Coordination Section of the Home Mission Board. When this article was first printed in *The Baptist Program*, August 1969, Palmer was secretary of the Language Missions Department.



BAPTIST NEWS • MARCH 1970



Continuations

For more than eighty years, women in Southern Baptist churches have supported missions advance through gifts, offerings, and the nurture of potential personnel. Having invested their resources in world missions, women have faithfully prayed for results from their investments. Continuations is devoted this month to comments by denominational leaders committed to mission support.

A State WMU President Speaks

One of the implied purposes of our program is to lead a woman, her family, and her church to see beyond the organization to the purpose of God that all lost men everywhere might come to him through personal acceptance of his Son as Savior. To this end, the WMU gives attention to mission support through prayer and stewardship of life and possessions. It focuses on living in a giving relationship with God, with the title as a loving relationship and offerings as a maximum response to God's love.

I am personally committed to support the cause of Christ in these ways.

I am totally committed to the Cooperative Program as a blessed channel for world missions. I am equally committed to the three seasons of prayer for missions—foreign, home, and state—for these weeks of prayer bind together our gifts and our intercession. I know the value of a week of prayerful study. I have seen its culmination in the growth of Christians, the growth of concern, and not only in increased stewardship of the tenth, but also in the proper use of the nine tenths.

No church is small if it has a world view. On the other hand, no church is great if it provides fun for its own laity building and increased staff of workers to the neglect of the world missions program. Because WMU has led the way in churchwide missions offerings, I have noted a happy conjunction of concern. In our church, the

native New Yorkers and New Englanders had little conception of our global obligation. They had never heard of Lottie Moon nor Annie Armstrong, but some of them are learning and their concern is real. Last Christmas, a deacon advised me that our little congregation would give sacrificially to meet our Lottie Moon Christmas Offering goal of \$550. An electronics engineer, this deacon prepared a world map with light globes, so that we could turn on a light for designated amounts of money. I shall not forget the Sunday evening in December when he sat on at the front of our little central church. I saw the flash of his smile on his black face as he said, "Mrs. Ping, our offering has passed \$400. Our church has turned on the lights all over the world."

I have also seen miracles happen through prayer, not only during weeks of prayer but also on many occasions of intercession for our missionaries. It is an indispensable form of mission support and we dare not rob ourselves of such miracles.

I agree with Dr. D. D. Gordon who wrote, "More is being planned for by

God than has been prayed for by us." Or, as Paul Sherer put it, "We are too much under the tyranny of the possible."

Let us deliberately give up all right to ourselves and live in unspeakable gratitude. Let us mentally take our possessions, our money, and place it in His hands to be used for one world, one Lord, one witness.

Ms. ROBERT PLUM
WMU President
Southern Conference
of New York

A WMU Leader Speaks

Mission support is the obligation and privilege of every Christian. Each day brings a responsibility to live and witness, to pray and give. Personal witness undergirded by prayer is possible for each Christian where he lives. Beyond the area of personal touch, each can "go" through praying and giving. As far as one's prayers and gifts can reach, he is that much responsible for reaching the world.

From its organization, Woman's Missionary Union has sought to involve all members in mission support. One of the church missions tasks now assigned to Woman's Missionary Union is to lead in the support of world missions through praying and giving. Paul wrote to his friends urging them to labor with him in prayer. Those who daily follow Call to Prayer can have a part in every area of home and foreign missions work. A personal prayer list of missionaries and areas of need is a call to continued prayer long after the birthday or the day on which the need was first known.

Praying with the world in one's heart will bring many results. There will be spiritual growth in the life of the one praying. Those for whom prayer is offered will feel the power of missionary prayer. Another result will surely be the giving of material provisions to meet mission needs.

Christians cannot be faithful stewards without following the biblical plan of tithes and offerings. Tithing is the minimum—an acknowledgment of God's ownership and an expression of gratitude. It is both a test of faith and an act of faith. Beyond the tithes comes the offering—the over and above—that sometimes can be a sacrifice.

Regular emphasis is given to the Cooperative Program and the amount included in the church budget for this channel of giving to world missions. These special opportunities of mission support come each year: the week of prayer and Lottie Moon Christmas Offering for foreign missions, the week of prayer and Annie Armstrong Easter Offering for home missions, and the season of prayer (in some states a week of prayer) and special offerings for state missions.

Included in plans for each is a study of missions needs and opportunities—a look at fields that have been entered and work accomplished and also a look at open doors not yet entered and multitudes not yet won. A week or special season of study can bring a vision of missions needs never realized before. Seeing needs leads to concern and concern leads to prayer.

No one can measure the results of a week of prayer for home, state, or foreign fields—when from Sunday through Friday a church engages in definite times of specific prayer. Personal prayer life will be strengthened. Praying together will draw members closer together in service. Out on the missions field, channels of blessing will be opened.

Sincere praying will result in sharing material possessions as a means of carrying the gospel message. The "under the table" and the larger gifts put together can be the means of entering new fields and strengthening the work in the old. The average life of a dollar bill is said to be thirteen months. How long in buying power lasts depends on how it is spent. There is no age limit on the dollar given to any of these special offerings ("committed to mission support"). If we

are committed to Him, there is no alternative.

KATHRYN E. CARPENTER
Executive Secretary
Woman's Missionary Union
of Louisiana

A Missionary Speaks

God has called me to be a missionary in Indonesia. He has blessed me beyond all my expectation with joy and peace of heart. I have learned that he gives these to all who try to follow his will and plan for their lives.

Indonesia has a culture that believes in evil spirits, superstitions, and ancestor worship. The people know nothing of a God who loves. An Indonesian's life is filled with fear and most of his day is taken up with trying to appease evil spirits. God's love is the only ingredient that can change that fear into love and joy.

What is our Christian responsibility yours and mine? Mine is to go to that land, live there, and demonstrate God's love. Yours, if not to go, is to allow your children to go—to pray knowingly . . . to support the work of prayer. It's wonderful to have someone say to you, "I prayed for you" or "I remembered you on your birthday." You don't know what a lift that gives. Prayer works. Prayer goes when you cannot. We in Indonesia see God's love and concern and prayers answered when he did not allow the Communists to take over Indonesia in 1965.

Your responsibility is also to give your money through the Cooperative Program, Annie Armstrong Easter Offering, and Lottie Moon Christmas Offering.

We who go are not doing anything greater than you who stay, because we are not able to go without your gift of money. We do not dare to go without your gift of prayer.

Mrs. OLIVER E. GILLILAND
Missionary to Indonesia

A Convention Executive Speaks

Recently a man came up to me and told me that he had heard me speak on the Cooperative Program shortly after I was elected executive secretary of the Executive Committee twenty years ago.

"I remember," he said, "that you told how you explained to your children what you would be doing in promoting the Cooperative Program. You said the Cooperative Program was like a railroad station where cars come in from different places and then go out again with direction and purpose. You explained to another it was like a dairy, providing nourishment and strength. And then I remember that laughingly, and yet seriously, you explained to your youngest that the Cooperative Program was like a mother's kiss, an expression of compassion and love."

I must confess that I had almost forgotten that outline with its figures of speech. I am remembering that the Cooperative Program is doing now what it was doing in 1951—and what it was doing in 1925 when it was started.

The Cooperative Program is still a demonstration of compassion and love. You wonderful women of WMU know much about a mother's kiss, and you have been demonstrating affection through the Cooperative Program in a wonderful way.

In 1950 we passed the 7,000,000 mark in Southern Baptist membership and also the \$7,000,000 mark in gifts for SBC causes through the Cooperative Program. In 1970 we passed the 11,500,000 mark in membership and nearly reached the \$28,000,000 mark in Cooperative Program gifts for SBC causes. This is a gain from about \$1.00 per member in 1950 to \$2.50 per member in 1970. This is not a record of what I have done. This is a record of what you have done.

This is a record which reflects your caring. You are doing well, but there is yet more to be done.

The Foreign Mission Board reported 700 missionaries in 1950. Today, there are approximately 2,500.

In 1950, the Home Mission Board reported 1,000 missionaries including 250 student workers. Today, the Home Mission Board reports more than 3,000 missionaries, including 900 student summer missionaries.

The Cooperative Program is not just a figure, a statistic, a goal, a budget. The Cooperative Program represents missionaries plus the power of the Holy Spirit.

God is still on his throne. The Holy Spirit still empowers and directs. Thank you for all that WMU has done in supporting the Cooperative Program. You have translated the mother's kiss into love for a lost world.

PORTER W. ROUTH
Executive Secretary
Treasurer
SBC Executive Committee

A Mission Board Executive Speaks

The Cooperative Program is the basic means of supporting all aspects of cooperative effort, both in the state conventions and through the Southern Baptist Convention. The Convention recognizes the Lottie Moon Christmas Offering for foreign missions and the Annie Armstrong Easter Offering for home missions as channels of additional mission support.

The Cooperative Program, started in 1925, provided \$520,000 for the work of the Home Mission Board during its first year. Support climbed gradually, especially during the 1940's and the 1950's. In 1960 you helped provide \$3,253,192 for home missions through the Cooperative Program and in 1969 the figure reached \$5,496,974.

The Annie Armstrong Easter Offering increased even more dramati-

cally. Beginning in 1965 with an offering of \$3,000, the annual offering reached \$2,236,166 in 1969 and passed the \$5,000,000 mark in 1969.

Then, during the decade of the 60's, Southern Baptists approximately doubled the financial resources available for the Home Mission Board. This came at a time of rapidly changing opportunities. By the 1960's, work was on a firm foundation in the mission fields of the Western Hemisphere. In the Great Lakes states we were making encouraging progress, and an exciting beginning was underway in the populous and influential North-central states.

Because of this dramatic increase in financial support, the Home Mission Board was able to strengthen mission service in all fifty states, begin work in Puerto Rico, and continue to assist in Panama. It was able to add a group of specialists to its Atlanta staff and to assist churches, institutions, and state conventions in making significant steps without employed missionaries. It was able to increase its missionary force by 30 percent to 2,232, while raising salaries and allocations steadily to try to keep abreast of economic inflation.

The first year of this decade was a slowdown year for the Convention and, as a result, the Home Mission Board received a gain of only .2 percent in operating funds through the Cooperative Program and the Annie Armstrong Easter Offering combined. The gain was accounted for by the Cooperative Program, since the Annie Armstrong Easter Offering declined 1.5 percent. As a result, the Home Mission Board ended 1970 with thirteen fewer missionaries than it had counted one year earlier.

It takes enormous amounts of money to project and maintain an extensive and vigorous evangelistic mission program, even in cooperation with respective state conventions. And it takes more than money. If our financial resources were doubled this year, and we were without the prompt and guidance of the Holy Spirit, our efforts would be fruitless. Let us not

forget the absolute necessity of prayer support. "More things are wrought by prayer than this world dreamt of."

On behalf of the missionaries, the Home Mission Board staff, and the Home Mission Board directors, let me thank you for your prayer support as well as your financial support. The work of Prayer for Home Missions and the remembrance of the missionaries on their birthdays are invaluable means of spiritual power and effectiveness.

ARTHUR B. RÖTZHEIM
Executive Secretary
Treasurer
Home Mission Board

A Pastor Speaks

For the past several months our church has been trying to find her self. We have been looking for who we are and what it is we are supposed to be doing.

Perhaps it was because our mission was a bit clouded and our ministry a bit confusing that we took a hard look at ourselves and looked at the first thing we had to determine was "What is the work of the church and what is church work?"

We found that there is a big difference. The work of the church is to be the body of Christ in our day and generation, while church work is the means of carrying out the work of the church.

We found that our best energies and efforts were being given to church work—we were going fast and tired in church work which was not necessarily being the body of Christ.

If it is any comfort, let me say that perhaps one reason the WMU has shown some statistical decline in membership is because you have been moving from church work to the work of the church—and this always leaves those whose religion is tied to a method or tradition with an organization in which they are comfortable.

There are three things we are doing which have been helpful in bring-

ing our people to the point of doing the work of the church.

The first involves women only. When a person or family joins our church, they are called upon immediately by a deacon. He gives them a folder of letters from the staff and officers of the church. Included in these letters is a letter from the WMU director in which she suggests that every woman who joins our church join Baptist Women or Baptist Young Women because this is a part of our church. This optimism and opportunity are not lost for her and we simply emphasize that here is a way she can become involved in the work of the church.

The second involves the entire church family. We are finding that mission studies led by the pastor or involving church members (who have done their research and homework) have a unifying mission-effect on the entire church family. This is not because the pastor is a better teacher than someone he imports, but probably because he is the pastor, he gives support and leadership that a stranger often cannot give. This is especially true in the study of home missions. This is true also because the pastor and the church leaders can often spread the study over several weeks and bring a custom-designed material that speaks directly to the church family.

The third also involves the entire church family. Of course, every program, ministry, and mission has its price tag. I make no apologies at this point. But rather, I believe that when a church really gets involved with the work of the church and places less emphasis on church put on, money comes in.

We are trying to lead our people, not only to see, but also to feel, what their money is doing locally and throughout the world. We have not arrived by any means, but we are finding that the more our people feel we are doing the work of the church and the more money they are giving to the Cooperative Program and missions offerings, the more we are open-

ing the total gifts to the church treasury.

What Dr. John John Hurt, Sr., was pastor of our church in Durham, a young man joined the church. He was a businessman. He became a close friend of the Harts. A few months later, after several conferences with Dr. Hurt, he announced to the congregation that he was answering God's call to the ministry.

He had no money to go to school; nevertheless, Dr. Hurt told him to enroll in Wake Forest College and leave the money up to him. Then Dr. Hurt called a man in the church and said, "Sir, would you like to put a young preacher through college?" "Who?" he asked. "Theron Rankin. He is going to Wake Forest College, but he needs money. Will you support him?" He did.

As I related this story recently, someone said, "Man, I'd like to do something like that—that's the kind of giving I could get my teeth into!"

But I reminded him, as I would remind us, that while supporting a person like Theron Rankin (especially once we know the circumstances of his life) is dramatic, it is the weekly gifts of millions of our people through the Cooperative Program and special offerings that provide all the Theron Rankins with orphans and orphans to train them and missions boards to send them all around the world.

The work of the church costs money. As a deacon used to say on every pledge day, "I know God gives us everything, but I've never yet seen a church God signed!"

Let us work and pray that God's children everywhere will sign checks so that we can get on with the work of the church—the work of being the body of Christ in our day and generation.

R. F. SMITH, JR.
Pastor
First Baptist Church
Durham, North Carolina

The comments presented are excerpts from speeches prepared for the 1971 WMU Annual Meeting in St. Louis, Missouri.

PARTNERS in BRINGING PEOPLE to CHRIST

A STEWARD is one who is employed to manage or supervise the collection of rents and the keeping of accounts. The Old Testament and the New Testament have much to say about the steward and his responsibility toward his possessions. Sixteen of the thirty-eight parables of Jesus and one verse in every seven in the four Gospels relate to man's attitude toward possessions.

March is a good time to consider the stewardship of our possessions. This is the month when we review the work we are doing to lead the people of America to Christ. This is the month when we are called to join efforts and prayers to strengthen the work of the Home Mission Board. This is the month when we have the opportunity of bringing worthy offerings to the support of home missions work through the Annie Armstrong Easter Offering.

Increasingly, Christians must face the question of priorities in their use of money. Should more money be spent on personal needs than on others? Even churches must ask the question, Shall we acquire property and furnishings while a world waits for physical and spiritual needs to be supplied?

In *Christian Sharing of Possessions*, Annie Wright Usary warns readers to watch out for the golden snare. She says that it may be "hidden among gadgets or antiques. It might be stuck between the pages of a club year book. Maybe it is behind the breakfast or the stereo or beneath the steering wheel of a sleek new car. It might even lie under the tree arbor or in the swimming pool."

Could these golden snares have caused Dr. Arthur B. Rutledge, executive secretary-treasurer of the Home Mission Board, to write last March in *Home Missions*, "We had hoped for at least five and one-half million dollars (from the 1970 Annie Armstrong Easter Offering), and when it became apparent that the offering would not reach even this figure, we began to show doubts the appointment of missionaries and the beginning of new projects. As a result the Home Mission Board closed the year with thirteen fewer missionaries than a year earlier—2,222 compared with 2,235. Had even the five and one-half million been received (still a half million dollars below the goal), it would have been possible to support an additional one hundred missionaries."

"The slowdown came in a year when opportunities were greater than ever before—for inner-city missions to disadvantaged people, for the starting of congregations in new areas where Southern Baptist witness is small and Christian service urgently needed, for the employment of student workers on strategic campuses in the newer areas of the Conventions, and for witness and missions among language-culture groups where opportunity is practically unlimited."

The good steward gives regularly to Kingdom building as well as to the work of prayer offerings. Giving through the Cooperative Program and the missions offering, church members become partners in bringing people throughout the world to Christ.

James N. Westmoreland of Co-

May it never be said of us who are the stewards that, having come to an open door we closed it, having come to a lighted candle we quenched it, having heard the voice of the neighbor begging bread we made denial, speaking of our own ease and the children who are with us in the house. Rather may thy great gifts to us, both of means and of opportunity, work in us thy will, and may we become, for Jesus' sake, thy perfectly faithful stewards.

—Joan Kanyon MacKenzie

MARGARET BRUCE

tennes, Rhodima, writes: "As you at home give to the work of foreign missions you become partners with us in bringing people to Jesus—people like an African truck driver."

"A few months ago he was involved in an accident a few miles from Salisbury Baptist Hospital, and the injured were taken there. The driver had suffered severe head injuries. Missionary Dr. Wanda Ann Fort (Mrs. M. Chas. Fort, Jr.), the only doctor on duty at the time, knew he would die without surgery. By shortwave radio, the Missionary Aviation Fellowship pilot who works with the mission was called. It was almost dark and there are no lights on the grass airstrip at Salisbury. Car lights aimed at the airstrip guided the pilot. Two hours later the patient was receiving care in Salisbury's large hospital."

"After the driver, completely recovered, was released from the hospital, I went with the pastor of the church near his home to visit the man. While at the hospital at Salisbury, the driver had indicated his desire to become a Christian. He has home he accepted Christ as Saviour."

"We cannot say who brought this man to Christ—the Salisbury mission, the hospital staff, the pilot, the missionaries at Salisbury, and God—He is the power, or those who gave the money to build the mission hospital and buy fuel for the plane and for the care that provided light for the airstrip. Truly we are laborers together."

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SUGGESTIONS for FAMILY INVOLVEMENT in the Week of Prayer for Home Missions

1. Read Graded Series Books

Each of the books in the 1972 Home Mission Graded Series provides a wealth of information about the work home missionaries are doing. Doubtless your family attended study sessions on these books in January or February.

If members of your family have not read these books, order the appropriate copies for every member of the family (available from Baptist Book Store).

Adult—*Catalyst in Missions* 75¢
Youth—*Courage to Answer* 75¢
Older Children—*Sharing Times Seven* 80¢
Younger Children—*A Summer Surprise* 80¢

Plan a sharing time each day when family members may tell about the missionaries they are reading about. Lead members to determine the prayer needs of missionaries discussed. Unite as a family in prayer for the missionaries whose lives you are sharing.

2. Plan a Map Study

A free home missions map may be obtained by writing the Home Mission Board (Literature Service, 1118 Spring Street, NW, Atlanta, Georgia 30309). Display the map on the wall in a favorite family area of your home. Using a United States atlas, find the towns where missionaries who have been studied by members of your family live. Mark each town on the outline map. (You may wish to share the reports in the week of prayer materials in ROYAL SERVICE and help your family locate the place of service of each missionary.) The *Directory of Missionary Personnel*, free from the Home Mission Board, will be helpful in locating the towns in which home missionaries serve. Map study may be continued throughout the year as your family continues to study home missions.

3. Enjoy a Home Missions Story

The following story was written by Mrs. Calvin Sandlin, who serves with her husband as a regional missionary in the Southeastern region of Utah among the Navajo and Ute Indians. Her story is written from the imagined point of view of her nine-week-old granddaughter, Kinde Elizabeth. The story describes an average Sunday trip made by the Sandlins in their area. Kinde Elizabeth and her parents, Guy and Barbara Sandlin, go along to meet the Indians and participate in missions.

Mrs. Calvin Sandlin

Kinde Elizabeth, Missionary Draftee

Daddy, why can't Mommy play with me this morning? She surely didn't get me clean; that bath didn't take long enough.

How was Kinde to know this was not just an ordinary day. This was Sunday and her parents, Guy and Barbara Sandlin, didn't want to be late for Sunday School. They drive forty-five miles to Mexican Hat, Utah, where they both teach a Sunday School class.

I'll cry, then they'll get me out of this bed. "Waa—Waa!" I knew it'd work.

Kinde tried to play with Daddy as she grabbed the tie he had just draped around his neck. Oops, I can't pull up with that.

Now here I go to Mommy. I'll hang onto her hair. I know I can do that.

Mommy, why do I have to wear this frilly, scratchy stuff this morning? The baby sitter likes my gowns.

Since Guy and Barbara are both teachers of Navajo Indians at Kayenta, Arizona, Kinde spends most of her days with a baby sitter.

Back to Daddy again. I'm glad he tied that thing. Now I can hang on. I don't mind being wrapped in blankets, but when they cover my face—that makes me mad!!



The drive from Kayenta to Mexican Hat is a panorama of the handwork of God. He has carved the magnificent El Capitan as an entrance to the whispering, shifting sand floors of the monumental structures of sandstone rocks known as Monument Valley. The Diné, as the Navajo call themselves, have chosen to blend in with the work of God as they use the native soil to daub their mound-shaped home, the hogan, whose door always faces the east.

One is reminded of the differing periods of history represented here as he stops to allow a herd of sheep and goats led by a couple of mopey dogs to cross the paved road. The shepherds may be an elderly grandmother in long colorful skirts riding a tired old horse or burro. The shepherds is just as likely to be a young child kicking the sand and looking for bugs as he plays along. In the distance one can see a windmill and realize that the sheep will be led to the watering trough for a cool drink of water.

Mommy and Daddy can see all that beauty and they forget the time involved, but all I can see is the rattling of this car. I might as well go to sleep.

Now why are you waking me? You say this is a nursery. It looks like Grandpa's trailer to me, and Grandma is talking. She seems to like this, so I'll just coo and smile.

The church at Mexican Hat, a town of two trading posts, a motel, cafe, two stations, and a bar, was just started a few weeks ago by Calvin Sandlin. Anything available in being used for Sunday School classes.

I knew when I got that bottle they'd think I was sleepy, but I'm not. Grandma's a soft touch. I wonder where we'll go when she gets this blanket around me. There it goes over my face. Guess I'd better let her know I don't like that. Oh, goodie, she gave me to Mommy. But why doesn't she play with me?

Could that be Grandma singing and strumming that stringy music? I hear

Grandpa talking, but nobody is noticing me. I think I'm lying across two chairs. I'd better let them know I don't like this arrangement.

There goes that blanket over my face again. "I guess we'd better go back to the nursery. You don't know you're supposed to be quiet in church yet." That's Grandma talking. Well, why didn't somebody tell me we were in church. It looked like a cage to me.

Each Sunday the hogan becomes a pulpit, the jukabos a pulpit, and an electric guitar the instrument to accompany the singing of the old family hymns.

No longer had Kinde fallen asleep than it was time to prepare for another adventure. Now, why are you waking me? Oh, I get to eat. Didn't they know I wanted to sleep.

