

Royal Service

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The Home Mission Board works in cooperative relationships with state conventions. These relationships involve planning, training, and in most cases the development of a joint budget to cover the types of work to be supported jointly by the Home Mission Board and the respective state convention.

The Board participates financially in all phases of the work of younger conventions, usually helping support the state missions directors, the state evangelism secretary, the state Woman's Missionary Union office, and the area and/or associational superintendents of missions; and in all cases providing church pastoral aid, thus assisting young congregations to support a pastor until the church can become self-supporting.

In 1970, 60 percent of the funds allocated for cooperative missions work with the state conventions was designated to the newer (pioneer) state conventions; while 40 percent was allocated for work with the older conventions, almost altogether in the long established Home Mission Board programs of language missions, work with National Baptists, and Christian social ministries. In addition to financing much of the state missions work without Home Mission Board participation, most established states also provide a generous portion of the joint budget.

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Cooperation:

The Key to Mission in the US

THE 1959 Southern Baptist Convention adopted a report which had far-reaching consequences for its Home Mission Board. This was the final report of a committee to study the total Southern Baptist program. Eight of its twenty-one recommendations which were approved in 1959 dealt with the Home Mission Board. These actions, together with prior consultations, led to immediate steps of much significance to its work. One was the initiation of broader and fresh procedures in cooperative missions work with the various state conventions.

Faced with the necessity of cutting back its activities in early 1929, the Board had discontinued all its cooperative missions work with state conventions. Two years earlier the agency had established a Department of Direct Missions which provided ministries to minority and disadvantaged groups without involvement of the state conventions. It had continued its direct missions work, though on a limited scale, during the years of acute financial strain. In the early 1940's, however, as city missions, rural missions, and Western and pioneer missions opportunities enlarged and resources increased, these pro-

grams were established in cooperation with the related state conventions wherever possible.

Other programs also included some cooperative aspects. In the 1950's it became increasingly clear that there was need for closer coordination of state convention and Home Mission Board efforts in all home mission fields. The Board then joined the Baptist General Convention of Texas in 1958 for an experimental effort at full cooperation in language missions. The results were so favorable that the agency proceeded to confer with representatives of all the state conventions in individual conferences to develop similar relationships. Within three years the Board and twenty-six of the then twenty-eight state conventions had developed written documents setting forth bases and procedures of cooperation.

At the beginning of 1969 with thirty state conventions in existence, the Board had formal cooperative missions agreements with all but one of the conventions and had excellent relationships with all thirty of the bodies. These agreements, while varying to fit the situation in the respective states, called for joint planning of the missions work within the state, the

joint selection and employment of missionaries, a unified budget with annual agreements on the respective percentages to be supplied by the state convention and by the Home Mission Board, and continuing supervision of the work within the state to be supplied by the state missions office consistent with predetermined plans.

In the well-established states, with but rare exceptions, the Home Mission Board shared financially only in certain types of traditional home missions work, such as language missions, work with National Baptists, and Christian social ministries. In the newer and weaker conventions, the Board shared also in the employment and support of state directors of missions and, in most cases, provided all or most of the salary subsidies for young missions and churches.

Though minor problems appeared from time to time, these cooperative missions agreements provided a method for the effective correlation and utilization of the resources of Southern Baptists in bearing their witness for Christ in a changing and complex society.

Arthur B. Rutledge, *Mission to America* (Nashville: Broadman Press). Used by permission.

Cooperation

in MARYLAND

R. G. Puckett

Cooperation is not an empty term to Southern Baptists. It begins as an attitude of mind and heart, advances to structures and agreements, and culminates in accomplishment on the field of labor.

Cooperation has been the key to progress for the nation's largest non-Roman Catholic group in the past 127 years. Where cooperation has been present, progress has been made. Where it was absent, advancement came to a screeching halt.

Nowhere in the denominational structure has cooperation been more evident than between the Home Mission Board of the Southern Baptist Convention and the thirty-three state conventions. Acknowledging that home, state, and associational missions overlap to some degree, cooperative agreements have been intended to achieve the most in each of the three areas by interlocking arrangements that are intersupportive.

The Baptist Convention of Maryland deserves to be called unique. The first Baptist witness in the state was recorded in the 1730's; the first Baptist church dates to 1742. The state convention was born nine years before the Southern Baptist Convention. The year was 1836 and America as a nation was only sixty years past the Declaration of Independence.

Because Maryland Baptists were concerned about winning their state and nation to Christ, they sent representatives to Augusta, Georgia, for the Southern Baptist Convention

formation. Maryland was one of nine states represented. Maryland Baptists supported the formation of the domestic and foreign boards for missions work in the name of Southern Baptists.

About 115 years later, it was Maryland Baptists who responded to the request of the Home Mission Board to assist in the beachhead of Southern Baptist work in the populous Northeast. The year was 1957. The embryonic beginning was Manhattan Baptist Chapel in the heart of America's largest city. The beginning, just 15 years ago, has now become two new state conventions—New York and Pennsylvania-South Jersey—with work continuing in Delaware and the six states of New England.

Thus, the Maryland convention is unique. It is one of the oldest state conventions and, contrary to what many in the deep South think, has always been Southern Baptist in its affiliation.

The Maryland convention is likewise young, identified with the pioneer work in the Northeast and grappling daily with the exploding population in the path of America's first linear city, "Boswash"—Boston to Washington, D.C. The Maryland convention has the richness of tradition and age, the refreshing challenge of youth and pioneering.

For that reason, the story of the cooperative agreement with the Home Mission Board must be told in three sections.



US Naval Academy cadets in formation in front of Bancroft Hall

Geographic Maryland

A visit to the US Naval Academy in Annapolis, Maryland, is an unforgettable experience—the "yard," the crisp whites of the middies (don't dare call them cadets), the sails of boats plying the river and bay. Not the least impressive in this quaint city of narrow streets and a statehouse that is the oldest still in use in America and once the nation's capital is the large group of midshipmen in regular attendance at the College Avenue Baptist Church. This church's close relationship to the academy is evidenced by the fact that the original building was constructed from surplus and discarded stone used to construct the mammoth dormitory at the academy—Bancroft Hall.

Several months ago I was invited to the midwinter retreat for the Baptist midshipmen. I was asked by the young men to speak and then guide dialogue on the subject of "The Biblical Concept of Salvation."

After nearly three hours of presentation and discussion on the themes of sin, grace, faith, and service to Christ, the group adjourned

for a Coke break. A graduating midshipman engaged me in private conversation.

"I should receive my commission in a few months," he said. "By then next year, I may be somewhere in the world commanding a gun crew that will be battling ships in people I have never seen. I'll see again. He said: What does it mean to be a Christian?" he pleaded with an uneasy nerve to be begun.

This is one of many illustrations of the fruitful ministry maintained by Southern Baptists at the academy.

Succeeded to find that a student's first students as a part of the cooperative agreement between the Home Mission Board and Maryland Baptists. With out a substantial allocation each year from home mission funds, this effective work would not be a reality.

Funds from the Home Mission Board are matched or supplemented by the Maryland state convention. Annual Association and the College Avenue Baptist Church, enabling Dick Thompson, student director, and Dr. David P. Mauer, pastor to minister and witness to the teaching center

for America's naval officers.

This is but one of many projects made possible by the cooperative agreement. Others include educational services, evangelism, missions, Christian social ministries, church extension, special missions ministries, work with National (Black) Baptists, language missions, and business and administration (except receipts and an audit program for personnel).

The cooperative agreement of 64 percent funds from the Home Mission Board and 36 percent from the Maryland convention helps support missionaries in eight associations on the state called "America in Miniature."

Maryland, forty-second in land size and seventeenth in population among the fifty states, has something of nearly every state in the Union—mountain, rolling hill-country, Blue Grass (over farms), flat, sandy soil, and the capital Maryland has small town giant cities, sprawling suburbs, small towns and new cities.

It represents the associational programs vary as much as style as its geographic size and population. In such the most important single factor

for an effective program of expansion is the associational missionary.

Through the cooperative agreement, the Home Mission Board will contribute \$11,600 to supplement missionary salaries and associational administration in this calendar year in the Maryland convention.

The promotion of effective evangelism methods and state programs for expansion is encouraged by a \$2,000 annual allocation to the salary of the evangelism secretary in Maryland by the Home Mission Board. The executive secretary, Roy D. Graham, in one state serves also as the evangelism secretary. Thus, the allocation is only half the amount possible if we had a full-time staff member in evangelism.

Fred E. White serves as a consultant on evangelism and also as the department of Sunday School. This arrangement is an effort to make the efforts of both departments, assuming they have much in common. It has proven to be remarkably effective and the support of the Home Mission Board has made it possible to have two men giving part of their time to the promotion of evangelism.



In Columbia, Baptists have established a new work with a campus that matches that of this modern shopping center.

E. Milford Howell serves as both missions secretary and stewardship secretary for the state convention. The Home Mission Board allocation to the missions department of the state constitutes 64 percent of half of the missions-stewardship department's budget, an amount of \$8,400 in 1972.

The missions department correlates most of the missions work done in the state convention. Reports of all missions activities are received and conferences with missions personnel are held for effectiveness and clear communication. An effort to make the constituency more aware of the missions needs and opportunities is maintained. Such specific events as student summer missionary orientation are planned and carried out by the missions department.

Earlier reference was made to the rapidly growing population in Maryland. The growth is evidenced in the sprawling suburbs of the two major cities, Washington and Baltimore (nowhere else in the nation are two cities so large so close together), the growth of smaller towns into cities, and the

development of "planned cities."

Most notable of the planned cities is Columbia, deliberately designed as an effort to create the ideal city with balance in race, culture and employment. Located in the "corridor" between Washington and Baltimore, Columbia already has approximately 20,000 residents and is expected to have more than 100,000 by 1980. Here, under the guidance of state leadership and with the support of seven local churches, the state convention's missions board and the Home Mission Board, Southern Baptists have established a new work with a uniqueness that matches that of the city.

But Columbia is only one of many new planned cities; there are more than twenty others and Southern Baptists already have nine or functioning chapels in fifteen of them.

It is at this point that the cooperative missions arrangement is so helpful in supplementing the salaries of pastors who are enabled to give full time to these embryonic churches and move them rapidly to a mature and self-supporting status.

This budget year, the Baptist Convention of Maryland will allocate \$76,300 in pastoral and \$31,300 of \$ will come from the Home Mission Board.

This allocation is a most important item because Baptist leaders are men and more convinced that the greatest asset in church extension is personnel.

A competent, dedicated, and experienced pastor can build a church in a heavy population center regardless of the facilities available. Pastoral salary supplements enable the full energies and enthusiasm of the pastor to be directed toward numerical growth which produces a corresponding impact on the total community. Attractive, adequate and permanent church buildings naturally follow. The Home Mission Board assists in property development through its funds and loans for buildings and not concerned within the cooperative agreement.

A good example of what can be done in church extension where all the elements of mission support are present is Rockville Baptist Church in Montgomery County.

The James Brinkhove directs the work of the Rockville Mallory Baptist Center in south Baltimore.



About twenty miles north of the Washington Monument in the nation's capital, the rapidly growing residential community had a mission started in the home of interested persons, most of whom were members of nearby First Baptist Church, Rockville. Rockville is the county seat; First Baptist Church was started in 1921.

Bob Rich, an energetic and driving pastor at Texas, came to lead the young Rockville work. In three years, a building was constructed and dedicated on property Rockville First Baptist had purchased earlier. A lovely parsonage enables the pastor's family to live in comfort and security. A second man to the first building is underway, a second staff member has been employed on a part-time basis, and buses have been purchased for an expanded ministry.

Pastor Rich, by nature a happy and outgoing person, can talk endlessly about the thrill of this new work and condemn the only thing that frightens him as the thought of how much there is to do and "will we get it done quickly enough?"

On the opposite side of Washington, a more recent effort reflects the same needs and opportunities. First Baptist Church, Suitland, purchased property which included a house and seven acres for the establishment of a new church adjacent to the new planned city of Marlin.

The mission pastor will reside in the home. Another building on the site was extensively remodeled, including air-conditioning, to be used for services.

Tim Martin, pastor at Suitland, regards this project as a "satellite" church. Though several miles separate the two "churches," they are thought of as one body. The mission pastor, Rev. R. Bates, is the associate pastor of Suitland First Baptist.

The Marlin mission is the first of 40 new churches and church-type missions projected in Maryland during the next 5 years. Remember, Maryland Baptists have been in business as a convention for 136 years!

These are but two examples of many where the cooperative agreement spurs the work in church extension in the "Free State."

Christian social ministries are located primarily in Baltimore. The Baltimore Association has established the position of director of social ministries. The James Brinkleys direct the work at Kathleen Mallory Baptist Center in south Baltimore. Mary Lucy Parsons and Beryl Flanagan direct weekday ministries at East Baltimore Baptist and Fulton Avenue Baptist respectively. Canton Mission, so named because of the community association in trade with Canton, China, for many years, is directed by volunteer workers from the local sponsoring church, Patterson Park.

All of these projects will receive \$34,992 outside assistance this year, with the Home Mission Board supplying \$22,394 of the amount.

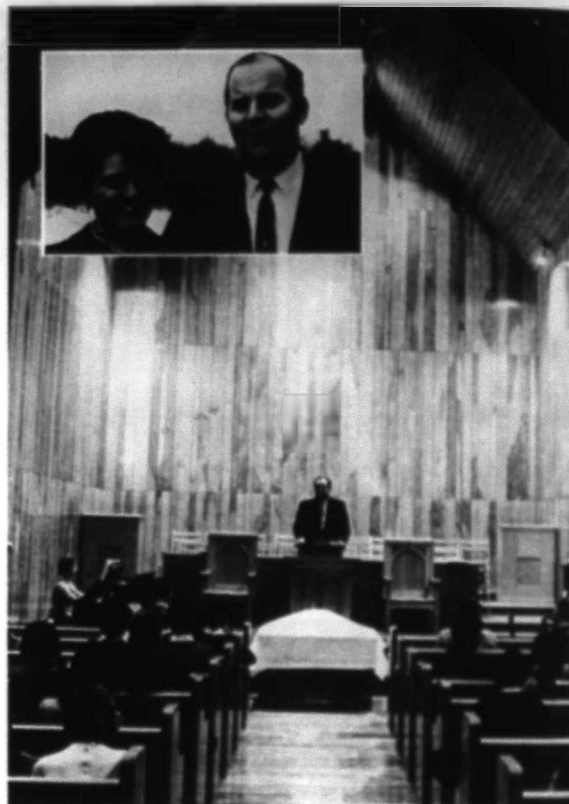
Near Memorial Stadium where the Baltimore Orioles feature a white man and a black man by the same last name—Brooks and Frank Robinson—Baptists in the Grace Church launched a new ministry in 1971.

A black staff member, Bobbie Murphy, joins pastor Robert Dever in a concerted effort to bridge gaps between blacks and whites in a rapidly shifting community.

This ministry is made possible by allocations from the Maryland convention of \$2,052 and the Home Mission Board of \$3,648. The local church and association are completing the budget for this special project under the category of work with National Baptists.

Language missions ministries include a director for the state with primary emphasis in Baltimore and salary and allowances for a missionary to Spanish-speaking persons, primarily in the suburban Washington area. Cost of the language missions ministry is fully borne by the Home Mission Board.

In summary, the cooperative ministries in Maryland involve a total budget of \$150,699, of which \$117,727 comes from the Home Mission Board.



Hellen and William Jenkins were appointed home missionaries to Portsmouth in 1967. A pastoral missionary, Mr. Jenkins pastores the historical Scriven Memorial Baptist Church.

"The First State"

Delaware "the state that started a nation" is the pioneer state in being a pioneer territory for Southern Baptists.

Small geographically, the state's population of approximately 550,000 is only one-fourth the population of metropolitan Baltimore.

The eight churches and missions of Southern Baptist affiliation have formed an association along state lines—an association where the state and the association boundaries are the same.

All the churches are affiliated with the Baptist Convention of Maryland and represent the full range of denominational diversity.

While growth is expected, the formation of a state convention in Delaware seems too distant in the future to be considered seriously now.

Since Maryland and Delaware are both small states, the state convention leaders think of the two as one. In fact, a phrase has been coined to express this oneness—"Mission to Maryland."

In the formation and promotion of state convention programs, Delaware is treated exactly as any other association in the Baptist Convention of Maryland. Close working relationships exist, with Delaware Baptists holding key positions in the state organizations.

Cooperative work in Delaware with the Home Mission Board is an entirely different approach to that which is done in the state of Maryland.

A superintendent of missions for Delaware resides in Dover, the capital city. He is an employee of the Home Mission Board, with salary and supervisory guidelines coming directly from Atlanta rather than Lutherville.

While Delaware has no major city, it has several medium-sized cities—Wilmington (the largest), Dover (the capital city), Newark, Essex, and Seaford. The chemical industry in the greater Wilmington area, the broiler industry scattered throughout the state, and the air force base at Dover give the state a stable economy and thus attract residents who often are good prospects for Southern Baptists.

In addition to the conventional church ministries, Delaware Southern Baptists are involved in two distinct projects.

Anchor House, located in the state's best known beach community of Rehoboth, is a ministry during the summer months to the thousands of young people who work and vacation in the resort city. Staffed by student summer missionaries (provided by the Home Mission Board), the project is supervised by the superintendent of missions in consultation with Delaware Association leaders.

In Dover, at the Blue Hen Mall (the Blue Hen is the state bird), a

unique ministry is maintained by several denominations with Southern Baptists giving much leadership and encouragement.

Spearheaded by Charles Adams, pastor of First Southern Baptist Church, the ministry in the mall includes counseling for drug addicts, persons who have family problems, and the merchants and their employees in the modern mall facility.

A reading room is maintained in offices overlooking the main passageway in the mall. A unique ministry, geared to a modern world, strives daily to lead people to God through Jesus Christ. Materials are made to local churches.

This ministry is not supported directly by the Home Mission Board, yet it is possible because of the Board's support in other areas which enables ministers and laymen to share in this project.

"The First State" is neither Northern nor Southern in its orientation, yet it has become a strategic mission field through the cooperative efforts of Maryland Baptists and the Home Mission Board.

The Land of Beginning

A view through the six states of New England makes history books live in vivid reality. This land of beginnings—nationally, culturally, educationally, and religiously—is a distinctly different mission field for Southern Baptists.

There is no absence of religion. There is a visible absence of warm gospel preaching, authentic ministry, and fellowship in the biblical sense.

Just as the nation was launched with the landing of settlers at Plymouth, Massachusetts, in 1620 (we are not forgetting Jamestown, Virginia, 1607), Baptists had their beginning in America with the founding of First Baptist Church, Providence, Rhode Island, in 1639. Religious liberty was born in that tiny Baptist congregation.

Women from Scriven Memorial Baptist Church meet in the home of Mrs. Kay Burris, on Pease Air Force Base, for a Sunday School class planning meeting.



Southern Baptists returned to the land of Baptist beginnings in America in 1958 with the establishment of a church at Portsmouth, New Hampshire. The congregation named the church Screven Memorial in honor of the pastor of the church which once existed just across the river in Kittery, Maine. Pastor William Screven and his congregation were persecuted "for not frequenting the public meeting according to law" and opposing infant baptism.

The congregation relocated in South Carolina, arriving in Charleston by 1693 to become the first Baptist church in the South.

The Screven Memorial Church was started primarily by military personnel and their families who were transferred from New Mexico.

From that beginning just fourteen years ago, there are now twenty-seven churches and seventeen church-type missions in the six states of New England.

In 1962, the New England Baptist Association was formed. In October 1967, this early association was replaced by the Baptist General Association of New England which was formed in a historic meeting in the Maine Street Baptist Church, Brunswick, Maine.

In the same session, the former association was dissolved, the new general association formed, and three separate district associations—Upper New England, Massachusetts, and Southern New England—were organized.

The general association maintains offices in Boston with Elmer Sizemore serving as area director. Each of the district associations has coordinators who are elected by the association. The coordinators are pastors who assume the associational role in addition to other responsibilities.

Financial support for the ministry in all New England comes directly from the Home Mission Board and thus is not included in the earlier figures quoted for the cooperative budgets of the Maryland convention and the Home Mission Board.

The Maryland Baptist secretary of missions does not supervise the work in New England; he merely consults and advises with the leaders in the area. Copies of reports of activities come to his office for his awareness of the work being done.

The cooperative work done through the Maryland convention is primarily in the areas of religious education and student ministry.

Directors of departments—Sunday School and church building, church training, church music, Brotherhood WMU, and student ministries—work closely with the New England churches on geographical Maryland and Delaware.

In 1971, a regionalized version of *The Maryland Baptist* was developed for New England under the name of *The New England Baptist*. From all outward appearances, *The New England Baptist* is a separate publication with its own flag and material for the area.

Closer examination reveals that the front and back pages are designed especially for New England while all inside pages are the same material that appears in the corresponding issue of *The Maryland Baptist*.

