

Royal Service

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Royal Service

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The organizational structure used by Southern Baptists at all levels—local church, association, state, and Southern Baptist Convention—is difficult to explain and fully comprehend. Not only is this true with outsiders, but it is also true of Southern Baptists themselves.

The state conventions and the Southern Baptist Convention depend on the Cooperative Program plan of giving for their very existence. Some might feel that too much is being retained at the state level while others might feel that too little is being retained. Few stop to realize that the same people determine how much is to be retained by the states and how it is to be used, and also how the funds channeled to the Southern Baptist Convention are to be used.

All of the Cooperative Program funds originate with the local church. At the church level the members determine how much will be retained by the church and how much of their total budget will be sent to the state convention office.

At the annual state convention the messengers from the local churches determine how the Cooperative Program funds are to be divided in that particular state.

At the annual meeting of the Southern Baptist Convention the messengers from the local churches determine how the Cooperative Program funds are to be used.

Possibly no action taken by the Southern Baptist Convention has had greater force in unifying and strengthening the outreach of Southern Baptists than the adoption of the Cooperative Program plan in 1925.

The members of the local churches carry a great responsibility as they determine the requirements of the various state conventions and the Southern Baptist Convention in dividing the Cooperative Program funds generated in their churches.

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



BAUTISTA

Vickey Brasington

If there is one place dear to the hearts of Peruvians, it is the *Finca Bautista* in Santa Eulalia. This *finca* camp has been used for many years. The dual level camp area is nestled in a green valley with avocado trees, a grassy playing field, wooden stair steps, a small waterfalls, a cow-barned stream, and rocky

craggy mountains in a backdrop. The camp is ideally located about midway of the long 1,600 mile desert coast line of Peru. To reach Santa Eulalia, one must leave the capital city of Lima and begin a gradual climb up the Central Highway. Within forty-five minutes, the winter fog and clouds are left behind for the warm sunshine

and crisp air of the 3,500 foot elevation.

The camp, called *Finca Bautista* or Santa Eulalia, was purchased in 1955, five years after Baptist work was started. It was originally a small *finca* or farm located on the Santa Eulalia River just out of the town of Chosica. One has to leave the major



highway that crosses the Andes and wind up a narrow little road for a quarter of a mile to come to the big gates and adobe walls that enclose the *Finca Bautista*.

The main room of the old farmhouse with its big fireplace was used as the dining room during early camp days. The kitchen that was meant to feed a moderate-sized family of 6 was utilized to feed up to 100 people. Each camper had to bring his own eating utensils as well as his own bedding. Many times the mothers and young children put their blankets on the floor of the two small bedrooms of the farmhouse and the men and boys slept out in the open or in tents that were provided as the camp developed. After the rustic tabernacle was built for worship services, it was not unusual to have two huge piles of mattresses on the ends of the tent during the services. After all activities were over for the day, the benches would be pushed back and the men and boys would spread the mattresses all over the floor of the auditorium to sleep.

The first construction was a two-story dormitory just the width of a camp cot. Because land is so precious in Peru, every inch has to be used. This building was located on the edge

of the property to conserve as much space as possible for games and other activities.

The Peruvians' favorite sport is soccer and several games are usually played during each day's schedule. A typical schedule may vary well outside early morning devotionals, breakfast, clean-up, church, time for a quick game, evening worship, bath, visitation, recreation, dinner, and evening worship. Next to soccer, Peruvians love music, and all activities include a generous portion of song. The original classrooms were rustic shacks made with four large poles and a thatched roof. Often the largest class occupied various corners of the auditorium. The young people, however, enjoy sitting on the grass in the shade of the trees for their classes.

The camp has changed a great deal. In 1971 the old cottage was torn down and replaced by a large concrete block dining room and kitchen with dormitory space on the second floor. A large dormitory building was built several years prior to this and the new facilities enabled many more campers to participate.

The first camps held were family camps. Every member of the family who could, attended, from the grand mother to the newest member of the

family. It was not an uncommon sight to rise in the morning and find the banks of the river snowy white from the diapers the mothers had stretched out in the sun to dry. These early years at camp were very important for the growth of the Baptist work. Great distances separated the small congregations, and annual camptime was the only opportunity for fellowship and strengthening on a nationwide scale. Now during the summer months of January, February, and March, there are graded camps. The camp programs, directed for so many years by the missionaries, are now in the capable hands of national leaders.

Many important activities in the history of Baptist work in Peru have taken place at Santa Eulalia. Santa Eulalia was the scene of the organization of the Baptist Association of Peru in July 1961. The first nationwide WMF meeting was held there in 1961. Many special conferences on a national scale have been held at *Finca Bautista*. Youth congresses, evangelism clinics, pastor-layman retreats, and graded camps have had a vital impact on Baptist work in Peru.

Nothing has been so important to the individual lives that have been changed during camptime held at the camp. When Dr. Carlos Gutier-

re, pastor of the First Baptist Church, Lima, was a young law student, he attended a camp for young people. Pastor Gutierrez said the camp, in dedicating his life to that work. Rev. Fernando Cardenas, the first national president of the Peruvian Baptist Theological Institute in Trujillo, made his decision for full-time service at Santa Eulalia. Many Peruvian Baptists invite their best friends to camp with the prayer that they might be like white doves. Their prayers have been answered many times.

Camp means many things to many people. For members of the churches of the Lima area, it is an ideal place for picnics, weekend retreats, and baptismal services. One missionary recalls vividly her first baptismal service beside the swift moving river. Those to be baptized were wearing white robes and were lined up on the rocks on one side of the river awaiting their turn. The deacons of the church had formed a line in mid-stream, holding hands tightly and bracing themselves to form a breakwater for the pastor and the candidates to be baptized. Church members were standing along the bank singing choruses. Numerous fathers had their small children on their shoulders and the little ones clapped and laughed in

response to the pure joy of the occasion. Even the birds in the avocada grove joined the excitement.

The English-speaking congregation of the First Baptist Church, Lima, loves to have weekend retreats there. For North Americans who are anxious to see the depressing winter climate of Lima, to take the whole family on Saturday afternoon for recreation, a hamburger fry followed by campfire fireworks is something very special. The relaxed Sunday morning services in the auditorium do a great deal to further the spirit and renew one's dedication.

For the missionary family, *Finca Bautista* means home for the two weeks of annual Mission meeting held in July. Peru to arrive for each meeting are the Lima missionaries in charge of music and arrangements and the Peruvian hosts. Then the daily mission activities include visitation, baby beds, and family photo sessions begin to arrive from various parts of the country. Suburban the inside programs to Mission meeting, also. Each family is assigned one of the large rooms in the dormitories that have bunk beds for twenty or more. The mission tents cover the extra beds and the gun tenters begin to cut the cloth. Before long every-

one heads for the new concrete court located at one extreme of the playing field, used for volleyball, tennis, or basketball. A volleyball game is a most welcome break at midmorning and midafternoon during the busy week sessions. Whether the north challenges the south or the new missionaries challenge the old missionaries, everyone is involved.

The moments of worship together with personal testimonies of inspirational speakers are very special times for the missionary family. Journeyman direct Vacation Bible School for the MKs, while missionary parents are in meetings. The wide open spaces of camp are a treat to the MKs having no yard space for playing at home.

Through Peruvian Baptists have entered a program to develop regional camps, the *Finca Bautista* has been and will continue to be at the heart of Baptist activities. What other side on all of Peru can offer such a wide participation and such a scope of activity? Consider laughter and enlightenment, comradeship and commitment, investigation and inspiration, relaxation and meditation, and the feeling of what *Finca Bautista* is all about may be imagined.

Blessed Is at Readeth

A. H. Dyson

WE decided to give time for spontaneous testimonies at the close of the literacy hour at our annual pastor's conference in Kaduna, Nigeria. Pastors representing some twenty tribes scattered over thousands of miles in the five northern states of Nigeria stood one by one to tell of the excitement that had come to their churches in the past year because their nonreading adults were learning to read. The words from Revelation 1:3, "Blessed is he that readeth . . ." came to my mind and I wished that I could record each testimony.

One testimony came from a pastor who had traveled a three-day journey from the Longuda tribe area in far northeastern Nigeria. He stood to say, "We now can have a Women's Missionary Union in our church since a woman has learned to read this past year." I remembered our first trip into the area where the Longuda tribe lives, rather isolated throughout each rainy season. We had been warned not to attempt entrance until the rains had stopped. The sticky, black mud grew the best cotton in Nigeria, but it is not conducive to trekking by foot, much less to crossing its roadless area in a Volkswagen van.

The guiding human force in our ventures such as the Longuda trip is Mallam Gwomaa Ajiyat, our Nigerian co-worker. He was trained as a

teacher at Niger Baptist College in Minna, Nigeria. Toward the end of his teacher training course, my wife and I, his teachers, were feeling led to enter the ministry of literacy work. Ajiyat felt that his opportunity for an education was actually preparation for the ministry of literacy evangelism.

As soon as our team of three started into the Longuda area, we realized that the unexpected late rains would cause us problems. By pushing and praying, our van got within a few miles of the large village of Banjiram. We began to walk the remaining miles toward the village. It seemed that each time we put a foot down, we pulled up an acre of mud. While it was even worse getting out a week later, the trip was worth the trouble.

Sixty-three adults who could read had gathered in Banjiram to spend a week with us in the first literacy workshop for our churches in the Longuda area. These adults represented twenty-eight villages. They learned through simplified adult psychology how to teach other adults, using the materials we had prepared for adult reading classes. They also improved their own reading and writing. And they came to know how to use a literacy class as an avenue for evangelism.

Four months after we completed the workshop at Longuda, we returned to the area to visit as many of

the church reading classes as time and terrain permitted. I particularly remember one thatched-walled church deep in an isolated area. It was mid-morning when we arrived, the busiest time of day for the women. But women had left their farming tools, pounding pestles, and waterpots to come to church to demonstrate to us their newest and most prized skill—their ability to read. That week we found over five hundred adults already doing some basic reading with the help of those we had trained four months earlier.

Hannah was typical of those coming. She took her seat on the log which served as a pew. From her bag, she carefully, almost reverently, withdrew her Hausa reading primer and a new Hausa translation of the Bible. Though she could not read the Bible, she held it proudly. She had purchased it out of her meager savings because, for the first time in her life, she could hope that one day she would be able to read it. And she will.

Four months earlier neither Han-

nah nor more than one thousand other newly baptized adults of the Longuda area had the slightest hope of ever learning to read. Perhaps Hannah is that woman whose learning to read has made possible the beginning of a WMU in her village church.

But Longuda gives only a scant view of Baptist literacy outreach to isolated areas of Nigeria. The bustling cities of Nigeria are melting pots of many languages. In the northern states, we use our Hausa primers in the villages. In the west, we use Yoruba primers, and in the east-central state, we use an Ibo primer for church literacy classes. In another area, we use a Batoua primer. If we had the resources of personnel and finance, we could produce primers for dozens of other language areas now opening their doors to literacy evangelism. However, in cities throughout Nigeria, our English primer is fulfilling the desire of multitudes to read English, the *lingua franca* of written communication in Nigerian urban life.

Throughout the continent of Africa, young adults are streaming into the growing urban areas seeking jobs and a "better life." Family and cultural controls are broken. A spiritual vacuum ensues. In the midst of a galaxy of tribal languages and dialects, a broken, pidgin-type English becomes a useful means of oral communication. These new city dwellers can begin reading English within twelve months, using English literacy materials especially adapted for West Africa.

In June 1970, we went to Port Harcourt and Owerri, areas heavily affected by the Nigerian civil war. At that time, we were not sure that persons with only facility in pidgin English could use our English-language materials as a bridge to reading ability. To find out, we trained some sixty leaders of Baptist churches in that part of Nigeria where pidgin English is predominant. At the time of this writing, we find it difficult to keep the people of that area supplied with English follow-up books on family health and "The Story of Jesus."