Not that blanket again. This must be Grandpa's truck we are riding in, but Mommy and Daddy are here, so I guess it's all right. What a bumpy road. This sure is a long ride, but I'm afraid to go to sleep. They might let that gear shift hit me.

"Is this the place?" That's my Daddy. "Yes, this is the Kano Camp and there are six or seven families who live here. We'll go to the hogan in the center for the service. That's where the old people live," Grandma explains.

As we pulled up to the hogan, the barking dogs announced our arrival. Several children were playing outside. When one of the ladies looked out, then went back inside. Grandma knew that meant we were welcome to come in.

Grandpa and Daddy made several trips from the truck to the hogan carrying Bibles, hymnals, a cassette recorder, a big pot of chili, and a box of something I thought would be the next trip would be me. It soon became obvious that I was to be left in the truck—Well, I'll fix that. "Waa! Waa!"

I heard one of the nice little children open the hogan door and say, "Your baby is crying." I knew I could

count on the children. The nice ladies said, "Bring your baby in." Now Mommy is trapped; she'll have to take me in.

Sure enough, I get to go inside. They all look at me and say words I don't understand. Again I get placed over to the side. This must be church. But that doesn't sound like Grandpa preaching. The talking is coming from that cassette on the floor. Oh, he said Allan Neskehl, Jr., and it's Navajo. No wonder I don't understand.

These people seem to enjoy singing, but that must be Grandma with that stringy sound again. Grandpa is praying. It must be over. Now I can go home. "Now, let's get the fry bread made so we can eat." That must be Grandpa. He sure likes to eat.

My mommy says she wants to learn to make fry bread so she watches the ladies mix flour, baking powder, and salt with a little water. Then they take a little round piece of dough and flip-flop it on their hands. I bet Mommy can't do that. This hogan has a dirt floor and that's where they have built the fire; over it they put a grill, then fry the bread in deep fat. Mommy may burn down our house.

Why do all these people get chill and fry bread to eat and I don't get anything. I'd better let them know I'm still here. "Waa—Waa—Waa!"

The blanket over my face again. That means I'm going outside. Back to the truck, but at least I get some Jello water.

Everything is over and we are back on that bumpy road again. I sure am tired, but I'd better not go to sleep. They might forget I'm here as they reminisce about the day's happenings. Now that we're back to the trailer, it's time they paid more attention to me.

"Waa—Waa—Waa—Waa!"

Don't they know I'm only nine-weeks-old and that this was my first missionary trip with Grandpa Sandlin? When I get my bottle I hope they'll let me sleep this time. After all, it's 6:00 P.M. and we've all had a busy day.

Week of Prayer for Home Missions

MARCH 5-12

Theme:

EXPECT • ATTEMPT

Scripture: Jeremiah 33:3a

Hymn: "God of Grace and God of Glory"

Annie Armstrong Easter Offering Goal: \$6,000,000

1. Objectives for the Week of Prayer

Concentrate on these objectives: (1) to lead members to pray for the work of more than 1,200 missionaries assigned to all 50 states, Panama, and Puerto Rico; (2) to lead members to contribute to the support of the work of these missionaries. Every activity that you plan should be designed to meet one of these two objectives.

2. Introduction to the Week

Background information for the Theme—When William Carey preached his memorable sermon at the Baptist association meeting in Nottingham, he sparked the formation of a missionary society that set into motion a chain of events that has dramatically affected Southern Baptist missionary advance. While his oft-repeated sermon quotation, "Expect great things from God; attempt great things for God," suggests foreign missions to most persons, it is just as applicable to home missions. The quotation speaks to a constant missionary attitude to determine whether at home or abroad.

The quotation sounded a challenge to Christians to dare to believe that unbelievably great things could happen in missions and to dare to attempt great things in missions. Not only was the quotation born of intense missionary zeal, but it was also born of a profound understanding of the union of faith and work. Faith must be the forerunner. It must be sure and steady, setting the pace for future endeavor. When faith exists, it becomes the cause for action. Because the Christian believes that something can happen, his energies know no bounds in bringing the expected into existence.

Home missions history would not only be the untold love (and loss for many) but also the faith of Southern Baptists and to the work they have done in underway that faith. Yet every decade calls for new energies and heightened purpose. Woman's Missionary Union has chosen the two words expect and attempt to challenge churches to deeper commitment to missions in the homeland. Baptist Women members will be confronted

this week with the challenge to expect and attempt great things in America.

Individual Observance—A special prayer folder has been prepared for use by individuals and families including Scripture readings, directed prayer thoughts, and home missions prayer needs. This folder is designed for daily use during the eight days of the week of prayer. Provide these folders for all members and encourage their use. The prayer folder is distributed according to state plans.

Family Observance—Encourage each woman in your organization to lead her family in a daily observance of the week of prayer. In addition to the special prayer folder, families may use the suggestions for family observance on page 21.

3. Using the Materials to Royal Service

Material for the week of prayer has been organized to lead members to experience four forms of prayer each day.

Adoration—Scripture passages

have been chosen to help members express the greatness of God and relate this greatness to his purposes for man through the minis-tries of the church. Selections each day begin with a Psalm. The Psalm might be read responsively by the group or by two members. The Psalm is followed by a passage from the Gospels depicting the demonstration of God's greatness in humanity and a passage from the Epistles relating that demonstration to the lives of Christians. These should be read by two members. The mosaic of Scripture is concluded with the Scripture for the week. Following the singing of the hymn for the week, ask one member to verbalize a prayer of adoration.

Thanksgiving.—Materials presented in this section have been adapted from the Home Mission Board presentation on June 1, 1971, at the Southern Baptist Convention in St. Louis, Missouri. These may be presented by one or more readers. The excerpts suggest items in home missions advance for which members may express thanksgiving. This presentation should be followed by prayers of thanksgiving led by one to three persons.

Intercession.—Materials in this section have been written by missionaries (except in three cases when Home Mission Board personnel supplied information). Missionaries are reporting on their work to the women who support them. In response, members should be motivated to increase both their prayer and financial support.

The reports may be used in a variety of ways.

(1) On Monday, attention is focused on the Home Mission Board Division of Associational Services. Superintendents of missions in new areas of home missions work serve under this department as regularly appointed missionaries. Superintendents of missions help associations clarify their goals and work toward fulfilling them. This task requires hours of administrative office work plus miles of travel and a multitude of

personal conferences. To present the reports of superintendents of missions, ask seven women to pose as the wives of the seven missionaries. Ask each to be prepared to tell in an interview the ways her husband prepares churches in his association for the mission they share as an association. Ask an additional woman to be the interviewer. After the interviewer talks with each wife, she may lead members in directed silent prayer for the work of the association discussed.

(2) On Tuesday, attention is focused on those missionaries appointed by the Home Mission Board who are involved in ministering to human need. Archie Mayo is one of the limited number of regularly appointed missionaries serving under the Division of Chaplaincy. Other missionaries serve under the Department of Christian Social Ministries. Ask four persons to serve as a panel to present the material for Tuesday. Assign reports by missionary classifications: (a) chaplaincy; (b) director, Christian social ministry and youth and family services; (c) Baptist camps and weekday structures; (d) rescue missions and migrant missions. (Classifications follow missionary women on each report.) Ask participants to be able to tell what missionaries in their classifications are attempting and how members can support them in prayer. Following the panel, divide into small groups for prayer.

(3) On Wednesday, attention is focused on the Department of Church Extension. Missionaries serving under this department share a common goal to extend the Christ-hope of the church into pioneer areas of the Southern Baptist Convention. Assign each report to a different member. As each reports, ask her to place a small replica of a church in the appropriate state on a map of the US. (An outline map of the US is free from Literature Service, Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309.) Ask each member to lead in prayer for the missionaries whose work she has described.

(4) On Thursday, attention is

focused on crossing the cultural barriers of language, race, and religion. Missionaries represent the Departments of Language Missions, Work with National Baptists, and Interfaith Witness. After reading the reports in this section, organize the material into questions and answers. Write each question with its answer on a separate slip of paper. Distribute slips to members as they gather. As questions are asked, members will respond with answers and sentence prayers for the persons described.

(5) On Friday, attention is focused on new home mission methods. Student work, student summer missions, US-2 students evangelism, and Christian Service Corps are the areas of innovation. For presentation, have group share materials in the form of letters. After letters are read by members, divide members into small groups. Give one letter to each group for a session of group prayer.

Conclusions.—Material in this section has been reprinted from *Sewardship Applied to Missions* by J. B. Leavengood, executive secretary of the Home Mission Board, 1970-1973. It has been chosen to help members reconsider their attitudes about giving. Following the presentation of this material, one member should be asked to verbalize a prayer of commitment to financial support of home missions work. Offering may be taken each day following this prayer.

4 Using Science Materials

(1) **Program Cover.** Monograph the order of service for each day in work of prayer program covers (available from Women's Ministry Union or Baptist Book Store, see WHM order form, p. 64).

(2) **Answer Armstrong Easter Offering Envelopes.** Distribute them to all members and have additional envelopes available.

(3) **Week of Prayer Prayers.** Display the poster as a center of interest.

[Continued on page 22]

*This House according to state plan

ARING for MISSION

ADMINISTRATION

Scripture: Psalm 8
Matthew 7:28-34
1 John 3:18-24
Isaiah 55:1-2

Hymn: "God of Grace and God of Glory"

MELANEGGING

The early years of Southern Baptist home missions were marked by conquest for the Southern and border states and for the Southwest. Within the past three decades home missions have become somewhat

During the past decade Southern Baptists have declined financial support to the Home Mission Board through the Cooperative Program and the Anne Armstrong Easter Offering for home missions. This has been at a time of rapidly expanding opportunities throughout the nation, especially in the West, the Great Lakes states, and the populous Northeast.

This enlarged financial support has enabled the Board to respond to numerous calls for assistance in starting new churches. It has enabled the Board to supply equipment to disadvantaged people of many races and circumstances in the decaying centers of great cities. It has made possible a vigorous effort to evangelize people of minority ethnic groups. It has provided resources for a missionary force of over 2,300 talented and dedicated men and women who are scattered throughout the nation, Puerto Rico, and Panama.

In the face of serious problems, God is at work in his world. He is at work in America, through Southern Baptists. He is at work through the efforts of the Home Mission Board.

The large numbers of persons being reached for Christ is cause for rejoicing. But there are millions of men and women, young people and children in the United States of America who

rarely attend any church and are largely without a meaningful exposure to the Christian gospel. There are barriers of physical distance or finances, of language or culture, of race or color, of religion or education. The Home Mission Board is a strong, long arm of the churches to reach across distances and surmount barriers to share Christ with these.

This is a time for prayer—for increased support of this urgently needed home missions task, and for missionaries to answer God's call to these challenging fields.

This is a time for fresh commitment, as a Convention and as individual Baptists.

INTERCESSION Michigan

As a superintendent of missions in a new convention, my work is varied. The dual responsibilities of outreach and undergirding are common to missionaries serving in associational services.

Undergirding the existing churches means developing an associational program which will motivate the leadership to train in church organization and administration skills. This we do by means of quarterly organizational meetings and special projects.

I work with churches who do not have pastors to help them find the proper leadership. This is difficult for smaller churches which are not able financially to support a trained pastor.

Large church debts are discouraging our present churches from accepting any financial responsibility for

new missions. One of our churches could no longer carry the financial burden of a mission they sponsored. Under the direction of the chairman of the associational missions committee seven churches were enlisted to underwrite for a year the financial responsibility for the building. This comparative effort united the churches. Some new intention were enlisted to serve. We now have a mission, supported by the association, operating in a community where no church is located.

Future plans for missions outreach will emphasize Bible study fellowships. The church community survey will be used to find interested families in the towns where there is no Southern Baptist work.

Ruby Schellinger is a good example of the results we have experienced. Ruby is a young woman about twenty-four years old. As a teen-ager she attended one of our churches. But as she grew older, she became rebellious and very critical of the church.

Although she came from a poor family, she desired an education. By working at night in a laundromat and attending college during the day, she managed to get three years of college work. She also helped to support her family, purchasing a small home.

When her father became ill, the pastor of her former church visited him and talked to her as well. Shortly after her father's death, one morning about 3:00 she dressed and walked four blocks to a telephone to call her pastor and say, "I've been saved!"

Ruby now feels that God wants her

to serve as a missionary. She is interested in attending a Baptist college to finish her education in a Christian atmosphere and thus be better equipped to be a missionary.

R. Allen Pollock

Wisconsin

The Southern Baptist work in Minnesota and Wisconsin is jointly sponsored by the Baptist General Convention of Texas and the Home Mission Board. Minnesota and Wisconsin work closely through three associations. Northland is in Minnesota with 14 churches. Warren Lindford is the superintendent. Central and Lakeland Associations are in Wisconsin with 20 churches and 3,073 members.

Backyard Bible clubs have been very successful in our area. Last year the two states reported nearly 9,000 boys and girls attending backyard Bible clubs. The clubs are an extreme modification of Vacation Bible School. Held on a lawn, a club meets for approximately an hour and a half. Parents who would not let their children come to a church building have permitted them to attend the clubs. The children are from all faiths and a mixture of races. Their enthusiasm over the stories in the advertisements for a larger number of participants the next day.

The Lakeland Association has a Latin American missionary in Milwaukee, Racine, and Kenosha counties. Carlos Cobos serves as missionary to some 30,000 Latin Americans living in this southeastern section of Wisconsin. These are not migrants, but permanently employed residents. A new mission chapel has been started in Kenosha among the Latin Americans. Backyard Bible clubs are helping reach these people also.

Some exciting things are happening in the work at the Milwaukee Baptist Center in the inner core of Milwaukee. This is not a day care center nor a welfare center. It is simply a place where boys and girls, and some adults, get together for recreation

with a strong spiritual overtones. The center operates five days a week. It also holds Sunday services. William Wisniewski serves as part-time director for the center. He is pastor of one of the churches in Milwaukee. He is assisted by a US-2 worker. This fruitful ministry has been going on for more than two years. There are professions of faith nearly every week. We took some thirty-five of the children to camp last summer.

A bi-racial service was held in Milwaukee last Easter weekend. There were between 800 and 1,000 people present. Approximately half of them were black and half were white. Baptist relationships with the 21 black churches in Milwaukee, where most of the black population in Wisconsin live, has been outstanding. In 1945 there were about 14,000 Negroes in Milwaukee. Today there are approximately 110,000.

We have great concern for the unreached Polish people that live in Wisconsin. An indication of their large number is that several newspapers are published in the Polish language. Radio programs are transmitted weekly in Polish. We hope someday to have a Polish missionary based in Milwaukee to reach out to other sections of the state.

There are more than 50,000 Indians in Wisconsin-Minnesota. We hope and pray for an Indian missionary to serve both states. Many of the Indians are not being reached by any denomination. They are not responsive to the Anglo-type church programs and in many cases they are suspicious of the white man.

We wish to have more home Bible studies conducted at various times of the day. Several of these small cell groups have been going on for more than two years and reaching many kinds of people from varied walks of life.

There are many counties in the state without a Baptist church and several with only one. We hope to start church-type missions wherever the Holy Spirit leads people to establish a self-supporting group.

One of our greatest challenges is the 167,000 students enrolled in the colleges. A total of 71 colleges including 12 major campuses and 21 branches are around and operated by the state. We have a US-2 worker Scott McIlwain, helping with student work on the largest campus in Madison.

Frank D. Burrows

Indiana

Eleven counties of the farm belt comprise the East Central area of work by Indiana Southern Baptists.

These eleven counties are north and east of the Indianapolis metropolitan area. The principal cities are Anderson, Muncie, Hartford City, Portland, Winchester, Marion, Kokomo, Logansport, Peru, and Warsaw.

Southern Baptists of this area have organized themselves into two associations. Miami Baptist Association is composed of seven churches and two chapels located in six counties west of Interstate Highway 69. There is no Southern Baptist work in Tipton or Wabash counties.

East Central Baptist Association is made up of twelve churches and two chapels located in five counties east of Interstate Highway 69. At least one Southern Baptist congregation is in each county.

As superintendent of area missions, it is my assigned responsibility to lead the churches and chapels in establishing new work, strengthening established work, encouraging missions ministries, and developing associational programs of ministry in the two associations. While there are no designated priorities, the order in which the assignments are listed is the usual priority.

Westside Baptist Church began as a Project 500 mission in September 1968 with a home Bible fellowship. Tom Sykes, the superintendent of area missions, surveyed the area on the west edge of Kokomo and contacted Richard Chapman.

The Westside Kokomo Project 500 mission was started by Chapman with Sunday school and morning worship

services in October 1968. Property was purchased with a Home Mission Board loan and the Westside Baptist Church was constituted on June 1, 1969, with twenty-three charter members. The Indian Heights Baptist Church in Kokomo was the sponsoring church for Westside.

The new church completed the first part of their building in June 1970. They moved into the second unit in December 1971. By doing most of the work, the Westside Baptist Church built two units for the price of one.

This Project 500 church had the state convention in per capita giving in 1969-1970. They have had more than one hundred adherents in their short history, and most of their members are new believers. Westside is a growing church.

The Northside Baptist Chapel was begun when the Westside congregation "commissioned" three families to go to the north area of Kokomo and become the nucleus for a new chapel. Property has been purchased and a pastor has just moved to the field at Northside.

Westside adopts a migrant camp each summer. The Hendrick Camp, about eighteen single men, provides for the tomato harvest in that area. Most of the men come from the Mexico City area and do not know English. Westside shows them Spanish gospel films, shares Spanish Scriptures and talks with them, and provides a program of recreation.

It is my desire to lead the nineteen churches and four chapels of East Central area to establish many more fellowship Bible classes meeting regularly each week. There are five cities where we need to begin a gospel witness: Elwood, Tipton, Greentown, Wabash, and Marion. Contacts must be made personally. Surveys must be completed. Fellowship Bible classes will be established in these cities, also.

Future rejoicing in East Central area will depend upon the active involvement of our congregations in ministries of all types. We will need to minister through day care programs, literacy, language work, stu-

dent work (there are six four-year colleges and universities in these eleven counties) and minority opportunities.

A. D. Maddux

Oregon

As superintendent of missions for the Myrtlewood and Coast Associations, which cover the entire coast of Oregon, my primary responsibility is to serve ministers, preaching points, and home Bible fellowships. I also work very closely with the state churches and two missions in these two associations. They are small, struggling churches. Few of them are able to support full-time pastors. I serve in an advisory capacity trying to help them to create a dynamic atmosphere and promote Southern Baptist Convention programs. I help in the building of new church buildings. In addition, I direct the summer missions programs using student missionaries.

The Clifvery Baptist Church in Coos Bay had been without a pastor for almost eighteen months when I came to this area. The church was nearly dead with only about twelve members attending regularly. The church building was very small and inadequate. We moved to a new location, purchased a new building, and began to see steady growth. After a few months, the congregation started a mission in nearby Coquille.

Oregon has the highest rate of unchurched people of any state in the United States. Only about 25 percent of the population of Oregon is church affiliated and only about 12 percent attend church with any regularity. There are mission places along the coast without any Southern Baptist witness. I feel that these places can best be reached through home Bible fellowships, mission Sunday Schools, and personal witnessing. There are places that cannot support a pastor and church program.

Don Nicholson

Nevada

I have been superintendent of missions only since January 1, 1971.

During this first year, I have been laying groundwork for the launching of a missions program.

My first major task was to create concern in the January workers' conference. I moved on missions outreach, presenting a program designed to create concern. This program was followed with one in February on evangelism.

In March a program on the Bible interpreted its message of salvation and eternal responsibility.

We have just completed a telephone survey of Las Vegas. In September a lay evangelism training school was held, using the WIN materials. Thirty-two of our seventeen churches participated in this training school.

Since the telephone survey, two unchurched areas of Las Vegas have been discovered. A mission site has been purchased in one area, and we are trying to purchase a site in the other area. Two of our strongest churches will sponsor two missions in these two areas in 1972.

We have established seven fellowship Bible classes. Our goal is to establish nine more fellowship Bible classes with four of these developing into church-type missions in 1972. Two of these will be in Las Vegas, one in Henderson, and one in Mt. Charleston, Nevada.

F. Leroy Smith

Washington

One of my specific tasks is to discover the needs for new work in our area and to lead churches in establishing such work. In 1968, the inland Empire Association was composed of thirteen churches and two mission-type churches. Since that time nine new missions have been established. Presently we have eighteen churches and six church-type missions in our association. Last summer we made plans to establish another new mission on the outskirts of Spokane. In addition to this, we have four home Bible fellowships and one branch Sunday School in five other locations which do not have Baptist churches. It is our prayer that church-type missions will

be started in these five places and in at least three other places.

Every one of our churches now conducts Vacation Bible School and many of them conduct mission Vacation Bible Schools. We have moved from 139 baptisms in 1967, a ratio of one baptism for every 11.5 resident church members, to an all-time high of 317 baptisms in 1970. This is a ratio of 1 baptism for every 6.7 members. In the first half of 1971 our churches baptized more than the 317 which were baptized in 1970.

Most of the churches now have some kind of a missions ministry in their immediate area. These ministries have resulted in the growth of Sunday Schools as well as other church program organizations. This emphasis on ministry has lead our people to be better stewards. The gifts to the local churches have increased in a phenomenal way.

One of the most exciting things that has happened in our association is the World Missions Conference planned for last November. Six foreign missionaries, six home missionaries, and representatives from our state convention were in our area for a week. Everyone of our twenty-four churches and missions agreed to participate. This conference gave us a vision of what it means to go world-wide in missions.

We have planned a personal evangelism training time for our lay people. We will be using the WIN material that has been produced by the Home Mission Board and the Sunday School Board.

Howard H. Ramsey

Mayland

I have two primary responsibilities as superintendent of missions. One is to coordinate the work of the association, serving in an ex officio member of all committees, seeking to give general guidance to the associational program. The second responsibility is to organize new missions and churches, serving as interim pastor until a pastor can be called.

Our association is small in number of churches and large in geographical area. We have eleven churches and three missions, with a total resident membership of 2,253. Our association includes three counties: Calvert, Charles, and St. Mary's. The area is primarily rural, but its northern edge are growing rapidly because of its proximity to Washington, D.C., about twenty-five miles away.

I am the first person to serve as superintendent of missions of this association. Our association was formed out of a much larger association in 1963. In August 1968, we had eight churches and one mission. Seven churches and one mission were in Charles County and one church was in St. Mary's County. We had no work in Calvert County. Our association now has nine churches and two missions in Charles County, two churches in St. Mary's County, and a mission in Calvert County.

I served as pastor of the St. Charles Baptist Chapel for eight months until its constitution as the First Baptist Church of St. Charles on May 23, 1969. St. Charles is a new planned city. The first house was occupied in April 1966. There now are approximately 1,500 homes with a population of approximately 6,000. The estimated population in twenty years is 75,000. Five years ago, this was 8,000 acres of farmland. The church has met in the elementary school from the time it began on a mission in October 1968. Its building is now under construction and should be completed by May.

The first of November 1970, I began serving as interim pastor of the Hughesville Baptist Chapel. This is the only Baptist work between Waldorf and Lexington Park, a distance of forty miles. We are presently meeting in the chapel of the Charlotte Hall Military Academy and are in the process of purchasing an eight-acre tract for our chapel on the main highway in Hughesville. Our chapel membership now totals thirty-one, with a Sunday School enrollment of seventy-three and an average worship

service attendance of about 80.

A new chapter we began this year was a joint worship service on Bayview World Alliance Sunday with the Methodist (Negro) Baptist association in our area, the Potomac River Baptist Association. About 250 were present, divided almost evenly between black and white. We hope to continue this as an annual service and increase our joint efforts.