Many state papers offer regionalized versions for area associations, districts, or churches within their state, but it is believed this is the first time a publication has personalized its paper for a region destined to become another state convention. (The same arrangement is in operation by *The Maryland Baptist* for *The Pennsylvania Baptist* official newspaper for the Pennsylvania-South Jersey Convention which started operations in 1971.)

Despite the vast population, approximately eleven million Southern Baptist work in New England has grown slowly. Many of the members of the churches are transient—students, military, or corporate executives. Natives of the area have proven difficult to reach, but those that have become Southern Baptists by conviction give glowing testimonials to the meaning of their church membership.

Southern Baptists in New England have been imaginative and creative in their ministries. Many distinct projects—inner cities, depressed areas, resort centers—have given great opportunities for ministry.

The establishment of the Baptist General Association of New England was initially conceived as a way of drawing together the Southern Baptist ministry in the entire area. Ultimately a state convention composed of all six states will emerge. No target date has been set for the formation of the convention.

In Conclusion

The Baptist Convention of Maryland is unique. Born before the Southern Baptist Convention, it has remained all or part of three centuries to offer the strength of longevity to a new and challenging world in America's Northeast.

It is the only state convention that has two other state conventions have been born, with a third in the offing and perhaps a fourth in the distant future.

The past includes such individuals as Anne Armstrong, Peggy Livingston, J. E. Y. Mullins, and Richard Fuller, each church in Boston, Providence, and Seventh Baptist in Baltimore, Spiders and Nanquoy in Maryland.

The present includes such persons as Roy D. Robinson, Paul James, and Elmer Sandberg, each church in College Avenue, Manhattan, Screven Memorial, and Luther Ave Memorial.

Little of the progress in recent years would have been possible if Maryland Baptists and Southern Baptists everywhere had not joined hands through the Home Mission Board.

Southern Baptist work in the Northeast, from the Potomac River to the Canadian border, from the Appalachian Mountains to the Atlantic Ocean is the longest that cooperation has.

R. G. Pickett is editor of *The Maryland Baptist*.

Cooperation in NORTHERN PLAINS

Mike Murphy

"Wonder! Come right in!" John P. Baker's booming welcome and extended hand led me to the second floor of the Home Mission Board's new quarters. "Will you sit down or coffee?" Baker's enthusiasm led me to the second floor of the Home Mission Board's new quarters. "Will you sit down or coffee?" Baker's enthusiasm led me to the second floor of the Home Mission Board's new quarters.

The new quarters of the Home Mission Board, with the modern changes in personnel, had brought with it the new face of the mission in every state.

"Have all your people? I think the girls have the college one."

"That's about right!"

"You're really spread the whole range for me," he continued.

"That shows our South Dakota hospitality," I replied. Baker: "You don't let a little word bother you, do you?"

This was R. W. (Bill) Stuber's first visit to the office of the Northern Plains Association in Rapid City, South Dakota. As the Home Mission Board's new quarters opened in the West, he had come to give his first visit to the new quarters.

work on with the cooperative secretary of the Home Mission Board and the association.

The right person, such as that, had led Baker to the new quarters. Baker's enthusiasm led me to the second floor of the Home Mission Board's new quarters.

"Will you continue to visit the 15 persons from the Board this coming year for the mission work in your area?" Baker asked.

"Yes, I'll visit you each year without fail. We are looking forward to the time when we can meet more than 15 persons, but most of our churches are still pretty small and financially weak."

Each year of the five-year-old joint mission survey, the Home Mission Board has supplied 15 percent of the financial for certain designated missions areas and has made many other contributions.

Among the items included in the 15-15 cooperative agreement are salary, housing, and travel expenses for area association and the mission administrator, the All-South Youth Camp (the past two years), and the annual mission conference.

The Northern Plains Association and the Home Mission Board jointly support four area representatives of missions. These field's men, all of whom started this association in the same year, O. B. Deane's area in Wyoming, J. E. Ruffin's area in North Dakota and one association in northeastern Minnesota, and A. Wilson

Parker has South Dakota and the northeastern association is Montana.

Like a good parent's concern for his child, the missionary years over each church and mission. He urges it to maintain strong organizations for Bible study, Christian growth, and evangelistic outreach. He counsels with mission committees about the establishment of new missions. Upon request he assists in finding pastors for vacant pulpits. He coordinates the activities of the associations and area.

"Tell me about your work in language missions," suggested Hunkle.

With the charming reticence of a circus Barker, Baker launched into one of his favorite subjects, the work with Indians. He named the appointed missionaries and indicated on a large wall map their places of service: the Cheyenne Mission, the Pi Peck Reservation in northwest Montana, the R. U. (Dick) McFarland, Lame Deer, Montana; the C. Ballard White, Eagle Butte, South Dakota, on the Cheyenne River Reservation, and A. J. Davis at Rapid City and Sharps Corner in South Dakota.

Mr. and Mrs. Harold Hensley, who had served at Haver and Cheyenne in Montana, moved last August to Pine Ridge on the Pine Ridge Reservation in southwest South Dakota. This field had been opened a few weeks earlier by Davis.

Last summer, for the first time, a Vacation Bible School was held at Kyle, another village on the reservation, where there are prospects for permanent work. On beyond that to the east is the Rosebud Reservation which needs a strong witness.

Each missionary receives a basic salary, with additional help in keeping with his needs. Sometimes it is for housing or other times for travel or other expense.

Pine Ridge is a promising situation," continued Baker. "For many months Davis faced one obstacle after another as he sought a meeting place. Hoping to secure a mobile chapel similar to the one at Sharps Corner, he investigated costs for water, sewage disposal, and a foundation. At

the point of despair over what he felt were exorbitant costs, he received a phone call. A woman said she had a small house in Pine Ridge for immediate sale. He snapped up the deal.

"The three-room house with unfinished basement has received a face-lifting: new paint, floor tile, wall paneling, entranceway, and a brave little steeple that proclaims it a house of worship.

"Whereas Davis had expected to have the responsibilities of that field in addition to his work in Rapid City and Sharps Corner, he has been encouraged by the coming of the Henneys, two Baptist doctors who have recently been employed by the Government hospital, and a young Baptist schoolteacher. The Lord provides!

"The Whites did a phenomenal work at Eagle Butte and surrounding communities last summer. They directed eight Vacation Bible Schools in addition to their church school. They were assisted by young people from the First Baptist Church of Teague, Texas, and by Mr. and Mrs. Lloyd Dike of Corpus Christi.

"The little town of Dupree about twenty miles west of Eagle Butte had never had a Baptist witness until the Vacation Bible School was held. Ninety-one pupils were enrolled. The small building being used was so crowded that Dike held classes outdoors for a group of twenty-five to thirty pupils. White said that the Lord gave them good weather all week.

"The total enrollment in Bible schools directed by the Whites reached 479.

"The Whites also do a unique kind of missions work. They present layettes to new mothers in the Indian hospital. With supplies furnished by individuals and churches, they have been able to present two hundred sets of baby clothes. Often the recipient is not married. In each package the Whites insert a letter to the mother and a New Testament. Just think, a Christian witness in two hundred additional Indian homes!"

"How was your Indian camp."



Sioux Indians of all ages provide missionaries and church members a challenge in Northern Plains.

quested Hank.

Baker needed prodding—like a grandmother needs to be urged to talk about her grandchildren.

"Just great! This was our second All-Indian Youth Camp. Last year we enrolled 88; this year, 137. Last year we had 15 public decisions; this year, around 60. If you know Indians, you know how amazing that is. They are usually slow to make outward responses.

"I served as camp pastor and Dick Mefford directed the music. The missionaries cooperated to the fullest. They brought kids by the bus and carloads. They served on the faculty. They even helped on KP when needed. The kids got a kick out of that.

"We were gratified to see the in-

dian couple, Mr. and Mrs. Lewis Pumpkin Seed taking home of the responsibilities. He helped with tennis tournaments and she served as a counsellor. We look forward to the time when Indians will play a greater role of leadership among their own people.

"The camp facilities were excellent. All kinds of recreation were available: volleyball, softball, swimming, soccer, breakfast cookouts, and archery. You should have seen the archery class. Language problems, teaching Indian boys how to use bows and arrows."

"Those kids had the time of their lives. You can't imagine the change in them after just the first few days in a fun-filled, Christian environment. Our hearts were heavy to see them have to return to homes and conditions which usually stifle or kill

spiritual growth.

"The camp didn't have been held without the \$1,700 from the Board and the many contributions from churches and individuals which helped pay camp expenses."

In addition to the work being done by the missionaries, a much-needed ministry is being carried on by pastors whose hearts are burdened for the lost Americans.

John Miller, pastor at Mandan, North Dakota, travels about seventy-five miles one way each Friday night to conduct worship services at Ft. Yates on the Standing Rock Reservation. A mobile chapel, the gift of Miss Peyer Henderson, a woman at Kansas City, Missouri, is the meeting place.

Every Saturday afternoon, Miller, his wife and three children, and one or two helpers from his church go to Cannon Ball, on the same reservation, about sixty-five miles away. They conduct age-level Bible study and serve refreshments. The congregation also meets in a mobile chapel, one the Millers and others purchased and restored from fire damage. The chapel has no water or sewage disposal systems. The mobile room is used as a kitchenette where refreshments are prepared. Water for the Kootenai and coffee is carried from home by the Millers in a two-gallon container. Both of these ministries were started through Vacation Bible Schools.

Pastor Lee Shindler at Devils Lake, North Dakota, ministers on the Ft. Totten Reservation, and Roy Gentry, pastor at Webster, South Dakota, on the Sisseton Reservation.

From the Special Assistance Fund on the Department of Language Mission the Home Mission Board allocated \$3,600 last year to help with travel expenses of these pastors. A monthly salary supplement and travel help on utilities and rent for the missionaries are also given to Miller.

"That is good to hear," asserted Hank. "Now let's move on to some of your other ministries."

"We are grateful for the Board's help on expenses for our annual missions to our people's society meeting. We

could not have one without this help, and I feel that we must have them in order to coordinate and promote our work. Our four-state convention has an area of nearly 400,000 square miles. Some of our men have to travel as much as 1,000 miles one way to attend. Travel costs are high. We also have to rent a meeting place since we do not have a suitable one of our own."

In addition to the funds expended through the \$5-15 cooperative agreement, the Board contributes generously to other causes. One of these is church pastoral aid. Each month around thirty churches receive supplements to their pastors' salaries. Funds are requested by Mrs. Charles Higgins, the convention's business manager, upon receipt of monthly reports. Reports list the number of existing missions and new ones established during the month and give a resume of the general condition of their work.

"Let me share with you some examples of benefits from church pastoral aid."

Baker hunted through a pile of

correspondence and pulled out a letter from a young pastor of a small mission in the northern part of Montana. He read parts of it: "The new mobile site going in here has skyrocketed living expenses. Groceries which used to cost \$25 are now \$35 to \$40. Our rent has gone from \$85 to \$135. An expected addition to our family will bring extra expenses. We couldn't make it without some outside help..."

"Then there is Bill Moore, pastor of Calvary in Helena, Montana," continued Baker. "In a recent church newsletter, he shared with the readers a letter from a couple whose lives had been blessed while they were at Calvary. After expressing appreciation to various members of the congregation, they ended with thanks to Bill and to Moore (the pastor and his wife), for accepting us as we were—us with a beer in hand and little unmade—and helping us find a meaningful relationship with Christ. I'm so thankful that, with help from the pastoral and concerned people at Calvary, Christ has become a realistic drive in our lives. We pray that with the help that they have given

Ministry A. L. Haven holds Bible study in a Sioux Indian home in Rapid City, South Dakota.





Activities are provided for Sioux Indian children on the Pine Ridge Reservation at the Oglala Baptist Chapel in Sharps Corner, South Dakota.

us, we may be able to pass the same on to others.

Each month between \$6,500 and \$7,000 is requisitioned for church pastoral aid. This salary supplement makes it possible for pastors to serve full time, thus greatly multiplying their effectiveness.

Another Home Mission Board ministry of inestimable worth is the student summer missionary program. Each summer ten to twelve college students, who have been carefully screened and appointed by the Board, give ten weeks of service in the Northern Plains convention.

The Board pays their travel expense to Rapid City and gives them a small weekly stipend. The respective churches they serve care for their board and lodging.

Student missionaries receive a three-day orientation at Camp Judson, a rented assembly near Rapid City. Age-level conferences on Vacation Bible School procedures are led by teachers secured and trained by the Sunday School department. Bob Lawrence, director. Usually a repre-

sentative of the Home Mission Board gives instruction on techniques of taking surveys.

In addition to helping in or directing Vacation Bible Schools, the students serve in many other ways. Some have taken telephone surveys of cities or communities where there is no Baptist witness. Young men have preached in revivals and served as interim pastors. Many have helped as teachers and counselors in camps. For two summers, different young men have served as chaplains in an area Boy Scout camp.

Mission Vacation Bible Schools staffed either wholly or partially by student missionaries have in many instances opened doors for a permanent witness. For example, in the summer of 1970 a Bible school was held in Langdon, North Dakota, where a new female site had doubled the population almost overnight. The little city had been without a Baptist witness of any kind since 1970. The Calvary Baptist Church of Minot, more than one hundred miles away, conducted revival services at night

during the school. The pastor, Bibbe Bandick, preached interest and attendance increased each day.

Scout sponsored, regular Sunday morning services were started, with Don English from the Grand Forks Air Force Base making the trip each week to give leadership. Later he and the pastor started a weeknight Bible study. Now the minister has a full-time pastor and the enthusiastic congregation numbers more than one hundred.

John Baker, the convention's executive secretary-treasurer, wears many hats. In addition to his administrative responsibilities, he directs the departments of missions and church evangelism and Brotherhood. As director of missions, he receives some financial help from the Board's missions department for travel and some help on salaries for his secretaries. As director of evangelism, he receives a salary supplement from the Board's Department of Evangelism.

The salary of Miss Nancy Murphy, executive secretary of Woman's Missions Union for the convention is



GAs meet with leader Mrs. Roy Roe at the Sioux Baptist Chapel in Rapid City, South Dakota.

also volunteered by the Board out of a special missions missionary fund.

"It all boils down to this," commented Baker. "we look to the Home Mission Board for a little more than half of our total convention budget. In other words, our operations would be cut by more than half if we did not receive this help."

"For all of this we are most grateful. But at the same time, we are trying to lead our people to become increasingly concerned about world missions and to be generous in giving. Our convention gives 15 percent of its budget to world missions through the Cooperative Program."

The churches are encouraged to observe an annual stewardship campaign following one of the plans of the Stewardship Commission. (Told often and youth on our missions in organizations and Vacation Bible Schools are being taught about the Cooperative Program and what it means to be a good steward. Last summer the Vacation Bible School pupils gave \$1,200 to the Cooperative Program and \$361 to designated

missions. "We also observe a Summer of Prayer for State Missions each year and receive an offering. Last year we exceeded our offering goal of \$6,000 by \$150. All of this goes directly to missions camps within our convention and people as a little share in the goal of being self-sustaining."

The largest portion of this offering was allocated for assistance to missions and churches. It helped to get new pastors on the field and reimburse meeting places for new missions. In some cases, it helped stabilize child churches in most emergency needs.

Almost \$1,000 of the offering went to help the camping program. You know we don't have our own assembly. Distances are so great that it is not feasible to have camps at one central place. Transportation expenses plus campsite fees at rented facilities make the cost to the campers prohibitive. Parents are usually reluctant to have their children go so far away from home. Therefore, we depend upon associations, areas, and states to provide camping experiences

for our people.

"We wholeheartedly endorse camping, however, and divide this allocation equally among the four states."

We also have a ministry to international students. Around \$500 was spent last year to make it possible for twenty-seven of them to attend the international student conference in Colorado at Thanksgiving time.

Six hundred dollars of the offering was used for Indian work. Mission Vacation Bible Schools, assistance to BSI summer missionaries sent out from our own convention, and emergency expenses of summer missionaries who served us, all came in for a share of the offering.

"I hope none of us will ever get or give the impression," Hunkle said thoughtfully, "that the Home Mission Board is an agency within itself which disperses its money to needy causes in the states. Its only money is that given by the people. It has no funds except as they come from the churches through the Cooperative Program, the Anne Armstrong Easter Offering, and designated gifts. You might say

that the Board is just a channel—a channel between resources and need."

"I like the comparison," Baker agreed. "I see everything we do as a cooperative effort. And as new state conventions like ours are strengthened, the whole Southern Baptist Convention will be strengthened and revitalized."

"The new areas have sometimes been called the cutting edge of Southern Baptist life. I don't know exactly what that means. I hope it means that we help cut through some of the traditions that bind churches and conventions to methods which hinder."

"I hope so. Thank you so much for your encouraging words," smiled Baker as Hunke gathered his notes into his briefcase and prepared to leave.

evangelism, in stewardship, and in organization."

"You know," Hunke broke in, "that statistics show that the per capita giving and the ratio of baptisms to membership are considerably higher in the new conventions than in the old, established ones. So you in the pioneer areas may be assured that you are making a significant contribution to Southern Baptist life even though you require outside financial help during your early years."

"I hope so. Thank you so much for your encouraging words," smiled Baker as Hunke gathered his notes into his briefcase and prepared to leave.

"Look!" exclaimed Hunke. "The sun has come out. And all the mist is almost gone!"

Yes, thought Baker, and the *cloud* around my heart has also gone.

"Your assurance of the Board's continuing help is a great encouragement," he said aloud. "I'm as happy as a big sunflower! (one of his characteristic expressions). As partners we can take these four states for Christ."

Their firm handshake as they parted was symbolic of the sacred pact they had sealed.

Miss Nancy Murphy is executive secretary for Women's Missionary Union of Northern Plains.

Missionary A. L. Davis listens as John P. Baker, executive secretary of the Northern Plains Baptist Convention, talks about the work of their four-state convention.



Cooperation in NORTH CAROLINA

Tally Drove

The fabric of missions in North Carolina has as many facets as there were colors in Joseph's coat. And the warp and wool bear the imprint of Southern Baptist cooperative ministry at its best, with local associations, the North Carolina Baptist state convention, and the Home Mission Board combining manpower, talent, and money to carry the gospel to the people.

North Carolina is virtually the United States in miniature. From Manteo on the east coast, near where the Wright brothers made their first flight, to Murphy in the mountains of the west, the state has practically every type terrain—and people to match. There are Tarheels living in pockets of abject poverty and others living in heronial splendor. The state has one of the largest farm populations among the fifty. Yet it is also rapidly becoming one of the most industrialized. The five million people who call North Carolina home include whites of every description and nationality, hundreds of Orientals principally around the military bases, Cherokees in the west, Lumbee Indians in the east, and almost one million blacks. The comparisons could continue almost endlessly. Suffice it to say that the state lives up to its motto as "Variety Vacationland." Baptists are active in all aspects of this variety, working in a cooperative ministry.

The state has a strong Baptist heritage. Visitors often stop near Liberty in the central part of the state at the site of historic Sandy Creek Church. The mother of Southern Baptist congregations, Sandy Creek Church was founded by Shubal Stearns in 1755. It is not uncommon for the *Biblical Recorder*, the state Baptist paper, to report that a church has observed its 200th anniversary. The *Recorder* itself is now in its 139th year and the Baptist state convention was founded in 1830. North Carolina is Baptist country with more than one million members on the rolls of Baptist state convention churches and another quarter of a million members of predominantly black churches in the General Baptist State Convention. Nevertheless, Baptists in the state are not resting on their laurels, content with things as they are. Constant effort is being made. New methods are being implemented to reach others for Christ and bring those already on the rolls of churches to deeper commitment.

Though the task of evangelizing the state and ministering to its people from a denominational standpoint is largely the responsibility of the North Carolina Baptist state convention, the effort is a cooperative one. The resources of North Carolina Baptists are supplemented by skills, expertise, and money from the Home Mission Board. In 1971, the Home Mission Board—and Baptists across the nation who support it through the Cooperative Program and the Annie Armstrong Easter Offering—put more than \$100,000 into the attempt to share the gospel in North Carolina. Usually the ratio of support is about

two to one. The state convention provides 64 percent and the Home Mission Board provides 36 percent in cooperative ventures.

The Home Mission Board has long been active in North Carolina, but its presence grew of prominence in the state dates from 1959 when the Board was instructed by the Southern Baptist Convention to focus its major attention on pioneer areas and work in joint efforts with state conventions in the older states. At least as far as North Carolina is concerned, these "joint efforts" involve work with the deaf, an interracial department, a mountain area missionary, resort missionaries, work among the Indians, language missions, Christian social ministries in six metropolitan associations, efforts in four Baptist centers, selected summer projects and week-day missions in three associations, work among migrants, youth and family services, chaplaincy ministries, and many special missions conferences, including one last year that brought more than 20,000 young people in a special youth evangelism night.

Dr. W. Perry Crouch, general secretary-treasurer of the Baptist state convention, cites the nature of the joint efforts of the state convention and Home Mission Board as indicative of the cooperative genius peculiar to Southern Baptists. "We believe we have a strong mission program in operation in North Carolina," he said, reflecting on the arrangement. "We are very grateful for the cooperative work with the Home Mission Board."