After Evangelical literature, told us (that A. B. Babalola, a vice-president of our Nigerian Baptist Convention, was a member of that Port Harcourt Evangelical Workshop in June 1970 to August 1971, after more twelve months of training, fifteen adults from his class at First Baptist Church, Port

Harcourt, demonstrated in a Sunday morning worship service that they were on the threshold of reading the Bible. Copies of the Bible translation *Good News for Modern Man* will be their first "reading."

In the Muslim world, next to the medical ministry, no other ministry has proven more successful than the ministry of literacy evangelism in winning the Muslim to Christ. The extended, close, and personal relationship between the literacy teacher and his adult student often offers a splendid opportunity for witness in a situation that is not so likely to be offensive to the Muslim as a "preaching" approach.

Not long ago I asked a congregation of Nigerian adults how many had been to a hospital for surgery. Several raised their hands. I then asked them to tell the names of the surgeons who had helped them in surgery. Not one could name his surgeon. I then asked those who had learned to read after becoming adults to raise their hands. Several raised their hands. Every one of those adults immediately remembered the name of the person who had taught him to read. At each adult gave the name of his reading teacher, we could sense a feeling of deep love and gratitude to his voice and wisdom. We are convinced that this is the perfect climate for witness.

Musa Ibrahim is an orthodox Muslim in the city of Zaria. He could understand some English. He could probably speak a bit of English, were he not so timid. Musa was delighted to read a sign on the outside wall of our Baptist Social and Religious Centre in Zaria that he could enrol in English reading classes two nights each week. More than forty adults enrolled and soon the one class became two classes. Each class session begins with prayertime led by faithful teacher, Mr. Abu John.

One night I visited this class and listened to Musa Ibrahim reverently read from Book Two of our English series, "The Story of Jesus: His Death and Resurrection." Each time I drove up to our center in the city of Zaria, Musa leaves his bicycle repair shop nearby and rushes up to report on his reading progress and to thank us for organizing the reading class for him and his friends.

Muslim friends like Musa Ibrahim would not likely be reached if we limited our ministry to classes within a church building. We also try to work closely with state departments of adult education. Participating in functional literacy workshops planned by governments and UNESCO opens many doors for our ministry. We were the only experts invited to a meeting of adult education officers from six states where the government's own literacy primer was revised. We are also working with other church and missions groups hoping to come up



with a Hausa literacy primer that is so good that various state governments will want to adopt it. We work with groups interested in developing functional follow-up books for new adult readers based on Nigerian health, agriculture, and economic needs written in a simplified vocabulary.

Since I serve as director of adult education for the Nigerian Baptist Convention, part of our time is spent in leading our churches to use literacy as a tool for outreach and membership training. Our Nigerian churches are willing to try a new idea. For

the ability to read church training materials, as well as the Bible. They also are convinced, from their experience in numerical growth of the past three years, that making literacy classes a part of their Training Union will enlist people in Training Union who would not otherwise be interested in attending. In fact these nonreaders could hardly participate. Baptist women have benefited from this method in WMU in Nigeria for many years.

We find that literacy work not only brings the abundant life to nonreading adults, but it also brings spiritual refreshment to those who attend our workshops and return to their churches as teachers. When Mrs. Rosa Dimdas's husband died eight years ago, she was left with three children and the accompanying problems of a widow with little hope of remarriage. Self-pity was not a stranger to her. Then she came to know the person of Christ as her living Saviour. After Rosa was baptized in May 1969, she wanted to do something special for her Lord. Her formal education of only four years limited her in what she could do. When she heard we would hold a literacy workshop in her village, she brightened with the hope that this would offer her a skill for service.

A week after the workshop, missionary Donald E. Smith went to Rosa's village to direct a lay leadership course. On entering the village, his first sight was of Rosa with eleven

adults gathered beside the wall of her compound. She was teaching them their first reading lesson. Some of these new learners have recently attended our second workshop there. They, too, have joined the happy ranks of literacy teachers.

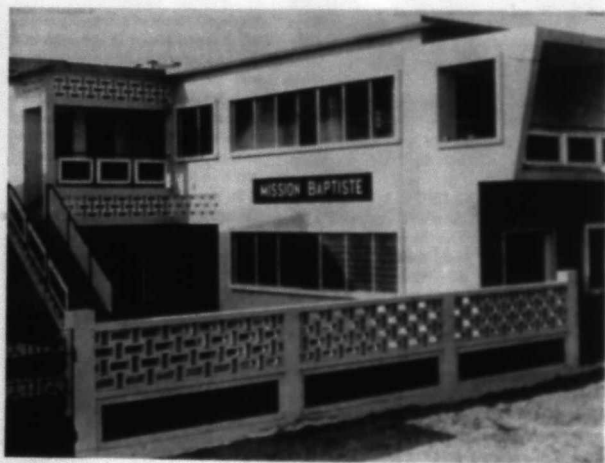
The ranks of literacy teachers not only include village folk such as Rosa Dimdas. Well-educated Nigerian Baptists are also sharing the blessings of reading. E. O. Atangbala is an example. Atangbala has his MA degree from Oberlin College, has studied at Rochester Baptist Theological Seminary, and, at present, is president of the Nigerian Baptist Convention. Serving as pastor of a large city church which seems always in the midst of a building program in order to cope with the thousands of worshippers each Sunday keeps him busy. But a night to thrill any literacy enthusiast is to visit his church several afternoons each week and see him teaching adults to read the Bible.

So on and on the drama unfolds. Christian literacy pioneer, Dr. Frank Laubach, used to say, "Each one teach one." But in this land of eighty million people who are 75 percent nonreading, we shout, "Each one teach many!" This is happening in many of our Nigerian Baptist churches.

¹Our follow-up readers on the story of Jesus are adapted for Nigeria from the series by Dr. Frank Laubach and serve to carry our adults to the stage of Bible reading in their own language or English.

"If you don't know Togo, you don't know Africa," proclaim the printed posters distributed by the National Tourist Office of Togo. I like to restate the slogan, expressing my sentiment about the Baptist work in Togo.

If You Don't Know the Baptist Work in Togo You Don't Know the Baptist Work in Africa



Bill Bullington



TOGO is about one-half the size of Louisiana and has a population of 1,815,000 people. This tiny, French-speaking country of West Africa, first colonized by the Germans and then governed by the French from 1914 until independence on April 27, 1960, contains almost all that one expects to see in Africa. The signs of modernization are quite visible in Togo—beautiful buildings, university graduates in all fields, European clothes and shoes, shiny motorbikes and cars, loaded trucks and trains, paved streets and roads, a developing industry, an airport and an ocean port. What about the traditional Africa—clothes of brightly colored cloth, sandals and bare feet, women carrying babies on their backs, people with beads on their heads, open-air markets, dirt streets and roads, mud houses, farmers with only a hoe and a machete for tools, bicycles, moon-shaped umbrellas, village chiefs, fetish priests (witch doctors), witchcraft, medicine men (herbalists), drums, dances, hunters, customs, illnesses? All of these are in Togo, too, and in abundance.

The country is made all the more

exciting and interesting by the friendly, courteous, gracious Togolese people. General Eyadéma's government is friendly to all Christian missions. We have come to love genuinely the land and people of Togo. That is why we are deeply concerned about their spiritual needs. More than anything else we want them to hear the good news of Jesus Christ.

We want every citizen of Togo to have a testimony similar to that of the chief of Batonou, a village near the coast. In 1969, he pleaded with us to preach in his village. "We just take some dirt, and we make an idol with our own hands," he lamented. "We just worship the devil," he said to Morris Pruitt and I. Soon after that, we went home on furlough. A few months later, Mr. Pruitt started witness in the village and the chief became a Christian. When I next visited the village, the chief announced, "I am free now. I no longer go to the fetish priest; I go to the hospital, and I pray. I am free." The joy, peace, and victory that he had found were obvious. "The fetish priest cannot help us," he continued. "He only wants our goats, our grain, and our

chickens. I am free," he said again. The people say becoming a Christian has brought about a great change in his life.

Southern Baptists have three career missionary families and two journey-men in Togo. There is only one national pastor; two churches are temporarily without pastors. The Baptist Mission has two stations, one on the coast in the capital city of Lomé and one 250 miles inland at Sokodé. The evangelistic outreach includes three churches and twelve preaching stations. The new Baptist pastors' school of Togo opened October 19, 1971. In addition, a program of night classes started in January 1969 for lay leaders and potential pastors continues to be offered.

Baptist work began in Togo before the arrival of a Southern Baptist missionary. Through the years, Yoruba traders and merchants from Nigeria have moved to Togo, as well as to most other West African countries. Many of them are Baptists. Many of these Baptists, faithful to their commitment to Christ, have either attended the local Protestant church or formed a congregation by themselves. A few years ago, six such congregations in Togo appealed to the neighboring Ghana Baptist Mission for help. Missionaries and national pastors came from Ghana to help them strengthen their work and organize the Togo Baptist Association. One of the missionaries who came periodically from Ghana was G. Clayton Bond, who, with his wife, was appointed to Ghana in 1958. The needs in Togo burdened the hearts of the Bonds to the point that in 1962 they asked the Foreign Mission Board to reassign them to Togo. In October 1964, after an eight-month stay in France studying the French language, they moved to Togo. Since only ten months remained of their three-year term, that time was devoted to the Yoruba Baptist churches. One of their major accomplishments was the purchase of land on the main boulevard in Lomé, the capital, on behalf of a large Yoruba congregation. This site now

During the summer of 1968, it became necessary for the Bonds to return to the United States for a year on medical furlough. The arrival of the

They did not know Jesus, but they could have told me about the kingdom of God, the goal of mankind, and many others. They lived their lives for these goals. The idols play a major role in the traditional religions of the world. They are religiously disordered at the

Many Togolese are reluctant to leave their traditional religious prac-

The new museum complex on Island 24, miles inland, was opened in August 1971 by the Morris Foundation. They have erected a building at the center of the town and are enclosing the local

Today, men who started in the postwar program are heading over to the villages. Some of them are enrolled in the new school. The content

The only cloud in our otherwise bright sky is the shortage of missionary personnel. Without new missionaries, we cannot even maintain our present rate of growth, much less take advantage of the opportunities for expansion that are constantly before us. Since the Bonds are so fruitful, we are the only missionary family on the Lone Star in order to provide continuity for the work started by the Pratts, work marked with the sincere hope that replacements would surely be forthcoming. A new couple is necessary for the Solitude station. In addition, there are two special places where the opportunity for new work is wide open. Pray for workers. Tell young couples about the needs and encourage them to consider becoming candidates for overseas service. Consider overseas service as the next step in your own spiritual pilgrimage. Imagine the state of Arkansas (population about the same as that of Togo) with only four Baptist pastors, two temporary youth workers, six ministerial students, and a handful of lay leaders. How will you respond?

PHILADELPHIA and BAPTIST MISSIONS

Walter B. Shurden

THIS month Southern Baptists will converge on the "city of brotherly love" for their annual national convention. It is fitting Philadelphia was a center of early Baptist strength in America. Much happened there which has affected later generations of Baptists in the United States. Before revisiting the "city with the cracked bell," some things about the role of Philadelphia in Baptist history—especially in Baptist missions—ought to be remembered.

Roger Williams, Rhode Island, and Providence usually are the names which come to mind when one thinks of Baptist beginnings in this country. And that is fair enough. For Baptists established their earliest churches in the New England colonies. Yet the strength of colonial Baptist life was not in New England, but in the area which historians refer to as the Middle Colonies—Pennsylvania, New

Jersey, Delaware, New York.

And Philadelphia was the center of the Baptist witness in the middle colonies. Why did Baptists find a more hospitable environment in Philadelphia than in New England? William Penn, the Quaker who founded Pennsylvania, practiced religious toleration in his region. But the Congregationalists in New England were more restrictive in giving out religious freedom. Baptists liked freedom, hence, the importance of Philadelphia.

Eliza Keach is the earliest important Baptist named in the Philadelphia region. A young man of twenty and the son of a very prominent English Baptist minister, Keach came to Philadelphia from London in 1686. He began to minister as a minister of the gospel. The colonists gave him an opportunity to preach. In his first sermon, he suffered pains of con-

science and confirmed his importance. He was no novice at all. In fact, he was not even a Christian before he began the sermon. He was converted under the power of his own preaching!