William J. Bartley, Jr.

COMMITMENT

Stewardship is the heart of stewardship. It is the law of Christian living. Christian life includes the stewardship of privilege, of experience, of education, of creative talent, of mental and spiritual gifts—as a word, the whole inclusive personality.

Life is a sacred stewardship. In every position in which Providence has placed man, stewardship is a constant and continuous imperative. Not in this true sense of individuality; it is true of every group, organization, institution, or enterprise with which man is connected. Civilization is stewardship of the higher human values; society is stewardship in behalf of families in distress and need; government is stewardship of the liberties, lives, and personal rights of their citizens; and the church is stewardship of the kingdom of God in behalf of a lost world. To have it to owe, not owe.

Adult Arranging Easter Offering
Allocations for Associational Service
Associational Superintendents

depts.
Missions in Progress, Rural
Urban, and Metropolitan
Areas
Materials

\$750,000

ERING to HUMAN NEED

ADORATION

Scripture: Psalm 136
Liturgy 4:27-30
1 Corinthians 13
Jeremiah 33:26

Hymn "God of Grace and God of Glory"

THANKSGIVING

The industrial chaplain is a man of God walking alongside workers, not afraid to shake a greasy hand or put the back of a man with a sweaty shirt. He gets the feel of the job, observes the threats to the individual that automation, assembly lines, and monotony can produce.

The chaplain in industry 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 with below zero temperatures, where Eskimos walk two miles to attend worship services.

His is a ministry in the marketplace. The chaplain in a large shopping center shares Christ with frustrated, restless teen-agers; counsels with shoplifters; listens to the cries for help of persons with no one to turn to.

In the cab of a large tractor-trailer or among the men on the docks, the chaplain of a large trucking line is a representative of the acceptance, love, and forgiveness of God.

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 unchurched workers in a textile industry. He stands by the bedside of a hospitalized employee dying of cancer who wants to confess his need for Christ. He goes out in the middle of the night to befriend the 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 the molten metal, to the polished 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, saying, "God cares about you and I care about you."

INTERMISSION Georgia

The Georgia Baptist Convention now in its 100th session, has taken on the challenging task of making a chaplain available to the varied segments of a mobile society.

Fifty-two county youth camps are operated throughout Georgia. Most of the prisoners in these camps work on the roads. Providing a worship opportunity once a week in these camps is a continuing ministry entrusted to by local churches. Pastors are urged to make themselves available for counseling to the prisoners.

Georgia Baptists are seeking to provide local ministers as chaplains to motels to meet the spiritual needs of the guests and employees.

We are trying to develop the industrial chaplaincy program throughout the state. We are encouraging management to employ a clinically trained man whenever possible. Our task is twofold. We work with management to create a climate of acceptance for the chaplaincy program and we recommend trained Baptist

men for the company's consideration.

We provide one-day clinical training sessions for pastors interested in serving as hospital chaplains. In addition, we help set up a volunteer chaplain program.

We help the local church, the pastor, and the military chaplain minister the population of military centers in the state into the local churches.

Apartment complexes, mobile home parks, and shopping centers are pioneer areas for our consideration. We hope to develop future plans for placing chaplains in these.

Georgia is recent crowned. It has more than thirty state parks and hundreds of camping sites both private and public. Student summer missionaries are placed in these state parks. Jekyll, Stone Mountain, Indian Springs.

Archie Mayo
Director, Chaplaincy Ministries
New York

The purpose of our summer program was to provide a laboratory of enrichment experiences. Through a flexible and creative program of educational skills training, drug abuse education, character building, religious instruction, art, crafts and cultural activities, adolescent and teenage boys and girls were given a statement of individual and group guidance.

Our summer program involved children, young people, and adults in the Park Slope area of Brooklyn. The program served several hundred people. The population of this particular area consists of Spanish-speaking

people from many countries, as well as Blacks, Italians, and other ethnic groups.

Our day camp program was designed for children from ages six through fourteen. It included a strong emphasis on spiritual awareness, character development, physical fitness, creativeness through the use of arts and crafts, and drug abuse education.

Special activities were provided to involve the total community. An adult education program involved teaching adults English as a second language. Typing and shorthand were also taught to those adults who were interested.

The summer colleagues and other community young people under the direction of Larry J. Patterson opened a storefront ministry at Coney Island. The program was experimental and innovative.

Through the help and cooperation of the Twelfth Street Block Association, a block party was planned for the last week of July in which the total community joined in a day of fellowship, fun, games, entertainment, and refreshments.

A biweekly series of community nights was held to enable adults to talk, listen to music, sing, play games, and see motion pictures on travel and other topics.

James Davis
Director,
Christian Social Ministries

Louisiana

Judy was a pretty girl, a blonde, blue-eyed, college junior. She and Dane had been dating off and on since freshman days. Their attraction grew and the sex question had to be faced. They concluded that they would be married anyway after graduation. Of course, they did not plan pregnancy. Dane took Judy to the doctor to be sure. What now? Marriage? For Judy, yes. Love, married love, security, and a name for her baby were important. For Dane, no. With one more year of school for his degree in engineering, he had no

way to support a baby.

Judy must decide alone. She decided on Sellers Home and Adoption Center in New Orleans.

For the hospital personnel here was considered a routine, uncomplicated delivery. I lifted the anesthetic mask and whispered into a sleepy face, "You have a little boy." As I lifted her onto the carriages the tears rolled silently down her cheeks. With a hand on each cheek I brushed the tears aside. My heart lost a little of its rhythm and I couldn't read the label on the injection I was preparing.

I suppose few people give much thought to the birth of an illegitimate child. When people do think about it, their thoughts vary from, "Poor innocent little thing, some man took advantage of her" to "She ought to suffer, she deserves it." Neither is right. Unlike a legitimate birth, there is no routine picture, no standard set of emotions. No one avoided the announcement of this baby.

Sellers Baptist Home is the only Southern Baptist agency offering care for unwed mothers. During a year's time an average of one hundred girls spend four or five months of their lives here. Each girl has a comfortable home to live in and a dedicated staff to help her. Above average psychological, social, and medical assistance is given.

My job classification is that of head nurse. The Home Mission Board states it is maternity nurse. I don't just work at Sellers. I live here. This is my life. I am whatever I am twenty-four hours a day, seven days a week.

Alma Powell
Nurse Mission

Georgia

The Downtown Student Center is sponsored jointly by the Baptist Tabernacle, Atlanta Baptist Association, Georgia Baptist Convention, and the Home Mission Board. The Downtown Student Center seeks to minister to business, college, and trade and technical schools in the downtown area of Atlanta. It seeks to offer an opportunity of recreation,

fellowship, discussion, and Bible study.

John had been very antagonistic to the program and to the ideas presented. For several months we traveled several miles to provide transportation to take him to the student center from his dormitory. One day after school he came by my office and asked to use the phone. After dialing, he asked the priest what it would take for him to join a Baptist church, what he needed to do to move his membership. This was his way of telling me that he had had an experience with Christ.

David Bow
Weekday Ministries

North Carolina

During the past year the youth and family service department of Yarn Baptist Association has made progress in many areas of Christian social ministry.

A significant program has been established at the Queen Bead Prison Camp. One Thursday evening a month I go to talk with the inmates who are being released the following month. In these conversations I find out where the men are going when released, whom they will contact, if they have a job, and if they have a church home. If they live outside of Durham, I write a letter to whatever they suggest, giving the above information. If they live in Durham and the person may be contacted by phone, I call for them.

We are continually trying to improve the follow-up program for people who are coming out of the John V. Howard Hospital, Durham Unit, and the Alcoholic Rehabilitation Center in Boston. We are doing much of this through the vocational rehabilitation center at the Alcoholic Rehabilitation Center at Boston and also through the local Department of Social Services.

I have opportunities for personal counseling sessions with alcoholic prisoners, and these inmates in the office. The sources from which they are being referred to me are social

agencies, institutions, and churches.

We are looking forward to working more closely with our Department of Social Services (welfare department) in receiving names and addresses of people who cannot read and would like to learn. We hope also to develop a better system of referring to churches people in crisis situations for extended ministry. During the coming year our plans are to develop programs in the area of work with "one-parent families," many of which are alcohol and crime related.

Bryce G. Kimball
Youth and Family Services

Puerto Rico

Our purpose in Puerto Rico is to establish a community-oriented Christian service through the churches.

As members of Iglesia Bautista Belén, a Spanish-speaking church, we serve with the various programs of ministry within the church.

Last December our church choir was invited to present a Christmas cantata over one of the local television stations. The night we were to record at the television station everything started out just as planned. Mrs. Holiday was playing the piano and I was singing with the choir. We had sung almost halfway through the first number when Mrs. Martha Pavón, who stood immediately in front of me, began to lean heavily on the person to her right. Then she collapsed, falling at an angle to my right. The moment I became conscious of what was taking place, I made a fruitless effort to catch her.

Mrs. Pavón lacked color and was no longer breathing. Immediately a nurse began to administer mouth-to-mouth resuscitation in an effort to revive her. As soon as the doctor arrived, he shot medication into her heart and began to massage her chest while mouth-to-mouth resuscitation was continued. Her heart began to beat again but she never started to breathe.

This could have been a tragedy, but God was working through this situation. The station televised this

scene on its screen. Our could see Mrs. Pavón with a cheerful expression saying her last words of testimony "Glory to God."

Charles E. Holliday
Director
Christian Social Ministries

Ohio

The winter program of the Church Community Weekday Ministry of Central Baptist Church in Akron follows the school year, September through May. Twice a week elementary children, grades 1 through 6, come after school. The children participate in art, crafts, music, recitation, Bible stories, games, or skits.

Youth groups are held regularly. After supper the youth participate in skits and informal drama. Prior to the youth supper adventure, the boys meet separately for shop work. They enjoy making a Ping Pong table and basketball. The girls formed a church club. The girls enjoy cooking and have modeled the lives of different women in the Bible.

Our program is flexible and changes to meet the needs and circumstances of our area.

Central is located in downtown Akron. The University of Akron is a few blocks behind us while an urban renewal project is being built a few blocks in front of us. Central is surrounded by parking lots, office buildings, a fire station, the library, a few old houses, and hotels.

Pockets of people live four or more blocks to the south, north, east, and west of the church. Our weekday ministry concentrates its witness on the community northeast of Central.

In the summer children from this community join the church family for Vacation Bible School. Following Bible school the weekday ministry holds a day camp in a public park adjacent to the community.

A highlight of the summer program is the junior retreat. The weekday ministry takes children, grades 4 through 6, to a campsite for three or four days.

We plan to add a club for senior adults. I work with other churches in the area training volunteers and developing new weekday ministry activities in our associations.

Three churches of other denominations provide programs for this community. We cooperate and coordinate our schedules as much as possible.

Olivia Temple
Weekday Ministries

Louisiana

The ministry of the Baptist Rescue Mission in New Orleans is mainly a transient ministry. In addition, a staff program for some forty men is maintained. These men help us in keeping up the building and doing the cooking and cleaning. In return we offer counseling, testing, and limited job placement. We work very closely with the other agencies in the city on a referral basis and on a professional level. In addition, we have an intensive alcoholic rehabilitation program in the past stage.

My job is to assist the director in administrative duties and to supervise the working staff in household duties. We maintain a one-story building. Every kind of work done to maintain a hotel is done at the mission—from registration to linen supply and food supply.

Most of our ministry is in three basic areas: alcohol, family problems, and narcotics. Alcohol is the most prevalent problem. Most of the 6,000 men to whom we minister each month are in these three areas.

When a man comes to the mission, we give him clothing, a hot meal, and a clean place to sleep. If he responds to our ministry, we put him on our working staff. We counsel with him and if he responds to treatment in the alcohol clinic, we help him get a job. After a few months, he will be ready to return to society and in many cases to his family. Our ministry is a personal ministry and our goal is for each man to realize the potential of Christ in his life. The services of the mission are for all races.

We are constantly looking for new

ways to minister. Whatever skill a man has, we try to utilize it in a productive way in order to instill personal worth and dignity.

Eugene Krieger
Rescue Mission

Georgia

Memorial Drive Baptist Center maintains a weekday ministries program.

The program consists of some sixty volunteer workers from the WMUs of Wieuca Road, Second Prince De Leon, Columbus Drive, Briarcliff, and North Side Drive Baptist churches. Each year before our program starts a volunteer workshop is held.

We sponsor such activities as a Vacation Bible School, a baby clinic, and a Vacation Bible School for our senior citizens, whom we call teenagers.

We plan to extend our mission to encompass an 800-unit apartment complex. With the assistance of the Home Mission Board and the Atlanta Baptist Association, we plan to begin a children's church, a mothers' club, and a choir. We would also like to begin a drug control center.

Freddie Mae Baum
Baptist Center

California

As director of migrant ministries, I am trying to involve the Baptist associations and Baptist churches in California in ministry to the needs of the migrants of our state.

It is encouraging the local churches to include seasonal workers in their fellowship. Migrants do not often go to church activities because they lack suitable clothing. Some lack means of transportation. Others need the assurance of a friendly welcome.

Churches may make provision for places of worship for the migrants near their camps. Vacation Bible Schools, evangelistic services, and Sunday School can be held for them outdoors.

The Mexican Baptist congregation

of Gilroy, California, is located in a strategic place to work with migrants. We secured the permission of the manager of one of the camps in the area to have a service in the camp. A group of young people of the church sang several Christian songs. A young man played the guitar, and I played the accordion. When we started playing and singing, so late that we or fifteen minutes we had about 150 people crowded in. When it was evening, I presented a short altar call for the children in color. Then I presented a film that carried a biblical message. After the singing and the film, the young people of the church distributed more than 100 Gospels, tracts, and portions of the Bible. Most of the people that attended were Catholics, and many of them had not read a Bible.

The concentration of migrants in camps provides a great opportunity to present the gospel to great numbers of people at one time.

Augustine Salazar
Migrant Ministry

COMMITMENT

Life is a sacred stewardship in every place and position where man is found in no trial. His reactions in a moral world toward conscience, truth, righteousness, the sovereign authority of God, and the lordship of Christ are revealing: they show what sort of man he is. Nor can he escape the test, for whether he admits it or not, it is a solemn fact that all he is and all he has belongs to God and should be used for God's glory.

It is both a privilege and a responsibility to be a steward of God. The duty of the steward is to make the best possible use of that which has been committed to him, not for himself but for the owner. He is to have the proprietor's interest and honor always in view. Appropriation for his own use or benefit of that which has been placed in his hand, except what is allowed for his necessary support, is robbery, and a day of reckoning will come.

(Continued from page 24)

(4) Color Pictures. A set of color pictures (size 8 by 10) is available for \$1.00 from the Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309.

(5) Color Slides. A set of color slides is available for \$2.00 from the Home Mission Board (address above).

(6) Anne Armstrong Encouraged Service. (Available from WMU or Baptist Book Store, use WMU order form, p. 64.)

5. Follow-through in the Christian Service Corps

Since the opportunity Baptists have to participate directly in missions through the Christian Service Corps, Christian Service Corps is a plan whereby volunteers serve without pay and provide their own transportation expenses to and from the field of service. Application forms are available from the Department of Special Mission Ministries, Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309.

Annie Armstrong Easter Offering Allocations

Chaplain's Ministry \$30,000
Chaplain at Mayo Clinic
Chaplain Organization
Ministry to Missionary Personnel

Christian Social Ministries \$765,000

I. For Support of Missionaries and Field Ministries of the Home Mission Board
Youth and Family Services
Missionaries in Baptist Centers
Literacy Missions
Disaster Relief
Mission Action Conferences

II. For Support of Special Projects
Student Work Grants in Christian Social Ministries 40,000
Missionary Training in Christian Social Ministries 25,000
Sellers House 20,000

III. For Advance in Critical Areas
Christian Social Ministries 105,000

TENDING the CHURCH

ADORATION

Scripture: Psalms 103
Matthew 16:15-21
Ephesians 2:6-22
Psalm 133:3

Hymn: "God of Grace and God of Glory"

TRANSFORMING

Church extension in a trailer chapel in a shopping center in Maine. Church extension in a Bible study fellowship in a home in the Maine woods. Church extension in a children's Sunday School in an apartment complex where boys and girls come to know Christ, whether in Maine, in Brooklyn, in the Bronx, or in Queens.

Church extension in a mission chapel in New York. Church extension in a former Jewish synagogue.

Church extension in a circuit-riding pastoral ministry, leading home fellowships across rural Vermont or serving a one-day-a-week rural area of Ohio, or jumping across ranch country to lead a home fellowship seventy-five miles from his base church, with numerous people waiting. Church extension in a circuit-riding Bible study minister across central Pennsylvania, where in the time the Holy Spirit will give birth to new churches.

Church extension in forty-two people baptized upon their profession of faith in a month of two months of service as a dwelling home in Richville, New York.

Church extension in the First Baptist Church of East Hartford, Connecticut, reaching out through thirty mission chapels and multiple missions across the state of Connecticut, serving multiracial groups and multi-faith groups.

Church extension in a weekenders of three months working in home fellowship Bible study groups, youth groups, and other ministries in

the area of Utica, New York, supporting herself largely through substitute teaching and a small expense assistance from the Home Mission Board.

Church extension in the Highland Avenue Baptist Church in New York City with some twenty-five ministries to over eight hundred families, some eight mission chapels, and a growth from sixteen members to over four hundred members in four years.

Church extension is cleaning out a musty, inner-city building in Philadelphia, and through innovative ministries, baptizing fifty people into the fellowship of the church in its first eleven months of operation.

Church extension is probing into the inner city, whether in San Francisco, Denver, Indianapolis, Philadelphia, or Boston.

Church extension is the church on mission in this land.

INTERMISSION

Pennsylvania

The summer of 1970 saw the young Dallas Baptist Church of Dallas, Pennsylvania, struggling to build to establish a stronger witness. Located on the fringe of an area with a population numbering around 200,000 (home Christians felt a distinct challenge due with a membership of only 36 (and most of those living outside of Dallas), it was easy to become discouraged.

Began in a basement in 1966, the growth had been slow and the church had seen many disappointments. Yet still believing God wanted them to

establish a strong Southern Baptist witness in this area of northeastern Pennsylvania, they continued to work.

As an answer to prayer, the Home Mission Board told us of a young group from the First Baptist Church in Belmont, North Carolina, who wanted to spend a week working and witnessing in one of the newer areas of the Conventions. They were invited to become a part of the witness in our area for a week. This group of ten young people conducted a mission Bible school and gave concerts in shopping centers and serving homes.

A mission Bible school was conducted in the East End section of Wilkes-Barre, Wilkes-Barre, the county seat and largest city of Luzerne County, was without a Southern Baptist witness. The meeting place was to be in a vacant room in an apartment house. During this week, fifty-four were enrolled in Vacation Bible School.

Decisions once again had to be made by the Dallas Baptist Church. Even though it would mean giving five of their eight Sunday School teachers to the effort, the church voted to begin the East End Baptist Chapel. A home fellowship began to meet. Then in December 1970, the East End Baptist Chapel began to meet for regular worship.

The four families who formed the membership of this chapel had in baptizing a weekday ministry in addition to their regular services. Some children come to have fun, others attend out of curiosity, still others

just drift in because the door is open. During one week there were ninety children.

Having given birth to this new witness, the Dallas Baptist Church has continued to enlarge its own membership in reaching and enlisting others for the cause of Jesus Christ.

Gene Trivick

Ohio

My wife and I are serving as pastoral missionaries in a two-county area, Morgan and Noble, in south-eastern Ohio. It has been our responsibility to begin Southern Baptist work in both of these counties. We moved to McConnelsville, county seat of Morgan County, in late 1968. We held our first church services in the living room of our home. Two teenage girls, my wife, and my six-month-old son were present. Since that time our church has grown to include thirty-nine members with a Sunday School attendance averaging in the forties. We are presently meeting in a rented building and are seeking a permanent location or building site. Our church is the only Southern Baptist church in the county.

Since we have no church building to house a church office, one of our pressing needs has been to provide space for an office which will allow us to type the bulletins, mail out a monthly newsletter, and handle the other chores which must be done in connection with beginning a new work. To meet this need, we are presently adding another room to our home.

The most exciting thing that has happened in our work recently has been the beginning of a new congregation in Noble county near Caldwell, Ohio. The groundwork began last March when I called on a family who were total strangers to me and asked them about the possibility of having a weeknight Bible study in their home. To my pleasure and surprise, they looked at one another and the lady said, "I would like that, wouldn't you?"

I told the couple that an evangelist

was coming in April and we wanted to have a revival somewhere in the area. When asked if they knew of any place to meet, they pointed across a vacant lot to an old dilapidated miners' hall. We were able to secure the use of that building for our revival.

We had a place to meet and a preacher but we did not have a pianist. The next week, I called on a lady who had just come from school. When I asked if she were a teacher, she replied that she was a music teacher in the public schools. When I asked her if she would be willing to play the piano for our revival meeting, she responded that she would be glad to.

Over two hundred local people attended the revival. Attendance increased from twenty on Sunday night to fifty-eight on the closing Saturday night.

Following the revival we began to look for a place to have services on Sunday afternoon. A vacant church building was located three miles east of Caldwell. Thirty-four were present for that first service. Five Sundays later the attendance had increased to sixty-one. Last summer we had a Vacation Bible School with fifty-four enrolled.

We hope to expand the work in Caldwell, securing a full-time pastor in the near future.

Terrell L. Moore

Vermont

A modern-day circus ruler is an accurate description of my work here in Vermont. Employed by the South Burlington Baptist Church (our only Southern Baptist church in Vermont) and the Home Mission Board, I travel over the state. Many areas in which we minister, such as small village and rural areas, may never have an established Southern Baptist church. We are experimenting with types of ministries that will reach people in such areas without establishing permanent church-type works.

Thus far, in order to do this, we are using the home fellowship Bible

study and discussion group method, the correspondence Bible course, summer Vacation Bible Schools, visiting youth groups, intensive missions and nursing homes and hospitals, extended care facilities, and personal visitation and correspondence.

A successful ministry has emerged about through the efforts of the youth choir of the First Baptist Church of Ashboro, North Carolina. The forty-eight-voice youth choir gave its performance of the musical *Happening Now* in Vermont. Performances ranged from an historic old brick Congregational church to the love of Christ Episcopal Church, the largest church in Montpelier, the capital city. The group also sang in the chapel of Norwich University. They conducted an annual Vacation Bible School that enrolled over 175 children. In each case, but we met had the school, there would have been no Vacation Bible School conducted for the children in the area.

Another area in which we use vocational just ministry was state park and private campground ministries. We (with the aid of two summer student missionaries, Miss Linda Carden and Miss Deborah Bladen) conducted complete song camps, worship services, and children's activity hours. In one state park, the two students camped for a week (with a Baptist family) and conducted these evening complete song camps, two worship services on Sunday, and a five-day activity hour for children to maintain Vacation Bible School.

By going into an area and distributing flyers a few hours before the services, we have had no difficulty at all in attracting over one hundred people to several of the services. A typical complete song camp includes the singing of familiar campfire and Western songs, pop tunes, folk music, spirituals, choruses, and hymns with a contemporary twist and swing. Each song along concludes with a brief devotional. People are invited to remain for devotions. Copies of "Good News for Vermont," a Scrip-

ture portion with attractive Vermont scenes published by the American Bible Society is distributed.