Chronically, each Home Mission Board dollar is used with two state convention dollars in North Carolina. Occasionally, however, the Home Mission Board has participated to a greater degree to underwrite new or innovative programs. The newest area of work, the department of chaplaincy ministers, begun in 1970, is a good example. The Home Mission Board pays half of the expenses of the department. North Carolina has a heavy concentration of military installations on its east coast, such as Fort Bragg,

Camp Lejeune, Cherry Point, Seymour Johnson Air Force Base. For many of the men stationed at these installations, the chaplain is their only connection with religious ties back home. It is part of chaplaincy department director Joseph Watterson's responsibility to work with more than twenty Southern Baptist chaplains stationed in North Carolina.

Watterson also works with chaplains serving industry. He encourages businesses to consider the employment of chaplains to provide spiritual guidance for their employees. In 1971, Watterson was working with 116 chaplains, 64 of whom were employed full time. The list included 22 Southern Baptists in the military, 32 in hospitals, 6 in industry, and 4 in government institutions.

In an extension of this ministry, the state convention underwrites portions of the salaries of seven chaplains serving state correctional institutions. W. M. Helms is one of these. He is chaplain to the inmates of Samaritan Girls School, a training school for juvenile girls in North Carolina's sandhills. Helms has found that he is spending more and more of his time counseling girls who have found that he and his wife, who accompany him on rounds at the school, are their friends. One pregnant fifteen-year-old recently made a profession of faith. Later she told the Helmses that she considered them to be the first persons to care for her in a meaningful way.

Many Southern Baptists have had the opportunity to view a portion of the work of the state's missionaries to the deaf, Jerry Potter and Neal Peyton. Each week these men are featured in a television program, "Light Unto My Path," that is videotaped in Raleigh and shipped for viewing on stations in six other states. The program is in its twelfth year.

Neal Peyton (above) visits with Mrs. J. M. Robertson. Jerry Potter (below) talks with the deaf group at First Baptist Church, Charlotte, North Carolina.



Potter and Peyton and their department are cooperating with the Home Mission Board in the production of a religious sign language book designed to increase the effectiveness of teachers sharing the gospel message with the deaf. An accomplished artist, Potter is doing the art work. Peyton for the last two summers has directed statewide Vacation Bible Schools for the deaf, traveling all across the state to lead programs. The efforts of Peyton and Potter are underwritten by the 64-36 state convention-Home Mission Board ratio of support.

The 64-36 ratio largely holds true for the work of the state convention's department of town and country missions, too; although for some special areas, such as mountain missions conferences, home missions participation

is increased to 50 percent. The 50-50 ratio will also hold true for a rural church consultation at Frisland Baptist Bible Institute in the mountains near Hendersonville in 1973.

The institute, which provides three years of theological training for non-college graduates, is a good case in point to illustrate the gradual assumption of the missions load by state or local agencies. The institute for years was operated by the Home Mission Board before it was assumed by the Baptist state convention in 1946. Now the state convention pays the entire cost through its state missions budget. Enrollment is always at capacity of about two hundred students.

Conferences funds help in another educational effort—summer department instruction directed

by the town and country department. Currently some sixty-five to seventy summer orientation centers are in operation across the state, providing better training for almost two thousand pastors and lay men and women each year.

Home Mission Board funds have helped enlarge the state's mountain mission camp. Trust Camp is located near Mayville, the boyhood home of George W. Truett. The famed Baptist preacher probably walked over the same ground now being used by almost five hundred youngsters each summer to learn more about missions at home and around the world.

One of the newest areas of work for the town and country department is resort missions. With the cooperation of the Home Mission Board, the department has utilized four summer missionaries in each of the last two summers. This summer the steadily expanding program will utilize six. Thus for the missionaries, primarily college students, have served at Cherokee in the Smoky Mountains, in campground ministries at Tanglewood near Winston-Salem and Lake Norman near Charlotte, and at Atlantic, Wrightsville, and Carolina beaches. This summer, additional students will be placed at Lake Lure and Lake Gaston. In the resort ministries, most of the work is done in cooperation with area associations and even with local churches. For instance, this summer at Lake Gaston, the students assigned there will assist in ambitious lake-wide ministries already begun by churches at Henderson, Narissa, and Enterprise. The same is true in each of the other areas. The summer missionary gets under the auspices of the Home Mission Board and state convention, but works in cooperation with the local association and churches.

The North Carolina convention probably is one of the oldest state conventions with an Indian ministry and shares in the effort with the Home Mission Board and at least one association. As was the case with Fris-

Robert Bushyhead (right) and a member of the Cherokee tribe sit in front of the council house where affairs of the tribe are conducted.



land Bible Institute, the Home Mission Board at one time directed the work among the Indians at Cherokee. Now the state convention shoulders most of the load, providing a child care ministry and pastoral aid to the pastor of the Cherokee church. The Home Mission Board assists in this work on the 64-36 ratio of support and also contributes in the same proportion to the support of a missionary to the Lumbee Indians in the southeastern portion of the state.

Almost half of the approximately \$100,000 of support by Southern Baptists and the Home Mission Board channeled into missions ministry in the state goes into two other departments—the department of interracial cooperation and the department of city and metropolitan missions.

The cooperative efforts of the Home Mission Board and Baptist state convention in interracial work began in 1957 with the launching of the state department of interracial cooperation under the direction of W. R. Grigg, now associate secretary of the Home Mission Board Department of Work with National Baptists. Grigg headed the department for nine years and was succeeded by Carbus Cooper. All interracial work in the state among Baptists is now done by the department under the sponsorship of the Home Mission Board, the Baptist state convention, and the General Baptist Convention. The department has seven full-time employees in addition to Cooper, five black and two white. These include three field workers who cover the state, regional workers in Winston-Salem and Asheville, a campus minister at Shaw University in Raleigh, and Cooper's secretary.

The field workers assist churches in a variety of teaching and training programs and in stewardship promotion. They are on call by churches in either state convention, but are used almost exclusively by the predominantly black churches of the General Baptist Convention.

Last summer, with Home Mission Board help, the conventions employed



twenty-one workers, increasing twenty-five students, for a variety of Vacation Bible School-type projects across the state. They also cooperate in expanding activities such as visiting clinics for Vacation Bible School workers, planning joint conferences between the black and white conventions, joint evangelism campaigns, and human relations conferences.

With the help of its Alma Armstrong Easter Offering, the Home Mission Board participates with the two state conventions in providing scholarships for black Baptist young people preparing for church-related vocations. Since the Home Mission Board support is limited, the bulk of the support comes from the Baptist state convention. Last year, assistance was given to twenty-two students who were preparing to serve churches after graduation from college. Cooperative funds are also used to provide campus ministers at Shaw University, North Carolina Central University, and North Carolina A&T State University.

The most extensive list of cooperative ministries and, hence, the most cooperative funds are required for the efforts of the city and metropolitan missions department. In spite of the urban orientation centered by its name, this department teaches countless areas of North Carolina life. It is in this department's work that the cooperation angle is extended pri-

marily to multiple local organizations. The best example of this threefold joining of mission funds is in an occasional Christian social ministry program. Six such programs are now under way in North Carolina: Raleigh, Pilot Mountain (Winston-Salem), Gaston (Gastonia), Mocklenburg (Charlotte), New South River (Fayetteville), and Dan Valley Associates. A seventh, in Greensboro Association in the Asheville area, is to begin this year.

Youth and family services on a part-time basis with emphasis on juvenile rehabilitation programs are also carried on in five associations: Central (High Point-Thomaspville), Catawba River, Kings Mountain (Shelby), South Yadkin (Statesville), and Yates (Durham). Ernest Upchurch, who heads the city and metropolitan missions department, describes these part-time programs as designed especially to help juveniles in conflict with the law, to prevent delinquency, and to rehabilitate delinquent youths. Efforts are also aimed at rehabilitation of adults involved in drug abuse and alcoholism and in work with ex-prisoners.

Cooperative funds are channeled into Baptist center programs at Raleigh-Farm, Gastonia, and Winston-Salem. The Pantheon Avenue center in Winston-Salem has been unique in its almost exclusive use of students from Wake Forest University in di-

recting its operation. Each center program includes kindergarten, club activities after school, all types of community programs, teacher training centers for literacy courses—"anything to help elevate the community," Upchurch notes.

Last year Upchurch's department sponsored church-community week-day summer programs similar to Vacation Bible School at West Hillsborough, Spilcorm, and Fayetteville. The department could have sponsored three times that many had funds been available, he said. The West Hillsborough site in the central Piedmont section and Spilcorm in the mountains of the French Broad Association were chosen for their isolated, disadvantaged circumstances. The Fayetteville ministry was among five mobile home parks near the sprawling military complex of Fort Bragg. The West Hillsborough effort ministered to about sixty children and some one hundred participated at Spilcorm—small numbers but groups that would have gone unreached had it not been for the cooperative efforts. The Fayetteville situation was different, utilizing some thirty volunteer youths to help minister to hundreds of children and somehow show local churches they could continue the ministry themselves.

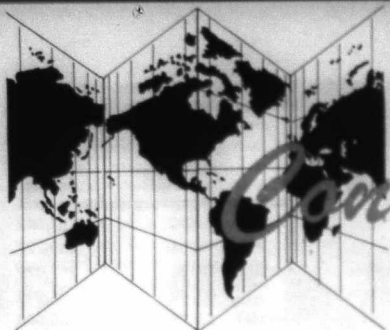
North Carolina does not have a flood of migrant workers, but a significant number move through the state each season to work the bean, potato, and berry crops. Last year the state convention, Home Mission Board, and Atlantic Association on the coast sponsored Millie Kale, a nurse and senior at the University of North Carolina at Charlotte, in an effort to minister to the spiritual and physical needs of the migrants. A total of some five hundred migrants worked in the Atlantic Association area during the summer and, where possible, evangelistic services were held. A total of about one hundred professions of faith were recorded.

Toby Driscoll is associate editor of the *Biblical Recorder*.

The 1972 Home Mission Board budget calls for allocations to the respective state conventions and other specific fields in the following amounts.

CONVENTION or FIELD	SHARED BAPTIST STATE/HOME	1972 ALLOCATION
Alabama	80/50	\$ 57,242
Alaska	6/94	139,220
Arizona (including southwestern Nevada)	18/82	287,029
Arkansas	60/40	36,990
California (including northwestern Nevada)	25/75	558,048
Colorado	23/77	166,594
District of Columbia	90/50	62,334
Florida	12/88	269,875
Georgia	50/50	62,912
Hawaii	15/85	89,195
Illinois	40/60	134,590
Indiana	37/63	187,243
Iowa (affiliated with Missouri convention)	50/50	56,380
Kansas (including Nebraska)	27/73	197,850
Kentucky	67/43	66,810
Louisiana	0/100	335,508
Maryland (including northern New Jersey, Delaware, and the New England States)	36/64	442,085
Michigan	22/78	237,871
Mississippi	60/40	79,366
New Mexico	17/83	326,092
New York	6/94	382,827
North Carolina	64/36	101,366
Northern Plains (North Dakota, South Dakota, Wyoming, Montana)	15/85	165,048
Northwest (Idaho, Oregon, Washington)	17/83	196,076
Ohio	48/52	236,587
Oklahoma	21/79	189,541
Pennsylvania (South Jersey)	0/100	250,379
South Carolina	42/58	40,622
Tennessee	70/30	26,020
Texas (including Minnesota and Wisconsin)	65/35	364,202
Utah-Idaho	5/95	190,379
Virginia	50/50	37,242
West Virginia	15/85	91,959
Cuba	0/100	150,000
Panama	0/100	232,602
Puerto Rico	0/100	126,921

* Sharing term refers to the money budgeted to cover the type of work supported jointly by the HMB and the state convention. This ratio may not cover all work supported by the state convention.



Continuations

For more than 125 years Southern Baptists have sought to encompass the world with the message of hope in Christ. Representatives of the churches sending them, missionaries effect continuations of the work of the donor of others. Continuations illustrates the kaleidoscope pattern of world missions advance.

Israel

Jerusalem is especially magnetic at Easter. I had planned to remain in Haifa. But by Saturday afternoon, I knew I would be joining the 50,000 other pilgrims in the ascent to the Holy City to participate in the pageantry, the greetings, and the worship in a joyous day of celebrating the oldest and greatest Christian festival.

My son and I left Haifa at 2:15 A.M., arriving at St. Andrew's (Church of Scotland) just before five o'clock to take our places on the gravel terrace with the quietly gathering worshippers, almost hidden in the leaden dawn. Across the Hissaron Valley we could see Mount Zion and the Old City walls silhouetted in the slowly dissolving darkness. Shortly, readers awakened our awareness to the significance of the day by reading the Easter event from the New Testament in English, Hebrew, and Arabic. We all sang the tender Crusaders' Hymn, "Fairer Lord Jesus." As the service moved toward its conclusion, the sea began unrolling a carpet of pink through stubborn clouds over which it would attempt an entrance. As we sat watching this travail of the day to

be born, bells from the Old City began ringing with ageless joy, and all the people were glad to sing, "Christ the Lord is risen today, Alleluia!"

At 6:30, we waited just inside Jaffa Gate for the Catholic Patriarch of Jerusalem to make his way to officiate at the Pontifical High Mass at the Holy Sepulchre. Patriarch Gaismos Baltritis was flanked on his way by twenty guards, preceded by eight honor guards, who, dressed in traditional Turkish uniforms and bearing silver shields, flanked their way on the ground opening the way for His Eminence.

At the Garden Tomb near Gethsemane's Calvary, services ran from 4:00 A.M. until 4:30 in the afternoon, with a different language group conducting its own service each hour.

The Easter service at the Baptist church in its lowly situated basement location was anything but meek. After an hour of testimony, song, and sermon, there were spiritual resurrections in that underground church, and almost everyone was "high" on the Easter spirit.

After a quick lunch, we set out for the Western ("Wailing") Wall to share with the thousands of Jews praying

there each of the eight days of Passover. In one of the rare coalescences of the calendar, Easter and Passover fell on the same week last year. Prayers of the worshippers at the wall went up with the strength of steam for their brethren still unable to get out of Russia and some of the Arab states, notably Iraq.

We were at the Garden Tomb at three o'clock for the Israel Protestant Community Choir's presentation of the Easter cantata, "No Greater Love." Accompanied by brass and percussion, the performance was noble. But had the singers managed only hoarse whispers, they would have sounded like an angel chorus in that setting, backdropped by the empty tomb.

Few, if any, happenings that I can remember ever blended expectant hearts, sacred music, and holy geography into a resurrection symphony that could render "No greater love, there is no greater love than Jesus' dying love" so ethereal as that experienced at the Garden Tomb on Easter Sunday 1971 in Resurrection Land.

—Dwight Baker

Guadeloupe

As a journeyman, I arrived in Guadeloupe August 22, 1970. Our school began on September 3 with an enrolment of sixteen children. Both the West Indies Mission and French West Indies Baptist Mission work in a joint effort to produce the best educational system available on the island

for their children. This has resulted in a combined school of both missions. I taught the third, fifth, and sixth grades. Classes were conducted commencing at 8:45 and terminating at 3:00, Mondays through Fridays.

In conjunction with teaching, I also served on the steering committee for the Advancement of Christian Education in the Caribbean area. This is an organization set up by the West Indies Mission and sponsored by various missions groups throughout the Caribbean and coastal countries of South America.

French and Creole, a local dialect, are the only languages spoken on the island. Therefore, it became necessary for me to receive some instruction in French. On Mondays, Tuesdays, and Fridays, immediately following school, I engaged in an hour of language study. Thursdays after school I traveled to the other side of the island to observe a Bible class for young children in the Maie Maubault mission. Wednesdays and Sundays were spent in church where all services are conducted in French.

God has used this time of serving overseas to teach me many things. I have grown from the experiences I have encountered on the field.

—Frances Atkins

Kenya

In December 1970, we moved from Mombasa to Nairobi, Kenya, to the unincorporated Mt. Kenya National Park. The area is the heart of the Kenyan wilderness. Arriving in Nairobi, we assumed the opportunity of working with some early Baptist churches which make up the Baptist association. This opportunity carried with it the pleasure of teaching at our Bible school (established to help our pastors grow in Bible knowledge) and the difficulty of working with church members who must be led step by step.

The churches have helped us experience the freshness of spontaneous worship. Often individuals interrupt the service to sing a special, make a prayer request, read a verse of Scripture, help the missionary think of a word in his new language, or even to correct the speaker. When we returned to Kenya after our furlough in 1969, six people came forward at the first time of invitation. One wanted to sing a solo, another wanted to welcome us back to Kenya, another wanted to sing a solo of welcome to us, and three came about matters of the heart.

These simple faith is manifested in their ability to pray for others and in the openness with which they continue to progress against such odds. It is not uncommon for many to come requesting prayer because of sickness in the family, problems with their children, or the need for rain. Nor is one surprised to see a person step forward to confess that he has been angry with a neighbor or friend.

The people of the Kenyan area are very hospitable. They always wish to give their visitors a gift, such as a chicken (fowl), eggs, or bananas. In times of famine, food that could be used for their own family is given very freely to the visitor.

—James L. Hume

Guatemala

At the present time my major responsibility is director of the Guatemala Baptist Theological Institute in Guatemala City. The institute has as its major task the preparation of young men for the gospel ministry. Women of ministerial students, along with a limited number of single young ladies, are also enrolled. At the present time there are twenty students on campus (roughly men, four women, and four single young ladies) and eight students who are engaged in the required year of field work away from the institute.

In addition to administrative duties, I teach in the institute. Along with

counseling students, teaching is a most rewarding part of my task. This year we have felt the need to begin extension classes in Guatemala City and in the city of Escuintla. We want to develop a program of extension which will provide theological training to the major cities and towns of Guatemala. We have an insurmountable need for trained lay preachers and leaders. We trust that this program will be used of God in strengthening existing churches and in calling out men to open preaching points in the hundreds of towns and villages in this needy country.

—Harry E. Byrd

Rhodesia

Recently the annual WMU Convention of Rhodesia was held at the Baptist camp near Gwelo. A record attendance of 333 women strained the physical facilities. As the women kept coming, all the bad space was filled and then all the available floor space was also filled. The tabernacle was filled to capacity for all the sessions, with women sitting in the aisles as well as the seats.

The African women love to give testimonies. Late in the evening, a shabbily dressed young woman with a poorly dressed baby tied on her back with a torn cloth gave her testimony. Mai Moyo had come from a nearby farm to the convention. She told of the blessings of God to her in the midst of her many difficulties. Like a woman from another area came to the woman presiding (Mrs. J. Nyoni, the president of the Baptist Women's Union of Africa) and said that she wanted to give a dollar to Mai Moyo to buy her a proper kumbevu, the large cloth or towel used to tie the baby on the mother's back. Mrs. Nyoni suggested that others might want to help. An offering of \$4.50 (US) was given. In addition, one woman gave a cap to the baby and another gave a sweater.

—Laverna Runnige

MISSION ACTION: PRISONERS

Mel Brown

The church has an obligation to those who have found themselves in conflict with the law.

The usual attitude toward "law-breakers" is "punish them" or "remove them from society," so they are not a "problem" to the rest of the population. Just removing them from view, however, is not the answer. For soon they will return to society and, unless their attitudes are changed, they will also return to the same criminal activities.

Here the church should enter the scene, because changing attitudes is the church's business. "If any people in the world ought to be interested in criminals, then Christians ought to be," writes Richard Spence in *The Church and Social Responsibility*. "As Christians we are disciples of one who was convicted, sentenced, and executed for crime."

George Kandle and Henry Casler, in *Ministering to Prisoners and Their Families*, add, "No single group in America receives so much hostile attention and so little positive guidance as those who populate our jails and prisons."

"The greatest single hope lies in awakening some vital people in the parish who can reach beyond their fear of the criminal to the gift of grace that our religion teaches."

"We toss around the words reconciliation and mediation so easily," writes William Gorman in *Who Are the Criminals?* "Yet they have to take on flesh and blood to mean anything. The church has to be where the fragments of people's lives fall, where their brokenness shows."

Before we can minister to those in jail, we must know something about them. Alfred C. Hart, in his *Manual for a Volunteer Chaplaincy Program for City and County Jails*, lists eight things one should know:

(1) "The prisoner is a creature of

God." In spite of his actions, he is not subhuman nor an animal. He is more than a number. Only when one realizes that the prisoner is a creature made in God's image can he offer help to the prisoner.

(2) "He is a rejected individual." By his very actions, the prisoner causes people to reject him when the thing he wants most is acceptance. Unless he feels that someone cares for him as a person, there can be no ministry to him.

(3) "He wants help." Except for rare cases, prisoners are not satisfied with their lives. They seldom admit it, but they want someone to help them.

(4) "He finds it hard to trust others." Because he has been mistreated, the prisoner has trouble trusting anyone else. Church representatives are no exception.