Keach then gave himself to spreading the gospel in the area around Philadelphia. He established the Pennepack church in 1688, the first Baptist church of the region with a continuous existence. The Pennepack church became mother to other Pennsylvania and New Jersey churches. By 1707, these churches had organized the Philadelphia Baptist Association—the first Baptist association in the country. By any standards, the Philadelphia Association was crucial in the development of Baptist life in America.

The association was particularly important in the development of the Baptist missionary interest. This was

the only association among American Baptists for almost fifty years. It was a real man, the Philadelphia Association constituted the denominational structure.

A major problem confronting eighteenth century Baptists was the fact that there were not enough preachers to go around. In 1757, the Philadelphia Association reported "many pressing calls from vacant places for ministerial help." Urgent appeals came from churches without preachers.

Supplying these needy churches with occasional preaching was the power at which the Philadelphia Association made its first contribution in missions. Sometimes the association merely encouraged ministers to "devote churches." At other times, certain individuals were designated to preach at specific churches. To say that this action by the association was missionary in nature is, admittedly, to broaden the meaning of the term "missions." Yet the strengthening of weak churches was a vital missionary undertaking. The permanent missionary concern of these early Baptists was not to win new converts and build new churches, but to strengthen individuals already converted and existing churches already established. Such concern has always been at the center of Baptist missions.

A second contribution of the Philadelphia Association to early Baptist missions was in providing financial aid to itinerant ministers. In 1755 the churches of the association were asked to bear the expense of two ministers traveling to North Carolina on behalf of the churches. The primary purpose of this trip was to correct the theological views of wandering Baptists. The ministers were eminently successful in their undertaking. Spiritual renewal came to the visited churches.

In 1766 the Philadelphia Association set up an association fund. It was to be used "in support of ministers traveling on the service of the church, or otherwise, as the necessities of said churches shall require."

Albert Vail described this as "the first permanent fund proposed by American Baptists, to be administered by trustees, in the name of evangelistic outreach." It did, however, provide assistance for struggling churches and discouraged Christians. So it served a valuable missionary service.

A new association fund was instituted in 1778. The interest from the fund was to be used exclusively for "preaching the gospel in destitute places." The association had appointed an evangelist in 1771 whose primary purpose was to travel and visit the churches south of Philadelphia. But within the latter function was discontinued within three years, the fund continued to provide missionary support.

The Philadelphia Association also made a major contribution by encouraging the founding of missionary organizations. Actually, the development of a systematic plan and cooperative structure with which to foster home and foreign missions was a relatively slow and gradual process among Baptists in America. But at this point Baptists were like other religious groups in America.

Two events near the turn of the nineteenth century stimulated Baptists, as well as other denominations, to take seriously the responsibility of home and foreign missions. One was the Second Great Awakening, a revival especially influential in renewing the churches' interest in converting the American Indians. William Carey's monotonous decision to carry the gospel to the natives of India was the second event which aroused missions interest among American churches.

In 1804 the Philadelphia Association had its organizing a missionary society. In this action, Baptists of Pennsylvania were beginning what was happening all over the country. Societies were organized on a financial basis of representation primarily. If one contributed, he became a member. Associations had not been founded on that basis of membership.

Another advantage of a society was that it was organized for one purpose. Hence, a missionary society was concerned with missions only. Thus, the association's encouragement to establish societies greatly benefited the missionary movement.

Most of what has been said up to this point has pertained to home missions. But the Philadelphia Association made a significant impact upon foreign missions. For one thing, the association projected the world missionary task before its constituency. (In 1800, nothing was done for foreign missions in the Philadelphia or any other Baptist association prior to Carey's going to India in 1793. But following that date, annual association records publicized the foreign missionary interest.)

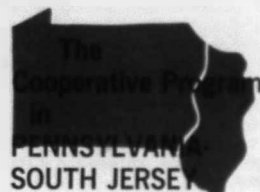
The first extensive treatment of the subject of foreign missions by the Philadelphia Association appeared in 1808. In that year the association's "circular letter" was given over exclusively to the importance of spreading the gospel throughout the world. Note that this was almost one hundred years after the founding of the Philadelphia Association. It took a while for foreign missions to become a prominent concern of Baptists in America.

The Philadelphia Association also played a leading role in organizing the first national Baptist convention in America in 1814. This was the Triennial Convention, a Baptist organization with foreign missions as its first reason for existence. The Triennial Convention was organized in Philadelphia. Seventeen of the thirty-three delegates present in 1814 were members of the Philadelphia Association. Much of the initial leadership of the Triennial Convention came from the association.

While in Philadelphia for the WMJ Annual Meeting, remember that Baptists of Philadelphia had much to do with shaping the missionary spirit of Baptists in the United States.

Dr. Shurden is associate professor of religion, Carson-Newman College, Jefferson City, Tennessee.

The Cooperative Program AT WORK in the WORLD



Joseph M. Waltz

The Cooperative Program has been the lifeline of emerging Southern Baptist work in Pennsylvania-South Jersey. A review of the history of this work shows something of the struggle and triumph of a cooperative missionary effort. Nothing less than the hand of God could have brought all the pieces together in such a marvelous way.

The beginning of work in Pennsylvania-South Jersey has been a layman's movement. Families transferred to the Northeast for business reasons came to realize God had brought them here to be missionaries in the great population centers of the nation.

In Pennsylvania and South Jersey (Trenton to Cape May) live over fourteen million people. In this area one must visit eighty-nine people to find a Baptist. Over 40 percent do not have affiliation with any church.

The layman's movement in Pennsylvania-South Jersey began like Elijah's rainstorm, the son of a man's hand. Individual Baptist families were shocked to find, not only cultural differences, but also lack of evangelism and missionary outreach which they had accepted as a natural thing in their churches back home. Frustrated in their search for a warm evangelistic church that held to doctrines they believed, these families faced a number of choices. To change denominations often resulted in comparative. To become a part of an existing church of like name often resulted in heartbreak and the dawning of a sharp-edged testimony. To drop out and become lost in the crowd resulted in tragedy for the family. Some turned to yet another possibility. They called on the church back home and the denomination they had known well for help.

Pittsburgh is an example of the way Southern Baptist work started through cohorts of a layman and outside help. An executive with a shoe concern in Nashville, Tennessee moved to Pittsburgh in 1937. He and his wife contacted their personal friend, Dr. C. C. Warren and he in turn contacted Dr. Courne Radford,

then executive secretary of the Home Mission Board. As a result, Dr. Ray Roberts, executive secretary of the neighboring Ohio convention, was called. To Roberts, these contacts were the unfolding answer to prayer. Following a meeting at the Greater Pittsburgh Airport with Home Mission Board and State Convention of Ohio personnel, a meeting place and date were set for the first service in Pittsburgh.

July 6, 1938, marked the date, and the Soldiers and Sailors Memorial Hall in the Oakland area of Pittsburgh the place. Twenty-six people came that Sunday into an auditorium that seats 2,500 people. The spark was ignited and only God knows all of the struggles these few families had in the midst of 2,500,000 people. The new congregation met for a year and three months without pastoral leadership, some driving twenty to twenty-five miles each way to services.

It was to this group of sixty-five Southern Baptists in Pittsburgh the Cooperative Program funds and Southern Baptists through the Home Mission Board and the Ohio convention gave the fully responsibility to pastor the Pittsburgh Chapel and

direct Southern Baptist work in western Pennsylvania.

I could not have handpicked a greater group of lay people than God had brought to Pennsylvania. This church came to see itself as a mission starter. The address was, appropriately, 3100 Pioneer Avenue. With the help of Cooperative Program funds, these dedicated lay people did the impossible for God. "Pioneering on Pioneer Avenue" became a slogan. This Pittsburgh Baptist Church now has seven children, eleven grandchildren, and three great-grandchildren in mission outreach and everyone of these new missions and churches represents a joint effort of local and outside funds through the Cooperative Program. Instead of just one church to be enjoyed in comfort, these members started twenty-one churches and chapels to reach people for Christ.

This same story has been duplicated in Harrisburg and Philadelphia where Southern Baptists from all over the Southern Baptist Convention join hands with local forces in providing pastoral supplements, lending funds to buy church sites, and then lending funds to build church structures.

In May 1950, a Florida layman, Frank Brown, put up a handsome sign at the corner of his block in Middleburg (Harrisburg area)—"Southern Baptist Mission, One Block." Twelve months later, the group organized the Valley Baptist Church.

The first mission in Eastern Pennsylvania was started in October 1950. This work began after fellowship meetings held late in 1957 by three interested families. On March 20, 1960, the Delaware Valley Baptist Church of Levenshoe, Pennsylvania, was constituted. This church is a truly relocated across the Delaware River at Wilmington, New Jersey, in June 1961 leaving the parent chapel at Levenshoe. The Home Road Baptist Church was later constituted. The work in South Jersey was begun.

Associations of churches began to form. With the help and encourage-

ment of Cooperative Program funds through the Home Mission Board, superintendents of missions and small operating agencies were provided. Delaware Valley organized an association October 27, 1963. This association now has over 30 churches and chapels under the leadership of G. W. Ballard, superintendent of missions. Some 4,000,000 people reside in 5 counties of Pennsylvania, including Philadelphia, and the 9 counties of New Jersey from Trenton south to Cape May included in this association. There are approximately 3,000 members in the churches.

Keystone Association, named after the Keystone State and covering in Harrisburg (the capital), organized in October 1963. It now has more than twenty-five churches and chapels with a total of more than three thousand members. Ohio Wapahong is the representative of missions, working in thirty-five counties in central Pennsylvania. When both the Keystone and Delaware Valley Associations were first organized, they affiliated with the Maryland convention. Dr. Ray Crockett, executive secretary, gave counsel and guidance as the Maryland convention gave financial aid through the churches of those states to the new work in Pennsylvania-South Jersey.

The Greater Pittsburgh Association organized in September 1963. It now has more than thirty churches and chapels with a combined total of more than three thousand members. Paul Mingo is superintendent of missions for this twenty-one county area. This association started as a part of the Ohio convention.

All of these associations are large in geography and have acted thus primarily because of distances. When persons have to travel 150 miles to an association meeting, the meeting must provide maximum benefits. Later meetings, where prevented from the association and the denomination can get on the field and help new churches, supplement associational meetings.

Some of the churches in Pennsylv-

ania-South Jersey are made up entirely of persons native to the area. The Clearwood Baptist Church is such a church. It has had 150 professions of faith and has sponsored two mission chapels. Only one couple had ever been Southern Baptist before joining the church. These people are loyal Southern Baptists and proud of their cause. They have seen firsthand the results of Cooperative Program effort. They have received church pastoral aid for their pastor and a loan of \$40,000 for the first unit of their building.

Through the Home Mission Board, funds continue to be made available because of the Cooperative Program gifts of Southern Baptist churches across the land. The Cooperative Program is a good investment for Baptists. Giving direct aid to start a New Testament church puts more funds back through the Cooperative Program than is taken out. To wait for a nucleus Southern Baptist family to move into a community where a Baptist church is needed is poor stewardship. By putting a select preacher in a selected place where he and his family can be the nucleus to win people to Christ and plant a church the pump can be primed. Cooperative Program dollars are poured in from the outside to provide salary for the pastors in begin new churches. From this pump, Cooperative Program income for all missions causes will come from new churches.

Thus is what has happened in Pennsylvania-South Jersey. In October 1970, twelve years after the first fellowship meetings in Pittsburgh, Harrisburg, and Philadelphia, 76 churches and chapels formed the Baptist Convention of Pennsylvania-South Jersey with 6,291 members. A budget of \$120,500 was adopted. This budget anticipated \$46,000 Cooperative Program gifts from the churches at the state convention. It was decided unanimously and enthusiastically that 20 percent of anticipated receipts would go to worldwide missions camps beyond the state convention. These funds and the Anne Armstrong

Easter Offering and the Lottie Moon Christmas Offering funds during the first year of operation totaled more than \$40,000 in missions gifts for Southern Baptist Convention causes around the world. This is just the beginning. The percentage to worldwide causes was increased to 21 percent in 1972 and is expected to increase 1 percent each year. Of the 80 percent Cooperative Program money that stays in the conference of Pennsylvania-South Jersey, \$9,000 of this (in the first year of operation) was set aside for pastoral aid in our own state convention. Also, the state missions offering has been used for emergency pastoral aid.