Plans for future missions activities include the opening of the first chapel-church type work in Montpelier, the state capital. We hope to purchase a small church building from a group that is moving to a new location. The building, in the heart of the city, will provide a base for a weekday program of Christian social ministries. The building has several apartments in it which someday may be used for a youth hostel or as lodging for groups doing youth, mission Vacation Bible School, or resort ministries.

We want to do more in resort and leisure ministries. We plan to experiment with ministries in the ski areas this winter, as well as conduct a training program for lay people to be involved in summer park ministries.

Groundwork is being laid for home fellowship Bible study groups in several new areas. We are hoping to purchase studio quality taping equipment to produce radio tapes to reach the village and rural areas. In addition, we are working with the Vermont Bible Society in plans for a statewide distribution of Scriptures.

Merwyn Borders

West Virginia

Desire for a Baptist church in Mason, West Virginia, was born in the heart of Mr. and Mrs. James Proffers and Mrs. Pauline's parents. Mr. and Mrs. Anton Stuppley. They contacted the state director of missions and the area missionary in Southeast Ohio. These men met with the two couples in the Paulsley home. As they talked, prayed, and planned, a church-type mission came into being.

For a time the mission met in an upstairs lodge hall over a furniture store. The congregation began to grow for better facilities. The Stone First Baptist Church, Greenville, South Carolina, purchased an attractive site and gave it to the Mason congregation as a love gift.

In June 1970 the church called a student pastor, *Students' Group*. The

state BFC of Virginia expressed a desire to do something for the new Baptist congregation of West Virginia. A team of two young college students was sent to Mason to build a church building in a summer mission project. When this plan was revealed at an occasional meeting, a businessman responded by giving the young church the electrical wiring and outfit for the building.

The Jackson Avenue Baptist Chapel, Point Pleasant, West Virginia, was started in the basement of my home. We now have twenty-one members.

We have a mobile chapel where afternoon and fellowship activities and youth fellowship on Tuesday afternoons and evenings. In September the Home Mission Board sent a US-2 couple to work with this mission and help us in the Point Pleasant work. This chapel has a mission on the west side of our city, the First Street Baptist Chapel, which serves an apartment complex.

The First Street Chapel is not the only outreach ministry of Jackson Avenue. Six mission Vacation Bible Schools were held last summer. A children's neighborhood Bible class is held during the school term.

Three of the Bible schools held last summer were prime efforts to determine whether definite and lasting Baptist ministries in several locations. Because of the results of these schools, we placed another mobile chapel unit and started a church-type mission. The chapel has been placed in an area where a mission Bible school has been held for the past three years with an average attendance of nearly one hundred.

In two other locations, HERRICK, West Virginia, and Hooton Town, West Virginia, we plan to start home fellowship Bible classes. Currently we are searching for a layman willing to give himself to this task.

Harold Cunningham

Montana

I serve Pleasant Park Baptist Church

of Butte, Montana. With the church as a base, we are attempting to project several types of ministry to the city of Butte and to the town and villages in a radius of thirty to fifty miles.

In September 1970, we opened a day care center-kindergarten in the educational building of the church. We are licensed by the state of Montana to care for children of ages two through seven. My wife directs the center and teaches the kindergarten class from 9:00 to 11:30 a.m. She also works in the center from 3:00 to 6:00 p.m. five days a week. Two other ladies in our church membership work and teach in the center. We are open five days a week from 7:30 a.m. to 5:30 p.m. during the school year. During the year of 1970-71, we had an average enrollment of seventeen in kindergarten and forty-two in day care.

Many mothers bring their children for just a few hours a week while they shop or play. Others bring their children for the training and association with other children. There are several working mothers who leave their children all day five days a week.

We have mission services in Boulder, a county seat town of 1,200 people, 36 miles away, every Thursday night. The city hall is our meeting place at the present time. Six to eight of our youth go to Boulder each Thursday to witness and sing in the service. There are from three to twelve people from Boulder who attend. One is the only evangelical witness there. Montana's state mental institution is located in Boulder. We are hoping to begin a ministry to the eight hundred people in this institution.

During the week of June 28-July 2, we held three mission Vacation Bible Schools. Simultaneously, in our area. In Walkerville, a small town of 1,200 next to Butte, there were 52 enrolled, with 18 professions of faith; in South Butte, there were 42 enrolled, with 11 professions of faith; in Boulder

there were 24 enrolled, with 3 professions of faith. The youth choir from Columbus Avenue Baptist Church, Waco, Texas, worked in these mission Bible schools along with eight of our own youth. The group also held evangelistic services in Boulder four nights.

We carry a full load of services and ministries in the home church. With eighty active members, we have 101 enrolled in Sunday School, 47 in Training Union. We average about 75 in the Sunday morning services the year around and 25 to 35 on Sunday evenings. Our midweek services, which include Girls in Action, Accents, Bible study, and prayertime, involve about 25 to 30 people each week.

W. Ross Harmonson

Massachusetts

The Home Mission Board was fortunate to acquire a large church building from American Baptists in the neighborhood of Chelsea. Chelsea is a city in the greater Boston area with more than 30,000 population in less than 2 square miles.

Most people live in small apartments. With no yards, children have little place to play except in the streets.

They come eagerly to the church. The church offers somewhere to go and someone who cares. Last summer small children waited as long as one-and-one-half hours for the doors to open for Bible school each morning. Five Bible schools were held, two at the church and three in different parks. Two of the outdoor schools were in an adjoining town where there is no Southern Baptist witness. Even in parks where there were no trees, no place to sit except on the ground, children came eagerly to participate in the activities.

Each week throughout the year Happy Time is held for children five through eleven. Similar to Bible school, Happy Time provides Bible stories, music time, games, crafts, and refreshments.

Chelsea has many elderly people

Each Sunday afternoon a worship service is held at a nursing home near our church. On special occasions, flowers, refreshments, and simple gifts are taken to the residents. Frequent services are also held at a soldiers' home for retired or disabled veterans. Attendance ranges from 30 to 350. Services are conducted in the wards of the naval hospital as frequently as possible. Transportation has been provided to the church for some of those who are able to attend Sunday services. In addition, invitations for lunch have been offered on special occasions.

Several churches in Chelsea cooperated last summer in evangelistic street services. To try to attract different ages and groups of people we presented a brief documentary film on Chelsea, live music, a Christmas message film, and a brief spoken message. Following the presentation, trained counselors talked with people in the crowd. Some decisions for Christ were made. Children were invited to an area for a Bible story while the counseling was being done.

Services were held in five different locations in Chelsea. In three of these places, a storytime was started for children the next day and continued for five days. In one of the parks we had a Bible school two weeks later.

Some of my time is spent working with a committee that seeks ways to provide better housing for the area. The committee is made up of members of different local congregations who are interested in improving housing. I have also worked with the local health committee, citizens against narcotics, community action programs, and others to improve conditions and offer help and service to meet the needs of people in the community.

Various activities have been offered for teenagers. During the summer the church building is open two afternoons and three evenings a week for games, refreshments, and conversation. On most evenings some type program is presented. The drug and crime rate is high among the teens. A great need exists for some-

one just to listen. As often as possible, we arrange for a Christian music group to come for concerts or programs. Different approaches are used to reach them with the gospel.

Our membership of thirty-two consists of about a dozen elderly American Baptists from whom the building was obtained, my family, four single girls who came to serve through our mission, and the local people who have been reached. Primarily the leadership for our regular programs is given by the four girls, my wife, and my teen-age son, Randal.

Duane Ivey

COMMITMENT

The work of the kingdom of God cannot go on without money. Whatever else we have, money we must have. The dominion cannot be run without money that can pay the development or business enterprise. Without money church leaders cannot be built, equipment cannot be secured, pastors' salaries cannot be paid, ministries cannot be sustained, and the work of the kingdom of God cannot go on. It is possible for the work and growth of our churches, together with the program of Christ for the evangelization of the world, to be greatly

(Continued on page 63)

Annie Armstrong Easter Offering Allocations for Church Extension

I For Support of Missions and Field Ministries of the Home Mission Board \$1,000,000

Pastor-Directors
Mission Pastors
Student Pastors
Special Assistance

II For Support of Special Projects: Mission Buildings and Properties \$100,000

III For Advance in Critical Areas: Church Extension \$245,000

CULTURAL BARRIERS

ADORATION

Scripture: Psalm 19
Matthew 5:3-16
Romans 9:1-8
Jeremiah 33:3a

Hymn: "God of Grace and God of Glory"

TRANSLATING

The Spirit of God spoke to parvies throughout the nation to go proclaim the gospel to the people in Hartford and New Britain, Connecticut.

The Lord used seven languages to speak to the people of New Britain. A Polish lady heard a Negro young man from Houston, Texas, speak his language. He invited her to share the good news with him.

Others to share the gospel with Spanish-speaking people in Hartford resulted in the establishment of a new mission in the downtown area.

An adventure in many languages missions with J. C. Sheppard to the states came alive when the Holy Spirit touched the lives of Japanese, Japanese-Chinese, Spanish, Russian, Portuguese, Indian, African, and many others.

The unemployed, illiterate, drug addicts, hangers-on, delinquents, and abandoned were now in cooperation with the churches, as well as the various agencies. The churches provided lay leaders, shared facilities, and invited funds. A year's efforts resulted in 13 clinics which brought 208 patients into a relationship with Jesus Christ.

The touch of Acts became relevant to the twentieth century when the Spirit of God spoke to Anita Toledo, the Navajo interpreter of Tinsan, New Mexico.

Beginning with his own clan, Toledo proclaimed the gospel to his people in their own culture and language. The change in Toledo's life

brought inquiries from other Navajos. Men accepted Christ and, in turn, felt led to tell others. Weekly training sessions equipped them men to teach the Bible and minister to more than 2,500 Navajos each week. The presence of the Holy Spirit is evident as the work has developed from 26 to 57 congregations and the Navajo mission increasing weekly.

The spiritual vacuum in the lives of the residents on Vieques Island challenged the Harold Gravenor to invest their last years of service among the people there.

The people of Vieques have known better days—days when industry blossomed and there was plenty to eat. In the midst of this program, they decided to build a house of worship. Each gave money to purchase materials and helped in the construction, as time permitted. But now the industry has closed or moved and the people have time—time to furnish the building. But there are no materials. The foundation and walls have been erected, and now they wait—wait for help to have an effective witness to the islanders.

Within this land are many men who have never heard of Christ because no one spoke their language. Southern Baptists through the Home Mission Board share the gospel in many languages.

INTERMISSION

New England

We are serving as missionaries to the Spanish-speaking people in New England, working more specifically in

the states of Connecticut and Massachusetts. We have a mission in Hartford, Connecticut, called Templo Bautista Hispano. Our mission in Springfield, Massachusetts, is called Congregacion Bautista Hispana. In Worcester, Massachusetts, we are trying to develop a bilingual approach working through Worcester Baptist Church to help them reach people who speak Spanish. In Waterbury, Connecticut, we have a community center called Centro Bautista Hispano which is reaching Negro, French, and Puerto Rican children. We hope to develop this into a Spanish-English church.

Our Hartford mission is hoping to begin a mission soon in an area of the city where there is no church at all for Spanish-speaking people. We hope to strengthen the work in both Hartford and Springfield so that we may have two churches with which we can work to reach out to other areas of New England. We also hope to begin a mission in Waterbury.

James A. Wright, Jr.

Alaska

King Salmon Mission was begun in a village that had no church of any kind. It began in the hearts of Christian people who banded together to worship God. This group carried on a Sunday School on their own in the community clubhouse. After some time they appealed to Baptists to send a full-time pastor. My husband, Don Rellins, was asked to consider coming to this area of Alaska, having served eight years at Ft. Yukon as a pastoral missionary.

After much prayer, our family felt God's leadership to this area. Under the sponsorship of Muldoon Road Baptist Church in Anchorage, a loan was secured from the Home Mission Board, and property was obtained to begin the construction of a mission building. The people in the village with the help of the members of Muldoon Road Baptist Church built a lovely chapel with adequate Sunday School space. The population of the village turns over constantly as government workers and air force personnel rotate.

King Salmon is the central point from which an outreach program is being carried on. My husband flies a small plane and is attempting to establish work in other small villages where there is no evangelistic work.

Mrs. Donald Rollins

California

My wife and I were appointed as full-time language missionaries in February 1969. We began to serve the Japanese people in northern California. We started a Japanese mission at Tiburon Baptist Church in Tiburon with the genuine love and support of our Caucasian pastor and fellow members.

We had no Christian friends in this area, so we opened a telephone book and made a list of Japanese names. One by one we visited every home.

As our small mission started to grow, we began radio broadcasts from San Francisco to northern California with the help of the Radio-TV Commission. Our radio, "Baptist Hour (Strength for Tomorrow)" is the only Christian program in Japanese broadcast from San Francisco. Every Sunday evening this radio program reaches an audience of over 60,000 Japanese.

Last year we received 325 letters from our listening audience. Many of these were not Christians and many of them had never heard the gospel before. They responded to the Bible message and the beautiful hymns and gospel songs in Japanese.

As a result of the radio work, a Japanese mission began to meet regularly in San Francisco at Nineteenth Avenue Baptist Church. Many of them attending in San Francisco are non-Christians.

Another new activity was started in Vallejo at Hillcrest Baptist Church. A Japanese mission was begun at Temple Baptist in Fairfield on Wednesday mornings. We need more language workers to serve Japan.

Mrs. Taeko Cary and her two sons (six and two) were referred to us for help by a Japanese Buddhist church member. Mrs. Cary and her Caucasian husband were having marital conflicts. Mrs. Cary started attending our meetings. As she struggled with her problem for several months, Mrs. Michio Proberg (a member of our mission) talked with her about her own experience. Taeko Cary has experienced new birth in Christ, and was baptized on July 25, 1971. She brings her two sons and attends to Sunday School.

Raymond Onan

Pennsylvania

In the city of Philadelphia, there are nearly 500,000 Italians. Because of this opportunity I was sent to Philadelphia to begin work in 1970.

We have distributed many thousands of Gospels and tracts from door to door. We have had some success with home Bible fellowships, but response has been slow. We hope eventually to establish a home Bible somewhere in south Philadelphia perhaps in a storefront chapel.

S. A. Canale

Mississippi

Summer 1971 was a very good summer among the Choctaw Indians. It started with Indian camp. We had four days each for boys' and girls' camp with 83 in attendance. There was fun and recreation at camp but the major emphasis was Bible, missions, and preaching. This year there were twenty public professions of faith.

An unexpected blessing came in the form of an associational youth revival. A youth team from an Indian

Baptist Church in Dallas, Texas, contacted us about coming at their own expense for a revival effort. Our folks were able to provide lodging while they were here and gave them a \$100 love offering. The evangelist brought some excellent messages, and the other team members gave testimonies. This was good preparation for the reservation-wide revival the following week. There were more than thirty public decisions during these two revival efforts.

Five older teen-age girls came from Heuck's Retreat Church to help in our associational day camp. We had four days with a five hour schedule each day. Some of the kids came 25 to 40 miles one way each day. We had 24 eight-year-olds. Our mission study book, *Coconuts for Peter*, was about the Cuna Indians in Panama. Each unit was made to resemble the living situation of a Cuna family. There was great excitement and lots of giggles about cooking "Iguana" stew in the unit area.

Dolton Hagan

Utah

Rain dropping down through the smoke hole in the top of the Hogan and the excited laughter of children running out long enough to get drenched and muddy, did not distract from the seriousness of the conversation taking place within.

"Mary Louise is ten years old. She has never been to school. She speaks no English. All she has ever done is herd sheep, but she wants to go to school and learn," I was told by those who could speak English.

"I have a place for her. The Tony Fredricko family from Gaffney, South Carolina, who are here with us today, would like to take her into their home, love her, teach her English and secure private tutoring until she can find her place in school," I assured them.

For something like an hour the family talked in Navajo. When they began laughing heartily I inquired what had been said. The mother was interpreted as having said, "If he

takes all our sheepherders to go to school, he'll have no more and herd our sheep." Already twelve other children from that area had gone to such places as Oregon, Idaho, South Carolina, and Florida.

After much discussion they agreed that she should have a chance.

As she changed her clothes the little brother, Henry, decided he wanted to go also. With nothing but what they were wearing, they came with us. Thanks to Southern Baptists we had new clothes to fit them.

Calvin Sandlin

Panama

The Panama Baptist Theological Seminary was founded to provide an indigenous ministry for Panama. A quick glance at our work reveals that this institution is moving toward the fulfillment of this goal. Many of our graduates are serving as pastors of churches and are filling important positions in our convention. But the pace must be accelerated and the trend must continue if we are to provide the leadership for a convention that is fast moving toward independence. To do this, our young people must be challenged to heed God's call and our churches must encourage those who are qualified to surrender for full-time Christian service and urge them to apply for training at our Panama Baptist Seminary.

S. A. Scarboro

Alaska

I am pastor of the First Baptist Church, Kotzebue, Alaska. Our Lutheran church is responsible for the Lord's work in some thirteen villages in the surrounding area. We have five missions over in the Selkwick, Koon, Kobuk, Shungash, and Nootah villages.

Last summer we planned a Vacation Bible School for Nootah Village. Nootah village is about seventy-five miles up the Nootah River from Kotzebue. We traveled by boat.

We took our food and Bible materials with us and camped in a cabin belonging to a member of our church. We also took a tent to provide another chapel.

We had great weather for the trip. It took us eight and one-half hours to get there since I wasn't familiar with the river.

About ten children greeted us when we arrived and helped us carry everything up the river bank to the cabin. They were excited and glad to see us.

Nootah is a small village, about 120 population, on the bank of the

engineer working for General Electric. They are Russian Catholics. We have become very good friends.

On a very cold afternoon in Syracuse, my wife came to my office to help me with correspondence in Spanish. When we were going home, my wife met a Spanish-speaking lady and her son. They had come into the lobby of the Poverman Building to warm up before waiting the rest of the way to the bus stop. Her name is Silvia, her husband is Dr. Joaquín Esquivel. They are from El Salvador, Central America. They will be going to El Salvador soon.

We have had Dr. Esquivel and his wife and Mr. Zuniga and his family in our home and we have been to their homes. The last time they were in our home, I told them that I was going to pray and asked them to join me in the Lord's Prayer. This gave me an opportunity to speak to them about God's forgiveness.

Leobardo Estrada

Alaska

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Nootah is a small village, about 120 population, on the bank of the

river. The people live in log cabins. They have caribou and moose and fish for salmon and large trout.

We took a day to set up the tent, take the loads off the cabin windows, and get the wood stacked to the hills that we would burn a week of Vacation Bible School.

We had Vacation Bible School from 2 until 5:00 P.M. each day for five days. Because it is daylight nearly all hours in the summer, the children don't go to bed until 1:00 or 2:00 in the morning, and, consequently, do not wake until noon each day.

Harley D. Shield

Work with National Baptists

The program of work with National Baptists is a sharing ministry. We share with National Baptists by:

1. Providing scholarship assistance for young people who are preparing for full-time Christian vocations.
2. By assisting in the salaries of teaching staffs at institutions, colleges, and seminaries.
3. By assisting in the programs and operation of Baptist centers.
4. By assisting in the program and operation of Baptist associations.
5. By providing student workers on campuses.

6. And by assisting in programs of outreach and inspiration such as the National Baptist Student Retreat.

Emmanuel McCall

Companion Church Ministry

A companion church unit occurs when two Baptist churches share ideas, program, outreach, facilities or personnel, either to strengthen each other or to meet particular needs. Across our country many units of companion churches:

1. Worship together
2. Study together
3. Fellowship together
4. Tackle common problems
5. And witness together.

In Louisville, Kentucky, the Mount Lebanon Baptist Church and the Crescent Hill Baptist Church cooper-

see by using the influence of the lay members to challenge problems which exist in their communities.

In Manhattan, Kansas, the First Southern Baptist Church and the Pilgrim Baptist Church have developed extensive programs of cooperative evangelism. They witness both to the city and the Kansas State campus through their efforts.

In the Washington, D. C., area the Ravensworth Baptist Church and the First Rising Mount Zion Baptist Church provide tutoring and remedial services for ghetto children who would otherwise remain educationally disadvantaged.

Associations and state conventions are also finding ways of cooperating in meeting common problems.

1. The state of Kentucky has held regional and statewide youth rallies that have had crowds in excess of 15,000-20,000.

2. Missouri has sponsored cooperative evangelistic activities.

3. Last fall the National and Southern Baptist Conventions in Texas held their conventions simultaneously with cooperative worship services planned.

4. In many of our states, National and Southern Baptists share cooperatively in Vacation Bible School clinics, stewardship training, Sunday School and Training Union emphases, and evangelistic enterprises.

Because cooperative ministries can only be successful as we get to know others who may be different from ourselves, Southern Baptists are engaging in:

1. Dialogue sessions which allow us to talk about our differences and, in Christ, approach new avenues of openness.

2. Worship exchanges which allow us to experience other worship styles and get to know our Baptist neighbors.

3. Discussion and planning for new relationships at all levels of our denominational life.

The Department of Work with National Baptists and its counterparts in state conventions stand ready to

assist our churches and associations as we strive to prove "in Christ there is no east or west, in him no south or north; but one great fellowship of love throughout the whole wide earth."

Emmanuel McCall

North Carolina During the summer of 1948, Walter L. Warfield, while serving as missionary of the Pilot Mountain Baptist Association, attended a Home Mission Conference at Ridgecrest. He learned of the work of the department of Negro work, as it was then called, of the Home Mission Board. After a conference with the secretary of the Home Mission Board, Dr. I. B. Lawrence, the decision was made to pursue the possibilities of work in the Winston-Salem area. Many conferences with individual pastors, groups, and conferences were held throughout the year and during 1949. Finally, the projected plans were approved by the Pilot Mountain Association and the Home Mission Board, together with other sponsoring groups representing Negro Baptist life in the Winston-Salem area.

The Home Mission Board agreed to pay the salary of the worker, and the sponsoring groups agreed to pay the local operating expenses of the fellowship. A committee of ten members from the Pilot Mountain Baptist Association and a committee of ten from various Negro groups was elected to form the body of the fellowship.

Charles W. Ward was called to be the first missionary, later called dean of the fellowship.

The purpose of the fellowship is to foster Christian fellowship and cooperative working relationships for the Christian development of Negro and white Baptists in the Winston-Salem area, to encourage more effective evangelism and Christian witness to the unchurched of both races, to provide Christian ministry to people of special needs, and to discover ways of relating to and working with churches of other denominations.

In cooperation with Lewis Ludlum, superintendent of missions of Pilot Mountain Association, we have been instrumental in having in our city the following interracial programs; exchange of pulpits and choirs between white and black churches, participation in joint Vacation Bible School clinics, Bible classes, and joint projects to ease racial tensions.

B. F. Daniels

Interfaith Witness

The first two-thirds of this century saw Christian unity multiply rapidly. Movements grew by 10 percent between 1935 and 1945, the evangelists, and now have a national membership of almost three million.

Spiritualism's growth was phenomenal, reaching more than 200,000. [Continued on page 67]

Annie Armstrong Easter Offering Allocations for Language Missions

1. For Bureau of Missions and Field Missions of the Home Mission Board \$1,645,000

Missionaries to Spanish, Chinese, Japanese, French, Arabic, Portuguese, Italian, Indian.