(5) "He detects hypocrisy." Prisoners are quick to detect pharisees and ready to label any individual who tries to live two lives.

(6) "He is religiously illiterate." Most people in jails have had little contact with the church. Terms and doctrines familiar to churchgoers are Greek to prisoners.

(7) "He is not emotionally ill." In most cases, the prisoner is not emotionally ill nor mentally inferior. In fact, he may be the same person who has worked alongside church members.

(8) "He is a criminal." Correctional institutions are not filled with people who are there for singing too loud in church choir. They are murderers, thieves, rapists, burglars, and coin artists, and they are proud criminals in their fields.

Ministry can be extended to the incarcerated individual by offering literacy classes, by providing who's-who reading material, or by offering counseling programs.

Furnishing greeting cards for special days can be a ministry. Holidays turn the prisoner's thoughts to his family, and he will appreciate any actions which help him share those thoughts.

One lady in Fort Worth reads local newspapers for names of people arrested. She writes them, telling them she is thinking of them and will pray for them. She includes a tract and self-addressed stamped envelope.

If she hears nothing in a few weeks, she writes a second time. Often her letters result in an effective correspondence ministry to persons she will never see.

It is important, in working with prisoners, to see them as persons. Understanding the prisoner and convincing him that the church does care are basic to pointing him in the right direction.

After gaining understanding, help follows. One church action is to begin worship services, if needed. Though in jail individuals seldom are asked to worship and religious education.

Prisoners respond to religion when they think it says something and is willing to listen to them.

Ministry to prisoners should cover the whole man. To minister is to transform lives.

Baptist Women mission action groups can meet the needs of prisoners. *Woman's Mission Group Guide: Prisoner Rehabilitation* (available from Woman's Missionary Union or Baptist Book Store, see WMU's order form, page 43) provides information necessary for such a group to understand the needs of prisoners, to determine possible activities that will meet the needs of prisoners, to plan activities of ministry and witness, and to train members for effective ministry and witness.

Adapted from *Woman's Mission*, April 1971

THE MISSIONS GROUP

BEING a part of a mission group brings responsibility to leader and members. In the six months since October and the beginning of the church year, Baptist Women members involved in missions groups have had opportunity to practice their responsibilities through the roles they have played. Midyear is a good time to evaluate individual performance. Consider these group leader-member skills.

(1) The leader of the missions group should communicate love and acceptance to the members of her group. Members of missions groups respond to both praise and encouragement. When members feel accepted by their leader, they are freed to work at the peak of their abilities. While the leader sets the tone of acceptance for the group, the members also have responsibilities in the communication of acceptance. Their expressions should be directed toward other group members and the group leader.

(2) The leader of the missions group needs to communicate firm authority in the group. It is her responsibility to set the boundaries for the work of the group. Her authority must be expressed without domination. The overall results of the group's

work depend upon her ability to lead with certainty. Members have the responsibility of following within the context of the authority that has been given the leader. They should neither take the authority from her nor should they waste the time of the group in challenging her authority. They should seek ways to cooperate with each other within the boundaries of the group's work and accord the leader the authority that is hers.

(3) The leader of the missions group should find ways to affirm the worth of each member by her actions and conversation. She should help each member find a sense of personal worth to the group. Members share this responsibility as they interact with each other. There must also learn to affirm the worth of the leader as leader.

Leader-Member Skills Checklist

GROUP LEADERS		GROUP MEMBERS	
Yes	No	Yes	No
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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The MEMBER Shares HER FAITH

Margaret Bruce

RECENTLY three Baptist Women members were walking down the street in a quaint resort town. A newcomer to the area stopped them and asked for directions to the bus. These Baptist Women members were strangers in town also, but they lingered and talked with the woman. They learned that in the last few months she had lost her husband, sold her home in Rio de Janeiro, Brazil, and had come to the States to be near her daughter.

She seemed lonely and spoke little English, so the Baptist Women members invited her to have lunch with them. As they ate and talked, they recognized that this South American lady was a person whose needs could be met through the special ministry and witness of a mission action group. The women contacted Baptist Women members living in the area, arranging for them to meet their friend from Rio.

Day-to-day life situations provide opportunities for Baptist Women members to share their faith. Often these situations can become springboards for extended ministry and witness through the organized efforts of a mission action group. Other life situations do not hold this potential for long-term involvement. They afford an immediate opportunity for the member to share her faith or to meet human need at the moment she finds it.

Such an opportunity presented itself to a Baptist Women member on a four-hour flight to the West Coast. She found that her seatmate was a young divorcee, running from her past. This woman desperately needed counsel and encouragement as she moved to a strange city seeking work and a new way of life.

Faith-sharing ought to be a part of the daily pattern of life for Baptist Women members. The prayer for "wisdom and courage for the facing of this hour" expressed in the hymn, "God of Grace and God of Glory," is one every Baptist Women member needs to pray. Wisdom and courage are needed to know when and how to share faith. It is only when one depends on the Holy Spirit's guidance that she has the wisdom and courage necessary for effective faith-sharing.

The second stanza of this hymn is especially meaningful to the woman seeking to live her faith.

Lo! the hosts of evil round us
Scorn Thy Christ, and His ways!
Fears and doubts too long have
bound us.

Free our hearts to work and praise
Grant us wisdom, Grant us courage.

For the living of these days
For the living of these days.

It isn't easy to live as a Christian in a world where evil is everywhere. It comes into homes through many channels. Many persons are unaware of being equaled by worldly evils. Moral standards vary widely throughout the nation. What is right and what is wrong is not determined easily.

Today's women have problems and frustrations which have not been evident in the past. Too many changes in so short a time have caused some women to have fears and doubts. Women strengthen their own faith in order to share it with others. They need the peace that comes from knowing that only the truth of God makes one free and "If the Son shall make you free, ye shall be free indeed" (John 8:36).

The third stanza of the hymn, "God of Grace and God of Glory," is a prayer the faith-sharer needs to pray continuously:

Set our feet on lofty places;
Gird our lives that they may be
Armored with all Christlike graces
In the fight to set men free.
Grant us wisdom, Grant us courage.

That we fail not man nor Thee!
That we fail not man nor Thee!

Repeatedly Jesus spoke to his followers about their relationship with other people and with God. In order for today's followers to fulfill their responsibilities in these relationships, they must be armored with such Christlike graces as love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance (Galatians 5:22-23). With these graces, they will be able to work effectively to free men from sin, fear, prejudice, want, injustice, doubt, loneliness, failure, and all the evils which bind persons.

Baptist Women members have opportunities to share their faith as they engage in planned mission action. They may participate in mission action projects or short-term activities planned by their organizations or the mission study and prayer groups to which they belong. They may participate in mission action groups engaging in sustained activities of ministry and witness to persons of special need or circumstances. The persons for whom mission action activities are planned have special needs caused by large barriers which may be geographical, racial, cultural, social, physical, or linguistic. Because of these barriers they are not now so rolled in or immediately accessible for the church or its programs.

Baptist Women members engage in mission action because of their desire to minister and witness on Christ's name and because of their desire to meet human need. God is at work today through Baptist Women members who stay in touch with him and with those whose needs they can meet.

WORLDWIDE for your Baptist Women organization is here a summer happening!

Summer happening could refer to any number of things: such as a Baptist Women organization plans and conducts during a year, but this summer happening "happens" to be a Baptist Women prayer retreat. An unusual name for a prayer retreat? Possibly not. Things happen when persons pray; thus happening seems to identify well a prayer retreat experience.

During this year when the denomination is centering in on the theme, "Living the Spirit of Christ in Expectancy and Creativity," Baptist Women members need to seek a quiet spot where they can talk to God and can expect great things from him. Following such an experience of communion with God, members will be eager to attempt great things for God.

At a time when organizational activities may have become routine, when family situations have changed because of summer activities and vacations, and when enthusiasm and excitement about missions has begun to wane, a prayer happening might be just what your organization needs.

A prayer happening is time spent apart from one's daily routine for the purpose of communicating with God and getting to know him better, for renewal of the spiritual life, and for intercession for his work around the world. A prayer retreat should lead to self-examination, repentance, a deepening of faith, and a renewed concern for people.

A prayer retreat will stimulate the minds and hearts of Baptist women, for it gives members an opportunity to go to a quiet place with more time than usual for prayer and meditation. Prayer retreats provide women time to listen to God. Listening to God often proves disturbing, for it may cause one to have to change her life patterns.

During a prayertime, members are drawn closer together as they share their needs and requests with one another. Persons gain an understanding of how intercessory prayer must

be shared in another's needs. Persons can only pray effectively for others when they have knowledge of their needs. After participating in a prayertime and having shared experiences, members can work together more effectively in accomplishing the tasks of the mission organization.

A prayer retreat is very important to the work of missions, for it provides a time for persons to communicate with God in behalf of missionaries and mission work. Prayer links persons with missions efforts around the world and acknowledges that divine resources are essential to effective missions work. Needs of the world come into clearer focus when there is time to pray unhurriedly.

Because of what a prayer retreat can mean to you as an individual and to your Baptist Women organization as a whole, why not express your desire to have a happening? Make your suggestions to the Baptist Women mission support chairman or to the Baptist Women officers council. The council will decide when and how the retreat will be planned. Surely if enough women are interested in such an experience and if they are convinced of the importance of supporting missions through prayer, the Baptist Women officers council will simply have to respond with a date, place, and plan.

Pass on a secret to the council and remind them that they can get help for planning and conducting a prayer retreat in the "Prayer Retreat 1971-72" pamphlet (available from Woman's Missionary Union and Baptist Book Store, see WMU order form, page 48). This pamphlet gives suggestions for making the retreat one which will support the 1971-72 denominational emphasis.

A prayer happening is bound to be a creative venture and your ideas and suggestions should be fed into the planning along with those from the pamphlet. Those responsible for planning will be eager to receive your ideas.

This happening won't just happen. You will make it happen!



June Whitlow

MISSION ACTION GROUPS

Teaching the Concept of Sharing

Pat Thompson

What is the basis for Christian sharing? What enables the Christian to give freely to others? How can a Christian woman share in such a way that others learn how to share? What are some of the barriers to people's lives which make it difficult for them to share with others?

The dynamics of sharing are to be found in the biblical truth that Christians love because God loves. The depth of this truth is not always immediately apparent.

Persons who have been loved find it easier to love more fully than persons who have not been loved. For a child to learn to give, he must first have received. In the early months of an infant's life the mother (or mother-figure) is all-giving. The child only takes from those around him. He is not yet aware of the needs of others. It is during this time that he learns to trust others. It is only as the needs of this phase of his life have been adequately met that he is ready to go to the step of giving to others.

Out of the fulness of the love given the child, the child has love to give. First he gives a smile to his mother. Later he learns to share a toy with another child. He feels safe and does not fear that by giving he will be left empty. Later, in more mature relationships, he learns to give without fear of loss as he shares himself in social relationships, marriage, and parenthood.

The ability to share springs from having been loved. The person who has been too greatly deprived of the security of being loved is fearful of giving love, since this might lead to hurt. He may become grasping and selfish, hungry for his own needs to be met, and, therefore, unable to give

to others. Or he may feel so worthless that it does not occur to him that he has something to give which may be of value to others.

Human relationships and life's experiences do not always fully meet the individual's need for love or provide the security and sense of worth needed. For the Christian, there is available the perfect love of God, dependable, steadfast, freely given without having to be earned. It is this perfect love that, when recognized, spills over into the lives of others.

As a Christian becomes more keenly aware of God's love for him, God's acceptance, God's forgiveness, he is enabled to see others in a different light. It is then that out of the fulness of his recognition of God's love, he is able to accept others, to give others love rather than judge or condemn others, and give to others without the need for visible reward.

In Christian sharing, much of the reward is to be found in personal growth and development. It is not always possible to see the results of sharing as it affects the lives of others. There must be a certain amount of "trusting the process." That is, if sharing is done with a desire to demonstrate God's love, that sharing will bear fruit whether it can be seen at once or not.

A mission action group arranged transportation for a young mother to go for counseling. She was experiencing depression and had become fearful about leaving home. She avoided being with people whenever possible and rarely attended church because of her fear of crowds. When the church member came for her, the woman had little to say. She seemed to take the help for granted and ex-

pressed no appreciation for the concern being shown for her.

What might the attitude of the church member be in a case like this? She might decide to stop helping since the woman did not seem to appreciate her efforts. She might plan to go one more time, thinking that if the woman's attitude was no different, she would find someone else to help. She might continue offering the help, making an effort to get to know the woman and better understand her needs. She might continue providing the transportation, whether or not the woman ever showed appreciation, with the hope that the woman might come to see that some people can be trusted and do not have strings attached to the help they offer.

A closer look at the situation explains the mother's behavior. This young woman had led an emotionally deprived life in which she had been deserted by her mother and left to live among relatives. She never felt she belonged anywhere and often came home from school fearful that she had been abandoned. Her husband deserted her soon after the birth of their first child. She was now living alone, determined to face life independently without calling on others for help.

Dependence for her had always resulted in hurt and disappointment. Trust in others will not be built easily, but with patience, loving, dependable concern she may some day learn to accept the love of others. She will then be more able to relate to others, to show appreciation, and to share. More important, she will be more open to accepting God's love. It is extremely difficult, if not impossible, for people to believe they are loved

by God, whom they cannot see, until they have experienced love from those whom they can see.

A family was having financial difficulty. The beginning of school worried their crisis. Their limited income would not cover the school fees, gym suits, and other supplies needed by their three ten-year children. The mother cried as she told a social worker that her sixteen-year-old son had only one pair of pants to wear to school. She couldn't see any way to keep the children in school.

A church group wanted to help meet this need. They were willing to do so through the social worker rather than having direct contact with the family, since this seemed best for the family. They collected money to help with the fees and carefully chose clothing in the proper sizes. The social worker told the woman that the help was from a group of Christians who, while they did not know her personally, wanted to help meet her need. The woman told the social worker how grateful and pleased the children had been to receive the clothing. Her appreciation seemed based on the social worker, however, rather than on the church members who had ac-

tually provided the help.

What might the church members' attitude be in this situation? They might feel disappointment that they did not get to share directly in giving the help. They might prefer to find a family with whom they could have contact so they could witness directly. Perhaps some felt anger that after they went to so much trouble the family did not express some appreciation to them directly. Because they did not see the family, they might wonder if their efforts were really helpful.

Again, a closer look indicates that the mother had felt for years that she was not as good as others in the community. Her economic condition had always caused her to be in a position of having to be dependent on others. She hated having to take help, but because of the needs of her children she often had no choice. She began to feel that neighbors did not want her around them. She did not visit them and they did not visit her. Her feeling of being different made her withdraw, and her withdrawal created further feelings of isolation and loneliness.

Perhaps the willingness of Christians to help without putting her in

the position of having to show appreciation to strangers for help she hated having to take will help her begin to see that not all concern has a price tag. Thus the groundwork may be laid for understanding the agape kind of love which God offers to all and which his people should offer to each other.

Through mission action, as one shares himself as well as his possessions, without the need for something in return, people can be led to a greater ability to understand God's love. From this understanding can grow a greater ability to share with others. The spirit of sharing is more caught than taught.

PLANNING

Planning Actions

To evaluate your last mission activity, use the eight questions suggested for the evaluation step in the planning process in the Planning Actions section of your mission action

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.

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

WORKSHOPS THIS MONTH

April 3-5 New Orleans Baptist Theological Seminary
New Orleans, Louisiana
Seminary accommodations: Room rates, \$3.00 per night, double occupancy.
For reservations write: Miss Delpha Howland, Business Manager, New Orleans Baptist Theological Seminary, 1919 Capital Boulevard, New Orleans, Louisiana 70126. For rates and reservations write: Howard Johnson, 4341 4300 Old Cantalero Road, New Orleans, Louisiana 70126.

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But Air Motel
4104 Chief Mendota
New Orleans, Louisiana 70126

April 6-8 Adelbert Conference Grounds
Pacific Grove, California
Room and Board: \$33.25 double occupancy; \$37.25 single occupancy (1960s begin with lunch on April 6 and end with lunch on April 8).

For reservations send \$1.00 per person to:
Adelbert Conference Grounds
P.O. Box 337
Pacific Grove, California 93950

April 10-12 Minnahan, Hawaii
For information, contact:
Women's Missionary Union
2042 Vancouver Drive
Hialeah, Hawaii 96822

April 17-19 Ridgecrest Baptist Assembly
Ridgecrest, North Carolina
Room and Board: \$16.50 per person.
For reservations write:
Ridgecrest Baptist Assembly
Ridgecrest, North Carolina 28770

group guide. (All guides available from WMU are listed on page 48.) Plan the next activity in your ongoing cycle of ministry to your target group.

Sharing Actions

Ask each member to share the most important and meaningful thing that has happened to her in the missions activities your group has planned.

In-service Training

Ask all members to read the material on sharing (preceding page) before coming to the meeting.

At the meeting, divide the group into work teams of three persons. Ask each work team to write summaries describing two persons in the target group to whom they are ministering. Ask them to evaluate the ability each has to receive and to give in a sharing relationship. Ask teams to give the reasons that sharing is easy or difficult.

Following the work sessions, ask teams to report to the group. In group discussion, determine ways to help target persons trust, receive, and give.

Call to Prayer

Use a taped recording of a message from a missionary. If the actual voice of the missionary is not used, a member may record a message before the meeting. The content of the message might come from a back issue of *ROYAL SERVICE* or *The Commission*. Emphasize the need for prayer support. In a season of prayer, intercede for this missionary and those on the prayer calendar.

Preview Baptist Women Meeting

Use the preview on page 29 at your meeting.



PRAYER GROUPS

Carol Tomlinson

What does the ministry through publications involve? If one prays with understanding, what will his prayers for the publications ministry ask? Thank for a moment of the typist behind the desk in the publishing house, or the printer bent over to check the type before it is locked into place and put on the big press, or the one who must make the decision of how many copies to print to stay within his narrow budget. Are the lives of missionaries who serve in the area of publications and direct those who work in publishing houses less complex than the lives of counterparts in other types of missionary work? How could they call be explained to that one who did not understand could see that they also minister in the most significant sense of the word? Listen to a publications expert on the missions field speak.

I am a missionary who shares God with paper and ink. I work in El Paso at the Baptist Spanish Publishing House. Though we are located in Texas, we serve 40 countries, every continent, and 46 states. Ask a Spanish Christian if he knows of Casa Bautista de Publicaciones—the Baptist Spanish Publishing House—and it is probable that you will hear an enthusiastic, "Yes!" In a year's span we are likely to print over 4,000,000 copies of 31 periodicals, 410,000 copies of 90 books, 300,000 copies

Publications

of 27 booklets, and 5,000,000 tracts. On any day we must have typists, men who can pilot the graphic process, editors, artists, business administrators, shipping clerks, bookkeepers, and language experts working together as a team.

We are practitioners of an art in the publishing field, but primarily we are missionaries. The pastor may speak to a man and direct him toward a growing relationship with God. Then suppose that the pastor must travel on—or must reach out to the other thousands on his field. What will become of the new convert? Where is he to receive instructions? Where can he find inspiration? Who will teach him how to share God with another? It is often true that without the printed word Christian growth would be stunted in its infancy.

Word on paper can become the teacher of the young national pastor when the profane cannot stand by his side. The printed word enters a home on which a pastor would not be received. The printed word shares a cross which cannot be shared with another, and God's presence speaks through its letters. The printed word allows the reader to "chew" a thought for days—to have perfect recall of an idea—to digest thoughts slowly or quickly—to share with a friend the precise words that were meaningful.

We are ministers to people at need

of good news. And like all ministers, what we minister, we know a little of receiving joy and testing problems. A missionary in a publishing house works with a limited budget. He must learn to combat rising costs of materials and mailing. He must compete with the cultural, contemporary music and periodicals that clamor for people's attention. He must speak to the needs of both the well-educated youth and the father who has only a fourth-grade reading ability.

He must let people in faraway places know that he has pages waiting to provide meaning for their lives if they will lift them to their eyes. Advertising is expensive. Yet surely an unread page communicates nothing—even if it is of the highest quality. He must communicate what is available to the people of his own faith and to people of other faiths and to people of no faith.

likely to meet them the spoken word. Then ask members to recall specific problems which arise in the work of the publications ministry. Following this discussion, lead the group to make a list of prayer requests for persons involved in publications on the missions field.

Ask each member of the group to select one member of the publications team (editor, writer, typist, artist, proofreader, business administrator, typist, printer) for whom she will write a prayer to be shared with the group. Remind members that the prayer should reflect concern for the missionary who supervises publications work and for the persons who serve him in the publishing of materials, that both might realize their potential for service to God.

Introduce your group to the Fresh W. Petersons. The Petersons are longtime missionaries among the Spanish-speaking people through the ministry of the printed page. They are an special assignment in Spanish America which will either take its light into the problem of distributing Christian literature among the Spanish-speaking people of Middle and South America. They work through local churches, congregations, and book stores to implement the spread of the vast variety of literature published by Casa Bautista among the Spanish. Their assignment is one significant step in enlarging the effectiveness of the ministry of the printed page.