The cooperative missions effort is paying off as individual souls reached for Christ. In the first year of operation, there were 999 people who accepted Christ and were baptized into our churches. This is a baptismal ratio of 1 person to 8 church members. There were 2,076 members added to the churches with a total membership of 9,567 or a net increase of 1,276.

Office space was secured at 3805 Paxton Street in Harrisburg and the convention began operating January 1, 1971. The staff now consists of an executive secretary-treasurer, a religious education director, and two secretaries.

The Home Mission Board provides Cooperative Program funds for travel expense and operating funds to promote WMU throughout the state convention by an elected president.

The Home Mission Board continues to support the work in Pennsylvania-South Jersey through Cooperative Program funds. It is hoped that by January 1, 1973, we will enter into a cooperative agreement with the Home Mission Board in which we will begin to assume at least 10 percent of the total amount needed to support missions pastors, language work, Christian social ministries, associational superintendents of missions, and evangelists in our convention. At the present, church pastoral aid comes directly from the

Home Mission Board to churches in our state based on a phase-out schedule worked out by the churches, associations, and the Home Mission Board.

Pennsylvania-South Jersey, like most areas in the Northeast, has many ethnic groups. With the industrial revolution of the 1880's and the early 1900's, thousands of people came from southern, central, and eastern Europe to work in coal mines, steel mills, and various industries. They brought their European traditions and Catholic background, both Roman and Greek. These people were hard on the open work force as a threat to the labor market. In many ways, they were mistreated and misunderstood.

In Pittsburgh, Armando Salvino, a native of Turtle Creek (Pittsburgh area) has begun to build a strong church among his own people. He is the son of an Italian immigrant. He (Armando) stood in water up to his ankles in coal mines in western Pennsylvania in the early days to make a living for his family. Armando, a Roman Catholic by birth, met his home missionary, Gennaro, at his mine during World War II in Florida. He became his wife and serves with him among his own people in a cooperative effort by Southern Baptists. His mother and father have both come to know Christ as Saviors. Because of him, many Italians have heard for the first time the gospel and, as a result, have accepted Christ as personal Saviors.

Born Ruck, born in Russia, is now working to minister to the Slavic speaking peoples in the Pittsburgh area. Frank Wach, minister to the Polish in the Scranton area. John Barkers and his family work among the Ukrainian Baptist people in Philadelphia. On North Seventh Street, the first Southern Baptist Ukrainian work in the United States has been established. With the help of the Home Mission Board's Loan Division, this church was able to purchase the building of the former Second Baptist Church of Philadelphia. This building is in good condition and conveniently located among the Ukrainian

people. Stanislaw Kozminski is the pastor.

Pennsylvania ranks third in the nation in the number of colleges and universities with a total of 179 campuses. There is a total of 265 in the Pennsylvania-South Jersey area. There are 180,000 students in the Philadelphia area alone. This past year, 140 and 141, Grand Rapids, Michigan, missionaries to students in Indiana, have been working in a ongoing effort with international students in our convention. The best results of this ministry, so far, have been where one of our churches (state near the campus) were invited to serve as a labor market. In many ways, they were mistreated and misunderstood.

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We are never as a team for representation of service in Pennsylvania-South Jersey. There are thousands of people who have never really seen Christianity in action.

Until his death last December, Joseph Walz was executive secretary of the Baptist Convention of Pennsylvania-South Jersey.

The Cooperative Program in ILLINOIS

Don Cleveland

It is impossible to understand the Cooperative Program in Illinois today unless you understand the Illinois of yesterday. Southern Baptist work in Illinois is unique in many ways. One of the most outstanding characteristics of our denominational life is the paradox of diversity and oneness working simultaneously.

Baptist history in Illinois reflects the beginnings of Baptist life thirty-one years before the founding of Illinois in 1818.

The conversion of one James Lemons, Sr., in 1787 started the spark of Baptist fire destined to burn across this prairie state. Lemons came to the territory of what was to become the State of Illinois from Virginia. He was part of a movement of the father of George Rogers Clark coming to claim land grants mostly along the east banks of the Mississippi River.

Lemons was converted under the preaching of Elder James Smith, a Baptist preacher from Kentucky. The establishment of the first church came when another preacher, Elder Josiah Dodge from Kentucky, was visiting in Missouri. He crossed the river to worship with this band of new Christians in New Design. When the group expressed desire for baptism, he complied. The February ice was cut in a spring near Waterloo. James Lemons, Sr., was the first to be baptized.

The first church was organized from this group on May 28, 1796. David Badgley of Virginia came to the New Design community. Under his leadership, the New Design Baptist Church came into existence. The names of fourteen men were listed as charter members.

A vivid account of the new work was written by L. M. Moore. In his book, *Southern Baptists in Illinois*, Moore points out that the story of the early growth of the Baptist work in Illinois is the story of new churches, schools, a seminary, a Baptist paper, associations, a missionary society, conventions, and many controversies.

The James Lemons family of preachers are prominent in beginning work. But another name is associated with the development of the work. John Moses Peck came upon the scene in 1822 and was Illinois Baptist pioneer missionary evangelist.

Baptist work began to grow from Chicago to Cairo. The Baptist General Association was formed in 1845. For sixty-one years the association was the medium through which Baptist work would be done in Illinois.

A great controversy stirred the state in 1906. The preachers of northern Illinois were graduates of Eastern seminaries. The preachers of southern Illinois were men without much formal training. Sectional differences began to cause differences of opinions as they attempted to come closer together in their work.

The final break came early in 1907 when 236 churches in southern Illinois formed the new body that was to be the Illinois Baptist State Association.

In 1909 the Illinois Baptist Association voted to cooperate with the Southern Baptist Convention in home and foreign missions. The next year the Illinois Baptist State Convention, representing the churches of northern Illinois, affiliated with the American Baptist Convention.

From the very beginning, one of the primary concerns of the new association was missions. Missionaries were sent out to preach revivals and organize new churches. In the first ten years of the state association, 53 new churches were constituted. Through 1915 there were 11,352 persons baptized into the fellowship of the state association churches.

This missionary concern and zeal would turn the eyes of the state in-

sionists northward was perhaps inevitable. In 1939 the establishment and development of churches by the association was exclusively in southern and central parts of the state. Springfield was the northernmost Southern Baptist church, except for one church in Zion, Illinois.

When Dr. Noel M. Taylor became the executive secretary in 1946, he challenged Illinois Baptists to organize forty new churches within the next five years. The thrust into the northern part of Illinois was under way.

In 1948 the Home Mission Board entered Chicago in cooperation with the Illinois Baptist State Association to establish a city missions program and enlarge the regional missions program.

The overwhelming needs that faced Southern Baptists in the city of Chicago in cultural missions were staggering indeed. As the Home Mission Board and Illinois Baptists looked at the city of Chicago, they saw a city with seventy-seven foreign language populations. They saw a city with more Catholics than Rome, more Jews than Jerusalem, and almost as many Negroes as in the entire state of Mississippi. They saw great cultural sections made up of Germans, Italians, Russians, Norwegians, Bohemians, Swedes, Japanese, Greeks, Spanish, Polish, and many other nationalities.

Today the challenge of reaching 11,113,976 people in the state of Illinois is a cooperative effort between the Southern Baptist Convention through the Home Mission Board and the Illinois Baptist State Association. All missions work in the state is jointly supported by the Home Mission Board and the state association on a mutually agreed percentage basis. The Home Mission Board provides 61 percent of the missions budget while Illinois Baptists give 40 percent. This percentage is based on the unattached population located in the state. A large majority of these people belong to language culture groups.

To help meet this crying need, Harold Cameron, state mission director, points out that the mission department of the IBSA employs a rural urban consultant, director of Christian social ministries, area missionary, two regional language missionaries and two pastoral missionaries. The mission department is presently seeking an interracial worker for East St. Louis.

As Southern Baptists give through the Cooperative Program, part of their money is sent to Illinois to aid in these missions thrusts. It is estimated that the mission supplied from the Home Mission Board for 1972 will be \$134,590. The total missions budget is \$222,902. This money will be used to subsidize the salaries of the state mission department and state missionaries. A total of \$108,510 will provide a rural-urban consultant, an area missionary, part salary for a pastoral missionary in Macomb, a director of Christian social ministries in Chicago and East St. Louis, regional language missionaries in northern Illinois and Joliet, and an interracial worker in East St. Louis. New work will be given \$12,000. To help in established work, \$30,460 will be given in the form of subsidies to associational employees and local church pastors. The amount of \$23,108 has been allocated for city missions director and assistant. Language missions subsidies will total \$24,300.

Matching the missions vision and investment of the Southern Baptist Convention through the Home Mission Board, Illinois Baptists have purposefully sought to develop the strategy to establish and develop churches by proclaiming Christ to the lost multitudes. Ranking the highest in priority has been the establishment of new work by churches. There have been 194 new churches constituted in Illinois since 1950. An additional 75 churches were constituted during that period in Indiana, Wisconsin, and Minnesota when Illinois was working with those states. In 1943, 6 new Southern Baptist churches were con-

stituted in the Chicago area. Today there are 75 churches in the Metropolitan Chicago Association. Each church is a product of a local church in addition to Anglo churches, Illinois Baptists have Negro, Polish, Romanian, French, Spanish, and several racially mixed congregations. The greatest expansion is presently taking place among the language culture groups. There is extensive work with migrants.

The stronger, established churches in the southern end of the state are urged to help carry the financial load of the new work. This assistance may take the form of helping with the pastor's salary, church program, or building indebtedness. It is not unheard of for a strong church to borrow money for a new church with fewer assets.

Since 1968 the state missions offering has been received for the purchasing of land on state for new churches. The first offering for this purpose in 1968 was a record \$70,632 state missions offering.

The greatest single source of revenue for a total thrust into the state of Illinois is the Cooperative Program giving of the local churches. Under the leadership of Dr. James Smith, executive secretary, the Illinois Baptist State Association has developed a Cooperative Program percentage of 63 percent kept within the state and 37 percent going to Convention funds.

The Board of Directors of the IBSA has established the goal of every church in Illinois contributing at least 10 percent of their undesignated gifts through the Cooperative Program to the state-wide, worldwide cause of Christ. To reach this goal, Illinois Baptists are involved in the first state-wide stewardship commission of the SBC through the state director of stewardship, H. C. Croun. This is the first attempt by any state to have a statewide stewardship emphasis through the local churches and into the local churches. The 1972 Cooperative Program goal for Illinois Baptists is \$1,320,000.

It is the primary objective of the Illinois Baptist State Association to assist in the establishment and development of churches. The Home Mission Board of the Southern Baptist Convention has long recognized the overwhelming opportunity to reach the lost in the industrial northland. In September of 1971, Illinois Baptists moved their state offices from southern Illinois (Carbondale) to the central Illinois state capital of Springfield, Illinois. Illinois Baptists stand ready to meet the needs of the old and the new from this vantage point.

Dale Clement is president of the Illinois Baptist State Association.

Meeting Missions Needs Through the Cooperative Program

Joe L. Ingram

"The freedom of our Baptist churches, so dear to all our hearts, must never be forgotten, but it must also be remembered that our freedom allows us to cooperate with our sister churches in all the enterprises of our denomination. Experience has demonstrated that liberty in cooperation is more blessed than liberty in separation. The unity of spirit and purpose manifested in this convention has declared in no uncertain voice that we are walking together in one purpose for the accomplishment of definite results." This statement was adopted in 1906 in the first meeting of the Baptist General Convention of Oklahoma.

Since 1925, Oklahoma Baptists have expressed this "liberty in cooperation" by giving almost \$62,000,000 through the missions channel called the Cooperative Program to

1926, the fourth year of the Cooperative Program, 133,677 Oklahoma Baptists gave \$116,368 through this medium. In 1970, 544,983 Oklahoma Baptists gave \$3,706,980 through the Cooperative Program.