Literature
Radio and television programs

Refugees relief
Interfaith witness 60,000

Ministry in
Conferences

Materials
National Baptists 170,000

Ministry in
Youth Workers

Campus Ministries
Camps and Assemblies

Spiritual Promises
Conferences

2. For Support of Special Projects
Mission Buildings and Properties \$100,000

Language Literature 30,000
Spanish World Literature 45,000

Language Scholarships 20,000
National Baptists

Scholarships 50,000

G NEW METHODS

ADORATION

Scripture: Psalm 143
Matthew 11:25-30
Philippians 3:5-13
Jeremiah 13:30

Hymn: "God of Grace and God of Glory"

THANKSGIVING

This is a time of hope. We are at the gateway of a new day where new light illumines dark places which we have not seen before. Perhaps we did not see because we were too busy looking in other places. The Spirit of God is moving in our land.

The new areas of our Convention are responding in an exciting way.

The children of the young Highland Avenue Church of Queens, Long Island, are working the lives of 9,300 people a week.

The twenty-one forms of ministry of the church of Bangor, Maine, are speaking responsibly to poverty, drug addiction, housing, government, and at the same time, seeing many souls saved.

The summer workers in the Squaw Valley, California, resort area last summer saw the rented meetinghouse filled to overflowing and dozens of professions of faith.

One hundred sixty people accepted Christ last summer in Johnstown, Pennsylvania, in response to music programs and counseling.

Seventy-five people in Lancaster, Pennsylvania, in one day responded to a newspaper advertisement offering Christian counseling.

Small clinics, combined with backyard Bible schools, in Minnesota and Wisconsin reached nearly 10,000 youngsters and saw over 2,000 professions of faith.

Three thousand five hundred people one night last summer stood in front of Southern Baptists' Agape in Hampton Beach, New Hampshire,

to hear Christian testimonies from a group of singers from a Florida Baptist church.

A group of businessmen in New York City asked Southern Baptist leaders to help them rehabilitate the decaying inner city by renovating apartments and placing churches in them.

A new Polish church in Philadelphia attracted three hundred people at its organizational service and presented the Home Mission Board with a plaque of appreciation for its assistance in purchasing a house.

Black Baptist churches in Harlem, New York, asked Southern Baptists to help them with a program for their youth.

Hundreds of people attended a Christmas service at a hotel on the gambling strip of Las Vegas, Nevada. Dozens of night club workers professed faith in Christ through Southern Baptists' ministry there.

Two Arkansas churches, with a new emphasis upon ministry and witness, saw over one hundred professions of faith each in a year's time.

A dozen or so Baptist preachers joined a like number of Catholic priests at a Viennese monastery to pray and discuss the meanings of the Holy Spirit in this land.

From the seminary and college campuses, from the bustling areas of poverty, housing, injustice, from programs leadership in chaplaincy areas, work with National Baptists, church extension, language missions, come the prophets of hope. The Holy Spirit is at work in this time!

INTERDISCUSSION

Student Work

The Frankford Avenue Baptist Church is located in the Kensington area of north Philadelphia and is an area some would call a ghetto. The church was purchased by the Home Mission Board from a church in the American Baptist Convention with the purpose of organizing a church with a program of weekday and multiple ministries. The membership of the church totals approximately eighty people who have come since its organization in early 1970.

During the summer of 1971 (June 10-August 19) it was our opportunity to live in the Frankford Avenue Baptist Church for the purpose of (1) organizing and carrying on neighborhood recreation programs (Vacation Bible School held outdoors in parks and playgrounds. No one responded to the name Vacation Bible School, but there were overwhelming results with the name Neighborhood Recreation Programs), (2) working in Vacation Bible Schools in ghetto-type areas, (3) carrying on a tutoring program for slow learners in cooperation with the local school near the Frankford church, (4) visiting different agencies to learn what they were doing in the community and to discover ways in which the church could contribute to the growth and welfare of the community, (5) working in weekday music clubs at the Frankford church and at two different parks in the area called Germantown, (6) working in a coffeehouse ministry to

The greatest experience of the summer came with the conversion of

Dennis Grogan's

Another answered prayer came when "one lady got told to wonder that she and the other eleven persons would live by these Prayers because that was having a worthless party of thirteen. I am and I proved about this. We hoped she might bring her whole party to the club. She remained to pray, so that she wouldn't be there."

When Alice and I met her about a

I think I will never forget the look of happiness on her face when about

She called to tell us she was back.

and would soon be over to pick up her daughter. I cried at the thought of the young child being thrust back into that wretched situation, and Bert was feeling the same painful anguish. When we announced to the child that her mother would be there soon, she too was upset at first. But then she announced that she was glad to go back to her mother, because she could tell her about Jesus and show her by the changes in her own life! This little missionary had the vision and the faith to see the Lord guiding her steps. Dea had seen something Big, and I was blind to—a mission field all her own! We had tried to minister to her mother only to meet indifference. This child's life could show things that we could never explain.

Karin Purvis

Student Evangelism

There is a new openness to the gospel of Jesus Christ among today's college students. Five years ago many students were questioning the existence of God and the validity of the Bible. Today, some still face these questions, however, the majority are seeking an inner peace, meaning in life, and real purpose for living. To "rap" about Jesus is the "in" thing to do.

Hundreds of students are making an initial surrender of life to Jesus Christ. The great challenge is follow-up; that is, to help new Christian students to grow spiritually toward full maturity. This is the hardest part of evangelism and the most time consuming. Campus directors, pastors, Christian students are responsible for helping new Christians to grow and mature. New believers need help in understanding the presence of the Holy Spirit in their lives, how to talk to God, how to study the Bible, how to witness to others, and to identify with other followers of Jesus through baptism and church membership.

A strategy of student evangelism was put into motion on approximately one hundred campuses in the fall of 1971. Many more campuses will be involved at the beginning of the col-

lege year in 1973. The strategy has four phases:

1. Spiritual Growth Bible Studies
2. Student Evangelism Training Seminar
3. "E" Group training and witnessing action
4. Special projects on evangelism

The Spiritual Growth Bible Studies are designed for use by all students and are campus-wide emphasis. On many campuses as many as fifty Bible study groups were organized. The purpose of these studies is to help students understand what the Bible says about several spiritual and critical issues such as man, love, Jesus Christ, Holy Spirit, witnessing, life, sex, death, vocation, work, and others. Bible study materials have been prepared and students can study the Bible individually or in groups. The group studies are held in dorms, in fraternities, in married student housing, in homes of commuters, in churches, in Baptist student centers, and in other places where students live.

The Evangelism Training Seminar takes place on campus. The training is Christ- and church-centered and helps the student not only to be a witness on campus, but to continue witnessing after he graduates. The training involves Bible study, small group activities, and the learning of witnessing skills.

The week of the seminar is followed by a ten-week, long-term, training and witnessing action. This is done through an "E" (Evangelism) Group led by the campus director. The "E" group meets weekly for reports, problem solving, prayer, and evangelism training. Witnessing assignments are made at each session and the student is actually involved in sharing his faith during the entire training period.

Special projects of evangelism are scheduled in the spring by the students. These take place on campus away from the campus (churches, high schools, inner city, etc.).

Some of the campuses which have adopted this strategy and have put it

into effect during the 1971-72 school year are: University of Illinois, Champaign, Illinois; Virginia Commonwealth University, Richmond, Virginia; University of South Florida, Tampa, Florida; Baylor University, Waco, Texas; Georgia Tech, Atlanta, Georgia. Approximately one hundred Baptist Student Unions have been involved this school year.

National Beach Projects will take place in Florida in the spring of 1972. The dates are:

March 30-31, Fort Lauderdale
March 27-31, Daytona Beach
April 3-7, Fort Lauderdale

These student evangelism beach projects are sponsored by the Division of Evangelism of the Home Mission Board, in cooperation with the Florida Baptist Convention, local evangelists and churches of Florida, and the National Student Movement of the Southern Baptist Board. The purpose of the projects are to share Christ with other students, to participate in evangelism training to grow spiritually, and to have fellowship and fun. The project director is Nathan Porter.

Baptist students from all over the US go to Fort Lauderdale and Daytona. Approximately one hundred students will be at each week of the Fort Lauderdale project, and three hundred will be on the team at Daytona Beach during Easter week.

Approximately one hundred thousand students come to Daytona and thirty thousand to Fort Lauderdale. The project schedule includes one hour of Bible study, two hours of training and small group activities, several hours of conversation and witness on the beach, in the coffeehouse, at parties, and during recreational activities. In 1971, more than five thousand students were contacted during the projects, and fifty professions of faith were reported.

Student evangelism training projects and campus on phases are part of a year-round program. Many of the students involved in witnessing on the campus during the year will be summer vol-

unteers in the Summer of 1972. Others will be chosen as missionaries and US-Bers; practically all will be involved in their churches in evangelism and ministry.

Nathan Porter

Home Mission Board

Christian Service Corps

When Luther O'Bryen came to baptize Baptist Chapel two years ago, four students made up the congregation. He and his wife loved and then two more doubled the congregation.

Now the church membership has nearly quadrupled to 31 members, and in recent Vacation Bible School enrolled 141 persons. Other church activities have grown rapidly, with 70 attending Sunday School, 78 involved in Royal Ambassadors, and 28 in Ag Chaps.

O'Bryen, now pastor of the church, came to Greenville as a Christian Service Corps volunteer through the Southern Baptist Home Mission Board. The Christian Service Corps, a completely volunteer program is designed to involve laymen and women in meaningful work on either a short- or long-term basis.

O'Bryen left a prosperous position as superintendent of a building construction company in Atlanta to go to Greenville, an industrial town of 18,000 people.

As a CSC (as they are usually called) volunteers, O'Bryen provides his own livelihood and his own transportation to and from his ministry field.

The O'Bryens are two of seventy committed Southern Baptists who have volunteered as Christian Service Corpsmen. These volunteers participate in every area of Baptist work—worker workers, Vacation Bible School directors, campus pastors, evangelists, leaders, literary workers, recreational leaders, construction workers.

Fifty-five lay workers are involved in the CSC short-term program in which a person serves on a mission field (not two to ten weeks) anytime

during the year. Twenty-three lay workers are active long-term corpsmen. The volunteers, in this case, move to a mission field, take a job, and remain as long as he wishes, from one year to a lifetime.

The Department of Special Mission, Mission of the Southern Baptist Home Mission Board promotes the application of voluntary information to a missionary context when they help the volunteer secure secular employment and housing.

Most of the CSC workers go to the Northeast. Although the volunteer may request a certain area, women, especially long-term, are encouraged to work in the pioneer frontier areas—the Northeast, Midwest, Northwest, Alaska, and Hawaii.

"There is no one geographic location where we need people," said Don Hammonds, secretary of the board's special mission committee. "If they have a profession, we try to locate them there. We encourage the volunteer to go to areas where leadership is needed."

"Really we are in an area that is unexplored—the area of laymen," he said. "They don't have to be highly educated and in many cases don't have to hold important places in their home church."

Nationwide and the proliferation of volunteer service are making

"Laymen could go into an area and be available for legal aid, a journalist could go into an area and provide his skills in communication, a nurse practitioner could fill an area and through involvement make the local situation better, pastors could spend a week or two as evangelists—there are scores of people within thought of," he said.

The source of the Christian Service Corps—the laymen—is indeed untapped. And the source of his ministry—the mission field—is just as untapped. Hammonds said.

COMMITMENT

It is said that during the Civil War the treasury of the United States had been depleted. Men seemed to re-

spread in the advertisements of bond sales. A special agent was employed and placed in the field to hunt up investors and sell United States bonds. The treasury was soon replenished, there was a revival of hope and courage, and in due time the war was brought to a successful conclusion. Without this money the war could not have been prosecuted. It was imperative that the soldiers should be paid, fed, clothed, and equipped. Back of the fighter stood the financier, and of the two the latter seems to have been just as important as the first. After the war General Grant met the man of the man who had acted as fiscal agent, and, on learning his identity, said, "Tell your father that it is in his hands as much as that of any other man that the people of this country owe the continued life of the nation."

So is it in the kingdom of God. The man who gives his money for the support of the missionaries stands in the front line of battle with the men who refuse it.

Annals of the Christian Service Corps

1. For Support of Missions and Field Ministries of the Home Mission Board

Evangelism Projects	\$100,000
State Secretaries of Evangelism in Pioneer Areas	
Lay Witnessing	
Metropolitan Evangelism	
Student Evangelism	
Youth Evangelism	
Conferences	
Correspondence Bible Course	

II. For Support of Special Projects

WMU Assistance in Pioneer Areas	\$800,000
US-B Missions	65,000
Baptist Student Ministries	125,000
Missionaries	240,000
Margaret Fund	
Scholarships	70,000

PRAYER GROUPS

Social Work

Carol Tomlinson

Prayers in a Society of Complexity

I saw a kid in a classroom today. The courts say she's better off now because she's no longer in a ghetto school. And I guess the courts are right. But she's still a ghetto girl. And she can't learn to read as fast as her privileged classmates—because there wasn't time for mama to show her in sweet picture books how print goes from left to right—because there wasn't a father reading newspapers—because there wasn't a farm and a circus and a friendly corner policeman in her childhood. She's a ghetto girl in a foreign land. And who's gonna teach her the language?

I saw a kid "on a trip" today. He was twelve and very aged—and very young. He'd made a decision just before I passed by. The decision was to trade off the future for some "now"—a decision too big for adults. Yet he doesn't know how to decide about handling the anger that walks behind his shirt pocket. Who's gonna rock around a kid like that long enough to teach him how to know?

I saw a mother today. She was standing humped, staring from a fourth story window in a greystone walk-up. She was looking through the hundred, hundred other windows like her own. Her brow seemed to say, "I gotta have a white away from this room before I can come back again and try to raise the kids." Her desperation was more real than that of the

kids in the gangs, for she, more than they, has no place to go.

And if I can stand in the street and care for them all, but knowing nothing to do, I watch my care blow about empty in the wind.

Amen

Baptist Centers: Prevention and Cure
Baptist centers, located throughout the Southern Baptist Convention and sponsored by the Home Mission Board, represent one of the most progressive approaches to ministry to be found. The picture in today's centers is one which emphasizes construction as well as rehabilitation. Rather than waiting until the young child lags behind in school to offer a tutorial program, centers try to provide pre-schoolers opportunities to experience their world in a way that will be more likely to insure early school success. It is nearly impossible for a first grader to learn to read about a farm and its animals if all the child knows is asphalt streets. Tutorial programs are still much alive and needed. But Baptist centers such as the one in Alexandria, Virginia, are also stressing school readiness programs for little children. They are applying hours of prevention rather than years of cure to young lives.

Informal Centers: Prevention and Cure

It would, of course, be foolishly

voluntary to think that any social work ministry could exist in the long, crowded areas of this country and even only maintain its presence. It is simply too late to prevent many things in the lives of too many people. These acute needs is to be cured. All social work ministry functions in the light of this awareness. One such ministry is that of the church-based "network" of Pennsylvania's Keystone Baptist Association. These rehabilitative ministry includes activities in devoting to teaching a mission to term her name, aiding successful employment of a former juvenile delinquent or adult criminal in community life, the projection of family counseling programs and staff training amounts, or the development of a church and hygiene course for teen-age girls. The particular association emphasis that these prayers for dislocated children ignored the needs very close at hand. They have not waited for the establishment of one institution as the arena of need to manifest in their midst. They have organized dozens of little informal "Baptist centers" in churches, homes, camps, stores, and wherever the opportunity exists to meet a need constructively. These "centers" are manned by ministers and laymen of the association and guided by a devoted of social ministers. They represent the growing awareness that a church which does not reach out to society's needs is not a church in the real sense of the word.

The Baptist centers which exist throughout our Convention—whether they be formal buildings sponsored by the Home Mission Board or informal movements sponsored by churches and individuals—need the prayers of Baptist Women. The jobs are too endless to tackle without the partnership of God and the support of prayer.

Typical Problems

The following are two very real problems seen every day by ministers involved in social work ministries.

Problem Number One. Orla is eighteen. She finished high school in June. She has just come to the large city two hundred miles from her home. She has never really been away before. She has never lived in a city before. She wants a job. She needs to know a good place to stay. What problems will she face? For starters, think about these. She has never caught a bus or ridden in a taxi. She does not know what a cafeteria is. She does not know about bus or employment agencies, about government aid in securing jobs, or about rent laws. Is it possible for her to be too trusting? What about loneliness? If she's black, will there be extra problems? Think about Gail very carefully. Try to put yourself in her place. Then perhaps you will want to write a prayer about how a social work ministry could meet her needs.

Problem Number Two. Frank is nine. He has lived his whole life being told what to do each step of the way. Sometimes a teacher has told him. Sometimes it was one of the big kids in the neighborhood or at home who told him. Sometimes it was his drunk father or weary mother.

He hangs around the Baptist center lately. He does not do much until someone tells him what to do. Sure, he can lose his temper and hit, but he really cannot make a decision and weigh its consequences. What will Frank grow up to be like if he does not change? How can the center director minister to Frank?

PLANNING

THE PRAYER GROUP MEETING

Preparation Period

Call to Prayer should be a part of every mission prayer group meeting. Call to Prayer should also be used daily by families and individuals. Use the preparation period this month to learn ways to use Call to Prayer more effectively by individuals and in group or family situations.

Send to the group the guidelines for using Call to Prayer in the section, Use of Call to Prayer, pages 22-23. Prayer Group Guide (available from Women's Ministries Union of Baptist Book Store, see WNU order form, page 64). Ask group members to read the list of thirty-four methods of presenting the prayer material. Ask members to rank the methods according to which ones seem to be the most effective. Share tips and questions which arise from a short group response time and group.

Ask several members to share with the group the ways they have used Call to Prayer individually or in their families. Draw up a set of guidelines helpful to individual and family use.



Prayer Group Guide

The Prayer Experience

The aim of this prayer experience is to have understood some of the complex needs for ministry presented by American society and to determine the best way to intercede for the potential of social work ministries in meeting these needs.

Ask one member to read the introductory paragraph and prayer. You may want to ask two or more women to make a choral reading of the prayer or to read it alternately. The "Baptist Centers" may be summarized by another group member. Many women may be equipped to add illustrations of social work ministries from their own experience.

Ask two women to read the two typical problem sketches (not read together to choose the problem in which

they felt the heaviest response). The readers punch and paper and ask each woman to write a prayer for the person to which she responded. When the women begin to write their prayers, stress the need for thoughtful prayer, and tell them that they will be given ample time for writing a thoughtful prayer.

After the prayers are completed, ask a few willing members to share their prayers with the group. Point out the new insights which appear in their prayers that suggest the complexity of the problems dealt with by social work ministries. Share members that this is one time when the possibility of becoming missionaries exists for each person and each church. Explore with them the possibility of such involvement for their group or church. Perhaps they will want to write the mission action statement to discuss with them the need for their involvement in such work. It is imperative that members see that offering a prayer without willingness to become part of the answer to that prayer cripples the effectiveness of prayer. Lead members to plan a mission action project that will minister to the social needs of your community.

Related Activities

Call to Prayer

Choose one of the methods studied in the preparation period for your presentation.

Preview Baptist Women Meeting

Collect pictures of Disney creations as seen on motion of Mickey Mouse. Use them as stimulus material as you relate the following information.

The biggest thing to happen in Florida recently is the opening of the gigantic new Disney World near Orlando. More than a million people visited the previous center of the new fun and entertainment Disney World before the real thing even even opened. Now the highways leading into Orlando are buzzing with people from all over the world who are coming to find fun and entertainment. People who have about the kind of thing say that ten million people will visit during 1972.

Before Disney World, however, there were Baptists at work in Florida. To the almost 1,500 Baptist churches in that state has come the challenge to reach these fun seeking tourists as well as the 4,000 new residents who move into the state each week. This task is too big for a few churches.

In our next Baptist Women meeting we will discover the way that these churches can multiply their efforts in getting the work done.

MISSION ACTION GROUPS



For the past two months suggestions have been made for breaking down barriers to communication and improving listening skills. This month's suggestions have to do with making the content of contacts with those ministered to through missions more meaningful. Genuine communication leads to dialogue rather than monologue. Two simple examples illustrate the difference in monologue and dialogue.

A mission action group member has arrived at the home of an elderly woman who lives alone. They sit down to talk. "How are you, Mrs. Smith? I'm as busy as I can be today but wanted to stop by and see you. Your grandchildren have been here, I know, and that must have been a pleasure. I have three grandchildren of my own, and I know how much I enjoy their visits..." and on and on. That is monologue.

On the other hand, take the same situation. The group member begins, "How are you, Mrs. Smith?"

"I'm tired, but happy. My grandchildren have been visiting and you know that makes a difference for someone like me who lives alone most of the time."

"I can certainly understand. I have grandchildren, too. Tell me about yours."

"I have some pictures right here. I'd like to see pictures of your grandchildren, too."

That is dialogue. Oversimplified, perhaps, but in one instance the mission action group member seemed to be commenting and asking questions

only as a means for expressing what was on her mind. In the second instance, she is open to hearing Mrs. Smith. As they talk, communication is established. They find a common interest on which a relationship can be built.

A true helping relationship must be built on the basis of dialogue—exchanges of feelings, openness to the other person as he or she is, willingness to hear as well as to be heard.

In monologue, there is no relationship since the person actually communicates only with himself, ignoring the other person. In dialogue, a relationship can be formed as those involved are open to giving themselves honestly and to receiving without judgment what is given. It is then that real communication takes place.

To talk "at" a person or to talk with a preconceived goal as to what the other person is expected to think or do is to exploit and manipulate. That establishes barriers to real dialogue. Breaking down barriers to communication and learning to listen are two prerequisites to meaningful dialogue. As communication and listening takes place, a relationship built on dialogue can be established. These suggestions may help the mission action participant in establishing a helping relationship with those target persons with whom she may have contact.

First, keep in mind that persons are psycho-social beings. This means that persons are affected not only by what is happening to them and in the world around them, but also they are affected by how they feel about what is happening to them. The facts

Establishing Meaningful Dialogue

Pat Thompson

about a person's life and circumstances are important. The way the person feels about the facts is equally important.

Second, an examination of those things that have been helpful to the mission action participant can aid her in understanding what may be helpful to similar persons. Recalling a time when a problem was discussed with a friend and a solution was found, the mission action participant can determine why the conversation was helpful and can determine how a similar conversation could be helpful to another.

In such a conversation, the following principles may be applied:

1. When helping a person with a problem, avoid "taking over" the problem. The problem must ultimately be solved by the person. The mission action participant should help the person use all possible resources.
2. Accept the problem as a normal part of life.
3. Help the person see the value of solving the problem. Encourage him to believe that a solution is possible.
4. Help the person find a positive approach to the problem and to discover the confusion in his thinking.
5. Ask the person questions about the nature of the problem. Help him clarify the problem before thinking about solutions to it.
6. Help him set up criteria for testing his ideas about solutions.

When a person is helped in this way, three things happen. He is allowed to maintain his personal integrity and self-respect; he is given increased motivation to work on the problem; and he is given help in methods for solving problems. He gains both a greater confidence in

himself and an increased ability to cope with his own difficulties.

Application of these principles can further destroy barriers to communication, lay the groundwork for meaningful dialogue, and move toward the establishment of a genuinely helpful relationship.

PLANNING

Planning Actions

To evaluate your last missions activity, use the eight questions suggested for the evaluation step in the planning process in the Planning Actions section of your mission action group guide (all guides available from WMU are listed on page 64). In addition, add the question, What was the nature of our conversations with target persons, monologues or dialogues?

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

Sharing Actions

Sharing experiences will become a natural part of your group involvement in mission action. Read carefully the Guidelines for Sharing in the Sharing Actions section of your group guide. Refer to the last questions asked in the evaluation period. Ask members to share meaningful conversations held with target persons.