Ask members of your group to pray silently for the work of the Petersons. Word of mouth is still the best advertisement. Pray that the words spoken by these experienced publishers and writers of the Spanish-speaking people will be a step in solving any concern of the printing ministry.

As the prayertime closes, lead members in the following responsive prayer.

LEADER: We live in a time and in a country where print is hardly significant to us. And a magazine is no miracle at all. But it hasn't always

been that way.

GROUP: Lord, help us remember. **LEADER:** We live in a time and in a place where reading is done by most and taken for granted by most. But in many places eyes strain to see and do not know how to make words.

GROUP: Lord, help us remember. **LEADER:** In our own land and in countless others, Father, men labor to record God's love with ink and metal and paper. The truth in print is a special gift that God's timeless truths might remain like beacons before searching eyes.

GROUP: Lord, help us remember. **LEADER:** And when we next hold print in our hands and take it into our eyes, let us recall the human miracle of teamwork, the fruit of which we must never minimize or take for granted, but we take for granted our fellowman and his need. **GROUP:** Lord, help us remember and do.

Related Activities

Ask each group member to share with at least one other person during the next week how insights gained into the unique ministry through the printed word. Other persons should be invited to share prayer concerns for the Baptist Spanish Publishing House and other Christian publishers who serve the missions field.

Call to Prayer

Use the method that members determined most effective last month to present the calendar of prayer.

Preview Baptist Women Meeting

In 1908 Brazilian Baptists began work in Portugal. Not quite fifty years later, Southern Baptists were asked to help 512 career missionaries are now fraternal representatives to the Portuguese Baptist Convention. In addition to assisting in direct church development, these missionaries are involved in publication work, a book store, a seminary, and camp work. Ahead the Baptist Women meeting next month to learn how one missionary couple happened to go to Portugal.

PLANNING

THE PRAYER GROUP MEETING

Preparation Period

Review last month's "List of Prayer Items," pages 23-24, in the *Prayer Group Guide*. Lead members to list those prayer concerns for which the group has prayed this church year. Are there any specific ways that could be listed to share that God has answered those prayers? Urge members to make individual lists, continuing to pray for those requests made at previous meetings.

The Prayer Experience

Give the members an opportunity to recall together the members of the team of publications ministry that were listed earlier. Next ask various members to share with the group their views of publications as a ministry, recalling and adding additional needs which the printed word may be more

BOOKS for MISSIONS READING

The book reviewed in this column this month may be used as an alternate suggestion supplementing the *Round Table Group Guide 1970-72*. Mission books groups using the *Mission Books Teaching Guide 1970-72* may wish to use it as an alternate study. Baptist Women members may choose this book for leisure reading.

The Missions Tasks of a Church, by Albert McClellan. (Nashville: Convention Press, 1969, \$1.00)*

The Missions Tasks of a Church is a book that is basic to understanding the relationship of the church to missions.

McClellan places the missions tasks of the church in the context of the mission of the church. It is the purpose of God to reconcile the world unto himself. The church is founded to fulfill God's purpose. One way is through the outreach of its Sunday School to the immediate prospects of the church. Another way is through the missions program (WMU-Brotherhood) of the Church. The missions program includes the three missions tasks of the church: (1) teach missions, (2) engage in mission action, and (3) support world missions through praying and giving.

McClellan takes the position that the unchanging purpose of the church must confront the changing patterns of the world. He identifies the characteristics of change and interprets the implications of these changes for missions. McClellan then makes a plea for a new kind of missions program for the church.

Stating that "a church is not really a church unless it is in fellowship with other churches," McClellan urges association, state, and national cooperation in fulfilling missions responsibility. The book closes with a chapter relating the missions tasks of the church to the denominational emphases of the 70's.

Approaches to Study

Round Table groups may wish to review this book in connection with

any of the units suggested in the *Round Table Group Guide 1970-72* (available from Women's Missionary Union or Baptist Book Store, via WMU order form, page 48). The book may be related using the following questions: (1) How does the mission of the church include the persons studied in our Round Table unit of study? (2) How may the missions program of the church be altered to include an effort toward these persons? (3) What questions from this book provide special motivation in determining the relationship of missions to the persons studied?

Mission books groups may wish to make a detailed study of this book using the following study guide:

CHAPTER 1

Aim: At the end of this study, members should understand the missions tasks of the church and be able to relate these to the mission of the church.

Activities: Ask members to write definitions for the following terms: church, mission, missions, direct missions, representative missions. Next, ask members to draw up a list of missions ideals (specific things they would like to see their church accomplish) in relation to the terms they have defined. Review the conclusions under the unchanging nature of the church and relate these to the ideals listed. Then, relate definitions, ideals, and conclusions in the missions tasks of the church.

CHAPTER 2

Aim: At the end of this study, members should be able to list several characteristics of change in the world and explain the implications these changes have for missions.

Activities: Ask each member to bring an article clipped from a popular magazine describing a change in the world. Ask each to review the article and relate this change to missions. Use the book as a resource guide for planning these reports.

CHAPTER 3

Aim: At the end of this study, members should understand the mandate, motivations, and methods of a church's local missions program.

Activities: Use the following questions as a basis for discussion of mandate, motivations, and methods: (1) "But for Christmas in the 70's, among the whole Bible as the best of all missions is not enough. It must be in its particular relationship to these new times." (2) "A dynamic church of the 70's has both the will and the wisdom to organize itself for modern mission action. Its motivation derives in part from a sound doctrine of man." (3) "Methods are not the end. They are the wheels and levers and pulleys that move the load."

CHAPTER 4

Aim: At the end of this study, members should understand the importance of cooperative relationships.

Activities: Assign three reports on cooperative relationships: (1) associational cooperation, (2) state cooperation, (3) national cooperation. Ask persons doing reports 1 and 2 to summarize these missions activities your church supports on these levels. Assign two persons to the third report in addition to asking them to summarize the information in the book, ask each to present some of the home and foreign missions work your church supports along with other Baptists in the nation.



Home Missions:

AN EXTENSION of the CHURCH

Carylne Weatherford

An old television show was called "You Are There." It gave the viewer the feeling of experiencing firsthand events that had taken place in other places, even in other ages.

The Southern Baptist Convention has a plan that enables the individual church member to be where the action is, to do missions in places where he cannot be. This plan is known as representative missions. Through representative missions, a church conducts association, state, and home missions. Representative missions says to the individual and his church, "You are there."

In his book, *The Missions Tasks of a Church*, Dr. Albert McClellan says, "A church is a light burning brightest when it begins to be concerned for people beyond its own reach." A church engages in missions action to reach people nearby, it broadens its mission vision to a reaching to the uttermost part of the earth. Dr. McClellan stresses the necessity for cooperation among the churches in accomplishing this world mission task. He says that a church is not really a church unless it is in fellowship with other churches. "If it tries to live alone, never cooperating with other churches in missions projects, it will cease to be a true New Testament fellowship."

During the next three months, Baptist Women will look at ways that Southern Baptist churches cooperate to carry out their worldwide missions

tasks. This first study session looks at the work of the church as it expresses itself through the work of the Home Mission Board.

The Home Mission Board's work is conducted in cooperation with state conventions. This study focuses on one state. A close look at missions in Florida illustrates the way the Home Mission Board works for the church through state conventions.

The Church Extends Itself Through the State

The Florida Baptist Convention is an old convention, having been organized in 1854. It unites the efforts of almost 1,500 Baptist churches in the "Sunshine State."

Until 1968, Southern Baptists had a program of missions work in Florida that consisted mainly of language missions, mission centers, metropolitan missions, and work with National Baptists. It was carried on by a staff under the direction of the Florida Baptist Convention and consisted of field missions, building new churches, and developing the work of established churches.

In 1968, however, the state convention entered into a cooperative agreement with the Home Mission Board, whereby missionaries are jointly employed and serve under both the Home Mission Board and the state convention. Missionaries are assigned to the missions division staff in the

Florida Baptist Convention. Their salaries are paid jointly by the Home Mission Board and the state convention.

Baptist churches in Florida provide their share of financial support for this work through the Cooperative Program at the state level. Baptists throughout the Southern Baptist Convention provide their share of this support through the Cooperative Program at the Convention level and the Annie Armstrong Easter Offering.

Florida is a growing mission field. The 1970 census revealed a 35 percent increase in population in the last decade. Almost 4,000 new residents come to Florida each week. Added to these are 22,000,000 tourists a year, a number that was increased by the opening of Disney World in October 1971.

Cuban refugees arrived in Miami at the rate of 4,000 a month until the airlift was halted last fall. Many of these settled in Miami. Estimates are that 200,000 agricultural migrants come to Florida each year, and that 8,000 international students enroll in colleges and universities in the state each year. There are more than a million retirees and the number grows constantly. Florida has the highest percentage of residents sixty-five years of age or over of any state in the nation.

Churches, associations, the state convention, and the Home Mission

*Available from Baptist Book Store

Board work together to meet the challenge of missions in Florida.

The Church Extends Itself Through Associations

Jacksonville Association is one of the larger associations in Florida. Through a cooperative effort with the state convention and the Home Mission Board, this association employs a superintendent of missions.

Several years ago the churches in the association began to feel the need for assistance in the area of Christian social ministries. Conferences were held that included the missions committee of the association and representatives of the state convention and the Home Mission Board. A director of Christian social ministries was employed.

Numerous Christian social ministries are conducted in Jacksonville, but one of the most interesting is the work with Filipinos. A Christian witness is extended to them because one church became concerned. The efforts of this one church were multiplied through the resources of the association, the state convention, and the Home Mission Board.

During the summer of 1969, Mrs. Lucian Nelson, a Filipino, obtained her United States citizenship papers. She and her husband, an ordained minister, were active in the Dinsmore Baptist Church. Her naturalization made the pastor, J. W. Wynn, more conscious of Filipinos. He considered beginning a Christian fellowship.

It was discovered that there are two unique groups of Filipinos in Jacksonville. One group is composed of those who have married American servicemen. The other is made up of natives of the Philippines based in Florida for either a short term or for as long as three years.

Mr. Nelson was given the leadership of this new endeavor. He and his wife began by making a survey. They also had two social activities. As a result of the surveys and the two social contacts, 140 persons were reached.

An old church building was acquired which served as a meeting place for Bible study and fellowship. When the ship *Saratoga* arrived at the naval station at Mayport, Mrs. Nelson's brother was aboard. He came to services and made a public profession of faith. Six other sailors were baptized at the same time. It was learned that 150 Filipinos were on the *Saratoga*.

When Mr. Nelson resigned, contact was made with a Korean missionary to the Philippines who had resigned his health reasons. Mr. Lawson agreed to work each weekend with the Filipinos.

Filipino families are located throughout Jacksonville, with the total number estimated at 1,000. There is a Christian witness to them because one church became concerned.

Carver Missionaries

The sixty or seventy home missionaries who serve in Florida were formerly employees of the Home Mission Board. Through the new agreement, they are also employed now by the Florida Baptist Convention. Many of these missionaries work in metropolitan Dade County where Miami is located. Many different language groups live in this area. There are more Jews living on Miami Beach than in Jerusalem!

One missionary working in Miami is Lucille Kerrigan, former missionary to Cuba. She directs the Spanish department at the large, downtown Central Baptist Church. In addition to reaching Cubans, Miss Kerrigan also finds involved in her department people from almost every South American country. Although the department is Spanish speaking, there are members who speak Chinese and several from Brazil who speak Portuguese.

When the Cuban airlift was in operation, Miss Kerrigan spent each morning in the "airport ministry" meeting the two freedom fighters from Cuba. This friendly ambassador for Christ provided a ray of hope for refugees.

Career missionaries extend the witness of the church as they work throughout the nation.

US-2 Missionaries

The spring months bring an alarming influx of students to the state of Florida. A great concentration of them is to be found in the Port Landardsville and Hollywood area. Known as "the Gold Coast," this section of the state attracts youth on the drive throughout the year, not only during the spring holidays.

Burt and Karyn Purvis are a Texas couple who have just completed two years in the Home Mission Board's US-2 program. They were assigned to recruit students. Their experience illustrates another way that representative missions establish the church to work among people beyond its near reach.

In one city where they worked, a variety of programs was begun. A "visitation and past" program was begun at the hospital. The young people of the church went to visit patients in the psychiatric ward. Many of these patients were teenagers who were there because of drug abuse, overeating, or attempted suicide. Through this program, when patients are well enough to go out they are taken for the afternoon to young people homes. The visitation ministry was opened by a patient who came to the attention of the church. She was a sixteen-year-old and had been sexually abused since she was eight. Someone slipped LSD to a Coke she was drinking. She was rushed to the hospital with permanent brain damage. Prayer was requested for her in a Wednesday night prayer service, and church members began to visit the girl. During these visits, eyes were opened to desires of patients who also needed love.

Several of the young women of the church began a sewing therapy class going to the psychiatric ward three evenings each week for three hours. The sewing class is simply an excuse their real purpose for going is to see

"Because God loves you, I love you. Let me show you my Lord and his way to a better life."

Operation Big Brother is another unique approach. Through this program a young person who has made a profession of faith is assigned to a big brother who helps him in his early Christian growth. Together they study the Bible and pray. After six months, the new convert is eligible to become a big brother.

Home Ministries and Special Projects

The Home Mission Board is a ready partner in the work that state conventions do. The Florida Baptist Convention has adopted a two-year emphasis on reaching people. During April 1972, Florida Baptists will be engaged in a people people search. Perhaps Florida Baptists realize when they first heard of the people search. Perhaps they said, "If there's anything we don't need to search for, it's people. Florida is the sixth most populous state in the entire United States. The monthly population gain for the last ten years has exceeded 15,000. Why a people search?"

The answer is simple. If the people are to be reached, they must be identified. Experts in surveys, capable members of the Home Mission Board staff have spent many hours in training sessions with Baptists in Florida, preparing them for locating the people and identifying their spiritual needs. This major undertaking of Florida churches would have been severely limited without the support of the Home Mission Board.

Planning Partners

What makes this business of representative churches possible? It takes mutual respect, cooperative planning and concern for people.

The Home Mission Board has regional coordinators who work with the states in budget planning. The state convention and the Home Mission Board agree on a percentage to be provided by the Board. This money comes into the state from the budget

of the Home Mission Board. In the state, it is used to pay salaries and provide equipment.

Check the Facts

Answer the following questions to determine learning about the ways churches do their work through the Home Mission Board.

1. In what ways do the state conventions and the Home Mission Board work together?
2. How do churches actually help in the financing of home missions?

PLANNING

BAPTIST WOMEN MEETING

Theme: "Reclaim the Perishing" (Isaiah 61:1)

Scripture: 1 Corinthians 14:11

Call to Prayer

Say: The church extends its witness through the prayer support of its members for world missions. Today we have the opportunity of working around the world as we pray for three missionaries. Listed as I read, the names and the places where they serve. Select one person for whom you will pray in a moment. (Slowly read the names and places of service.) Now as we all bow our heads, will you pray silently for the missionary whose name you have chosen. (Close in audible prayer.)

Organization Plan

Preview the next meeting. Take the following letter from an envelope and read it to the group. (Read Envelope.)

We will be leaving for six weeks

of camp soon. The beautiful camp is located at a place called Water of the Woods, about half a mile from the Atlantic Ocean. It was built with funds from the Cooperative Program and the Lottie Moon Christmas Offering. Our whole family works there! I am the director. I am responsible for all the buying and for seeing that we have the food on the tables at the right time. Each of our children has a special job. God has really been good to the Herndon family. We love Portugal and its people. We are happy to continue here as long as God wishes.

Your missionary,
NORMA HERNDON

To find out more about Norma Herndon, how her family came to be in Portugal, and how our church helped her to be there, attend the next meeting of Baptist Women.

Promotional Feature

Using the message that has been built for the study session, add a large dollar mark as the center. The mission support chairman can then complete the promotional feature.

Missions work waits on financial support. The church can reach out in its missions efforts by giving more generously to the Cooperative Program. Of the gifts of Southern Baptists through the Cooperative Program money, 18.2 percent (1971) goes to the Home Mission Board.

The Cooperative Program begins with the individual, as she decides how much in tithes and offerings she will give through her church. The next step is in the church. The members decide how much of the money coming into the church will be spent locally and how much will be sent through the Cooperative Program. Members of the church, messengers to the state convention meeting, then help to decide how much Cooperative Program money will be kept within the state for the work there and how much will be sent to the Southern Baptist Convention Messengers to the Southern Baptist Convention

meeting then decide how the Cooperative Program money will be divided. The greatest danger the Cooperative Program faces is apathy. Because the Cooperative Program has performed so effectively and efficiently, there is always the possibility that it will be taken for granted. It could become less effective as a missionary support tool if we do not constantly and enthusiastically support it. Our church now gives — percent of its total budget to the Cooperative Program.

Publicity for the Meeting

Place posters in prominent spots around the church. On some, use the title of the study session with a picture of a church in the center. List date, time, and place of meeting. On others, use bright colors and pictures suggestive of Florida, the "Sunshine State." Label these, "Come visit Florida with us." List date, time, and place of meeting.

Prepare individual handouts for the women in Sunday School. Cut out Disney characters from the comics. Paste on a slip of paper on which is written an invitation to visit Florida, the location of Disney World. Give the date, time, and place of meeting.

Study Session

1. Understanding the Aim

At the end of this study session, each member should be able to tell how the church extends itself through the work of the association, the state convention, and the Home Mission Board.

2. Choosing Learning Methods (choose one)

(1) Illustrated lecture. The study chairman will introduce the study and will conclude with the evaluation. In between, there are five sections that can be presented by five different persons. (You may combine career missionaries and US-2 missionaries, thus using only four persons.) As the study chairman begins the session, she will place a small placard at the center of the easel. On it should be

a picture of a church, with the words "A Church Extends Itself." As the speaker telling about Florida begins, she should add a placard with a map of Florida and pictures related to missions work in Florida. The next speaker will add a placard depicting the association. The next two speakers will add cutouts of individuals, representing missionary personnel. The completed montage will illustrate how the church reaches out through these various means, an illustration of the church accomplishing its mission task through representative missions.

(2) Recorded interview. Adapt each section to your own state. Find out how your state works with the Home Mission Board. Pose an interview with your state executive secretary-treasurer, asking a man in the church to play the part of the executive secretary for a recording. Then use examples from your own association, recording a "report" from your associational missionary. Record information about missionaries at work in your own state and present this as a part of career and US-2 missionaries. Be sure to explain representative missions, using the introduction.

(3) Take an imaginary journey. Follow a Cooperative Program dollar from your church to your state convention headquarters, from there to the Southern Baptist Convention and back to your state through the Home Mission Board. "Arriving" at your state headquarters, have someone explain how plans are made with the Home Mission Board for meeting needs in your state. "Arriving" at Nashville, have someone explain how the Cooperative Program money is divided, with the proportionate amount going to the Home Mission Board in Atlanta. "Arriving" at the Home Mission Board, have someone represent the regional coordinator who works with your state. Have him explain about the work that is being done by the missionaries, career and special.

3. Using Learning Aids

Build a montage illustrating how

churches extend themselves in the manner explained in the study material. Collect pictures that illustrate the church at work, the association, and the state convention. Select pictures of people to represent missionary personnel. Prepare these on placards that can be added to the basic placard as each person speaks. The completed montage should be saved for possible future use.

Recordings can be made on cassette tape recorders which are available in many homes. Write out the script, secure the person who will record, rehearse the script, and then record. If a recording is made, be certain that the recording can be heard in the room where you study. It might be necessary to practice making the recording, testing it for errors.

4. Evaluating the Study

Using the questions at the conclusion of the study session, lead the members to discover how much new information they have gained.

5. Planning for Follow-through

(1) Families ought want to plan a visit to the state convention headquarters or even to the Home Mission Board. Another possibility for a family mission trip would be to visit a nearby mission center. If there are missionaries in your area, a family might serve the missionary's family in their home for a meal.

(2) Make a prayer list of your state convention leaders and the missionaries who serve in your state. If this is a long list, you might divide it, giving some names to each person present. Pray for these and their work.

(3) If there is a mission center or a missionary at work near you, find out what kind of specific volunteer help is needed. Make plans for providing this help.

(4) Families can evaluate their gifts through the Cooperative Program. Are they givers? Should they be giving more so that more missions work can be accomplished?



John Davis

Missions and Crises of Affluence

Time on Their Hands

Leisure Is Real

The age of leisure is here, not on the way. Black washpots, wooden scrubboards, flatirons, kerosene lamps—all the reminders of the days of few conveniences and little relaxation—now change hands in antique shops rather than hardware stores. They are sold for decor, not work.

Once Sunday was the sole day off for the working man. But few jobs presently carry a weekly workload of more than five days. And the "4-40" (four days, forty hours) is gaining wider acceptance with both industry and labor. Mrs. Riva Poor, Massachusetts management consultant, predicts that within five years just about every business in the country will be giving the four-day workweek serious consideration.