Our cooperation is one of three cooperative overtures cooperating with the Southern Baptist Convention. The 1972 Cooperative Program budget is made up of three distinct sections: Baptist General Convention of Oklahoma \$1,970,893.30

Southern Baptist Convention Missouri 1,406,514.30

Advance for Oklahoma Baptist University and Baptist Student Work 467,000.00

TOTAL BUDGET \$3,825,208.60

This budget was recommended by the stewardship budget committee of the board of directors and was a part of the board's report to the annual meeting of the convention in November.

The Executive Committee of the Southern Baptist Convention recommended an operating budget to the Southern Baptist Convention to be annual meeting. The 1972 recommendation is \$29,146,883.00. Of this amount, the Baptist General Convention of Oklahoma will provide \$1,406,514.30.

In 1961, Oklahoma Baptists adopted a twelve-year program of Cooperative Program minimum advance. This plan challenged Oklahoma Baptist churches to increase their income by 3 percent a year and increase their Cooperative Program percentage by 1 percent a year. The plan envisioned a way to increase the percentage of the Oklahoma Cooperative Program dollar to the Southern Baptist Convention. In short, the twelve-year program would increase the income of Oklahoma Baptist churches from \$21,000,000 to \$40,000,000. Cooperative Program receipts from \$2,494,000 to \$5,000,000, and Southern Baptist Convention percentage from 40 percent to 50 percent.

Since its inception, Oklahoma Baptist churches have increased their total income by more than \$14,000,000 (more than the projected 5 percent yearly increase compounded) and Cooperative Program giving by more than \$1,234,000. From 1962 to 1967, the Oklahoma Cooperative Program percentage giving to the Southern Baptist Convention has increased from 40 percent to 43 percent. However, due to the unprecedented needs of Oklahoma Baptist University and Baptist Student Union funds, the twelve-year plan was altered by a special meeting of the convention on May 19, 1967. The following are the basic points of the night adopted:

1. That for five years a basic budget be adopted each year on the basis of 37 percent state and 43 percent Southern Baptist Convention, and that all Cooperative Program receipts received over the basic budget be divided 75 percent for Oklahoma Baptist University and 25 percent for Baptist student work.

2. That budget allocations for state work be held to an annual increase of approximately \$35,000.

The plan provided for increasing the budget from \$3,125,000 in 1967 to \$5,500,000 in 1972 and decreasing the budget \$100,000 each year thereafter through 1972, with the stipulation that the convention make necessary budget adjustments year by year. If the budget should be reached for the five-year period, Oklahoma Baptist University would receive \$3,781,777.50 through the Cooperative Program and Baptist student work would receive \$950,252.50.

Oklahoma is itself a missions field through the department of missions, Oklahoma Baptists, in cooperation with the Home Mission Board, are moving many of the missions needs on our state. Department personnel work with missionaries, pastors, and laymen in ministering in the name of Christ.

In the area of language missions, a total of \$170,319.28 will be spent in 1972, with the Home Mission

Board contributing \$134,500 of the total. Approximately 125,000 people in the language and ethnic groups live in Oklahoma, with Indians comprising the largest of these groups. Forty missionaries labor in this field.

We also have extensive work with National Baptists. The Home Mission Board will provide \$34,340.00 of the \$46,239.35 to be extended in 1972. In addition to a director, we provide part of the salary for the executive secretary-treasurer of the Oklahoma Baptist Convention (Negro), the director of the Baptist education centers in Oklahoma City and Tulsa, the executive secretary of the Woman's Missionary Union (Negro), and the student director of Langston University.

Christian ministries will receive \$18,070.82 in supplemental funds. The following ministries are programed: weekday ministries, mission centers, job ministry, rehabilitation work, drug abuse, apartment ministry, and special community projects. The Home Mission Board will provide \$14,220 for these ministries.

Through the Southern Baptist Convention aid of the Cooperative Program, Southern Baptists all over the United States will contribute \$189,660 to missions ministries in Oklahoma.

The Cooperative Program is the vehicle through which more than 1,362 Oklahoma Baptist churches meet mission needs in our state and around the world. The local church has a unified budget. The Baptist General Convention of Oklahoma has a unified budget. The Southern Baptist Convention has a unified budget. Millions of dollars flow, in an orderly manner, through the budgets to carry the work and ministry of Christ throughout the world.

As parts of the body cooperate to serve the needs of an individual, so the various parts of Southern Baptist life work together to perform the work through the ministries of preaching, teaching, and healing.

Joe L. Ingram is executive secretary-treasurer of the Baptist General Convention of Oklahoma.



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 reading these missionary effect continuations of the work as the dreams of others. Continuation illustrates the biblical pattern of world missions advance.

Singapore

The Equatorial Hotel's plush Hibiscus Lounge has become a Sunday morning chapel for the hotel's staff and guests. Southern Baptist missionary associate Lehman F. Webb led the first worship service from the polished bar where drinks had been served eight hours earlier.

Hotel guests from diverse nations—Russia, China, the United States, and others—were attracted by the gospel songs and remained to listen to the sermon.

Webb, pastor of the International Baptist Church here, got permission from the hotel manager to hold services in the lounge. The lounge was the only unoccupied room there on Sunday mornings.

The manager, an active Christian layman, told Webb, "You are an answer to prayer. I have been wanting such a service and have considered starting one myself, but I just couldn't find the time."

The hotel management now places a special announcement of the services in their guests' folders. On Saturdays, a poster encourages attendance.

Israel

Jerusalem House, a Baptist-run student center, has been opened in Jerusalem. Accessible to students of several institutions, the center com-

tain a New Testament research library and museum in addition to a lounge and coffeehouse.

The research library and museum are under the direction of Robert L. Lindsey, Southern Baptist missionary. The author of *A Hebrew Translation of the Gospel of Mark*, Lindsey is engaged in continuing New Testament research.

Missionary Norman Lytle is general director of Jerusalem House. He recently returned to Israel following two years as interim director of Baptist student ministries at the University of Virginia, Charlottesville.

Approximately 250 guests representing Jerusalem's Arab, Jewish, and Christian communities attended an open house following a dedication service for the new center. Baptist leaders and missionaries from other cities in Israel also were present.

Lindsey, who is chairman of the Southern Baptist missionary organization in Israel, described the center's opening as a "fifteen-year-old dream" that became a reality.

Thailand

Thailand Bible House sold over three million portions of Scripture in 1971. This sales record is a 50 percent increase over 1970.

In its first year under a Thai secretary, the Bible House has gone almost a million copies beyond its goal. Secretary Boonkrong Pitakamon reported

that many types of Scriptures are completely out of stock. Many of these portions are being sold in schools, on the invitation of teachers and administrators.

When asked the reason for the big increase, Boonkrong, who is also chairman of the Thai Baptist Churches Association, expressed the opinion that the Holy Spirit is working in the hearts of Thai people, giving them a new openness to Christian truth. The increased sales also reflect a longing for "a way out," said Boonkrong, as Thai people think about international and internal problems. Some Thais no longer see solutions within traditionalism, he said.

Boonkrong also cited a new awareness and need within Thai Baptist churches. He said that most of the Scriptures have been distributed by volunteers from the churches.

Attractive new formats for the Bible portions, including cartoon books of Bible stories, have also boosted sales, said the secretary. Two other recent publications, the Revised Old Testament and the complete Popular New Testament, are expected to receive a warm welcome from Christians, Boonkrong predicted.

Stopped up financial support from various denominations and increasing use by Roman Catholics of Scripture portions distributed by the United Bible Societies of Thailand and Laos were cited as further encouraging signs.

Mexico

Mexican Baptists have opened a new coffeehouse, called *Solo Uno*

(Only One). It is located in Mexico City near several schools where student population totals 45,000. Members are two teacher colleges, the nation's top military school, and the National Polytechnic Institute.

The seven-to-five persons who attended the formal opening heard evangelist Alvin Vance Moore say, "You don't have to be a former drug addict to have a testimony to these young people."

Solo Uno was begun a year ago in the minds of Moore and Mrs. Lorena Chambliss, a Southern Baptist representative in Mexico. The original idea was to provide a place for dialogue and Christian witness to Mexican young people on drugs, but the ministry has been expanded to all young people.

Upon entering the coffeehouse, the visitor sees floor-to-ceiling murals and psychedelic lights. He sits on colorful cushions on the floor—there was no money for expensive furnishings—and places his coffee cup on a small table made of sugar cane. Some students at the coffeehouse sit around playing guitars and singing their latest original compositions that tell of their new-found joy in Christ.

The building housing the coffeehouse used to be a conventional Baptist student center with a recreational and cultural approach.

Belgium

Belgian Baptists in 1971 recorded a 40 percent increase in the number of baptisms over last year. There have been twenty-one conversions baptized this year, compared to fifteen in 1970.

Southern Baptist missionary Rudolph Wood noted that the increase in baptisms was entirely within national churches of the Belgian Baptist Union. Number of the two English language congregations in the union reported no additions.

No reason for this increase can be cited," Wood said. "Special efforts have been made, but direct results cannot be attributed to them."

The Belgian Baptist Union is composed of 8 churches and 4 mission

points, including the 2 English language churches, with a total membership of 301.

Ghana

New facilities of the Accra Baptist Centre have been dedicated, missionary director Nadine Loren announced. The Centre, which had been housed in rented quarters since 1964, is located in a busy church of the capital city, Accra. Government officials, missionaries, church members and their non-Christian friends, and a village chief were among the crowd attending the dedication ceremony. Main speaker was the Honorable Mr. Amon Ollenu of the National Assembly.

Korea

An International Baptist Fellowship for English-speaking residents and visitors in Seoul has been organized. This action is seen by Southern Baptist missionaries as a step toward beginning an English language Baptist church for the city's international community. The fellowship plans to obtain facilities for regular Sunday School, Bible study classes, and worship services. US Baptists planning to visit or relocate in Seoul may write to the International Baptist Fellowship in care of I.P.O. Box 1361, Seoul.

France

Romans 10:12, "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him," was an apt greeting to five new members of the Rue de Lille Baptist Church in Paris.

The new members greeted by pastor Henry Vincent—three coming for baptism and one couple by transfer of letter—were, racially speaking, yellow, black, and white.

Koko Shinda journeyed almost around the world before making a profession of faith in Christ. She had attended Sunday School in her native Japan and had studied in the United

States, but it was in France that she made her decision for Christ.

Athome Mahend, a black African, has lived in Paris for the past ten years. His father, a Baptist pastor who has completed doctoral studies in Paris, will soon be returning with his family to their homeland. Together, father and son can serve a new church in Yaounde, capital of Cameroon.

Thierry Pasola requested baptism after attending the Rue de Lille church faithfully for many months. Now, as he is about to begin a year's military service in the French army, he wants his witness to count in a place that will not be as easy as in church.

The two members joining the church by letter were Mr. and Mrs. Roy Powell, Southern Baptist missionary journeyman who are doing student work in Paris during their two-year term of service.

On the same afternoon that the Rue de Lille church accepted the five new members, the Chinese Baptist church in Paris used its facilities to baptize two other persons.

—Doylene C. Wilkes

Brazil

"Boop! Boop! 'They're here!'" cried Don joyfully as all of us ran out to meet our fellow missionaries, the Robert Hampsons. Their car looked loaded to the gills with people, suitcases, blankets, and pillows. Wilma, the sweet, quiet Christiana, and Bob, the ebullient, fun-filled friend, how wonderful it was to see them again!

This family has a special meaning for us since we met at the ship in New Orleans in December 1965 and traveled together to Brazil for the first time. During this adventure to our future unknown missions field, we became fast friends. Russell, at that time our lively two-year-old, became enchanted with little one-year-old Gene, who dragged her old blanket in one hand and held her bottle in the other. To this day, he faithfully claims her as his "girl." Joy and Lisa rapidly developed a "Jonathan-David" type

(continued on page 45)

Looking Toward a Leader Role

Margaret Bruce

RECALL a leader who has influenced you most? What was it that made her so special? Was it her sense of purpose? Was it her attitude toward growth and becoming? Was it her vision of worldwide work to be done? Was it her constant Christian character? Was it her ability to listen, to respect the opinions of others, to inspire and involve others in meaningful experiences?