In-Service Training

Ask one member to summarize the material on the preceding page for the group. Lead the group to list and illustrate the possible kinds of dialogue members might have with target persons (examples: small talk, getting acquainted, problem-solving).

Give each member pencil and paper. Ask each to write out a conversation held with a target person during the last mission action activity. (Introduce the following form for conversations. Use MA to stand for mission action participant and TP to stand for target person.)

MA: How are you today?
TP: I can't complain. This day is no worse than any other.)

When conversations have been written, ask members to exchange

papers and analyze the strengths and weaknesses of the dialogues that occurred. Share these comments with the group.

Lead group members to formulate a list of guidelines helpful to them in establishing better dialogue. Royal Moore's book, *The Ministry of Dialogue* (#22), available from Baptist Book Stores, is an excellent resource.

Call to Prayer

As you call the names of the missionaries on the calendar of prayer, connect on a world map your town with the states or countries where the missionaries serve. Use a narrow ribbon, string, or paper. Pictures of the missionaries may also be attached if they are available.

Preview Baptist Women Meeting

Collect pictures of Disney creations or draw an outline of Mickey Mouse. Use these as attention-getters as you relate the following information.

The biggest thing to happen in Florida recently is the opening of the gigantic new Disney World near Orlando. More than a million people visited the preview center of this new fun and entertainment Disney World before the real thing even opened. Now the highways leading into Orlando are littered with people from all over the world who are coming to find fun and entertainment. People who know about the kind of thing say that ten million people will visit during 1972.

Within Disney World, however, there were Baptists at work in Florida. To the almost 1,500 Baptist churches in the state but count the challenge to reach these fun-seeking tourists as well as the 4,000 new residents who move into the state each week. This task is too big for any one church.

In our next Baptist Women meeting we will discover the way that these churches can multiply their efforts in getting the work done.

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 Women's Missionary Union, BMC. Workshops are designed to help you learn 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 with 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, international, juvenile rehabilitation, prisoner rehabilitation, alcohol and drug abusers, nonusers, economically disadvantaged, the sick, the aging, racial areas, and combating moral problems.

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

WORKSHOPS THIS MONTH

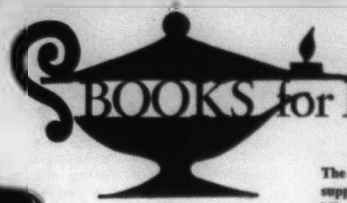
February 26-March 1 Atlantic City, New Jersey
Room Rates: \$7.00 per day, single occupancy; and \$10.00 per day, double occupancy, plus 5% room tax.

For reservations write:
Colony Resort Motel
Boardwalk at Indiana Avenue
Atlantic City, New Jersey 08401

March 21-23 Windermere Baptist Assembly

Room and Board: \$17.00 each, three persons to a room; \$15.00 each, four persons to a room. (Rates begin after lunch on March 21.) Persons furnished meals.

For reservations send \$3.00 fee per person to:
Windermere Baptist Assembly
State Road 44
Reach, Missouri 65787



BOOKS for MISSIONS READING

The books reviewed in this column this month may be used as alternate suggestions supplementing the Round Table Group Guide. Mission books groups using the Mission Books Teaching Guide may wish to use the books as alternate studies. Baptist Women members may choose the books for leisure reading.

Churches and How They Grow*, by M. Wendell Belew, (Nashville: Broadman Press, 1971, \$3.95)

Home Mission Board Division of Missions Director Wendell Belew brings to the study of church growth a wide variety of experience and knowledge. Belew has closely observed the growth of churches in large and small cities, in rural areas and small villages. He has counseled with pastors of churches in old established areas of SBC work and in pioneer situations where Southern Baptists are unknown.

From this vantage point, he suggests factors that relate to growing churches. He theorizes that church growth is connected vitally with the community in which the church exists. Church growth is also connected with what goes on within the church. Time and place are yet other factors.

But flourishing is not the only thing that Belew does in this volume. From his experience, he describes churches of all sizes and kinds. Thus his book provides the Baptist Women member an inside look at many churches in mission areas.

Belew does another thing. He believes that true evangelism sees the plight of man both as his spiritual emptiness and in his earthly locale and is compassionate to his needs as it helps him discover that his greatest need is Christ. Belew urges readers to see that the growing church is the church that ministers to man's need as it proclaims its Saviour.

In This Land*, by Naomi Ruth Hunka, (Anchorage, Alaska: Alaska Baptist Convention, 1971, \$4.50)

Written to commemorate the twenty-fifth anniversary of the Alaska Baptist

Convention, *In This Land* provides a wealth of information about the early efforts of missionaries in Alaska, the progress of missions, and the people who make up the churches and the missions field in Alaska.

"No one who visits Alaska," says Mrs. Hunka, "can forget the sense of awe and stirring experiences it provides. Even the streets alive with whirling yellow leaves one day and white with a crisp crunching cover of snow the next, speak more to the listening heart than just the crunching of the leaves or the squeaking of the snow. Crumpled sheets of thawing ice are, valleys smothered by the misty clouds waiting for the sun, showing spring snowmelt in distant villages rolling tundra and waving tundra which read 'Bakana Power' sound forth their message."

Not can anyone who reads Mrs. Hunka's book forget the task that Alaska Baptists are trying to do. The reader will be caught up in the urgency that Mrs. Hunka feels about winning the people who make their homes in the "Great Land."

Mrs. Hunka brings to her book years of experience in Alaska missions. Her husband, E. W. Hunka, Jr., was executive secretary-treasurer of the Alaska Baptist Convention before joining the staff of the Home Mission Board in 1971.

A View From the Streets*, by Ron Willis, (Nashville: Broadman Press, 1971, \$3.50)

Author Ron Willis is a dynamic young home missionary. Burdened by the needs of humanity, Willis puts an amazing amount of energy, creativity, and compassion into trying to communicate of their needs.

A View from the Streets is an autobiographical book. Willis tells the way he feels about things. As this autobiography of his soul unfolds, the reader catches a glimpse of his youthful idealism and urgency.

The reader catches a glimpse of some thing else, too. We learn a little more about the work of home missions in the Haight Ashbury district of California and in the New England town of Bangor, Maine.

Approaches to Study

Round Table Groups. The three books reviewed this month are all written by persons closely connected with home missions. The books present three aspects of home missions. *A View from the Streets* provides a close-up of one missionary. *In This Land* provides a panoramic view of all that is involved in home missions in one geographical locale. *Churches and How They Grow* provides the reader with the reasons and philosophy of home missions advance. The establishment of New Testament churches is the goal of all missions planning.

Mission Books Groups. *In This Land* will provide a profitable depth study of Alaska missions. Study of this book might be correlated with material on the history, geography, and culture of Alaska. Then, members might see how a church emerges and grows according to its environment.

Family Study. *In This Land* will provide your entire family hours of excitement as they explore Alaska. *A View from the Streets* will catch the attention of your teens. *Churches and How They Grow* will provide you and your husband food for growth in Christian experience.



Missions and Crises of the City

Unwed Parents

Martha Nelson

GROUP LEADER: Connie, an obstetrics supervisor in a local hospital, has become concerned about the number of unwed young women coming under her care. She has invited two other busy professional women and her pastor's wife to meet with her to discuss the problem and try to come up with some answers. Lynn is a social worker with the local welfare department. Jane is a school counselor. Sue is the wife of Connie's pastor. Listen in as they talk over coffee.

CONNIE: The subject has been hush-hush for too long! The problems are real. The contrast between the joy of young parents welcoming their first child and the grim, let's-get-this-over-with attitude of others is enough to break a woman's heart!

LYNN: But, Connie, you in the hospitals have the problems for such a short time! We social workers have to deal with them for a lifetime.

JANE: Don't think we educators aren't concerned, too! Working as we do with youngsters through the turbulent adolescent years, we realize what a crisis it is for a fifteen-year-old girl—still a child in so many respects—to learn she is pregnant. And for a sixteen-year-old sophomore to find her a going to be a father is overpowering.

SUE: Young people are under such stress today. Instant information about what's going on around the world is wonderful, but the confusing voices about sex have unquestionably

added to the problem. The parents' aversion to sex have been around a long time, but never in history have they had the opportunity to spread their message as they do today.

LYNN: The other day I picked up a beautiful slick-paper magazine named *the young female* and was amazed to see an article actually encouraging the engaged girl to question the moral teachings of her parents and her church. The writer said very plainly that though sex before marriage is not for everyone, for some "it is very, very right." I could hardly believe my eyes!

CONNIE: Of course, you know as well as I, Lynn, that a lot of the girls who come through the hospital have never seen that sort of thing. They come from families that are poor and often illiterate. They have lived in crowded conditions at home. Some have never known a father, and others would have been better off had they not known theirs. A lot of these girls are merely repeating family patterns.

JANE: I believe the problem may stem, to some extent, from the mobility of American Indians. We school counselors are kept busy enrolling and withdrawing youngsters whose fathers are being transferred. Our young girl has moved thirteen times in her lifetime. The remoteness of families has sometimes caused young people to grow up alone for a sense of belonging.

SUE: The mobility of families has certainly reduced social constraints

No longer is there a large group of adults taking a personal interest in youth. The churches haven't kept up with the mushrooming population of the cities, and the voice that in former years held up the biblical ideal of sex only within marriage is not heard as it once was.

CONNIE: Youngsters have a lot of time on their hands these days. With their cars, they have privacy that encourages intimacy. Add to that the pill and penicillin which have virtually done away with the fear factor.

JANE: The stress on higher education as necessary to making one's way in our highly developed technological society has delayed marriage for many youth. The natural sex urges are taken care of in other cultures by early marriage.

LYNN: What we're all saying, in one way or another, then, is that these unwed parents are not altogether to blame, right?

SUE: Which should help us to deal more sympathetically with them in their predicament.

CONNIE: Well, what are the alternatives after wrong choices have been made?

LYNN: Forced marriage? A sad situation if there is not love. Unwanted children often suffer physical and emotional neglect and abuse, receive inadequate parental care, and cause family stress that may lead to another problem—divorce.

CONNIE: Abortion? A lot of pros and cons yet on that issue—and we nurses are disturbed about that alternative.

SUE: Staying with the family? Public opinion still makes that difficult, though more families are taking this route these days. In fact, the director of a maternity shelter here in our city told me recently that they are moving into a program for runaway girls because fewer pregnant girls are coming to them nowadays.

JANE: Single parenthood? Still frowned upon by society. Adoption by grandparents? Or by outsiders? Are there any perfect solutions?

SUE: I understand some Christian families are providing foster home care during the last months of pregnancy.

CONNIE: No telling how many suicides result from the discovery of pregnancy out of wedlock!

LYNN: Talking about problems, think of the women who keep their children as single parents. I read recently that 90 percent of nonwhites keep their illegitimate children, while 70 percent of whites place their babies for adoption. You know, of course, it's practically impossible to place Negro and racially mixed babies for adoption.

JANE: I suppose these unplaced children constitute one of the community's biggest problems. Children growing up in institutions and in fatherless homes definitely run into more problems than others.

SUE: My husband and I have wrestled with many families facing the crisis of an unplanned birth. The mothers and fathers of the youth involved are embarrassed by what has happened. They feel guilt and often blame themselves, and this is not always warranted. They fear censure by friends and fellow church members. They are confused about how to handle themselves and how to advise the youngsters. The stress of the crisis wears on everyone involved. They need someone to turn to who can help

them be objective, who can suggest the alternatives, so that they can make intelligent decisions.

JANE: So far as the youth are concerned, the loss of a good self-image is one of the biggest problems. Many school systems insist that pregnant girls drop out of school immediately. Actually their peers are generally sympathetic and compassionate. Their elders are the scornful ones.

The young father, if he marries the girl, is often angry and chagrined, especially as he comes to realize that his life plans are going to be changed drastically. Not nearly enough attention is given to counseling with boys involved in out-of-wedlock pregnancy.

SUE: If disappointed and stigmatized pregnant parents can get themselves out of the picture, then they can begin to be of help to their children.

LYNN: *(thoughtfully)* Every child brought into the world has the right to the love of its father and mother, the right to have a home, and the right to be supported by the persons responsible for its birth. But when these rights are denied, then society has a problem on its hands.

CONNIE: Or it could be "a challenge."

JANE: The challenge is a giant one, isn't it? One of the first needs is proper counseling—for both the youth involved and their parents.

LYNN: The young people may have no one to turn to. They may need something as basic as shelter.

CONNIE: And medical and dental care. The early counselors need to emphasize the urgency of early prenatal care. Many girls are completely ignorant about how to care for themselves during pregnancy.

SUE: A lot of girls need financial assistance, too.

JANE: And education. If they are school-age, it is so much better if they can continue their education. More and more schools are allowing them to continue with their class-

mates. Some communities have established special schools where the girls are given academic training, counsel, and medical care. Education is a good deterrent to the repetition of illegitimacy. It can sometimes break the vicious cycle apparent in some families.

SUE: No one has threatened the need for acceptance. That's the beginning place for the Christian, isn't it?

LYNN: Yes, undergirding all the practical help we may be able to provide must be a Christian, nonjudgmental attitude. The idea of acceptance of people for what they are, not what they ought to be, applies to all people with problems—whether they're alcoholics, drug abusers, promiscuous, delinquents, or parents out of wedlock.

JANE: Or children out of wedlock. It's imperative that we have a new sense of responsibility for all humans.

SUE: The church can be a big help with spiritual counsel in these difficult times. Pastors and others in the church in whom the troubled families turn need to know what community resources are available and be prepared to make referral where specialized assistance is indicated.

LYNN: Kindness to the parents of the unwed couple is certainly in order. I've known some families in casual longtime friendships following such a crisis.

CONNIE: I'm thankful we have Sisters Baptist Home and Adoption Center in New Orleans where at least some girls can receive shelter, guidance, Christian love, and understanding. I read recently that we find it is as we when we remember our girls make the foster parents have opportunity to rehabilitate more than one hundred unwed mothers per year and to provide pre- and postnatal care for their babies and placement if the girls choose the adoption route to a place like Sisters, girls can reevaluate their goals and learn to live with themselves.

JANE: And, of course, our state Baptist children's homes are doing a tremendous job of paying adoption services for babies of unwed mothers.

LYNN: I'd like to see more churches instituting day care programs, extending care to very young babies of mothers who must go to work. Many of these girls make better mothers if they can get out of their homes for part-time employment. It gives them a sense of worth and usefulness and paves the way for full self-support later. On the other hand, some women make better mothers than anything else; many people feel they should be allowed that privilege with the support of society.

JANE: Each of us can do something. When enough Christian people recognize a problem and begin to discuss ways and means of meeting it, solutions can be found. *(Turning to Connie)* I was glad, Connie, to hear that you and one of your nurses are meeting with officials representing education, welfare, and mental health agencies in an effort to initiate a total-care program for schoolgirls in our community.

Why couldn't our church provide space? And doubtless there are other ways we as a church could tie into the effort. With all the professionals in churches throughout the city, surely we could help staff it. Women of the church could assist with layettes and teach household skills and child care.

CONNIE: An immediate move would be to see that every girl who goes through our maternity wards is visited by an accepting, caring Christian, and, in cases where one is apparently alone, to see that follow-up visits are made after she leaves the hospital.

SUE: I heard of one inner-city church offering vocational training, with a special invitation to single women with infants. Businessmen in the community cooperated in job placement.

ANN: And Christians surely need to keep up-to-date on abortion legisla-

tion. Too often we wait until too late to make our opinions known.

LYNN: And an aid to dependent children legislation, too.

CONNIE: Did you know some states have laws preventing birth records revealing illegitimacy? Someone could enough to initiate such legislation.

LYNN: Well, it's a cliché any Christian nurse or social worker or counselor or homemaker can't get the job done alone, but we can work together.

PLANNING

Study Session

1. Understanding the Aim

The last in a series of three studies on the effects of technology and urbanization on persons of special need, this study focuses on unwed parents. It should lead to increased understanding of the unwed parent problem from the points of view of (1) the community, (2) the church, (3) the group itself, and (4) both parents. Increased understanding should enable members to minister to parents and grandparents facing this crisis.

2. Using Learning Methods

(1) Ask long women to play-read the material. Follow with discussion asking group to recall helpful actions mentioned in the drama and to evaluate their possible application in your locality.

(2) A review of the chapter, "Unmarried Parents and Embarrassed to Love," in the book, *Persons in Crisis* by B. Lillian Hudson (\$1.50 from Baptist Book Store) might be assigned to one member. Following the review, ask the group to estimate: effects of the kind of crisis on parents and grand-children, the possible reactions of the church, and approaches churches can take to helping.

(3) Order Public Affairs Pamphlet No. A-20 "The Unmarried Mother" (Public Affairs Pamphlets, 18) Park Avenue South, New York, New York 10014. 1 to 9 copies, 25¢ each; 10 or more, 21¢ each. An order for \$1.00 or less, please include 10¢ for handling. Material under the section, "Parents and

Counterparts," may be used to present the human dimension of the problem dramatically. Use the pamphlet as a guide to discuss their questions: What mistakes do unmarried mothers require? Where can they go for it? What are the helping professions doing to provide necessary services? What more could they do? Why is more understanding and support by the public so urgent? Assign one member the responsibility of finding out about local school policy regarding pregnant girls. Local school administrators could supply this information.

3. Using Learning Aids

Ask pictures depicting target group to present and in January and February. A flip chart presenting questions for discussion might be used with method 3.

4. Planning for Follow-through

Distribute pencil and paper and ask members (1) to list three specific things they could do to help family members and unwed parents overcome their frustration and emotional stress and (2) to develop discussion community and church actions. Ask them to share what they have written and make specific plans for involving group action if there is need and sufficient interest. The Mission Action Projects Guide for Baptist Women and Young Women (available from Women's Ministry Union or Baptist Book Store, an WMU order form, page 64) should be consulted.

5. Evaluating the Study

Have a two-point transtask quiz from one member, and measure group learning by responses.

Call to Prayer

As you call the names of the missionaries on the columns of prayer, concern on a world map your towns with the status of countries where the missionaries serve. Use a narrow ribbon, string, or paper. Pictures of the missionaries may also be attached if they are available.

Previous Baptist Women Meeting

Call pictures of Denary creations or draw an outline of Mickey Mouse. Use them as attention-getters as you begin the following information.

The biggest thing to happen at Florida centers in the opening of the gigantic new Denary World near Orlando.

Before Denary World, however, there were Baptists at work in Florida.

In our next Baptist Women meeting we will discover the way that Florida Baptists can multiply their efforts in getting the work done.



BIBLE STUDY GROUP

The Mission of the Church

Witnessing Is Mission

Passages for Study: Luke 10:1-16, Acts 1:8; Colossians 4:5-6, Luke 8:26-33

James E. Carter

The late Samuel M. Shoemaker once wrote: "The test of a man's conversion is whether he has enough Christianity to get it over to other people."

At one time in his life, Shoemaker experienced difficulty in sharing his faith effectively. When he was seventeen years of age, he became a lay reader in a small Episcopal congregation. He failed in this experience to get his message across to those in the congregation. This experience was the first in a recurrent pattern of failure in his life. Individuals sought spiritual help, but he could not give it to them.

Then Shoemaker went to China to teach in a school in Peking. Again men were seeking. He indicated that he would have failed them, but he met a man in China who challenged him to make a full commitment of his life to Jesus Christ. Shoemaker was held to the challenge until he made such a commitment. The very next day, a Chinese businessman responded to the message that he was now able to communicate. From this experience, Shoemaker makes the suggestion, "Test yourself by this: Can I get across to other people what I believe about Jesus Christ? If not, what real good am I to them, and what real good am I to Him?"

We call the process of getting across what you believe and what you have experienced with Jesus Christ *witnessing*. D. T. Niles once defined *Christian witness* as "one beggar telling another beggar where to find bread."

Witnessing is mission. As the church lives out the life of Jesus Christ in the world, it must express to the world that Jesus Christ is both the center and the source of its life. This is done by individuals witnessing for Christ.

A witness shares an experience. He tells another person what he has experienced with Jesus Christ. In a com-

mon, a witness tells only what he personally knows about the incident under question. He is not allowed to tell what he thinks, what another has said, or what another has experienced. He must speak out of his own knowledge and experience. Ralph W. Neighswander, Jr., has well said, "I am never witnessing until I am (1) speaking to a lost person (2) about my personal knowledge (3) of the Lord Jesus Christ."

Witnessing is at the very heart of the mission of the church. All that a church does points to Jesus Christ. Christ is at the very center of its existence; he is the cause of its existence. The people who have met Jesus Christ as Saviour, and have been called into being by his Spirit for the purpose of fellowship, mission, and proclamation, must be active witnesses of the grace of God.

AUTHORIZATION

The authorization for witnessing is given by Jesus himself. This is clearly stated in an incident in the life of Jesus when he sent out seventy persons on a witnessing mission. It is found in Luke 10:1-16.

Earlier (Luke 9:1-6) he had sent the twelve, the apostles, on a similar mission. This time, however, he chose seventy persons to witness of him in the area.

The number of people chosen is significant. Obviously, because of this number, these were not only the persons usually designated disciples or apostles, but they were the people who did not accompany with Jesus at all times. They did know him; they could witness of him. Seventy is the same number that Moses chose to help in the task of leading and directing the people in the wilderness (Numbers 11). It was also the number in the Sanhedrin, the supreme council of the Jews.

The number of nations in the world was considered to be seventy. This may have significance. Luke projects a universalist vision; the gospel is for all people. The number of people sent out to witness may foreshadow the time when the gospel is known by all people in all the world. Indeed, the gospel knows no boundaries. The witness of Christ is to be shared with all the people of the world.

Jesus commissioned them to go in his name. By pairs, they went into the areas where he was later to go himself. As he sent them, he reminded them that they were laborers in the harvest for God. The harvest was plentiful; all around were persons who needed to experience the grace of God. The problem was the shortage of laborers. Always there has been a shortage of people willing to witness.

Christians share responsibility to pray that there will be more witnesses. But it cannot stop there. Prayer for witnesses must be accompanied by willingness to be witnesses.

Not everyone will gladly hear the witness and respond positively to it. Jesus warned them he was sending the seventy "as lambs among wolves" (Luke 10:3). Even though the possibility of rejection becomes such a frightening thing to some that witness is never made, it is not to be a deterrent. Neither rejection nor ridicule removes the responsibility for witness.

Something of the urgency of witness is conveyed by Jesus. They were not to carry heavy baggage. They were not to spend time in long greetings. They were not to stay at places where they were not welcome. They were not to complain of the accommodations. They were sent with one purpose in mind: the announcement of the salvation of God in Jesus Christ. They could not

be sidetracked by irrelevant details. The urgency of the message superseded the details with which they might be concerned.

The announcement is of Christ. They were to heal the sick in Christ's name and to proclaim, "The kingdom of God has come near to you" (Luke 10:9 RSV). The kingdom of God centers in Jesus Christ. When one has accepted Christ by faith he has become a citizen of God's kingdom.

The announcement of the Christian witness is always Christ. It may be easier to talk about the church, or the preacher, or the program. But if it is to be witness, it must be the announcement of Christ.

Those who have heard a responsibility: To have heard the witness of Christ is to be responsible for a response to Christ. Jesus cited plagues (Luke 10:13-15) which would be a harvest opportunity because they had not responded to the message of Christ.