With a four-day workweek, plus the new Monday holidays, mini-vacations will become a reality for more families in the seventies.

Leisure sometimes comes by way of circumstance and not choice. Unemployment, strikes, and cutbacks create undesirable free time that often becomes dull and monotonous. Disabled veterans and long-term convalescents are victims of unoccupied time. Earlier retirement and increased life expectancy add to the growing number of senior adults who necessarily must adjust.

To consume all of this spare time, the marketing of leisure and all the paraphernalia that goes with it has mushroomed into a \$150 billion business each year. The mass media bombard the public with the full spectrum of enticing attractions. An

international visitor summarized his impression of America this way, "You have so many things to do!"

Count the number of clubs and service organizations in any town. It is surprising to see the wide selection of things to join. And all of these organizations have meetings, which are attended by folk who have time to do it.

Leisure is here! Whether it proves to be a blessing or a curse will depend upon how it is planned for and spent. The challenge of the contemporary church is to teach and implement a theology of leisure that will be a positive force for good.

Leisure with Meaning

When God looked out over all that he had created, he exclaimed, "It's good!" This inherent potential for good is representative of all God's gifts to man, including time. Time per se is neither good nor bad. What is important is its use.

"Man is closest to God's image when he creates," wrote Francois Houtart. To do creative things adds meaning to the routine labors of life. A sense of personal pleasure can be found in decorating, painting, quilting, antiquing, decoupage, and the like.

Well-balanced leisure adds creativity and productivity to one's work. Just as the proper observance of the Lord's Day curbs with it a blessing (Isaiah 58), the right use of leisure gives a certain rhythm to life. It keeps work and rest in proper balance.

Without a doubt, family life within the nation could be strengthened if families had more productive time

together. Communication and understanding on a meaningful level take time and such periods could help solidify family relationships.

As churches seriously seek to minister to the total man, there will be more involvement in the medium of recreation. Planned recreation enriches the lives of all, especially the unfortunate. Those who have few material things consider it a treat to participate in team sports, swimming, or ceramics classes.

Recreation is a growing opportunity for missions. "You never would have gotten me inside a church when I was a teenager," a youth director frankly stated. "However," he said, "I loved to play ball and a man invited me to join a church full team. Today I am a Christian because of that beginning." Christ-centered recreation can prove an instrumental tool in the church's ministry of reconciliation.

The church must come to grips with the expanding amount of discretionary time on the part of its lay constituency. New structures for mission and ministry must be devised so the conscientious layman can channel his energies into kingdom work. Furthermore, the use of part-time lay ministers could augment and expand a church's total ministry. Lay personnel with the time and aptitude must be challenged to direct their resources in helping the church fulfill its God-given mission.

Problems Arising Out of Leisure

Certain problems accompany a growing population with more time. The age of leisure is an age of change. The employee who has been pro-

granted to work from eight until five, Monday through Friday, may go to pieces with one long weekend after another. Experiencing change and adjusting to new innovations are not easy for some. The Lord acquainted the fact that it is the nature of people to prefer the old to the new when the matter of change is involved (Luke 5:39).

Boredom must also be reckoned with. For boredom is often a causative factor in alcoholism, drug abuse, crime, and divorce. Emotional disturbances are heightened by boredom living. Cities teem with disinterested persons who aimlessly walk the streets.

Educators are giving serious consideration to the 45-15 school plan (where a student goes to school for forty-five school days, with a fifteen-day break between each session). Such a procedure eliminates the traditional three-month vacation, when days begin to drag for the kids (and their mothers!).

If use of free time can rob a man of his full work potential. With an improper diet of fun, an individual's body is sapped of energy, rather than being refurbished. It's like the lady who pleaded, "I had to go back to work on Monday to rest up from the weekend!"

Leisure will prove a liability to the church if it contributes to frequent absences. With greater buying power for the new leisure, the well-known "summer slump" could become a "year-round" slump. Just as the coal that is removed from the fire grows cold, so does the Christian who neglects *koinonia* (that distinctive life and fellowship Christians share as co-members of the body of Christ). "Let us not give up the habit of meeting together, as some are doing..." (Hebrews 10:25 TEV, used by permission of the American Bible Society).

What Does Increased Leisure Say to the Church Organized for Missions?
Organized for home missions. Baptists have accepted the challenge of

increased leisure. In a spirit of discovery, the Home Mission Board has appointed missionaries and provided for pastors who concentrate on meeting needs of men with time on their hands.

In Silverton, Colorado, the Home Mission Board has provided the small three-family First Baptist Church a mobile chapel from which pastor Glen Allen and the members project a ministry to the residents of Silverton and the tourists who come to the old mining town each summer. The small church is able to have a full-time pastor through the Home Mission Board's program of church pastoral aid.

These Silvertonians Baptists use a home-based ministry to run a night-seeing/shuttle service to and from town for tourists coming in on the train. A regular program of campground visits starts campers in the national parks and forests in the service of the church. Youth groups and youth camps from churches throughout the Convention are utilized for special events.

During the winter, leisure activities are provided residents of Silverton. The church rents the high school gym every Saturday morning for organized basketball games for the men and boys. A breakfast is held once a month for men in the community.

Winter and summer, leisure activities are planned to demonstrate the caring love of the Silverton church. But the church does not stop with providing leisure activities. There becomes the doorway for the church to meet other needs as they emerge and to extend the witness of Christ to the campers and community.

Ministering across the homeland share the resort summer tasks that pastor Glen Allen performs. The Horton Rye Hunt the tourists in Hemlock. The Dan Rutherford provide activities for campers at Yellowstone. The William Jenkins and a corps of summer missionaries operate a beach ministry on the Portsmouth, New Hampshire, coast.

If people are on the go, the church

must be on the go. Christians must make time to go where people are going. Groups of youth and adults travel through the Christian Service Corps to nearby beaches or resorts to meet families, share testimonies and musical talents, or conduct dialogue sessions each summer.

Home missionaries hold informal worship services in such unlikely places as airport waiting rooms or hotel lobbies. Amusement parks, recreation centers, state and county fairs, shopping malls—all constitute possibilities for a Christian witness.

Campers on Mission is a fellowship of Christian campers created jointly by the Department of Special Mission Ministries of the Home Mission Board and the Church Recreation Department of the Sunday School Board.

This new approach is designed to generate spontaneous witnessing among campers. Placing the Campers on Mission emblem on cars and camping equipment will help members get together in parks for fellowship and witnessing. Its symbols are designed to be conversation starters for individual witnessing.

Upon request to the Home Mission Board, any Christian camper may become a member and receive the emblem with additional suggestions for communicating the gospel to camping people.

Using recreation activities in mission action. A guide has been prepared for mission action groups to use in ministering and witnessing to persons and families on holidays and other outing events at resort areas. The recreation activities suggested in the *Mission Action Group Guide: Resort Areas* may also be used in ministry to other mission action target groups. Each of the other mission action group guides suggests recreational activities that may be used in ministry to target groups.

Entertainment features, craft classes, clubs, and recreation facilities may be provided language persons. National dinners, international evenings, and birthday parties may be

planned for internationals.

The economically disadvantaged seldom have resources for recreation. Creative mission action groups might provide a dinner theater one night a month for residents of low-income areas. A drama group in the church could be enlisted to provide a play while Baptist Women members plan, prepare, and serve the meal.

Nonreaders may be provided opportunity to celebrate their graduation with others through a banquet in their honor. The aging may respond to sightseeing trips, oldtime movies, or even a quilting bee.

Establishing a coffeehouse might be an ideal preventive measure in terms of juvenile and drug problems. A recreation center with wholesome activities and strong, attractive adult leadership might turn the tide for many young persons whose destination seems to spell trouble.

In the area of recreation, every church has to do its own homework. Perhaps the place to start is an inventory. Is the recreation program sufficient? What is presently being done to reach people involved in leisure activities? What channels are being created for the productive use of leisure on the part of laymen? These are some questions to be pondered, and from them should come some ideas and plans for the future. Church curriculums must be retooled if the Christian community is to relate the good news to the man of leisure.

Enlisting Baptist women with leisure time. While increased leisure time provides a context in which Baptist Women members may express their faith to persons beyond the church, it also provides a challenge to members to enlist persons within the church. Women who find themselves in situations with time on their hands are likely prospects. They may not respond to the traditional invitation, but their interests will be aroused by creative suggestions. The artistic woman who has never been interested in missions might be challenged by an invitation to design an interest center for an upcoming meeting. Or the

woman whose ninth child has just left home might respond warmly to an invitation to discuss children with a group of mothers at a neighboring Baptist center.

Never before have there been as many people who need to hear what God offers man. If the church is to be an effective instrument of redemption, the church must be concerned about how people spend their spare time. With so many cries being made for one's time, the church will be compelled to utilize all the avenues of communication to "get the word out" as to what God is doing in the world.

PLANNING

Study Session

1. Understanding the Aim

This unit starts members to think challenges which confront the contemporary church and call for new dimensions in mission: (1) increased leisure, (2) problems of the aged, and (3) bridging the generation gap.

The first session examines increased leisure and the problems and possibilities of leisure for the mission program of the church.

2. Choosing Learning Methods (choose one)

Create an atmosphere of leisure in the room by displaying various crafts, books, games, puzzles, golf clubs, fishing rods, Ping-Pong paddles, etc. Pictures of boats, waterfront homes, resorts, and campers also might be used.

Give each person a pencil and paper and ask him to write down how he spends his leisure hours the past week. After sufficient time, the leaders may call for notes to share what they have written. Everyone should be encouraged to keep his paper until the end of the study.

(1) Preassigned Panel. Elect three members to prepare these three

topics: "Reality of Leisure," "Leisure with Meaning," and "Problems Arising Out of Leisure." After the moderator has called on each of the panel members, she will lead an open discussion on the solutions which the church can offer. The material from the fourth topic, "What Does Increased Leisure Say to the Church Organized for Missions?" could be used as a springboard for the discussion.

(2) Table Talk. Before the meeting, the leader should assign the entire study material to several members in preparation for group discussion. Arrange small tables throughout the room with chairs for informal groupings. After the group is seated, coffee may be served. The leader will open the discussion and use his own discretion in guiding the dialogue. Those who have studied the material will contribute all along in the table talk. Questions, ideas, solutions, and information should come out of the study.

3. Using Learning Aids

Make a chart showing recreational activities that might be used to minister to mission action target groups. Use the *Mission Action Projects Guide for Baptist Women and Baptist Young Women* and the thirteen mission action group guides (available from Woman's Missionary Union and Baptist Book Store, see WMU order form, page 48) for resource material.

4. Evaluating the Study

At the end of the study, ask each member to take the slip of paper that she used at the beginning of the meeting. On the back of the paper, have each write how she thinks her leisure habits could be improved.

5. Planning for Follow-through

(1) For further study, suggest the reading of *The Challenge of Leisure* by Charles L. Brightwell (\$1.75, available from Baptist Book Store).

(2) Secure copies of the pamphlet "Campers on Mission" for distribution. Write to Campers on Mission,

[Continued on page 48]



BIBLE STUDY GROUP

The Mission of the Church

FELLOWSHIP IS MISSION

Passages for Study: John 13:31-35, 15:12-17, 1 John 1:1-7, 2 Corinthians 8:1-7, Philippians 4:14-19

James E. Carter

The fellowship of Christians is an integral part of the mission of the church. As the church lives the life of Christ to the world, it shows a fellowship that is uniquely its own. This fellowship is a feature that attracts to Christ and nurtures in the Christian experience.

The word that is translated *fellowship* can express participation, sharing, communion, or the close spiritual relationship between the believer and Christ or the believer and other believers. But basic to the word in the sense of a unique community of belief and faith. It is a life that is lived in community, taking into consideration commitment to Christ and response one to another.

The church does not have a fellowship as much as it is a fellowship. A church is a community. The people of the church have had a common experience of new life in Jesus Christ; they then share that common life. The fellowship that is central to Christian community is part of the mission of the church.

Attitude

Jesus identified one distinguishing attribute for the Christian love. The attitude of love that the believer has toward God and toward other Christians forms the basis for fellowship. In John 13:31-35, Jesus discussed this quality of love with the disciples.

It was the night of the Last Supper. Judas had just left the apostolic group. When he left, Jesus commented that now he would be glorified

and that God would be glorified by him. John's gospel used glory to describe the event of the death, burial, and resurrection of Jesus. By this redemptive event, glory would come to God. But notice that glory will both come from God and return to God. This was a divine act from beginning to end.

Jesus told them that he would be departing and that they could not come with him. Then he gave them a new commandment. The new commandment was "that you love one another; even as I have loved you, that you also love one another" (John 13:34 RSV). But this is not a new commandment. The commandment to love was an old commandment. But into this commandment, Jesus breathed new life.

This attitude of love is to be the distinguishing mark of Christians. Without the attitude of love, there can be no Christian fellowship. Love is its basis. Thus is a commandment of Christ. But more than that, it is an obedient response to Christ.

Relationship

The attitude of love defines the relationship that Christians have to one another. John 15:12-17 records the continuation of a long discourse between Jesus and his earliest followers. The commandment to love one another is repeated in verses 12 and 17.

Something of the extent of love is shown in verse 13 where Jesus said,

"Greater love has no man than this, that a man lay down his life for his friends" (RSV). This identifies the extent of Jesus' love for man; he was willing to give his life for man. In response to this, the Christian maintains relationship to him and to other Christians by love.

Christians may be called the friends of Jesus. One difference between a friend and a servant is that a servant would not necessarily know what the master was doing. But a friend would. Jesus has shown the greater love in laying down his life for his friends. He has also demonstrated that Christians are friends and not servants by revealing to his followers what he had received from the Father.

And now what should be the response of the friends of Jesus? Obedience. Having been chosen by Christ rather than initially choosing Christ, his followers are to produce fruit in their lives. The fruit of the Christian is a Christlike life.

Neither the individual Christian nor the church can live the life of Christ in the world without love. Love forms the relationship with others, leading to produce a Christian life. Christians also show the life of Christ in fellowship.

It is the love of Christ and the strength of Christian fellowship that prompt people to help others in their personal development by teaching, serving, giving personal counseling, exhortation, guiding in emotion and conduct, and giving child care help. From the fellowship of Christians

comes the impetus to teach others to read, to tutor children, and to teach English to those who do not speak it. The relationship of love to others determines that the disadvantaged and the poor be given some aid in their difficulty.

Fellowship cannot be divorced from mission action. The strength of Christian fellowship expressed in the relationship of love decides the question.

Communion

The communion that Christians have with God and with one another is the aspect of fellowship that is emphasized in 1 John 1:1-7. Four times in these verses the word *fellowship* is used, according to the RSV translation.

Through this epistle, John is showing that Jesus was the real Christ who came into the world to bring God's revelation and redemption. Against those who thought and taught that Jesus was something less than God or something less than man, John made it explicit that they had known him, seen him, and touched him.

This Christ has now been proclaimed that those who know him might have fellowship with other Christians. And this fellowship is with both God the Father and Jesus Christ the Son.

The Christian life cannot be lived in isolation. With the Christian faith, there is a communion with God and with one another. The person who would try to be a Christian in isolation from other Christians denies himself the communion that he can have with them as well as the sense of community that is the fellowship of the church.

Illustrative of the depth of fellowship displayed were the Macedonian churches. Paul used their example to prod the Corinthian church, too. The Macedonian Christians were not wealthy. In fact, they gave far beyond their means in contributing to this gift. But they gave in their giving and their poverty from which they gave contributed to make them gift a wealth of liberality.

Paul shared the secret of this kind of liberal giving. It comes from being willing to first give oneself to the Lord (2 Corinthians 8:5). When a Christian or a church has first committed himself to the Lord, then also will be willing to share in helping to

to eat, or an opportunity for expression, it is shared from the Christian fellowship in a spirit of love.

This is the reason that mission cannot be conducted in isolation from worship. Through worship, Christians have communion with God. Through worship, Christians come together as a community. From one another, Christians derive information, inspiration, and strength for mission. Apart from the worship of God and the witness of the word, much mission action could degenerate into mere humanitarianism. It is the communion with God and with one another that keeps mission as mission. Fellowship provides perspective.

Sharing

Fellowship involves sharing. Christians share faith; but they also share things. This is illustrated in 2 Corinthians 8:1-7.

Paul had been interested in taking a collection for the relief of the suffering Christians in Jerusalem. He was gathering this gift from the Gentile churches in order to show their unity in the faith and to show the Christians concern that share Christians had for the Jewish Christians. It was a tremendous demonstration of Christian fellowship. Christians of other lands and of other racial and national groups would share what they had with Christians in need.

Illustrative of the depth of fellowship displayed were the Macedonian churches. Paul used their example to prod the Corinthian church, too. The Macedonian Christians were not wealthy. In fact, they gave far beyond their means in contributing to this gift. But they gave in their giving and their poverty from which they gave contributed to make them gift a wealth of liberality.

Paul shared the secret of this kind of liberal giving. It comes from being willing to first give oneself to the Lord (2 Corinthians 8:5). When a Christian or a church has first committed himself to the Lord, then also will be willing to share in helping to

meet the needs of others.

This is vividly demonstrated in the life of the early church. In Acts 4:32-37 the story is told of the response of these Christians to the needs of others. So concerned were they about the other believers that they did not consider their things their own. They willingly sold their possessions to help meet the needs of others. The Macedonians had learned their secret of sharing. It begins with giving oneself to the Lord. Then sharing results in the response of the concerned Christian.

This same kind of sharing between Christians and between churches can be practiced today.

Participation

Through fellowship, Christians participate in the work that others do. Paul expressed this beautifully in Philippians 4:14-19. The word that is translated *communion* in the King James Version and *share* in verse 14 and *enjoyed into partnership* in verse 15 in the Revised Standard Version is a derivative of the word that is usually translated *fellowship*. In fellowship, then, Philippians Christians shared with Paul in his mission.

Paul indicated that this was a fellowship that he had only with this church. Others had not given him financial help. But this church had helped him more than once. He also made it clear (v. 17) that he did not seek the gift that they had sent him. He did feel that by the gift they would participate in his ministry. Whatever credit he reserved for what he did would be shared with them.

Giving never makes the giver poorer. God supplies all the needs out of the abundance of his riches in Christ Jesus. Through fellowship, Southern Baptists participate with missionaries in the mission work that they do wherever they are.

Fellowship is mission. The Christian fellowship is such a strong and unique relationship of love that it both expresses and is a part of Christian life.

PLANNING

Sandy Samson

1. Understanding the Aim

From the study of this material, members should understand the role of fellowship in the church's mission to the world. The relationship of fellowship to ministry and witness should be clearly drawn.

2. Choosing Learning Methods

Advance assignments should be given to five women. Assign each woman one of the five passages of Scripture to read, to interpret, to illustrate, and to apply to your church. Ask each to make a report to the group.

Following the reports, lead the group to discuss the following questions.

What is so unique about Christian fellowship? What makes the fellowship in the church different from any other kind of fellowship?

Is the fellowship in your church attractive? Does the depth of fellowship alone draw people to your church?

Could you truthfully say that the church is a fellowship rather than has a fellowship? Why? Defend and illustrate your answer.

Do you think that there is any validity in the distinction between a society and a community? Why? What, then, is your church?

Does love form the basis for Christian fellowship? How would you both define and describe Christian love?

Describe some ways in which Jesus commanded us to love one another as a new commandment? Apply it to your church and to your community.

Is love an attitude or a relationship? How is love shown?

Does communion with one another have anything to do with the Christian fellowship?

Does fellowship cause one to share? Should sharing be only with

other Christians? Or should the Christian fellowship cause one to share with those outside the church?

Does fellowship have anything to do with participation with one another in mission and ministry?

Lead members to consider the role of fellowship demonstrated in the feature articles in this issue on the Northern Plains, Maryland and New England, and North Carolina. (Churches participate in fellowship when they join together to state commitments to accomplish missions tasks.) Assign these articles to three women. Ask each woman to outline fellowship demonstrated by churches in accomplishing the missions programs in each state.

3. Using Learning Aids

Introduce the reports on fellowship illustrated in the three states by using a cling chart. Show that believers join together in the fellowship of churches by placing several felt-backed human figures on the chart. Place an outline of a church over these figures. Next show that churches join together in the fellowship of associations by placing several small church cutouts on the chart. Enclose these in the outline of your association.

Show that associations join together in the fellowship of state conventions by placing cutouts of several associations on the chart. Enclose these in an outline of your state. Show that states join in fellowship in the Southern Baptist Convention by placing the thirty-three state conventions (see page 19) on the chart to form the SBC.

4. Evaluating the Study

Evaluate this study in terms of your church. Can you truthfully say that your church is a fellowship? What have you done to express your fellowship? How can you improve your fellowship?

Crossed the church is a missions area. There may not be many Christians there, or perhaps there are not many Baptists there. They seem to have a closeness to one another.

dependence on one another, a fellowship, that churches in other areas do not have. Why? Does this have to be a distinctive of mission churches?

Perhaps you have only thought of fellowship in social terms. Try to consider ways that you can express fellowship in terms of mission.