Baptist Women organizations need leaders who will help the organization move toward its goals. Organizations need leaders whose ideas and actions will influence members in such a way that they will become involved in the total work of the organization.

Nominating committees will soon be looking for leaders to serve during the 1972-73 WMU year.

If the nominating committee asks you to take a place of leadership in your Baptist Women organization, what will your answer be?

Before giving your answer, think about these statements and ask God to guide you in your decision:

1. Serving as an officer in Baptist Women is one way of serving Christ through his church.

2. It is a challenge to serve in an organization that has as its driving purpose the cause of world missions.

3. The nominating committee has faith in your ability and trustworthiness.

4. Those who do the Lord's work have been promised the help and



power of the Holy Spirit.

5. Discipline is required of officers to do the tasks they accept.

6. Leadership training is essential for effective service.

7. The motivation for missions is the constraining love of Christ. You can express your love for Christ by sharing his love and salvation through leadership in your Baptist Women organization.

8. There is joy and satisfaction in serving with Christian women who have a compassion for a lost world and are seeking to be instruments of God through which his forgiveness and his salvation may reach around the world.

Women who accept responsibilities in Baptist Women organizations have expanding influence and multiplied opportunities for missions achievements.

It was Christ who liberated woman centuries ago. Today in Baptist

churches throughout the Southern Baptist Convention, thousands of women's voices are being heard as they influence their churches for missions through Baptist Women organizations. You can be one of the influencers, the innovators, the initiators, and the implementers as you accept your woman's rights to leadership in Baptist Women in your church. But you must make the decision—you have the freedom to choose what your response will be.

Opportunities for service in your Baptist Women organization are different from those which you have in other organizations. Baptist Women is a distinctive organization. It develops the talents of women and channels their energies and abilities in the world task of the Great Commission. Of the organization, Miss Fannie E. S. Heck, three times president of Woman's Missionary Union, wrote: "Here is work fitted to all the impulses of womanhood—love, pity, and tenderness for woman; obedience to and confidence in God. These are the motives which shall spur her to action; these are the forces which shall develop in her that which is highest and best, which shall lead her to wider visions of life and higher reaches of faith; these shall be God's pillar of fire to guide her to her appointed place. . . ."

It is our hope that you will be guided to your appointed place of service in Baptist Women.

THE MISSIONS GROUP

WHEN the mission action group to the economically disadvantaged began its planning process, members realized that their personal motivations affected the work of their group. Members of all religious groups bring motivations to their groups that affect the work of these groups. The mission action group to the economically disadvantaged provides an example of what happens when these motivations affect a group's work.

Irene had joined the group because she had always helped with community mission projects in past years. One year she had been very successful in uniting church families to fill baskets for the needy at Thanksgiving. She still remembered the warm feeling she had as chairman of the drive while delivering the baskets. The people needed food and she was supplying the need. Irene felt that the group should place major emphasis on collecting canned goods to distribute to the needy.

Martha, who was the leader of the new group, had other ideas in mind. She was anxious to see the group try some new activities. Food baskets were fine, but she wondered if the need for food couldn't be met more satisfactorily through other methods. She had found out the income level of most of the families in the area surveyed. She had previously tried to work out budgets, check supermarket prices, and organize recipes for the various income levels. She was convinced that classes on budgeting, shopping, and food preparation would be more valuable in the long run. Weekly shopping trips to buy supermarket specials would also help. She had also talked with Emma, her husband, about the feasibility of joint

mission action activities with the Baptist Men's unit to train persons for jobs and provide a job placement service.

Martha's ideas came from anxiety. She couldn't figure out how their small group of twelve could do the things Martha envisioned. Other members of the group shared Irene's concern. Maud kept saying that a well-stocked cupboard was more important to an empty stomach than a cooking class. Mary was convinced that the women from Three Corners would rather shop in the Three Corners market because they knew where things were. At last she would feel that way. Lila felt some excitement about Martha's ideas but she hesitated to voice her feelings. Irene and Maud were her closest neighbors and Mary had been a close friend for many years.

Martha had her following, too. Katherine had studied home economics in the two years she had gone to college, but she had never really done anything with the things she had learned. She couldn't wait to begin planning cooking classes. Marge kept reminding the group that classes would help members get to know the persons they planned to help. She thought the classes might be stepping-stones to other ways of ministry. Beth felt that such new activities would be good ways to communicate the work of WMU in the church and the church to the world. She could already envision a photo story in the daily paper.

The group found it difficult to make a decision. They ran the risk of disuniting as a group before a solution could be found. Fortunately, they took time to talk the matter out. After their meetings and countless phone conversations and hall talks, they

came up with a plan that seemed workable to all members. And they faced some things about themselves.

The motivations that group members bring to a group can be classified as four desires: security, new experience, recognition, and response. Irene is motivated most strongly by desire for security. She likes the familiarity of the tried and true. She places value on material things rather than intangibles. Martha is strongly motivated by desire for new experiences. She finds new situations and new responsibilities challenging.

While Irene and Martha are more highly motivated by desire for security and new experiences than the other members, these same motivations do appear to a greater or lesser degree in each individual. Beth Maud and Mary shared Irene's interest in the material things and desire for the familiar. Lila was more strongly motivated by her desire for group acceptance or the approving response of the group. Katherine picked up Martha's enthusiasm for a new experience and eagerly pictured herself in the role of teacher. Marge found new experiences appealing, but the imagined response of the people was the deciding motivation in her life. Beth was strongly drawn to the recognition that the proposed project would bring to the group.

As a shoeboss came to understand the motivations of each person in the group, they will find that they are more able to plan together. They will recognize that they all share to a greater or lesser degree these four categories of motivations. They will come to appreciate each other and develop unity in dedicating their motivations and desires to the successful purpose of the group.

MISSION ACTION: Confronting Moral Problems

MORAL PROBLEMS arise over both the nature of man and the nature of society. Man is a social being who lives in relationships. Human society cannot exist without social controls, whether these be customs, mores, or laws. Social change is constantly occurring in even the most stable societies, however, with the result that new problems develop as old values and life-styles are challenged.

Morality carries the major burden of holding society together. Some moral theologians contend that there is a universal moral law which all men can know. Others insist that because of man's sin he can know God's moral law only as it is revealed in the Bible. In the Western world, the religious codes sanctioned by God and the moral codes sanctioned by individual conscience or group wisdom have been inextricably tied together. Whatever is seen as a social problem inevitably becomes a moral issue or a matter of moral concern to the Christian.

The psalmist said that "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Psalm 24:1). There has been a tendency for modern man to relegate God to increasingly narrower aspects of life—to limit his reign to the soul of man with the soul being rather narrowly construed. But the psalmist asserted that this was the Father's world. God was the God of the field and forest, of cities and rural areas, and of structures and societies. "All things were made by him [the Word], and without him was not any thing made that was made" (John 1:3).

Jesus Christ is Lord of all life, not just the private life, but the public life as well. There is no facet of our life which is not a matter of his concern, which can be ignored by Christians. The structures of society are rooted in creation although they have been distorted by the sinfulness of men. Ordered human society is a necessity for the survival of man, for the working out of justice in the world.

The community of faith is only one of the communities to which the Christian belongs. Each is part of a family, of a political group, of the economic order. These, too, are part of God's world. In primary relationships, it is easy to recognize that one influences, and is influenced by, other persons. How does one influence the economic world? the political world? Is there a Christian responsibility to do so? Or does one have the right to withdraw from involvement in the world because of its sin and corruption? The social world is filled with ambiguities and compromise. Is compromise sin? Since there are so many ambiguities in the economic and political world, must not those problems be left to the experts? This is the easy way out, but it is unchristian, a delusion, and highly unchristian.

There is no such thing as not being involved in the world—short of some recreation option which ultimately is a denial and/or rejection of our common humanity. To decide not to decide is in reality a decision to maintain the status quo. Resistance fighters and revolutionaries, although at opposite ends of the political spectrum, have far more in common with each

other than with the great host of persons who are convinced that things will work out for the best if left alone. All persons are involved in either changing or maintaining the status quo of the world. The question is not "if," but "where."

Private devotion, prayer, and meditation have a place in the Christian life. They do not, however, take the place of corporate worship. Personal piety and the silent witness of the devout person also have their place in Christianity. In a world which is dominated by pragmatism, power, and structure, however, some of the moral problems which confront society cannot be solved apart from organized action. The importance of both minority and witness is recognized in common action. The work of the modern action group involves personal preparation and commitment, learning as much as possible about the problem, planning, training, ministry and witness, and evaluation. To state it another way, there are "no great conversions to guide in building a church of Christian influence: (1) convince, (2) organize, (3) investigate, (4) discuss, (5) decide, and (6) act."¹

The groups and communities to which a person belongs greatly affect his life-style. Most persons live in basic accord with the customs, traditions, mores, and laws of society. The Christian pattern his life, although imperfectly, after Christ. Probably eight out of ten moral decisions considered by the average person have in common already been decided for him by the groups to which he belongs. It is the two genuine, indi-

William S. Gorman

vidual decisions out of the twenty which require real consideration. When one moves from the personal to the social realm, however, a different situation is encountered. The moral issues are not usually as clear and generally require organized action to produce change.

A partial list of current moral concerns would certainly include drug abuse, crime and delinquency, violence and war, racial conflicts, family problems, sexual license, pollution, the population explosion, poverty, inadequate health and medical care, mental illness, abortion, gambling, civil disobedience, the decay of cities, open housing, inflation, labor-management conflicts, unemployment, mounting racial tensions, the depersonalization of the individual, capital punishment, the increasing rate of venereal disease, pornography, prostitution, and homosexuality. The list could obviously be expanded.

Consider one of these moral problems: drug abuse. Drug abuse is considered by many observers to be epidemic in the United States. The President has labeled it the number one national problem. In some areas of the country, up to 90 percent of senior high school students will have at least tried marijuana. Few small towns and rural areas are without the presence of a small group experimenting with the drug or using it with some degree of regularity. To think otherwise is to ignore reality. How many youth are abusing amphetamines and barbiturates is not known, but an educated guess might rank these second to marijuana. Trying

LSD, mescaline, or one of the other hallucinogenic drugs is not nearly so prevalent as smoking pot. Experimenting with heroin and cocaine is thought to be increasing among middle and upper class youth, though less than a decade ago, heroin addiction was largely restricted to the slums and ghettos of the large cities.

Drug abuse is not limited to the young. In the rush to condemn the youth of the land, adults have overlooked an important point. Alcohol is the chemical substance most often abused in society. It is the first drug choice for both adults and youths. Adults do not limit their drug abuse to alcohol. The list about alcohol being the drug of the old and marijuana being the drug of the young is only a half-truth. Of course, alcohol is legal, whereas marijuana is not. However, it is worth noting that one-third of all arrests each year are connected with violations of the alcoholic beverage laws. Almost one-half of the highway fatalities each year are connected with drinking drivers. One out of every eighteen persons who ever start to drink will become an alcoholic—a compulsive drinker. The same use of alcohol is still a major problem.

All persons use some chemical compounds. The range is from relatively mild caffeine and nicotine through non-prescription drugs such as aspirin, sleeping pills, and cough syrup to prescription tranquilizers, barbiturates, amphetamines, or narcotics. The average home medicine chest contains at least twenty drugs which, if misused, could be very dangerous. Of course, a person be immediately recognized that not all drug use is drug abuse. Where would modern man be without chemical assistance? Drugs have added both breadth and length to life.

What can be done to curb drug abuse? Christian principles demand that one's own home be cleaned before a crusade is begun. What portion of life is being set for children, neighbors, and friends? Some people have physical conditions which require daily medication. In many instances,

medication must continue for life. Other adults have fallen into the pattern of requiring some type of pill every time the weather changes. This may be nothing more than an aspirin. Yet this example is a factor in setting up a child as a ready candidate for drug abuse.