The authorization for witness is summarized in Jesus' departing statement to them: "He who hears you hears me, and he who rejects you rejects me, and he who rejects me rejects him who sent me" (Luke 10:16 RSV). It is on the authority of Jesus himself that the Christian bears witness. To reject the witness of Christ is to reject Christ.

AIM

The aim of Christ is that all believers serve as witnesses to him. This he enunciated just before the ascension. Jesus said, "And you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts 1:8 RSV).

To be a witness is not an option with the Christian. Jesus said, "You shall be my witnesses." There is no choice about whether a Christian will be a witness. The only choice concerns what kind of witness he will be.

In the seventeenth century, Thomas Hobson rented horses at Cambridge, England. He had a rule that any person who rented a horse must take the one standing nearest the stable door. No matter what station in life the customer held nor how much he might argue or hector, Hobson stuck to his rule. Soon "Hobson's choice," which was really no choice at all, became a familiar statement and passed into colloquial usage.

Christians are confronted with "Hobson's choice" about witnessing. The only

choice we have is the kind of witness we will be.

The content of the Christian witness is again emphasized. "My witnesses" is how Jesus described it. Salvation has come because Jesus Christ has been accepted as Lord and Saviour.

The most authentic witness is the personal testimony. An argument may be refuted. Logic may be imperfect. A personal experience cannot be lightly dismissed. This much the individual certainly knows: this was his own experience. Notice how often in the New Testament one person brought another to Jesus. He did it because he had Christ himself and had found salvation in him. It began with Andrew who "first found his brother Simon, and said to him, 'We have found the Messiah'" (John 1:42 RSV). And from there, it has continued to the present. One person introduces another person to Christ. That is the content of the Christian witness: Jesus Christ.

Consider the comprehensiveness of the witness. Christian witness begins right where the individual is and continues in ever widening circles. From Jerusalem, where they then were, to Judea, to Samaria, and even to the end of the world, the Christian witness was to spread.

Often this is used as a basis for the discussion of local, state, home, and foreign missions. That might be valid. But the significant thing is that mission, Christian witness, begins where the Christian is. Then it moves out in ever widening circles to cover the world. Witnessing cannot be limited. Mission knows no boundaries. If one is to engage in overseas witnessing, he first should have engaged in local witnessing. Concern for people in another locality should be rooted in a concern for those in the present locality. It is primarily a matter of widening the focus of the witness.

It is Christ's aim that all Christians become active Christian witnesses. God works through people. As one person tells another person about Christ, they are brought to him in faith.

In a poem by George Eliot, the truth of the importance of the person in God's work is stressed. In answer to the disdain of the work of making the violin expressed by an artist, the poet has Antonio Stradivari, the maker of the now priceless Stradivari violins, answer:

"I may not God himself can make
man's best
Without but man to help Him . . .
'Tis God gives skill,
But not without man's hands, He
could not make
Antonio Stradivari's violin
Without Antonio."

And God cannot give wisdom to other
people of his saving acts through Jesus
Christ without persons willing to pro-
claim it.

ANSWER

A compelling reason that the Christian is a witness of Christ is that he ought to be able to give an answer for his faith. What is it that makes a Christian different? What is it that causes him to love? What is it that has awakened concern for others? What is it that causes him to share his faith, his experience with Christ? The answer is that he has found Christ. In his experience with Christ, he has an answer for his life.

Paul expressed this in two verses as Colossians. He wrote, "Conduct yourselves wisely toward outsiders, making the most of the time. Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer every one" (Col. 4:5-6 RSV).

The answer of the Christian is seen in the kind of life that he lives. Paul referred to those who did not know the harvest as "outsiders." To them the believer shows a life that has a distinctive difference to it, the difference that is marked by God's love. That is called a witness.

A man who was found unconscious on the street was once brought to a private hospital for care. Upon regaining consciousness, he began to attract everyone who came to his room to encounter him. Finally only one nurse would go near this difficult patient. She alone employed the best language, bathed him, changed the linens, and brought him meals.

On a Friday the nurse came early and told the man that she would be leaving early to go to a Baptist student retreat and that she would then taking care of him over the weekend. Then the man told her that he would not be there when she returned. He was being taken to a charity hospital.

"Since that is good-bye," he said, "will you explain to me why you continued to take care of me, despite my behavior?"

62

having an active member assume responsibility for the member who is not experiencing the excitement of Baptist Women activities. This two by two plan or "pairs" involvement may be just the way to bring the disinterested member into active participation. Some members need a little nudging which the team member can give.

Another way of involving members is as the point of their interest and ability. A retired schoolteacher may be challenged by a tutoring program. A newspaper woman may become involved by asking her to write a news item for the local newspaper or help with publicity in some unusual way. The woman who is an artist may also help with publicity or with learning aids.

Another way to involve members is by each chairman taking greater responsibility for member involvement. The mission support chairman can help a woman realize that she can go into all the world and make disciples as the faithfully used Call to Prayer each day. The mission study chairman can encourage disinterested or uninvolved members to read mission books. Mission action needs are innumerable in every community. The mission action chairman can personally present these needs and involve members in ministry and witness.

There may be those who will become participating members only as a result of earnest and continuous prayer. All of these ideas and others you may use will be more effective when undergirded with prayer. The re-membering idea used in YWA several years ago is an excellent one for Baptist Women to use. There are countless dropouts in Baptist Women organizations that need to be re-membered. They need to be brought back into the membership of the organization. Those who have gone from your church to another need to be re-membered. You may want to prepare a card which can be sent to the Baptist Women president of the church to which your former member has gone. This card will give information

needed to rejoin her.

The time to begin involving members in Baptist Women activities is when plans are made in the officers' council. To involve women in the study of missions, the support of missions, and mission action, plans must be made—plans which are interesting and appealing. Women want to be engaged in activities which are challenging and worthwhile.

Not only is it necessary for plans to be made, but also these plans must be shared with prospective participants. We cannot assume that women know about plans for activities which have been made. Baptist Women officers must publicize the activities and be certain that every member is contacted. The *Baptist Women Leader Manual** gives help in planning the organization activities and involving members in these opportunities for study, prayer, giving and mission action.

There is still another important aspect of involvement—motivation. Christians are motivated by the constraining love of Christ. When members believe that the experience of Baptist Women offers them an opportunity to express their love for Christ, they will respond. They want to do things that glorify him and make him known to others. Baptist Women activities must do this.

Baptist Women Achievement Guide

The officers' council has responsibility for leading the organization in doing the work outlined in the guide. By preparing the mid-year program report, the officers' council is made aware of the progress made by their organization thus far in the year.

The study chairman has responsibility for the kinds of activities described in section 1 of the guide. This section relates to the task of Teaching Missions. The mission action chairman is responsible for the kinds of activities described in sec-

tion 2 which is Engaging in Mission Action. Activities described in section 3, Supporting World Missions through Praying and Giving, are the definite responsibility of the mission support chairman. Section 4 of the achievement guide, Providing for Mission Achievement, is related to education, leader training, planning and reporting. These items in this section, of course, are the responsibility of all officers.

Now that the year is half over, what is the expected level of achievement in your organization? Most, Advanced, or Outstanding recognition? It is hoped that your recognition will seek to achieve the highest level of achievement.

During the Year, 1972 Mission Action Training

Regional Mission Action Workshops are being planned and presented by Woman's Missionary Union and the Home Mission Board during 1972. These workshops provide opportunity for all WMU leaders to prepare for more effective mission action work. The workshops give training in mission action group work and in conducting domestic action groups.

Your officers' council will decide which workshop is nearest your church and will plan for as many members as possible to attend.

Regional workshops were held on the back cover of January Royal Service. This has included information needed in order to make reservations for the workshops. A listing of locations and dates without reservations information appeared last month in February. Each month the workshops to be held that month will be listed on the page in Royal Service designed for mission action groups.

*Available from Woman's Missionary Union or Baptist Book Store Inc. WMU order form page 44.



1 WEDNESDAY Ephesians 1:1-12

At Brigham City, Utah, a stronghold of Mormonism, Mrs. Bruce Conrad serves with her husband as missionary to Indians at Intermountain Indian School and Intermountain Baptist Chapel. Before their transfer to Brigham City in 1964, Mr. and Mrs. Conrad served at Chillicothe Indian School in Chillicothe, Oklahoma. Parents of four children, Mrs. Conrad and her husband have been missionaries under the Language Missions Department since 1953.

Mrs. Bruce Conrad, Indian, Utah
John E. Isaacs, pastor, Alaska
Mrs. Margaret Lee Lesley, weekday ministry, Kentucky
Angel Sebrino, Spanish, Arizona
Mrs. J. L. Crawford, home and church, Venezuela
H. Jackson Day, preaching, North Brazil
Mrs. R. A. Forrester, home and church, Venezuela
Mrs. R. D. Harlan, home and church, Venezuela
Douglas H. Knapp, agriculture, Tanzania
William H. McBrath, publication, Indonesia
Mrs. D. A. Mack, home and church, Japan
Bernice E. Neal, retired, Brazil
Ralph A. Tamm, music, Hong Kong

2 THURSDAY Philippians 1:1-11

Elbert T. Davis serves as a mountain missionary in Oakhurst, California, under the Church Extension Department of the Home Mission Board. He was appointed in 1963 and served in Sonoma, California, prior to assuming his present ministry in 1967. He and Mrs. Davis have three children.

Elbert T. Davis, mountain, California
Mrs. Fortunato Gonzalez, Spanish, Texas
Mrs. Eddie Hansen, mountain, West Virginia
Mrs. Gerald Leviton, Indian, New Mexico
Luis Mendez, Spanish, Texas
Pablo Nieta, Spanish, Texas
Mrs. Rudolph Ramirez, Spanish, Oklahoma
Wayne Bryson, religious education, Togo
Mrs. D. C. Dore, home and church, Yemen
West Lee, preaching, Mexico
Mrs. J. P. Satterwhite, home and church, Japan
Murray C. Smith, education, Uruguay
Mrs. G. M. Workman, home and church, Malawi

3 FRIDAY Colossians 1:1-10

As director of the Baptist Center in Detroit, Michigan, home missionary Floyd Leon Emmerling faces multiple challenges each day. In addition to overseeing the varied activities that are necessary to minister to Detroit's teeming population, he teaches at Michigan Baptist Institute. Appointed in February 1971, Mr. Emmerling and his wife serve under the Christian Social Ministries Department of the Home Mission Board.

Richard B. Ackler, superintendent of missions, Washington
Floyd Leon Emmerling, Baptist center, Michigan
Mrs. Fernando Garcia, retired, Texas
Ruben Gonzalez, Spanish, New Mexico
Ray L. Johnson, retired, Oregon
Beyce G. Knebel, youth and family services, North Carolina
Mrs. Jean Matlines, Spanish, New York
Mrs. Julian Virgil, Spanish, Texas
Robert D. Burgin, education, Korea
Mrs. C. L. Colpepper, home and church, Taiwan
Mrs. C. J. Dutton, nurse, Rhodesia
Mrs. C. W. Fanner, home and church, Japan
Mrs. W. M. Halley, home and church, Indonesia
Tallair J. Mashburn, religious education, Israel
Charles G. Horwood, doctor, Philippines
Robert Parker, education, Rhodesia
Mrs. L. T. Seales, home and church, Kenya
James C. Ware, business administration, Colombia

4 SATURDAY 1 Thessalonians 1:1-5

Youth in trouble—and their parents—need someone to turn to. In Miami, Florida, troubled youth and their families can turn to Mrs. Morris H. Elliott and her husband. Mr. Elliott is director of Youth and Family Services for Miami Baptist Association. A former schoolteacher and the mother of two children, Mrs. Elliott was appointed by the Home Mission Board in 1969.

Mrs. Morris H. Elliott, youth and family services, Florida
Mrs. O. Ray Harris, associational services, Washington
Mrs. E. L. Kelley, retired, Texas
Jacob Haraway, Indian, Texas
John W. Petersen, Spanish, Ohio

Mrs. Donald Rhymes, Baptist center, Georgia

Mrs. Isaac Rodriguez, Spanish, Texas
Samuel P. Caudill, education, Kenya
Betty Deberry, education, Korea
N. Brennan Eubanks, business administration, Nigeria

Mrs. C. E. Evans, home and church, Kenya
Herbert Holley, preaching, Malaysia
Mrs. N. F. Lytle, home and church, Israel
Mrs. E. R. Marble, dorm parent, Ecuador
Mrs. E. R. Martin, home and church, Tanzania
Mrs. B. E. Tewary, home and church, Hong Kong

5 SUNDAY Hebrews 4:14-16

Discovering that the people of Valentine, Nebraska, did not respond to customary evangelistic techniques they had used back in Arkansas, the Dewey Hickeys began conducting Bible study fellowships in homes in the surrounding area. Hickey now has fellowships started on ranches which require him to travel from 94 to 372 miles round trip. The Hickeys would like someone to help lead the Bible studies, but almost all their church members are new Christians who have had little or no church background.

A. L. Davis, Indian, South Dakota
Mrs. Dewey Hickey, church extension, Nebraska
Mrs. H. Duane Highlander, Baptist center, Tennessee
Larry Hunt, National Baptist, Florida
Fred L. Levette, dorm parent, Nigeria
Mrs. W. E. Ruble, home and church, Indonesia

Missionaries are listed on their birthdays. Addresses in DIRECTORY OF MISSIONARY PERSONNEL, free from Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230, or in HOME MISSION BOARD PERSONNEL DIRECTORY, free from Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309.

6 MONDAY Hebrews 5:1-5

Mrs. James Melvin Goodner serves with her husband as a language missionary in Massachusetts the third most densely populated state in the U.S. Although many religious movements have had their beginnings in Massachusetts, Southern Baptists are a minority there, and the Goodners are the only language missionaries serving in a state with a population of 5,348,000.

Mrs. David Daniels, US-2, Pennsylvania
Mrs. James M. Goodner, general missions, Massachusetts

Trales Lintleum, Spanish, New Mexico
Mrs. Jose G. Mate, Spanish, Texas
Mrs. Frank Ramirez, retired, Virginia
Mrs. Lloyd K. Spencer, associational services, Illinois

L. A. Williams, Indian, Oklahoma
Mrs. J. R. Allen, retired, Brazil
Mrs. M. J. Anderson, education, Hong Kong

George M. Fells, doctor, Ghana
John I. Isaacs, preaching, Guyana
Society B. Harris, education, Nigeria
Mrs. J. B. Terry, home and church, South Brazil

7 TUESDAY Hebrews 5:6-14

Among the task of the Home Mission Board's Department of Work with National Baptists is a large one: to help strengthen National Baptist churches, to improve race relations, and to promote Christian education through extension centers, advance training, religious vocations, scholarship, recruitment, and campus ministries. Carlos Daniels is a teacher-missionary among the National Baptists in Jackson, Mississippi.

Mrs. Herbert Canfield, retired, Cuba
Carlos Daniels, National Baptist, Mississippi

Mrs. Robert T. Hagley, retired, Maryland
Mrs. Johnnie Adams, Spanish, Texas
Mrs. J. C. Dillard, education, Kenya
Mrs. B. E. Hughes, home and church, Los Angeles

Henry D. Martin, dorm parent, Nigeria
Mrs. Henry M. McMillan, retired, China
Bahamas

Jessie D. Pugh, medicine, Gaza
Mrs. J. L. Thompson, home and church, Hong Kong

8 WEDNESDAY Hebrews 7:13-19

Rhodes Island has been called the "city state" because of its small size and because it is highly urbanized—about 80 percent of its population live in cities. It is the most densely populated state in the U.S. with about 800 people to the square mile, compared to the national average of about fifty in the strategic state. Thomas Chikaskas serves as a missionary specialist to the Portuguese in Trujillo, Rhode Island.

Mrs. Salvador Cano, Spanish, Colorado
Thomas Chikaskas, Portuguese, Rhode Island

James O. Colburn, superintendent of missions, Ohio
Jimma Kato, Baptist center, Louisiana
Mrs. Hattie Ross, Baptist center, Louisiana

Joan Maclean, Spanish, Michigan
Mrs. G. C. Band, home and church, Togo
Robert F. Greene, English-language, Taiwan

Mrs. J. W. Parvill, home and church, Laos
Mrs. W. B. Eldershead, home and church, Ghana

Mrs. J. A. Roper, home and church, Jordan

Joshua E. Smith, education, North Brazil

9 THURSDAY Hebrews 7:20-28

Frank R. Mendez has been serving as a missionary among Spanish-speaking people in Colorado since 1964. Now in Greeley, Colorado, he and Mrs. Mendez served previously in Pueblo, Colorado. Before moving to Colorado, they served among Spanish-speaking persons in Arizona and California. Mendez is a native of Juarez, Mexico, and was converted while serving in the armed forces. He has been a missionary since 1957.

Mrs. Carlos Cohen, Sr., Spanish, Texas
Joshua Grijalva, Spanish, Texas
Frank R. Mendez, Spanish, Colorado
H. Paul Smith, superintendent of missions, California

V. E. Washington, National Baptist, Louisiana
Mrs. E. B. Bevers, home and church, Indonesia

James F. Humphries, English-language, Vietnam
John G. Meyer, radio-TV, Colombia
Margaret Michael, secretary, Taiwan

10 FRIDAY Hebrews 9:23-28

Among the non-Mormons who settled in Utah were a number of Chinese people. Serving as a pastor's assistant in the Chinese Baptist Mission, Salt Lake City, Utah, is Mrs. Amos Lee, a native of China. Literacy work is one of the projects of the Chinese Baptist Mission, where both Mrs. Lee and her husband serve as missionary associates under the Home Mission Board's Language Missions Department.

Mrs. James O. Colburn, associational services, Ohio
W. H. Gostley, National Baptist, Kentucky
Mrs. Amos Lee, Chinese, Utah

Mrs. L. F. Maynard, retired, Alabama
Mrs. Jimmy E. Sanders, Spanish, Texas
Mrs. Anthon Wade, Indian, Oklahoma
Charles B. Clark, education, Venezuela

Charles L. Culpepper, Sr., retired, China
Hong Kong, Taiwan
Mrs. Homer Peden, home and church, Philippines

Sharon Rasseguie, music, Liberia
Mrs. M. S. Simoneaux, home and church, Japan

H. Robert Tucker, education, Venezuela
Mrs. G. B. Walker, home and church, Singapore

Richard E. Walker, preaching, Equatorial Brazil

11 SATURDAY Hebrews 10:19-25

In 1971, Bagito Baptist Chapel became the first English-language Baptist church to be organized in Colombia. There were 23 charter members. Mrs. J. T. Norman, who does home and church work in Colombia, reported that the chapel previously had functioned as a department of the Spanish-language Central Baptist Church. There are also English-language missions in Cali and Barranquilla, Colombia, said Mrs. Norman, whose husband is also a Southern Baptist missionary.

Mrs. George L. Foster, church extension, Mexico
Frank Ruiz, Spanish, Michigan
Mrs. T. S. Adkins, home and church, Hong Kong

Mrs. J. D. Bryan, home and church, Spain
Lola Calhoun, nurse, Jordan
Mrs. L. B. Hague, home and church, Taiwan

Mrs. E. P. Langley, home and church, Brazil
Mrs. E. W. Mueller, business administration, Liberia

Mrs. J. B. Mosen, home and church, Kenya
Mrs. J. T. Norman, home and church, Colombia

12 SUNDAY Hebrews 11:1-4

Student unrest and ferment are signs of the times on campuses throughout the world. Not satisfied with easy answers to hard questions and "business as usual" in the face of world crises, students present a challenge to today's churches. At Marshall University in Huntington, West Virginia, Mr. and Mrs. Lee Dean Gregory face the challenge of working with the students. Mr. Gregory is director of the Baptist Student Union, a position he has held since 1969, when he and Mrs. Gregory were appointed by the Home Mission Board.

Mrs. Jacob W. Deering, National Baptist, Florida
Mrs. Lee Dean Gregory, student work, West Virginia

Alcidio Guejardo, Spanish, Texas
Mrs. J. B. Anis, home and church, Ghana

Charles W. Cole, preaching, Indonesia
Merrill G. Doreen, preaching, Kenya
Leslie T. Seales, preaching, Kenya

Cherter Todd, doctor, Tanzania
M. Ray Turner, business administration, Ecuador

13 MONDAY Hebrews 11:5-6

"English classes are the main 'people-pullers' at our Youth Center," reports Past Dean, missionary at Nagasaki Baptist Church, in Japan. "But we are experimenting with a variety of programs as we seek to attract the youth of Japan to friendship with Christians that they may become friends with Christ. Mr. Bate, our Sunday School superintendent, returned from his year of study in the USA with even greater zeal for youth evangelism. Pray for more such leaders who can help us use effectively our expanded base for evangelism."

Marcos Duran Garcia, Spanish, Texas
Fidel Gomez, Spanish, Texas
D. A. Morgan, retired, New York

Paul J. Dean, preaching, Japan
Mrs. J. E. Gibson, home and church, Tanzania

Broadus D. Hale, education, South Brazil
Gene O. Wilson, music, South Brazil

14 TUESDAY Hebrews 11:8-10

In January 1968, Omar E. Hyde assumed his responsibilities as superintendent of missions in the Tacoma-Olympia area in Washington. Previously he had been the area missionary in all of western Washington not included in the Seattle and Portland metropolitan areas. He and Mrs. Hyde, the parents of three children, serve the metropolitan area of Tacoma-Olympia under the Associational Services Division of the Home Mission Board.

Mrs. Silvester Ayala, Baptist center, New Mexico
Carmelita Bright, pastor, Pennsylvania
M. E. Dolan, retired, Florida

Jim H. Gaine, superintendent of missions, Arizona
Omer E. Hyde, superintendent of missions, Washington

Ivan Lapinoff, Spanish, Virginia

Mrs. Duane McCormick, Baptist center, Nebraska
Conchita Medina, Spanish, Texas
Mrs. Reinaldo Padua, Spanish, Florida

Mrs. Donald Webb, Baptist center, Indiana
Mrs. James A. Wright, Spanish, Connecticut

Bert S. York, Indian, Oklahoma
Paul A. Burkwell, dorm parent, Zambia
Wayne E. Eismann, preaching, Japan

John F. Griggs, preaching, Rhodesia
Juvenio Johnston, religious education, Thailand
H. Earl Pascoe, preaching, South Brazil

S. Thomas Taylor, preaching, Uganda

15 WEDNESDAY Hebrews 11:11-16

In addition to the more customary missionary duties, missionaries among the Indians may be called on to participate in tribal functions such as general councils or wedding feasts; in the Indian way of life, including chasing wild horses, picking berries, digging roots, and food preparation; and in government organizations such as welfare commissions or public health agencies. Mrs. Richard L. McFarland, a native of Arkansas, serves with her husband among the Indians in Lone Deer, Montana.

Mrs. Fidel V. Flores, Spanish, Texas
W. J. Hughes, pastor, North Dakota
Mrs. Richard L. McFarland, Indian, Montana

Burr Milleson, retired, Missouri
Mrs. Herman Rios, Spanish, Texas
Mrs. Jose Sanoa, Spanish, Texas

Mrs. John G. Shannon, church extension, California
Candell Akis, preaching, Tanzania
Franklin A. Kipetrick, publication, Zambia

16 THURSDAY Hebrews 11:17-22

Responsibility for the work with all non-evangelicals in sixteen states of the Midwest rests upon Mr. and Mrs. A. Jose Jones, serving under the Home Mission Board's Department of Interfaith Witness. Mr. Jones has been missionary-director of the interfaith work for the sixteen-state area since 1969. He and Mrs. Jones live in Kansas City, Missouri, where he formerly directed the work among non-evangelicals for the Kansas City Baptist Association.