Think of the inner-city church. Most of the members may live a long distance from the church building itself. How can the church foster fellowship? How would mission action contribute to the fellowship of the church?

Should mission action simply contribute to the fellowship of the church? Should it be an outgrowth of the fellowship? How could mission action be an outgrowth of fellowship in your church?

Bring to mind a rural church. What kind of fellowship does that church have? How can a rural church engage in mission action as an outgrowth of its fellowship in its own community? Is fellowship the premisses of only a few in your church or does it extend to the whole church? Have you extended fellowship to persons of other races, social classes, or economic standings in your church? Could you?

5. Planning for Follow-through

Make some definite plans for follow-through of this study. While Bible study is good in itself, it is not complete until it is applied.

Consider your mission action projects. Have they been the results of Christian fellowship? What is the difference between mission action as a result of fellowship and mission action to complete a project?

Call to Prayer

Lead members to suggest prayer requests that will underscore the fellowship of missionaries on the prayer calendar. Ask three members to verbalize these requests in a season of prayer.

Preview Baptist Women Meeting

Use the preview on page 29 to encourage members to attend the Baptist Women meeting.

FORECASTER

MARGARET BRUCE

Naming Committee at Work

The work of the Baptist Women nominating committee is outlined on pages 63-66 of the *Baptist Women Leader Manual*.^{*} The committee should not wait for its meeting but is convenient for all members. This may be a lunch hour for business women. Or it may be before or after prayer meeting or a Baptist Women meeting. The chairman of the committee will collect all possible suggestions regarding prospective leaders. This may be secured from the director of church training from the interview survey made by the WMU Council or from conversations with other WMU leaders.

At the first meeting of the committee, members should read sections of the manual which explain duties of the officers. These are found on pages 29-32. The committee will also want to read the desired qualities of leaders listed on pages 64-65.

After this information is read, the committee may hold a time of prayer asking for the guidance of the Holy Spirit in the work the committee has to do. As prospective leaders are suggested they will be considered for the office which best meets their qualifications. At the close of the first meeting, the committee should set a time for its second meeting. Members should agree to pray for the guidance of the Holy Spirit and to continue thinking

^{*}Available from Woman's Missionary Union or Baptist Book Store. See WMU order form, page 48.



about and observing prospective leaders.

At the second meeting of the committee, members will report on their observations and additional information they have been able to secure about prospective leaders.

After the committee has decided on persons they will seek for leadership positions, they should read pages 66-68 of the *Baptist Women Leader Manual*. These pages provide information on contacting nominees.

At the third meeting of the committee or after members have accepted the various offices, the committee will prepare its final report to the Baptist Women organization. Leaders should be elected in June. A June election allows new leaders time to take advantage of leader training and to plan the work for 1972-73.

Importance of Officers Council Meetings

Planning for Baptist Women is done by the officers council. Regular planning is based on the broad plans made by the officers council during annual planning. The officers council should keep annual plans in mind as regular planning is done each month or each quarter. See pages 38-48 of the WMU Year Book 1971-72.^{*}

In addition to the WMU Year Book, the officers council needs to use the Baptist Women Officers Plan Book^{*} when doing regular planning. Your agenda for the April officers council meeting may include the following:

- Secure nominating committee for 1972-73 WMU year.
- Evaluate Baptist Women work by using the midyear progress report.
- Determine need for forming new missions groups. (Page 37 of the *Baptist Women Leader Manual* will help in making this decision.)
- Complete plans for the April Baptist Women meeting.
- Hear reports from missions groups.
- Hear reports of officers.
- Complete plans for mission action projects.
- Complete plans for attendance at (Marion and Ridgecrest WMU Conferences) (Glenn and WMU Conference) (July 13-19, Ridgecrest WMU Conference—August 10-16).
- Plan enrichment activities.
- Evaluate plans of groups.

Member Participation in Mission Action

For a Baptist Women organization to carry on its work most effectively, members must be involved in mission action. Baptist Women members are encouraged to plan and participate in mission action projects and mission action group work.

There are some key questions listed on pages 63-64 of the *Baptist Women Leader Manual* which, if answered, will help the officers council evaluate member participation in mission action.

Each of the mission action group guides gives suggestions for sharing and evaluating mission action participation. The sharing of experiences through testimonies, written reports, questions and answers, pictures and other techniques helps the individual, the mission group, or the Baptist Women organization evaluate participation in mission action.

"A man who has committed a mistake and doesn't correct it is committing another mistake." The truth of this ancient proverb points up the importance of the officers council taking a long hard look at the organization's mission action. Here are other questions you may lead the council to consider:

- Have mission action plans been made as carefully as possible?
- Have all Baptist Women members been informed of the plans which have been made for them to participate in ministry and witness?
- Have opportunities been given for members to be trained for the mission action they are to do?
- Are efforts being made to involve families in mission action?
- Is the mission action work evaluated regularly and the achievement of goals determined?
- Have prayer groups been called

to pray about your ministry and witness through mission action?

- Are members being motivated to do mission action by their study of missions?
- Are members' attitudes and moral standards more Christlike as a result of the mission action planned for Baptist Women?
- Are actual needs of persons being met?

When weaknesses or errors have been discovered as mission action work, a decision should be made to correct them. Some ways you may use are:

1. Study mission action resources (See the 1971-72 WMU Year Book *).
2. Plan mission action clinics or workshops.
3. Encourage mission action groups to participate in in-service training.
4. Encourage Baptist Women members to evaluate their personal participation in mission action projects and/or mission action group work. A checklist can be provided which may include true/false statements, completion tests, or matching words.

Promoting the Reading of Mission Books

The mission study chairman is to encourage members to read mission books and periodicals. Here are some suggested ways for promoting the reading of mission books.

- (1) Make posters using book jackets or titles of books recommended for reading.
- (2) Refer to books reviewed in *Royal Service* or listed in *World on Books 1971-72* catalog (distributed according to state plan) which are interesting and especially helpful.
- (3) If the organization has a newsletter, include brief book reviews and titles of books to read in it.
- (4) Prepare a display of books for the Baptist Women meeting.
- (5) Prepare tags or buttons with

the words, "Have you read?" These may be pinned on the members as they enter the room where your meeting is to be held. Have brief statements concerning particular books planted throughout the audience. At the appropriate time the mission study chairman will ask, "Have you read?" Those having the statements will stand one at a time and read them after the chairman has asked the question, "Have you read?"

(6) Make a chart with the names of members on it. As each member reads a book, place a star by her name.

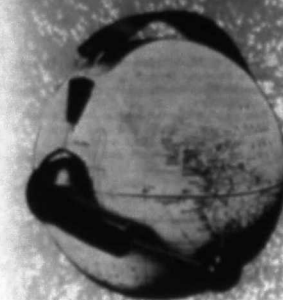
Concerted Prayer for Missions

In the *History of Woman's Missionary Union*, Alma Hunt states, "With women going into business and industry, the nine o'clock prayer hour disappeared, but the idea of concerted prayer did not die. The plan was changed to suggest that each Woman's Missionary Society decide on its hour according to its membership."

The word concerted means unitedly agreed on or performed in unison. If your Baptist Women organization has not used the concerted plan for leading members to pray for missions, the mission support chairman may want to promote the plan.

This may be done in various ways. The Baptist Women bookmark* may be used to encourage members to decide upon a specific time each day when they will remember to pray for missions. The prayer reminder bookmark has space for members to make their own prayer lists. The mission support chairman may suggest that the first space include a reminder to pray for missionaries listed each day in Call to Prayer.

When vital concerns of members may be included on the list. The mission support chairman may want to suggest an early morning hour, some time, or some time later in the day or evening as the chosen time for concerted prayer.



Listen to the world CALL to PRAYER

Betty Brown

1 SATURDAY Acts 18:1-4, 24-26

Fighting broke out last July between the Jordanian army and Palestinian commandos, resulting in a flood of casualties at the Baptist Hospital in Ailoun, Jordan. "On the hospital compound itself, bullets tore through the pine trees and ricocheted between buildings," said Mrs. J. Wayne Fuller. "Ailoun was cut off from the rest of Jordan. Both military and civilian casualties—eighty in three days—came to the hospital."

The Fullers, missionaries stationed in Beirut, Lebanon, had gone to Ailoun "for a nice, quiet vacation." Harold T. Grever, Spanish, Puerto Rico; Mrs. Harvey L. Hoffman, National Baptist, Texas.

Mrs. James Hunt, Indian, New Mexico; Donald E. Otwell, deaf, Florida; Mrs. James A. Reid, church extension, Nevada; Mrs. Robert Rodriguez, Spanish, Texas; Robert S. Thompson, Christian social minister, Alabama; Mrs. Frank Venable, Indian, Oklahoma; Mrs. Larry G. Wilkerson, Spanish, Puerto Rico; Herbert D. Billings, business administration, Guatemala; William J. Doman, religious education, South Brazil; J. Wayne Fuller, education, Lebanon; Mrs. J. M. Wilkes, home and church, France.

2 SUNDAY Matthew 5:21-26

Kenneth Mack Newman is a pastoral missionary, serving the Hawaii-Kai Baptist Church at Honolulu under the Home Mission Board's Church Extension Department. He has served the Hawaii Baptist Convention in various capacities, including executive board member, state statistical secretary, member of the long-range planning committee, and first vice-president. He served as pastor of the First Southern Baptist Church in Ewa Beach, Hawaii, before his present pastorate.

Daniel M. Castro, Spanish, Texas; Mrs. Basille Espinosa, Spanish, Texas; Maria Hernandez, Spanish, California; Domingo Ibarra, Spanish, Texas; S. L. Isaacs, retired, Oklahoma; Kenneth Newman, pastor, Hawaii; Paul Ortiz, Spanish, Texas; Mrs. Jimmy O. Sanchez, Spanish, Texas; Mrs. J. A. Abernathy, retired, China, Philippines, Korea.

*on furlough

Mrs. J. O. Brendon, home and church, South Brazil; Mary Fox, education, Nigeria; Robert H. Garrett, doctor, Rhodesia; Mrs. R. E. Irby, home and church, Chile; L. G. McKinney, Jr., music, Hong Kong; Mrs. K. E. Mulliken, home and church, Costa Rica; Mrs. E. E. Steel, home and church, Mexico; Ruth Vanderburg, nurse, Indonesia.

3 MONDAY Matthew 8:5-10

When the Baptist Church of Windhoek, South West Africa, asked the Foreign Mission Board to help it by providing a pastor, the Board responded by sending Charlton ("Charlie") and Betty Whitson as missionary associates. "We were sent to work with English-speaking Europeans," says Charlie, "but Sunday School classes must be provided for German- and Afrikaans-speaking children. Work among these groups, as well as the various Bantu groups, will be started as soon as possible."

The Whitsons are the first and so far the only Southern Baptist missionaries to serve in Windhoek. Robert H. Brindle, pastor, Vermont; Garret F. Carr, Spanish, Florida; Mrs. Joe Torres, Spanish, Texas; Julien C. Bridges, student work, Mexico; Sandra Henderson, medicine, Rhodesia; Raymond V. Lindholm, education, Ethiopia; Milton A. Liles, music, Taiwan; Mrs. E. C. Morgan, home and church, Hong Kong.

George Oakes, preaching, South Brazil; Shelley F. Richardson, student work, Philippines; Ray F. Storer, publication, Italy; Charlton D. Whitson, English-language, South West Africa.

4 TUESDAY Mark 10:26-31

Faneuil Hall in Boston, Massachusetts, was known as the "Cradle of Liberty." From the balcony of Christ Church (Old North Church), an Copp's Hill, Paul Revere received the lantern message that began his famous ride. Today, Southern Baptists seek to offer Bostonians the message that true liberty is available through Christ. Mack Ivan Taylor, home missionary, serves as a student worker in Boston.

Mrs. Carlos C. Cabas, Jr., Spanish, Wisconsin; Isaias Galeran, Spanish, Arizona; D. Edwin Johnson, retired, Texas; Mrs. Donato Ruiz, retired, Texas; Jay Rushing, weekday ministry, Texas.

Mack Ivan Taylor, student work, Massachusetts; Mrs. Z. J. Deal, home and church, Colombia.

Calvin L. Fox, preaching, Philippines; Mrs. K. D. Gless, home and church, Philippines; Donald R. Heiss, preaching, Japan; William C. Hogle, English-language, Venezuela; Mrs. R. L. Lusk, home and church, Hong Kong.

Sharon Stover, retired, Brazil; Mrs. T. E. Thurman, home and church, Pakistan.

5 WEDNESDAY John 3:1-6

Cherokee, North Carolina, is a community of 5,000 permanent residents located in the heart of the 56,000 acre Cherokee Indian Reservation. A popular tourist attraction, Cherokee has a population explosion each year. Visitors coming to Cherokee each year equal the people who live in Atlanta, Dallas, Miami, Birmingham, Memphis, Louisville, and Nashville, a total of seven million. Missionary Roy Contrell, pastor of the Cherokee Baptist Church, is leading an effective ministry to both residents and visitors in the area.

Richard Brogan, National Baptist, Mississippi; Rufus Roy Contrell, Indian, North Carolina; Cass Vincent, Polish, Illinois; M. Dale Goss, preaching, Tanzania; Mrs. L. P. Hardy, home and church, Liberia; Raymond L. Kell, education, North Brazil; H. Cecil McConnell, education, Chile; Teddy E. Savage, preaching, Zambia; Mrs. S. T. Upton, home and church, Malawi; Mrs. G. O. Wilson, home and church, South Brazil.

6 THURSDAY John 4:11-15

The Baptist Spanish Publishing House, located in El Paso, Texas, is the only Southern Baptist foreign mission institution permanently located in the United States. Its influence, however, is felt in more countries than any other mission institution in the world. Printed materials from the publishing house are shipped regularly and in quantity to more than forty countries where Spanish is spoken. Twenty-four career missionaries work there, among them Mrs. L. E. Lee who, with her husband, trans-

ferred there in 1971.

Cristobal Dano, Spanish, California.
Mrs. Daniel M. Hernandez, Spanish, Kansas.
Jonathan Hernandez, Spanish, Texas.
D. B. Martin, pastor-director, New Jersey.
Mrs. Samuel Valdes, Spanish, New Mexico.
Mrs. A. T. Walker, National Baptist, Mississippi.

Mrs. W. R. Hull, home and church, Tanzania.
Mrs. L. E. Lee, Baptist Spanish Publishing House, El Paso, Texas.
Mrs. W. R. Maddox, home and church, Oklahoma.

Edward L. Oliver, preaching, Japan.
Mrs. M. A. Sanderford, Baptist Spanish Publishing House, El Paso, Texas.

7 FRIDAY John 6:43-69

Representatives of Spanish Bible schools and theological seminaries in twelve Latin American countries organized an Association of Baptist Theological Institutions of Hispanic America during a meeting in Cali, Colombia. For over 100 years, since 1851, S. Giler, stationed in Cali, formed the conference, sponsored by the Foreign Mission Board. The most significant meeting of theological education in the history of missions work in Latin America. Representatives included missionaries and nationals.

They considered the conference and were elected executive committee of the new association.

The Commission October 1971.
Mrs. Lucila F. Baez, Spanish, Texas.
Yusef Alvar, National Baptist, Florida.
David Gomez, Spanish, California.

Mrs. Hester Phillips, Spanish, Texas.
Julius E. Pridgen, youth and church, Louisiana.
Samuel Ramos, Spanish, Texas.

Mrs. H. B. Rasmussen, Spanish, Texas.
Mrs. H. B. Smith, retired, Texas.
Rene Flavel, education, Indonesia.
James E. Silva, education, Colombia.

Kathleen Jones, church extension, Mrs. W. M. Munn, home and church, Tanzania.
Mrs. L. E. Martin, home and church, Trinidad.

Edwina W. Munn, home and church, Trinidad.

8 SATURDAY John 8:25-30

Two journalism workshops last fall are expected to result in more publicity for Baptists in Uruguay. The secular press is willing to accept news releases on church and convention activities, according to missionary Wally Poor. "We discovered many persons with a talent for writing," he said. He and his wife Betty, both former newspaper reporters, conducted the workshops.

Mrs. Ed L. Brown, associational services, California.

Alton Green, superintendent of missions, New Mexico.

Mrs. Daniel Hernandez, Spanish, Texas.

Fay O. King, mountain, Hawaii.

Danilo Ruiz, retired, Texas.

Daniel Sanchez, language missions, Georgia.

Evelyn Stanford, Baptist center, Tennessee.

John A. Wood, Christian social ministries, Texas.

Mrs. W. E. Corwin,* dorm parent, Indiana.

Mrs. E. P. Baez, home and church, Oklahoma.

Mrs. F. B. Johnson, home and church, Florida.

Paul J. Smith, preaching, Thailand.

J. William Pate, youth, Uruguay.

Mrs. E. B. Smith, home and church, South Africa.

E. Thomas B. Smith, education, Sweden.

Patricia Strickland, education, Ecuador.

Mrs. W. E. Corwin,* dorm parent, Indiana.

Mrs. E. P. Baez, home and church, Oklahoma.

Mrs. F. B. Johnson, home and church, Florida.

Paul J. Smith, preaching, Thailand.

J. William Pate, youth, Uruguay.

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E. Thomas B. Smith, education, Sweden.

Patricia Strickland, education, Ecuador.

Mrs. W. E. Corwin,* dorm parent, Indiana.

Mrs. E. P. Baez, home and church, Oklahoma.

Mrs. F. B. Johnson, home and church, Florida.

Paul J. Smith, preaching, Thailand.

J. William Pate, youth, Uruguay.

Mrs. E. B. Smith, home and church, South Africa.

E. Thomas B. Smith, education, Sweden.

Patricia Strickland, education, Ecuador.

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Paul J. Smith, preaching, Thailand.

J. William Pate, youth, Uruguay.

Mrs. E. B. Smith, home and church, South Africa.

E. Thomas B. Smith, education, Sweden.

Patricia Strickland, education, Ecuador.

Edward R. Davis, National Baptist, Georgia.

John Pavlik, Slovian, California.

James W. Pruitt, pastor-director, West Virginia.

Ramona C. Rivers, Spanish, Texas.

Mrs. Caplan Wang, Chinese, Texas.

W. Ray Powell, student work, France.

Mrs. K. L. Lyon, home and church, Venezuela.

Wayne E. Maness, preaching, Philippines.

Mrs. M. R. Plank, home and church, Argentina.

Mrs. J. A. Poe, home and church, South Brazil.

Paul W. Steuffer, education, South Brazil.

10 MONDAY Luke 10:29-36

Young persons who serve in the Home Mission Board's student summer missions ministry during their college years often go on to church-related or denominational work after graduation. One of those who did is Mrs. Edward H. Mustoe, now serving as director of the Baptist Community Center in Austin, Texas. A student summer missionary in 1965, Mrs. Mustoe graduated from Radford College in Radford, Virginia, in 1966, and became director of the center that same year. She was appointed by the Home Mission Board in 1968.

Salvador Cano, Spanish, Colorado.

Mrs. David Esparron, Spanish, Texas.

Mrs. Abraham Lerma, Spanish, Texas.

E. Fernando Martinez, Spanish, New Mexico.

Mrs. Edward H. Mustoe, Baptist center, Texas.

Noe Ortiz, Spanish, Texas.

Juan Santos, Spanish, New Mexico.

Mrs. K. E. Bragg,* home and church, Japan.

Mrs. J. D. Cava, home and church, Argentina.

Robert W. Fields, student work, Israel.

Mrs. R. C. Fricks, home and church, Mexico.

C. Ray Frye, English-language, Maldives.

S. Dennis Hale, preaching, Spain.

Diana Ley,* nurse, Ghana.

Mrs. E. L. Lettich, home and church, Nigeria.

Mrs. J. B. Lamm,* nursing and church, South Africa.

Mrs. D. E. Mixon, home and church, Argentina.

Walter A. Smith, business administration, Vietnam.

C. Dennis Trest, preaching, Uruguay.

Maria J. Wright, preaching, Japan.

11 TUESDAY Luke 12:15-21

About thirty-four children from non-Christian homes are enrolled in a Sunday afternoon song and Bible story time at the home of missionaries Bill and Dorothy Evans in Kuching, Sarawak, Malaysia. Also, twenty to thirty young people show up on Friday nights for recreation at the Baptist Gospel Center adjoining the Evans residence. The Evanses began Baptist work in Kuching in 1970, holding worship services in their living room.

Vigil Clark, superintendent of missions, Indiana.

Manuel Fereles, Spanish, Texas.

Joe Rodriguez, Spanish, Texas.

Mrs. Abraham Wright, retired, Illinois.

Mrs. C. S. Caldwell,* home and church, Guatemala.

Mrs. B. D. Evans, home and church, Malaysia.

Russell L. Lacks, preaching, Nigeria.

Howard D. McConney, retired, Nigeria.

Mrs. W. L. Morgan, home and church, South Brazil.

Mrs. E. L. Parsons,* home and church, Ecuador.