Children do not obtain their examples for living just from parents. They are usually very much concerned about their peers. Most young people desire to please both parents and peers, but this is sometimes impossible. It is impossible to protect young people so that they will not be enticed to experiment with chemical compounds. Therefore, it is important to learn something about the drugs which are being abused. One must be prepared to discuss the dangers of drug abuse with children, neighbors, and friends, from a point of view of fact rather than emotion. Support must be given groups which are involved in educational programs relative to drug abuse. If there are no programs in the area, personal and financial support may be given to beginning such programs.

The church is not just the church on Sunday morning at worship, but it is also the church on Monday morning as Christians go to the offices, the jobs, the schools, the police, the hospitals, the fields, the places of recreation, or the supermarkets. It is in the ongoing activities of daily life that the battle of the faith are fought, whether in the home, in the factory, in the legislative halls, on the battlefield, in the slums, on the suburbs, down at city hall, or elsewhere.

Most important of all is that of being a concerned, caring, loving person. Take a stand on the issues, but do not reject the persons who disagree. Respect the life-style of the drug abuser if you think it is destructive, but be sure that he understands that his behavior is being rejected, not his life.

¹Albert David Rosenbloom, *Christian Social Ethics: Saving Christian Influence*, 18 Appleton Circle, N. J., Prentice Hall, Inc., 1954, p. 76.

MISSION ACTION GROUPS



Avoiding Dependency

Pat Thompson

Help is most effective when it increases the self-esteem and self-sufficiency of the one being helped. Assistance which creates increased dependency on others undermines self-respect. Such help may become destructive both to the one being helped and the helper.

Two examples may help clarify the difference in help which enhances self-respect and help which generates unhealthy dependency.

Mrs. Jackson is a twenty-six-year-old mother of two children, both daughters, ages four and six. Her husband left the family several months ago, and Mrs. Jackson is having problems caring for herself and the children. She is poorly educated, having dropped out of school at age fifteen to marry. In growing up, she experienced a great deal of insecurity.

A mission action group interested in the economically disadvantaged wanted to help Mrs. Jackson and her children. A number of suggestions were made. The suggestions were grouped into two categories. One category included activities such as arranging for milk to be delivered to the home, buying groceries and taking them to the home, collecting clothing for the children, and providing gifts for the children at Christmas. These were suggestions which would provide needed help. These activities involve doing for the family. They are self-perpetuating activities in that they provide temporary solutions for long-term problems and offer no way out of the difficulty. They tend to create increased dependency rather than fostering self-sufficiency.

The second group of suggestions included activities such as getting ac-

quainted with Mrs. Jackson in order to determine her interests and hopes, investigating the possibility of a high school equivalency test which would qualify her for job training, paying the fee required for the test, providing transportation for Mrs. Jackson to make application for vocational training, temporarily supplementing the food budget either by arranging for credit at a grocery store or by giving the money directly to Mrs. Jackson, offering help in learning to buy groceries in the most economical way, providing transportation to a large supermarket where prices would be lower than at the small neighborhood grocery, in walking distance, arranging with other groups in the church to provide money for material from which Mrs. Jackson could make dresses for the children, helping locate day care facilities for the children.

These are activities which involve working with Mrs. Jackson. They provide her immediate relief, but offer solutions which can eventually lead to greater independence, increased self-esteem, and greater likelihood of healthy growth and development on the part of the children.

Mrs. Wright is an elderly woman who lives alone and has no family in the town where she lives. Getting to the doctor, the grocery store, or to town presents problems since she has no transportation and is fearful about riding the city bus. A mission action group member began visiting her. At the time of the first visit, she suggested that Mrs. Wright call her when she needed transportation. The following week Mrs. Wright called one time.

As the relationship grew, Mrs.

Wright began to call more often, sometimes calling three or four times a week regarding necessary errands. Each time the group member arranged her schedule so that she could take Mrs. Wright wherever she needed to go. After a while, the group member was finding that often these requests came at times which were inconvenient because of responsibilities to her own family. She did not want to hurt Mrs. Wright's feelings, so she continued to go. She began dreading to hear the phone ring. Before long she requested that someone else in the group take the responsibility for visiting Mrs. Wright, saying that she felt she could no longer give time for participation in the mission action group.

This is a situation where unhealthy dependency developed. Some steps early in the relationship might have prevented this dependency. The arrangements regarding transportation were vague and without limits. Rather than the open invitation to call when needed, the group member might have set reasonable limits on the help offered. For example, she might have offered, "I have Tuesday afternoons available and will be glad to take you to the grocery store and on other errands on that day." Such limits would be clear for both Mrs. Wright and the group member. Also, since Mrs. Wright's needs will increase as she ages and the group member is not limitless in her resources, some long-range goals need to be kept in mind. The immediate steps being taken should offer, to the extent possible, solutions to the problem. Mrs. Wright's health would permit her to use public transportation, but her

fearfulness and lack of confidence prevent this. The group member might have arranged to go with Mrs. Wright by bus on some of these errands, helping her become familiar with the bus schedules, the amount of fare needed, and which bus to take. In this way, Mrs. Wright would be encouraged to be as self-sufficient as possible. Her self-esteem and self-confidence would grow as she found herself becoming more involved in the mainstream of life and controlling her own affairs.

There are at least three principles to keep in mind in order to avoid unhealthy dependency. (1) Help is more effective when one works with people, helping them find ways of helping themselves rather than doing for people and assuming responsibilities which they have the right to assume for themselves. (2) Both long-range and immediate goals should be clear, and activities should be evaluated in terms of the attainment of these goals. (3) Realistic limits of the individual or group should be recognized and set from the beginning.

Other suggestions which may help

in avoiding the development of unhealthy dependency include: Avoid making decisions which the target person can make for himself. When asked "What should I do?" think in terms of several alternatives, helping the person make his own decision rather than taking responsibility for having the answer. Think of yourself as an enabling person, offering help which will enable the target person to take whatever steps he feels he wants to take, rather than trying to take the step for him.

There are times when even with precautions a person's needs may be so great that unhealthy dependency develops. Often this can be handled by having several group members share in the responsibility. In this way, no one person becomes overburdened. The dependency is spread among several people. A kind, firm, honest approach from the beginning is more realistic and will help prevent a more difficult situation from developing. It is also important to share with the mission action group feelings about unhealthy situations. These feelings can be resolved and rejection of the target person can be avoided.

PLANNING

Planning Actions

To evaluate your last mission action activities, use the eight questions suggested for the evaluation step in the Planning Actions section of your mission action group guide (all guides available from WMU are listed on page 48). In addition, add the question, Did our activities last month foster dependency or self-sufficiency?

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

Sharing Actions

Use your time of sharing to identify problems of dependency that may be developing with the persons to whom you minister.

In-service Training

Before the meeting, ask group members to read the preceding article on avoiding dependency. At the group meeting, ask members to concentrate on the three principles to keep in mind in order to avoid dependency.

Using the activities sections in your mission action group guide, lead members to relate the three principles to avoid dependency to possible activities.

Related Activities

Call to Prayer

On a large map of the world, identify the areas whose missionaries on the prayer calendar serve. Ask one member to be prepared to lead in prayer for these missionaries.

Prepare Rapini Women Meeting

Urge members to join other Baptist Women members in learning ways they can teach missions in their homes. Invite members to attend the Baptist Women meeting in July to explore the possibilities of family missions in their midst.

MISSION ACTION WORKSHOPS THIS MONTH

June 19-21

Southern Baptist Theological Seminary
Louisville, Kentucky

Room, board, and registration (6 meals)
\$10.00 per person—adjoining bath
\$17.00 per person—bath on hall

For reservations write:
Mission Action Workshop
Southern Baptist Theological Seminary
2825 Lexington Road
Louisville, Kentucky 40206

June 24-28

Southern University
Birmingham, Alabama

Dormitory accommodations \$13.50
per person, three in a room
For reservations send \$2.00 fee
per person to:

Miss Martha Ann Cox
Director of Women's Programs
Southern University
Birmingham, Alabama 35208

For reservations write:
For rates and reservations write:

St. Francis Mission Lodge
1436 20th Avenue, S.
Birmingham, Alabama 35209

McLure Inn, South
1548 Montgomery Highway
Birmingham, Alabama 35216

PRAYER GROUPS

Carol Tomlinson

The Complex World of the Missionary

The missionary finds complications all about him in his work and world. There are bills to be paid for the Mission. There are forms to be completed for the government. There are arrangements to be made for travel. There is equipment to be located and ordered. There are guests coming and arrangements which must be made for their stay. It would be easy for the missionary to be so entangled with detail that the call to move and witness among the people could be lost.

In many respects, the detail of existence is heavier for the missionary than for stateside Christians. The missionary lives in a borrowed country, with the permission of another government. He must meet the strict requirements of visas, travel currency conversion, importation of goods, duty, and a dozen other entanglements not a part of daily thinking in the States.

The Need for Assistance

How does a stranger in a new place get established? How many hours might it take to run the red tape of claiming belongings or equipment from home in a foreign land? How much time would it take from other duties to balance the books of a large Mission? What kind of special skills would have to be developed to establish a link with the new government to allow smooth operation of the missions work in that place? The answer is obvious. If the missionary evangel-

Missionaries Who Handle Business Affairs

ist or doctor or religious educator had to perform such duties, he would live with the constant frustration of trying to do two full-time jobs and doing neither as is deserved to be done. In many areas around the globe where the work of missionaries is extensive, it has long been obvious that there must be those skilled in the handling of business affairs to work by their sides as able-bodied competent business administrators can often make the difference between crippling frustration and enhancing efficiency.

What Does the Missionary Administrator Do?

The missionary skilled in handling business affairs is often designated as the business manager of a Mission. One of his chief functions is to do just what his title says—manage the business affairs for the group of missionaries with whom he works.

Jim Nelson is a missionary business manager in Addis Abeba, in Africa. He tries to cut the web of certain entanglements for new missionaries on his field. He must be able to obtain exemptions from customs duties for missionary equipment, thus saving untold amounts of money which can be turned to other uses. He maintains a shortwave radio station with numerous stations in the "back." He handles most efficiently the purchase of equipment as it is needed by the missionaries on his field. He keeps the books of his Mission and handles the payment of salaries, acting as a liaison between the Foreign Mission Board and the

individual missionaries. He sees that the maintenance of Mission vehicles is proper. He is the manager of the Mission's central office, directing the work load of the national workers of that land who are involved with the ongoing work of the Mission. He manages the numerous hostels where visitors may stay. He prepares and coordinates the various budgets of the different Mission enterprises. He handles flights for missionaries as they travel from place to place and is frequently involved with flight arrangements for visitors to the field. His skills give countless hours back to the other missionaries in whose behalf he works.

Tom Jones is another business manager. His duties are performed in the large East Africa Mission. Though many of his tasks are similar to those of his counterpart in Addis Abeba, he has the additional challenge of working with the currency of two different countries and coordinating expenditures in both. He also bears a heavy responsibility with the preparation of income tax figures for the missionary personnel in his area because, unlike Addis Abeba, his government has complicated income tax requirements. He is also in contact with incoming missionaries offering correspondence on what to bring and what to expect as they come to this field of service.

The business manager is a man of seven-ranging skills. He must be an accountant, an office efficiency expert, a travel agent, an adviser, an economist, a purchaser, a politician, a diplomat, and one who understands the needs

of institutions from small hostels to complex hospitals and schools.

The Business Manager's Other Role

The business manager knows no idle time in his working hours. It is likely that his attention will be needed for a half dozen different projects at a time. His days are exhausting. Yet never does his missionary service end at the close of a working day. The business manager leaves his office or his car to change hats and become a missionary evangelist. The needs of people to know Christ are everywhere. The business manager is a missionary who will meet those needs in any way he can.

James W. Cecil of Hong Kong writes, "It would be impossible for me to feel like I was doing that which God called me to do merely by carrying out these business responsibilities. Therefore, I welcomed the responsibility about two and a half years ago to become an interim pastor of Kowloon Baptist Church. . . . With the coming of a new minister, I have turned my attention in specific church-related work to two Cantonese-speaking churches . . . and look forward to beginning a new English-language ministry in one of our Chinese Sunday Schools."