Mrs. Ismael Galera, Spanish, Arizona
Hermana Garcia, Spanish, California
Mrs. Amanda Girard, Spanish, Florida

Jose Antonio Jajala, Indian, New Mexico
Mrs. A. Jose Jones, interfaith witness, Missouri
Mrs. Harry Morante, youth and family services, Kansas

Mrs. M. D. Oates, Spanish, Texas
Mrs. Irene Turner, National Baptist, Tennessee
Paul W. Benedict, preaching, Japan

Mrs. D. E. Donley, home and church, Hawaii
Estelle Froeland, social work, Ivory Coast
Mrs. F. L. Lewis, home and church, Indonesia

Benjamin F. Denich, National Baptist, Hawaii
Mrs. Luis Estrada, Spanish, Texas
Mrs. Jim H. Gaine, associational services, Arizona

Ross Heame, Baptist center, Arizona
Mrs. Andrew Villareal, Spanish, Texas
Mrs. E. M. Crest, home and church, Philippines

Mrs. R. G. Davidson, home and church, Malawi
Mrs. G. B. Hardister, home and church, Jordan

Mrs. W. L. Jester, retired, Nigeria
S. Payton Myers, education, Nigeria
Jerry L. Robinson, pilot, Equatorial Brazil

admit it's a bit frightening to realize that in a little over a month now, we'll be speaking French all the time."

The Grossmans began serving in Senegal, West Africa, last August.

George Bein, youth and family services, Texas
Abe S. Smith, Spanish, Texas
Mrs. Jose Tovar, Spanish, Texas

Edgar H. Burke, administration, Nigeria
Robert S. Burney, education, Nigeria
Paul H. Grossman, preaching, Senegal

N. Michael Kelly, student work, Indonesia
Mrs. S. G. Rankin, education, Hong Kong
Mrs. P. E. Rosten, home and church, Uruguay

William L. Walker, preaching, Japan
James E. West, preaching, Venezuela

18 SATURDAY Hebrews 11:32-40

Among the Mexicans who came across the U.S.-Mexico border and settled in Texas are Mr. and Mrs. Leobardo Garcia. Mr. Garcia, a missionary associate under the Home Mission Board's Language Missions Department, is pastor of the Baptist Chapel in San Benito, Texas. Because both he and Mrs. Garcia were born and educated in Mexico, they are able to understand and communicate effectively with their fellow Mexican Americans, among whom they serve.

Mrs. McDuffie Bowen, National Baptist, Mississippi
Jose Cruz, Spanish, Texas
Leobardo Garcia, Spanish, Texas

Mrs. James M. Goodner, general missions, Massachusetts
Mrs. Ignacio Palomo, Spanish, Texas
Charles D. Brock, preaching, Philippines

Robert N. Finley, business administration, Singapore
Mrs. L. W. Frederick, home and church, French West Indies

Mrs. G. W. Scherer, home and church, Indonesia
Mrs. D. H. Sharpley, home and church, South Brazil

Mrs. J. C. Walker, home and church, Rhodesia
Mrs. D. H. Whitson, home and church, Tanzania

19 SUNDAY Exodus 15:18-22

Mrs. Jim H. Gains serves with her husband as a missionary of the Home Mission Board's Division of Associational Services in Show Low, Arizona, where he is superintendent of missions for Little Colorado and White Mountain Associations. Last year the third annual White Mountain Evangelistic Crusade drew an average attendance for the eight days of 179. Forty-nine decisions for Christ were recorded, of which seven were for special service. Plans are underway for this year's crusade.

Benjamin F. Denich, National Baptist, Hawaii
Mrs. Luis Estrada, Spanish, Texas
Mrs. Jim H. Gaine, associational services, Arizona

Ross Heame, Baptist center, Arizona
Mrs. Andrew Villareal, Spanish, Texas
Mrs. E. M. Crest, home and church, Philippines

Mrs. R. G. Davidson, home and church, Malawi
Mrs. G. B. Hardister, home and church, Jordan

Mrs. W. L. Jester, retired, Nigeria
S. Payton Myers, education, Nigeria
Jerry L. Robinson, pilot, Equatorial Brazil

20 MONDAY Numbers 13:17-18

A former electronics technician and radio-television repairman who at one time was a candidate for missionary appointment in the Presbyterian church now serves as a Southern Baptist home missionary to Spanish-speaking people in Park View, New Mexico. Ernest F. Day became a Baptist in 1948 and was appointed a missionary in 1956. In 1965 he came to his present position, where he also serves as a chaplain in a nearby branch of the state prison and has helped start Alcoholics Anonymous work in several communities. Active in PTA work, he enjoys amateur radio, coin and stamp collecting, and has participated in the Aviation Fellowship. He and his wife have four children and have taken into their home several foster children.

Ernest F. Day, Spanish, New Mexico
Obel Gaxman, Spanish, Florida

Mrs. George E. Shore, Christian social ministries, North Carolina
Mrs. L. N. Stemper, church extension, Nebraska

Samuel Valdes, Spanish, New Mexico
Ernest Brewer, preaching, Bahamas
Mrs. F. H. Carter, home and church, Mexico

Tom D. Gullett, preaching, Japan
Elizabeth Hyle, retired, China, Malaysia
Cyrill Wayne Shaw, preaching, Rhodesia

Louise Sparkman, women's work, Nigeria
Mrs. S. D. Stamps, home and church, Ecuador

Mrs. E. G. Wilcox, retired, Brazil

21 TUESDAY 1 Samuel 1:1, 26-28

Douglas G. Gurney is director of Military Personnel Ministries at the United States Air Force Academy in Colorado Springs, Colorado. In addition, he serves as director of Baguio Student Ministry, conducting a city-wide ministry to an audience, and has organized an arena Baptist Faculty Fellowship in the area. The Gurneys are also involved with interdenominational students through a program called "Fraternity International." According to Gurney, "Comparative missions is more than just a name for the day. Southern Baptists seek to carry out the Great Commission. Comparative missions is the bringing together of concerned Christians to meet the needs of people in all areas of life."

Heriberto Benavides, Spanish, Texas
Donald G. Gurney, chaplain, Colorado
Mrs. Ray Lee Hood, Christian social ministries, North Carolina

Mrs. C. Melvin Rathel, associational services, Arizona
Mrs. Ruben Rios, Spanish, Texas
Mrs. Carlos Romero, Spanish, Louisiana

Eleazar Sanchez, Spanish, Texas
Miguel A. Soto, Spanish, Puerto Rico
Leroy Buschfield, education, Philippines

Harold G. Gostley, preaching, Korea
Mrs. J. C. Harless, home and church, Colombia

C. Ernest Harvey, preaching, Mozambique
Ralph S. Hays, preaching, Japan
Mrs. C. R. Middleton, home and church, Malawi

Mrs. L. H. Neil, nurse, Nigeria

22 WEDNESDAY 1 Samuel 18:1-4

A pilot among the Christian social ministries, the Malawi Baptist Association is having conducted at Mural Street Baptist Church in Malawi, Malawi, where Mrs. S. David Harrison serves as a missionary. Her husband is

director of Christian social ministries for the association.

Mrs. John W. Boon, Baptist center, Georgia.
Mrs. Jerga Commans, Spanish, Georgia.
Mrs. S. David Horwood, week day ministry, Alabama.
Victor Davis, retired, Washington.
Robert L. Beaton, retired, China, Taiwan.
Howard E. Beaton, preaching, Maine.
Mrs. M. L. Caldwell, home and church, Peru.
Harold W. Fife, agriculture, South Brazil.
Mrs. S. W. Hallaway, home and church, Kenya.
Mrs. W. P. May, home and church, Ecuador.
Mrs. C. B. Williams, home and church, Thailand.

21 THURSDAY Isaiah 1:1-10

Wichita, Kansas, is no longer "bread and butter" for cattle drives headed for its slaughter houses, but an urban giant, a leader in the production of military and civilian aircraft and the largest city in Kansas. Like cities everywhere, Wichita has its share of broken homes, troubled youth, and distressed parents. Home extension Harry V. Manetta ministers to parents with such problems as the service as director of Youth and Family Services in Wichita.

Harry V. Manetta, youth and family services, Kansas.
Mrs. Ingrid Magle, retired Florida.
E. L. Riss, Spanish, Texas.

Dr. James Webb, retired, Nevada.
Mrs. Thomas Webb, retired, Oklahoma.
Martha Lou Bible, students work, North Brazil.
Mrs. W. M. Fennell, home and church, Argentina.
Floyd M. Graham, education, Lebanon.
Mrs. M. C. Graham, home and church, Guyana.
Wayne A. Pennell, preaching, Indonesia.

24 FRIDAY Daniel 4:1-5

C. J. Smith, a native of Joplin, Alabama, is a Southern Baptist home missionary to the Indians in Canton, Oklahoma. Appointed in 1957, he served among the Indians in Clinton, Kingfisher, and Enid, Oklahoma, before transferring to Canton in 1969. His work is under the cooperative supervision of the Baptist General Convention of Oklahoma and the Language Mission Department of the Home Mission Board.

James L. Gabbart, Spanish, Texas.
David McKenna, Indian, New Mexico.
Mrs. Beulah Ortega, Spanish, Arizona.
C. J. Smith, Indian, Oklahoma.
Mrs. B. H. Booth, home and church, Thailand.
L. Steve Dismore, preaching, Peru.
Mrs. J. A. Finamore, home and church, Hong Kong.
Beth Plana, retired, China.

28 SATURDAY Nehemiah 1:1-7

US-2 Mission service offers a unique opportunity for young persons 21 to 27 years of age who are college graduates. The name comes from the term of service (two years) and the place of service (the United States). Assignments are creative and nontraditional, yet US-2 is church related and missionary in its nature. Edward L. Stockton serves as a US-2er in Pittsburgh, Pennsylvania.

Eduardo Hernandez, Spanish, Maryland.
Mrs. Beyer S. Kinkead, youth and family services, North Carolina.
Leopoldo Somaniego, Spanish, Texas.
Edward L. Stockton, US-2, Pennsylvania.
Mrs. James S. Wright, church extension, New York.
Edward G. Berry, education, South Brazil.
Elaine Hancock, nurse, Hong Kong.
Victor Keen, retired, China, Manchuria, Hawaii.
Mrs. C. K. Locke, home and church, Hong Kong.
Ray L. Lyon, education, Venezuela.

26 SUNDAY John 1:35-42

The son of a Baptist minister, David T. Bunch serves as superintendent of area missions in Iowa under the Home Mission Board's Division of Missions. Before moving to Des Moines in September 1968, he had served as a pastoral missionary in Sioux Falls, South Dakota, since 1963. He and Mrs. Bunch have two children.

R. T. Blackstock, Christian social ministries, Florida.
David T. Bunch, area director, Iowa.
Mrs. Valerie Cosslett, retired, Texas.
Helen Lambert, retired, Arizona.
Jose Maestas, Spanish, Texas.
Mrs. Sotenes Martinez, retired, Texas.
Burton D. Davis, education, Equatorial Brazil.

Mrs. J. M. Herndon, home and church, Portugal.
Mrs. P. E. Sanderson, home and church, Equatorial Brazil.
Mrs. J. L. Smith, home and church, Indonesia.

Mrs. M. A. Wells, dorm parent, Zambia.
Mary Witt, education, North Brazil.

27 MONDAY Acts 6:8-10, 7:54-8:1

Twenty-one churches and chapels in Thailand related to Southern Baptist also were work have been organized into an association representing about 1,200 church members. About 10 more Thai Baptist churches are expected to join. Frances Mulgrew, one of the teachers at the theological seminary in Bangkok, is involved in training pastors and church leaders for these churches.

Mrs. Frank M. Chase, church extension, Rhode Island.
Floyd Freeman, Indian, Oklahoma.
Gerald Lawton, Indian, New Mexico.
J. Floyd Shackey, Spanish, Illinois.
Mrs. Robert Weather, Spanish, Texas.
Frances Hudgins, education, Thailand.
Mrs. R. L. Rummage, home and church, Rhodesia.

28 TUESDAY Acts 4:36-11:22-26

A home missionary, James W. Crooks, who serves in a weekday ministry in New Orleans, Louisiana, was named one of the "Outstanding Young Men in America" in 1970. Each year, the Board of Advancement of this national awards program lists men between the ages of 21 and 35 who have distinguished themselves by exceptional service achievement and leadership. Crooks serves as a missionary associate of Rachel Sims Mission in New Orleans.

James W. Crooks, Baptist center, Louisiana.
Mrs. Kenneth Gant, Indian, New Mexico.
Joe Carl Johnson, superintendent of missions, Panama Canal Zone.
Mrs. Russell V. Kauffman, migrant, Florida.

S. L. Richmond, National Baptist, Massachusetts.
Jerry P. Seabolt, veterinarian, Ethiopia.
Kenneth S. Bragg, English-language, Japan.
Mrs. Ray Butler, retired, Brazil.
Brute A. Romero, preaching, Argentina.
Mrs. M. L. Willis, home and church, Thailand.

29 WEDNESDAY Acts 9:36-42

Hopner Campbell, superintendent of missions in Visalia, California, received a special award from the California Probation, Parole, and Correctional Association in 1970 for his work with juveniles. Campbell serves under the Home Mission Board's Division of Associational Services.

Hopner Campbell, superintendent of missions, California.
Wilfred Chung, Chinese, California.
Ralph M. Bradley, preaching, Korea.
Mrs. L. E. Montgomery, home and church, Kenya.
DeVellie Oliver, nurse, Philippines.
Wyatt M. Parker, music, Equatorial Brazil.
Jerry H. Williams, medicine, Jordan.

30 THURSDAY Acts 10:1-9

John Kasa serves as pastor of the First Polish Baptist Church in Brooklyn, New York. Born in Germany of Polish parents, Kasa found Christ as his Saviour and was baptized in a German Baptist church during World War II. He spent considerable time in a camp for displaced persons. Later, he graduated from a theological school of the Slovak Baptist Union. In 1949 he came to America. He and Mrs. Kasa, a native of Poland, were appointed by the Home Mission Board as associate missionaries in August 1963.

Ray M. Douglas, Spanish, California.
John Kasa, Polish, New York.
L. M. Stump, church extension, Nebraska.
Mrs. W. F. Andersen, home and church, Chile.
Frances Crawford, nurse, Honduras.
Julian R. Leroy, preaching, South Brazil.
Mrs. S. D. Masley, home and church, Liberia.
Mrs. M. W. Neely, home and church, Rhodesia.
Mrs. J. P. Wheeler, home and church, Switzerland.

31 FRIDAY Acts 16:11-15, 40

Mrs. Floyd H. Freeman is a missionary associate of the Home Mission Board's Department of Language Missions serving in Painesville, Oklahoma. Her husband is pastor of Painesville Indian Baptist Church. The Freemans came to Painesville in 1968. They have nine children.

Dale W. Cross, superintendent of missions, Michigan.
Mrs. Floyd Freeman, Indian, Oklahoma.
William Fuentes, Spanish, Texas.
Mrs. Rita Goss, Spanish, Texas.
Mrs. Elva J. Garcia, Spanish, Texas.
Adrian Hume, National Baptist, Mississippi.
Mrs. Guadalupe Pena, Spanish, Texas.
Mrs. James M. Roemer, Jr., Baptist center, California.
Shedler E. Bergant, education, Taiwan.
Mrs. E. H. Burks, women's work, Nigeria.
Audrey Dyer, nurse, Nigeria.
Mary Anne Forehand, women's work, Spain.
James H. Nelson, business administration, Ethiopia.
Fey Taylor, publication, Hong Kong.
 *on furlough.

WEDNESDAY WEEK OF PRAYER [Continued from page 36]

hindered by inadequate financial support.

We face here the stewardship of the denominational leaders. It is the task of the denomination to put on a great evangelistic, benevolent and missionary program, a program that is full-rounded and world-wide. Without such a program the churches will have no challenging undertaking; they will lag in their work. A worldwide mission program will tend to pick them up out of the drab monotony of local duties and fling them out on the firing line of great endeavor. Churches properly financed and well directed spiritually will come to be great kingdom agents; but the two must go together. A denomination adequately financed will be able to meet its spiritual opportunities. But such a program cannot be put on without money. The key to kingdom progress is a strong evangelistic and missionary program maintained by adequate financial support.

THURSDAY WEEK OF PRAYER [Continued from page 40]

Saturday's Witness now has a US membership of 360,000. Black Muslims, the most consistently growing minorities of "Black militancy," number about 200,000. Christian Scientists, who give no official membership figures, are conservatively estimated at 200,000.

The number of different sects have also multiplied. The New American Church, largest organized group to emerge from the "hippie" movement, and Scientology are new examples. And the current search for better religious experience will probably encourage smaller groups.

The Home Mission Board Department of Language Missions leads in discussion and cooperation between religious groups in America today. Four area directors work with churches, associations, and state organizations, leading the way for Christian encounter with non-Christianity.

COMMITMENT

Personal commitment and devotion

to Christ must be backed up by gifts to Christ. Here is the stewardship test. If we love Christ and the church which he purchased with his own blood, if we are loyal to him and want to see his kingdom come in the world, then we will not hesitate to put our money into the kingdom cause.

What is money anyway? Is it not a man's life translated into gold? Money is an essence man's self, and when one puts his money into the church he puts himself into the church, when he gives his money to Christ he gives himself to Christ. The question is, Can he fully give himself without giving his money? Surely not, for his money is himself stored up. When a Christian prays for the coming of the kingdom his prayer should be given with his gifts. He should be loyal to Christ and consecrated to His service, but if his prayer does not reach his purse the evidence of his devotion is lacking. Christ expects us to prove our faith by providing funds for the world's evangelization.

FREEDOM'S HOLY LIGHT



BIBLE STUDY

(Continued from page 56)

cious. The integrity of the person should not be violated. Few people are bulldozed into the kingdom of God. The exact manner in which the witness is given may vary between individuals. No witnessing, a memorized speech is not as important as a shared experience. With witness and genuine interest, the Christian gives his answer. Christ makes the difference on the life.

APPOINTMENT

Each Christian has been given an appointment by Jesus to witness. Having experienced salvation by the grace of God, Christians are appointed witnesses of the great grace.

Turn to one of the personal encounters of Jesus to verify this appointment. In Luke 8:26-39, the intriguing story of the healing of the Gadarene demoniac is recorded.

This unfortunate man was known as Legion. For it seemed that a legion of demons lived in him. He could not be restrained. He removed his clothes. He broke the ropes and chains that bound him. Recognizing Jesus, he asked him

not to torment him. Jesus cleansed the man. The demons were cast out and directed to a herd of pigs who plunged over a cliff to their death. The herd was rushed into the nearby town to sell the skins.

When the people returned, they found a most amazing thing. Legion was sitting, clothed and in his right mind, with Jesus. The power of God in Jesus Christ had completely transformed the man. So frightened were the people that they asked Jesus to leave.

The man from whom the demons had been cast wanted to go along with Jesus. "Think how great this would have been. He could have accompanied the Master on his preaching mission. He could give a personal testimony of what the grace of God had done for him." "From Deuteronomy to Deuteronomy" would have been a fine Thursday night topic.

But notice the appointment Jesus gave him: "Go back home and tell what God has done for you" (Luke 8:39 TEV*). He was not to go to far distant places to give his witness. He was to return to his home, to the place where he was first known, to witness. From his personal experience to the people

who knew him best, he could tell of the work of God in changing a life.

Where is the appointment for witness? Where the person is. It may be more glamorous, and a lot easier, to go to places where one is not known. But the one who is unable to witness where she is will be unable to witness effectively in other places.

To be a witness at home does not lessen the commitment to mission in other places. Instead, it gives substance to it. It is itself a witness to the commitment to witness, a testimony that the Christian mission has been accepted as personal mission.

Witness may mean sharing Christian experience with a friend. It may mean inviting a few friends over for coffee, and then using that opportunity to discuss Christ and his meaning for lives. It may mean making scheduled visits to witness to unbelievers.

As the overall mission of the church is examined, witnessing is seen to be an integral ingredient. No matter where the gospel is presented, or what form the presentation has taken, someone must put it in words: It is Jesus Christ who gives new life.

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ITEM	How many	Cost	Total
Annie Armstrong: Determined Servant		\$.20	
Baptist Women Group Record and Report Book		.30	
Baptist Women Leader Manual		.75	
Baptist Women Officer Plan Book		1.25	
Changes and Choices		.25	
Mission Action Group Guide: The Aging		1.00	
Alcohol and Drug Abusers		1.00	
Combating Moral Problems		1.00	
Economically Disadvantaged		1.00	
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Resort Areas		1.00	
The Sick		1.00	
Mission Action Projects Guide for Baptist Women and Baptist Young Women		1.00	
Mission Book Teaching Guide 1970-72		1.00	
Round Table Group Guide 1970-72		1.00	
Prayer Group Guide		1.00	
Program covers, Week of Prayer for Home Missions (25)		.60	
		2.00	
Total \$			
Alabama customers add necessary sales tax			
Handling Charge			.25
Check or money order must accompany order			
Amount enclosed \$			

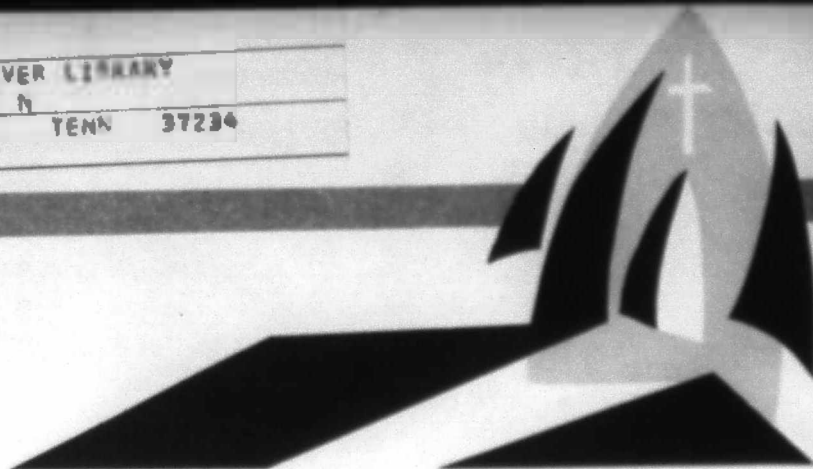
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**Cooperation is the key
to home missions advance**

NEXT MONTH in
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Dear Pastor,

Another significant week is upon us. March 5-12 is the Week of Prayer for Home Missions. This is the time when church members are made aware of needs and accomplishments in the homeland. Baptists are challenged to pray for individuals and their concerns, for missionary personnel, and for the Home Mission Board in its administrative duties. Members are challenged to give to home missions through the Annie Armstrong Easter Offering. The goal this year is \$6,000,000.

Again the theme before us is "Expect Great Things from God and Attempt Great Things for God." These words, said by Carey at the age of thirty, portray a spirit of optimism. They can become stirring words in 1972 as we think about what we expect from God and attempt for God in home missions. Do we really expect more missionaries, more money? If so, we cannot be like the men to whom Carey preached his famous sermon—men who expected little and attempted nothing—but we must be like Carey himself, ready to pay the price whatever it is.

During this week of prayer special attention will be given through WMU organizations and periodicals to involving families in praying and giving. Strive to get every family in your church caught up in the spirit of home missions during this week.

Sincerely,

WMU Staff