Faye Tenside, education, Philippines.

Mrs. N. S. Whitlow, home and church, Hong Kong.

12 WEDNESDAY Luke 12:18-21

Key Carolyn Brooks is director of Christian social ministries in Pensacola, Florida. A native of Monroe, Louisiana, Miss Brooks is a graduate of Northeast Louisiana State College in Monroe and New Orleans Baptist Theological Seminary. She taught school in Anacostia, Louisiana, and was a student intern at Rachel Sims Mission in New Orleans before being appointed by the Home Mission Board to her present position.

Key Carolyn Brooks, Christian social ministries, Florida.

Mrs. Doris K. Combs, Spanish, Texas.

Fred V. Ellis, Spanish, New Mexico.

Boris Fair, retired, North Carolina.

Salome Gonzalez, Jr., Spanish, Ohio.

Mrs. Juan Santos, Spanish, New Mexico.

Mrs. Aaron Villegas, Baptist center, Texas.

Charles A. Arriaga, English-language, Lebanon.

Troy C. Bennett, preaching, Pakistan.

Eugene Dushberry, preaching, Uruguay.

Mrs. J. F. Mitchell, home and church, China.

Mrs. C. H. Morris, home and church, Malaysia.

13 THURSDAY Luke 15:1-7

Fighting between East and West Pakistan last year damaged Southern Baptist Mission property in Faridpur, East Pakistan, but the damage was slight, and two missionary families in a nearby house were unharmed. One of the missionaries, Thomas E. Thurman, described the incident: "Suddenly mortar fire fell on the Mission work shop, about three hundred yards away. Heavy firing followed, and we lay on the bedroom floor for perhaps an hour for protection from stray bullets."

The Thurmans have remained in East Pakistan during the disturbances of recent

months, seeking to help wherever need existed.

Peter G. Camara, Spanish, California.

Mrs. Lorenzo Castillo, Spanish, Texas.

Wayne Randolph, superintendent of missions, Colorado.

Joe H. Seena, Spanish, Texas.

Mrs. P. A. Burkwell, dorm parent, Zambia.

Glen D. Harrington, preaching, Malaysia.

Sally Jane Hunt, publication, Korea.

Mrs. L. G. Keyes, home and church, Honduras.

Sally Kirk, medicine, Yemen.

Mrs. A. C. Rabieson, home and church, Taiwan.

Mrs. R. E. Savage, home and church, Ivory Coast.

Thomas E. Thurman, preaching, Pakistan.

14 FRIDAY Luke 15:8-10

A "people movement" toward Christ among the Kachchi Indians in northern

months, seeking to help wherever need existed.

Peter G. Camara, Spanish, California.

Mrs. Lorenzo Castillo, Spanish, Texas.

Wayne Randolph, superintendent of missions, Colorado.

Joe H. Seena, Spanish, Texas.

Mrs. P. A. Burkwell, dorm parent, Zambia.

Glen D. Harrington, preaching, Malaysia.

Sally Jane Hunt, publication, Korea.

Mrs. L. G. Keyes, home and church, Honduras.

Sally Kirk, medicine, Yemen.

Mrs. A. C. Rabieson, home and church, Taiwan.

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Glen D. Harrington, preaching, Malaysia.

Sally Jane Hunt, publication, Korea.

Mrs. L. G. Keyes, home and church, Honduras.

Sally Kirk, medicine, Yemen.

Mrs. A. C. Rabieson, home and church, Taiwan.

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14 FRIDAY Luke 15:8-10

A "people movement" toward Christ among the Kachchi Indians in northern

months,

seminary training, then served as pastor of churches in Alabama and Louisiana. He now serves as a missionary among National Baptists in Selma, Alabama, supported by the Home Mission Board in cooperation with the Selma Baptist Association. Mrs. Chastnut, the former Beata Mae McElroy, serves with her husband. They have two children.

Rev. Fred Chastnut, National Baptist, Alabama.
Jorge E. Comasari, Spanish, Georgia.
Peggie E. Hanson, Christian social minister, New Mexico.
Elizabeth Babson, Baptist center, South Carolina.
Cristobal Pena, Spanish, Texas.
J. Phillip Cole, education, Liberia.
Mrs. D. W. Klog, home and church, Liberia.
Mrs. J. C. Baile, home and church, Equatorial Guinea.
Mrs. B. B. Walcott, home and church, South Brazil.

19 WEDNESDAY Luke 18:35-43
 An Arab Baptist layman who is a good wife of the Baptist Theological Seminary in Kuchikil, Switzerland, has assumed official responsibility for developing Baptist community service and worship in the Galilee village of Tur'an, Israel. He will spend weekends and evenings developing Bible study, worship services, cultural activities, and sports as he supervises the Baptist center there.

Other newcomers to Baptist work in Israel are Vernon and Judy MacLennan, who completed missionary orientation in December 1971 and arrived in Israel early this year.
Ednaa Bingham, Czechoslovakian, Florida.
Mrs. Sam Mayo, retired, Missouri.
Charmelo Rodriguez, Spanish, Texas.
James O. Seaborn, Spanish, Texas.
Caroline Bergvall, education, Ecuador.
Mrs. E. G. Barry, education, South Brazil.
Mrs. E. T. Buckler, home and church, Pakistan.
Mrs. C. B. Bumpen, home and church, South Brazil.
Vernon M. MacLennan, preaching, Israel.
Virginia Wingo, education, Italy.

30 THURSDAY Matthew 14:23-32
 Of the seven largest ethnic groups in the United States, persons of Spanish descent are the youngest and the most recent to migrate to the U.S. A recent survey of the U.S. Census Bureau reveals that those of Spanish descent are the least educated, have the lowest incomes, and are in the lowest paying jobs of the seven ethnic groups. Encouraging youth of Spanish descent is a major responsibility shared by the three language missionaries on the prayer calendar today.
Phillip Aaron, Spanish, California.
Mike Alvarez, Spanish, Texas.
Mrs. Blas M. Garza, Spanish, Texas.
Gloria L. Soguen, US-2, Illinois.
Mrs. S. P. ..., ... and church, Uruguay.

31 FRIDAY Matthew 17:14-21
John Pancratz, a native of Poland, serves as an associate missionary to the Polish in Detroit, Michigan. A former pastor in Poland, Pancratz has studied at many Baptist seminaries in Europe including the seminary in Bucharest, Rumania, supported by Southern Baptists. Pancratz speaks several languages, in-

cluding Polish, Russian-Ukrainian, German, White Russian, and English.
Ivory James, National Baptist, Mississippi.
Mrs. L. Edward Johns, Indian, Arizona.
John Pancevic, Polish, Michigan.
Moses Peralez, Spanish, Texas.
Douglas Pringle, Spanish, Panama-Canal Zone.
Rudolph Ramirez, Spanish, Oklahoma.
Andres Rodriguez, Spanish, Texas.
Mrs. J. C. Shepard, language missions, California.
Danny M. Bullington, education, Kenya.
Mrs. Victor Koon, retired, China, Manchuria, Hawaii.
Rose Marlowe, retired, China, Japan.
Mrs. P. S. Moody, home and church, Thailand.
Mary Noel Morgan, religious education, Japan.
Mrs. E. W. Nelson, Baptist Spanish Publishing House, El Paso, Texas.
Linda Nelson, education, Venezuela.
Mrs. John S. Oliver, education, Equatorial Guinea.
Lola Scandlen, retired, Brazil.
Blanchard Waltham, retired, Japan.



22 SATURDAY Matthew 22:16-32
 The eight churches and missions of Southern Baptist affiliation in Delaware have formed an association along state lines. This association is affiliated with the Baptist Convention of Maryland. Delaware Baptists are involved in two distinct associational missions projects: Anchor House, a resort ministry at the beach community of Rehoboth, and Blue Hen Mall, a unique shopping center ministry. John Tallison, former superintendent of missions for Delaware, has recently moved to Ohio. **Robert Hall**, superintendent of missions, Ohio.
Ismael Negrin, retired, Florida.
A. Pucciarelli, retired, Florida.
John Tallison, superintendent of missions, Ohio.
Mrs. C. S. Boatwright, home and church, Japan.
Mrs. V. L. Brown, home and church, Nigeria.
Mrs. W. W. Logan, medicine, Nigeria.
Donald B. McCoy, education, Philippines.
Mrs. W. H. Parkman, home and church, Philippines.

Allen N. Strickland, student work, Kenya.
23 SUNDAY Matthew 6:5-8
 Mr. and Mrs. Harold Heiney moved from Montana to the Pine Ridge Reservation in southwest South Dakota last August. They are developing this work opened only a few weeks earlier by veteran South Dakota missionary A. L. Davis. Davis was able to locate a three-room house with a basement for immediate use. The purchase of the house for use as a church provides the Heineys a base from which to work.
Mrs. Neaper Campbell, associational services, California.
Ada Fernandez, Spanish, Georgia.
F. Harold Heiney, Indian, South Dakota.
Jorge A. Martinez, Spanish, Louisiana.
Vernon Mosko, superintendent of missions, New Mexico.
Fred L. Hawkins, administration, South Brazil.
Mrs. S. A. Hogg, home and church, Trinidad.
Marion F. MacLennan, business administration, Japan.
Semuel G. Rankin, doctor, Hong Kong.
J. Leslie Smith, preaching, Indonesia.
Mrs. E. H. Weltscher, education, Colombia.

24 MONDAY Matthew 6:9-15
 "A spirit of revival has swept through the churches of Jordan the like of which we have never seen in our ten years of service," reported the Paul S. Smith last June. "In Zarka, Jordan's second largest city, where Baptist work began less than three years ago, twenty-three were baptized and more are waiting. Whole families have asked for baptism. In the Ajlun Baptist girls' school, over seventy young girls have made professions of faith. The Holy Spirit is working with great power during these days in Jordan. We pray that he shall continue to work."
N. Hoyt Eubaly, Baptist Spanish Publishing House, El Paso, Texas.
Mrs. J. E. Goleton, home and church, Equatorial Guinea.
Dieter Grynesh, social work, Vietnam.
W. Carl Hamker, education, Taiwan.
Mrs. D. M. Knapp, home and church, Tanzania.
Lena Lahr, retired, Nigeria.
Marion T. Lindeberger, preaching, Argentina.
Maria G. Pratt, preaching, Togo.
Jerry G. Simon, preaching, Uganda.
Blanche Simpson, retired, Brazil.
Mrs. E. C. Smith, home and church, Indonesia.
Paul S. Smith, preaching, Jordan.
Mrs. J. O. Terry, home and church, East and Southeast Asia.
Leo E. Waldrop, preaching, Surinam.

25 TUESDAY Luke 10:1-6
Michael J. Ledbetter, who serves as chaplain of the Mexico-American Hospital in Guadalajara, Mexico, sang the role of Curly in the musical, "Oklahoma!", produced last April by an English-language theatrical group in Guadalajara. One woman who heard him sing told her husband that Ledbetter was the first preacher she had ever met who made her want to know more about "religion." Said Ledbetter of his performance, "I definitely feel that the contacts made will bear fruit in the future."
Mrs. A. C. Castillo, Spanish, Texas.
Benjamin Dugan, Spanish, Colorado.
Robert C. Fling, pastor-director, New York.

Jerry B. Graham, superintendent of missions, Maryland.
Mrs. J. A. Banks, home parent, Austria.
Mrs. D. C. Jones, home and church, Korea.
Michael J. Ledbetter, preaching, Mexico.
Mrs. M. A. Mabley, home and church, Japan.
Mrs. D. J. Richards, home and church, North Brazil.

26 WEDNESDAY Luke 6:12-17
 A traveling Bible school in Indonesia has no campus, but its students meet in nine widely scattered homes. Last year a total of 145 students successfully completed its first two courses. Missionary Eddie C. Smith directs the new effort in theological education, which features programmed instruction from textbooks prepared by Smith, aided by national Christians and fellow missionaries. Most of the students are pastors, lay preachers, Sunday School teachers, or other local church leaders.
Mrs. Ronald Chandler, associational services, California.
Carlos C. Cabes, Sr., Spanish, Texas.
Duffon Edwards, Indian, New Mexico.
Mrs. F. H. MacLennan, retired, Texas.
L. Gerald Fielder, education, Japan.
Ray G. Register, preaching, Israel.
Eddie C. Smith, education, Indonesia.
Lehman F. Webb, English-language, Singapore.

27 THURSDAY Luke 21:33-38
 Wayne Bailey is an associate missionary working with Indians in San Francisco, California. A young man of Creek-Seminole Indian parentage, Bailey represents the strong emerging voice of Indian leadership. He is a difficult field of work, ministering to the Indians who relocate in the cities following the dream of plentiful jobs.
Wayne Bailey, Indian, California.
Santiago Garcia, Spanish, Texas.
Mrs. Hugh F. Miller, associational services, Ohio.
Herman Kim, Spanish, Texas.
Carolyn Hoffinger, religious education, Liberia.
Lynda Wesson, medicine, Nigeria.

28 FRIDAY John 17:9-12, 20
 Lee Desai Gregory and his wife Marilyn are student workers at Marshall University in Huntington, West Virginia, where he is director of the Baptist Student Union. Before appointment by the Home Mission Board in September 1969, they lived in Security, Colorado, where he was minister of youth, music, and education at First Baptist Church.
Ronald Chandler, superintendent of missions, California.
Mrs. Howard E. Gary, Spanish, Texas.
Lee Desai Gregory, student work, West Virginia.
Mrs. Jesus Leal Hernandez, retired, Texas.

Mrs. Elias S. Valerie, Spanish, Texas.
Lloyd W. Mann, student work, Dominican Republic.
Leila A. Miller, English-language, Taiwan.
Mrs. H. E. Renfrow, home and church, South Brazil.

29 SATURDAY Luke 22:39-46
 A native of Mississippi directs Southern Baptist missions work in Wisconsin, sponsored jointly by the Home Mission Board and the Baptist General Convention of Texas. He is Frank Ball Burress, superintendent of missions in Wisconsin, where Baptist work is fairly new. The Texas convention cooperates with the Home Mission Board in sponsoring work in three associations in the Minnesota-Wisconsin area.
Mrs. Thomas Baird, Baptist center, Virginia.
Frank B. Burress, superintendent of missions, Wisconsin.
Victor Keneubba, Indian, New Mexico.
Marvin E. Ford, student work, Ecuador.
Robert D. Hardy, preaching, Japan.
Jerry D. Jones, religious education, Austria.
Mrs. L. C. Quarles, retired, Argentina.
Donald J. Richards, preaching, North Brazil.
Carlyne Smith, religious education, South Brazil.
Larry A. Stewart, business administration, Ghana.



Visit the city
with the cracked bell
and the WMU Annual Meeting
Philadelphia, Pennsylvania
June 4-5, 1972

For Reservations: Philadelphia Convention
and Tourist Bureau
1525 John P. Kennedy Boulevard
Philadelphia, Pennsylvania 19102

Miss Orla Vampred, retired, Brazil

26 SUNDAY Matthew 18:1-6

When Mrs. Walter A. Routh, Jr., missionary in Vietnam since 1963, moved to a new place of service in Saigon, a pretty Vietnamese girl welcomed her with these words: "I am glad you are here. Will you teach me to be a Baptist? My husband is a Baptist." Mrs. Routh began two days later to teach her to be a Baptist by teaching her the Bible. Mrs. Routh also helps to show Jesus' love at a children's rehabilitation center in Saigon.

Mrs. Jerry James, National Baptist, Mississippi

Stanislaw Kotusinski, Polish, Pennsylvania

Mrs. Silvano Lora, Spanish, Texas

Mrs. Kenneth Neibel, associational service, Illinois

Mrs. E. Young Smith, National Baptist, Florida

Mrs. Jack R. Smith, church extension, Pennsylvania

Thomas S. Adkins, business administration, Hong Kong

James P. Craigmyle, preaching, Yemen

Ray A. Fowler, preaching, North Brazil

Raymond D. Humphrey, business administration, Zambia

Mrs. W. A. Routh, home and church, Vietnam

Mrs. C. A. Vaneck, home and church, Bolivia

PLANNING

Home Missions Board, 1390 Spring Street, N.W., Atlanta, Georgia 30309

(3) Make arrangements to show to an all-church microphone the filmstrip.

Campers on Mission This filmstrip is designed to show Christian adults and youth some of the possibilities for continuing their witnessing through camping experiences. An interpretation of the new movement.

Campers on Mission, the content will closely follow the introduction in the brochure, "Introducing Campers on Mission." Fifty-two frames, color, vinyl recording, illustrated script.

Available March 1, 1972, this filmstrip may be secured for \$4.50 through Baptist Film Centers.

Announce Baptist Women Plans

"Camp here is walking to the ocean

beach, a mile away. It is worshipping in a garage, eating outdoors, using gas and oil lanterns, hauling drinking water from a mile away, and, for many, sleeping on pallets on the floor," wrote Mrs. John Herndon after the 1968 Portuguese camp session. The next spring, Portuguese Baptists had their own camp and were ready to begin developing. With Southern Baptist help, this development has continued. To learn more about your involvement in the lives of the Herndons in Portugal, attend the Baptist Women meeting.

Call to Prayer

Cut out replicas of states and countries where missionaries are serving. Write their names on these replicas. At the proper time, call the names and place the shapes over the appropriate spots on the map.



FARAWAY PLACES
WITH STRANGE
SOUNDING NAMES...

Visit these faraway places
Next month in *Royal Service*

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or Baptist Book Store

Do not use this form when ordering from Baptist Book Store. Use Baptist Book Store ordering.

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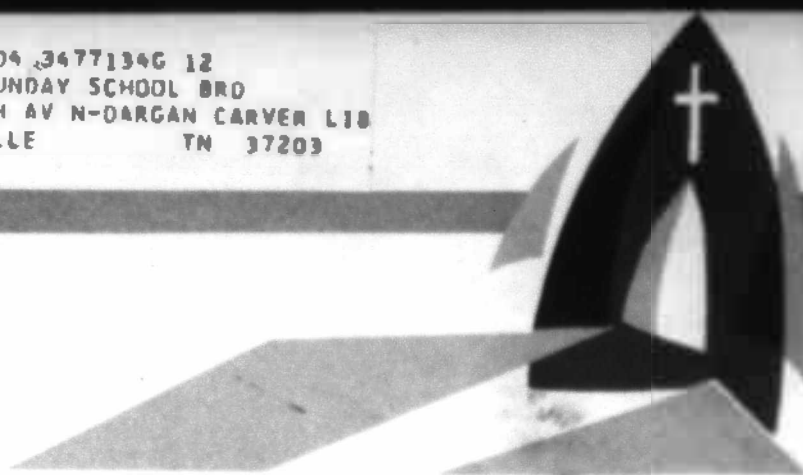
State

ZIP

Any item identified in this magazine but not listed here may be obtained only from sources given for item.

Item	How many	Cost	Total
Baptist Women Bookmark (12)		\$.50	
Baptist Women Leader Manual		.75	
Baptist Women Officer Plan Book		1.25	
Family Missions Guide		1.00	
Mission Action Group Guide: The A-G-G		1.00	
Alcohol and Drug Abusers		1.00	
Combating Moral Problems		1.00	
Economically Disadvantaged		1.00	
Headlines		1.00	
International		1.00	
Juvenile Rehabilitation		1.00	
Language Groups		1.00	
Military		1.00	
Nonreaders		1.00	
Prisoner Rehabilitation		1.00	
Report Areas		1.00	
The S-C-A		1.00	
Mission Action Project Guide for Baptist Women and Baptist Young Women		1.00	
Prayer Retreat 1971-72, pamphlet		.20	
Round Table Group Guide 1970-72		1.00	
Teaching Guide, Baptist Women Leader Manual		.50	
WMU Year Book 1971-72		.40	
Other items (include only those available from WMU)			
Total \$			
Alabama customers add necessary sales tax			
Handling Charge			
Check or money order must accompany order			
Amount enclosed \$			

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BAPT SUNDAY SCHOOL BRD
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NASHVILLE TN 37203



Dear Pastor,

If you live in the West, all roads lead to WMU Conference at Glorieta, New Mexico, July 13-19. If you live in the East, all roads lead to WMU Conference at Ridgecrest, North Carolina, August 10-16.

This year's program promises to be the best ever. More intensive training will be offered WMU officers and leaders. The team teaching approach will be used in many of the methods conferences. We will center in on helping persons to plan WMU work for the 1972-73 church year. Conferences relating to the two WMU emphases for 1972-73, enlistment and enlargement and witnessing through mission action, will be conducted. Prime afternoon time will be given to conferences for associational officers.

The morning convocation is given to Bible study, a long-time favorite of WMU women. The evenings are held for missionsaries and other special missions features.

Two other thrilling events will take place during the week. A missions celebration and a platform presentation of 1972-73 WMU work. During these events, women can fill their notebooks (as well as their heads) with suggestions for things to do to promote WMU work in their church.

We invite you to come to one of the WMU Conferences. Encourage your church to send your WMU director and others, too, if possible.

Sincerely,

WMU Staff