Tom Jones serves as relief evangelist advisor for his association at the present time and also preaches in his local church. Jim Nelson has a weekly outreach among the Coptic people of his community with whom it is extraordinarily difficult to establish a ministry.

David Coleman, business manager in Rhodesia, states concisely the call of the business administrator. "In addition to the basic responsibilities of treasurer and business manager, I am involved in evangelistic work about fifty miles from Salisbury at Marandellas—a relatively new work for our Mission. . . . I like to think of my work (as business manager) not as an extra administrative position as much as I feel it is releasing other personnel trained in evangelism, medicine, and other fields to do their jobs effectively."

PLANNING

The Prayer Group

Preparation Period

Studying Bible truths about prayer should be an integral part of the experience of the mission prayer group. Ask members to read the section in the *Prayer Group Guide*, "Use of the Bible," pages 23-33. (The *Prayer Group Guide* is available from Women's Missionary Union of Baptist Book Store, Box WMU, order form, page 48.) Members may be asked to share successful passages at the meeting.

The Prayer Experience

Ask your prayer group members to recall instances in the Scriptures where Christ asked others to perform some "administrative duties" so that he might be free to minister directly to the people about him (i.e., preparation of the upper room for the Last Supper, obtaining food for the hungry masses who listened to him preach, Mary and Martha preparing a place for Jesus). Then have the group discuss how different the modern missionary's life would be if he had to perform all of the tasks which the business manager does in his behalf. Ask them to discuss the reduction in outreach that would result without the missionary business manager. Then have them evaluate the additional evangelistic thrust which the missionary business manager takes to his field as he devotes his spare time to sharing Christ with those in his community.

Have the members of the prayer group form a circle of prayer, seated or standing. Remind the members that they are praying today for a missionary whose role has two parts—business administration and evangelism. Begin the prayer circle your- self, pointing out beforehand that the prayers will move around the circle

twice. Each woman should first pray for one specific occupational task of the business manager. In support of and thanksgiving for the service he makes. The second time around the circle, the women should each pray for a specific business manager with whom they have become acquainted today and for the evangelistic outreach which he offers as his community. Before the oral prayers begin, the group should have had time for silent meditation and thoughtful consideration of the role of the missionary business manager. Ask the women to work deeply into the role of the business manager. Point out the necessity for understanding with acute perception the missionary's task so that our prayers can be most effective. Point out to the members that many friends with whom they have contact in the coming weeks will be unacquainted with the role of missionary business manager. Have each member covenant to share new insights with at least two friends who may be involved meaningfully in prayer for the missionary business manager.

Related Activities

Call to Prayer

Using the passages of Scripture listed on pages 29-30 of the *Prayer Group Guide*, assign one passage and one name on the calendar of prayer to each member. Ask members to relate the promise of the Scripture passages to the sentence prayers they will make for the missionaries.

Provide Baptist Women Meeting

The Lakeshore Medical Project is a project inaugurated by the Baptist Mission of Malawi. Trained African workers go out in a motorboat operated by missionaries. They visit villages along the lakeshore and offer medical care while missionaries and African pastors engage in evangelism. To learn more ways you can teach your family about missions in Malawi, attend the Baptist Women meeting in July.



BOOKS for MISSIONS READING

The excessive use of drugs is one of the most urgent problems demanding the attention of those who are concerned about the welfare of their fellow-men. To help persons involved in drug dependency, Baptist Women members must understand the nature of drugs and the effects induced by drugs. Next, members need to consider creative possibilities of ministry to drug dependents. Books reviewed in this column this month have been chosen to supply information necessary for ministry to drug dependents.

Escape from Addiction by H. Gordon Bell (New York: McGraw-Hill Book Company, 1970, \$5.95)*

Dr. Bell defines the problem of drug dependency and suggests reasons why dependency is becoming an epidemic in the US. He then describes a three-phase treatment plan instituted at Donwood Institute in Toronto. This plan is intended to prevent, control, and reverse addiction. It utilizes three community teams: a clinical team of physicians, nurses, and social workers; a nonclinical team of volunteers from the community; and a patient team.

While Dr. Bell does not suggest that the Donwood plan of total treatment be adopted for every community, he does suggest that every community develop its own comprehensive program for the prevention, control, and reversal of drug addiction.

Overcoming Drugs by Donald B. Louria (New York: McGraw-Hill Book Company, 1971, \$6.95)*

Addressing parents, *Overcoming Drugs* gives practical suggestions for discussing drug use with children. Addressing the community, the book gives practical suggestions for preventive and remedial education. Dr. Louria believes that education is the best approach to ending drug abuse.

According to Louria, the main function of any community group should be catalytic. It should arouse interest, provide resources, and motivate change in patterns producing drug abuse. Louria suggests fifteen specific actions a group may take to prevent drug abuse.

*Escape
Addiction*



Wisdom From Group Guides: Alcohol and Drug Abuse by Warren Runkle (Memphis: Brotherhood Commission, 1971, \$1.00)†

Prepared for use by Brotherhood and Women's Missionary Union, this guide gives practical suggestions that a mission action group may use to

plan a program of drug education, prevention, and rehabilitation to meet the needs of their community.

Approaches to Study

Round Table groups may wish to use these books in connection with their study of the theme: "USA—Morality and More" from the *Round Table Group Guide 1970-72*†

Begin your study with a survey of the drug problem in your community. Find answers to these questions before your group meeting: (1) How many persons have been arrested on drug charges in the last six months? Interview the chief of police in your city or the sheriff in your county. (2) How common is drug use in your area? Interview several law-abiding citizens concerning drug usage in high school. (3) What resources are available for medical help to drug dependents in your area? Interview the chief of staff of your local hospital or a doctor serving your area. (4) What resources are available for emotional assistance to drug dependents? Interview social workers in the area. (5) What kind of drug education program is being sponsored in the public schools? Interview local school administrators.

Ask each member to be able to describe one preventive or remedial ministry that might be performed in your community. By referring to the community survey, determine which are needed. Take definite steps to do one thing in your community to urge citizens to fight drug abuse.

*Available from Baptist Book Store. †Available from Women's Missionary Union or Baptist Book Store. See WMU order form, page 48.



Carolyn Weatherford

Supporting Missions Through the Cooperative Program

Introduction

In the last 30 years, a phenomenal growth in the number of Southern Baptist missionaries has taken place. In 1940 the Foreign Mission Board had under appointment 446 missionaries. By 1950 this total had risen to 803, an increase of 80 percent. By 1960 there were 1,480, and by the end of the decade there were 2,000, a 451 percent increase since 1940.

With this continuing growth in the number of missionaries, there is an obvious need for increased finances. Dr. Baker J. Cautchen, executive secretary of the Foreign Mission Board, says that our rate of growth calls for two million dollars new money every year. This means that while the budget of the Foreign Mission Board at the beginning of the '70s was thirty-three million dollars, it will probably need to be fifty million dollars by the end of the decade.

Southern Baptists might well ask the question, "Is money invested in foreign missions a good investment?" One indication that foreign missions is a sound investment of money may be seen in the missions work in the country of Indonesia.

Early Investments

Indonesia is a new nation, having gained fully recognized independence in 1949. Its strategic location, large population of 121,196,000 people, and its wealth of resources make it a country of international importance.

In population, Indonesia is the second largest Southern Baptist missions field. It is one of the world's

major Muslim countries, but it shows a far more ready response to the gospel than any other area where the Muslim religion is strong.

Southern Baptist missionaries went to Indonesia in 1931, and in the twenty years, much money has been invested in this territory. Student centers have been opened in four cities. One hospital has been built and equipped and another has recently been completed. A book store and publishing center has been established. Headquarters for the missions has been established in the capital city, Djakarta. A seminary has been built, and a model Bible school has been developed.

More than one hundred missionaries with their families have been sent to Indonesia. The expenses for the missionary staff and their families include the cost of moving them from the United States to Indonesia, as well as providing their salaries and living expenses and the education of their children.

How can we measure the success of this investment? There is no true human measure, but one indication is to be found in the 33 churches that have been established. All of these are self-supporting, with a total of some 10,741 members. There are 30 Indonesian pastors. What an investment!

Investment in Healing

In 1957 the Baptist hospital in Koderi was opened. More than twenty clinics and patients each year have been treated at this hospital. It is more than just a hospital, however.

In addition to patient care, there is a school of nursing at the hospital. Ten students enrolled in the first class. Four dropped out the first year, but six graduated. All six passed the rigid government examinations. Missionaries had to translate most of the lesson materials from English into Indonesian.

An important program of the hospital is the spiritual retreats held for the employees. In order to bear effective Christian witness, hospital employees need help in developing spiritual resources. Results of the retreats can be seen in the testimonies of the employees to the patients and in the lives of the patients who have become Christians.

The ministry of the hospital is not confined to a building. In one year, new preaching stations were begun in villages around Koderi with the help of persons who became Christians after first hearing the gospel while seeking medical aid. Often these former patients are the only Christians in their entire home villages. This mission outreach was begun by an Indonesian pastor. He contacted former patients in their homes. Organizing them into "Christ's Witness Corps" with volunteers from Baptist churches and missions in Koderi, he led them to work in each village for two and a half months. They visited most of the homes in the village. For each village, this group of workers provided crisscrossed song sheets, eight lessons for new Christians, and a 24-volume reading library, two copies each of twelve Christian books.

Investment Extended

For some years the Southern Baptist work in Indonesia was located on just one of the islands that make up the island-chain nation of Indonesia. In 1961, however, this work was extended from the island of Java to the island of Sumatra. In some respects, this work was the extension of Kediri Hospital. Dr. Frank B. Owen, staff doctor in Kediri, and his family moved to Sumatra in 1963. Dr. Owen was interested in beginning medical work in the city of Bukittingg.

During his first year, Dr. Owen tried to buy land. A suitable site was purchased, and the Mission was granted an official building permit. Plans were made for the construction of a fifty-bed hospital. These legal problems emerged and the land was no longer available. Permission could not even be obtained to begin a clinic, although there was only one doctor, a surgeon, seventy miles away, to serve the entire region. The time for furlough came for the Owens. Dr. Kathleen Jones left her work at the hospital in Kediri to fill in for Dr. Owen in Bukittingg. Dr. Jones continued efforts to find a hospital site and to secure approval for a clinic.

Finally, in 1965, permission was obtained for the clinic to be opened. When Dr. Owen returned from furlough, the clinic, open 5 days a week, was receiving an average of 55 patients a day. The clinic was a wise investment, because it spoke to the people in Bukittingg and the surrounding areas of the concern that Baptist Christians had for their needs.

In addition to being the only doctor, Dr. Owen began evangelistic services. Almost every service found at least one Muslim present to hear the gospel for the first time.

Finally, in late 1970, after lengthy negotiations, a building permit had been granted for the hospital and construction was to begin. Dr. Frank Owen was in the United States on furlough, and this time the clinic was being directed by missionary nurse Ruth Ford, also from the hospital in Kediri. Enroute to Indonesia after

furlough, Dr. Owen, only forty-eight years old, had a fatal heart attack. The clinic had to be closed, but missionary Ross Pryor took over supervision of the construction of the new hospital.

Investment Matured

In late 1971, representatives of the ten thousand Baptists on Java and Sumatra met to form an association. Two hundred delegates, including twenty missionaries, took the official action. They elected an executive committee made up of four pastors, two laymen, and one laywoman. Through this committee, the association will support and direct the work of an Indonesian Baptist missionary to the extreme eastern end of Java. The investment of Southern Baptist dollars has matured. Now the Indonesian Christians are sending missionaries from their own number to unreached areas of their own country.

Investment in Persons

Dr. Winfield Applewhite, staff doctor in Kediri, shares a personal story of the opportunity in Baptist investment in Indonesia.

"Two big eyes looked at me, and just beneath them, held with a rubber band, was a filthy, dirty rag that lay back and forth as she tried to speak. Bracing myself, I asked Suparmi to remove the rag. I looked into the ugliest face I had ever seen. The eyes were the only nice thing about Suparmi's face. A triangular hole was where her nose, cheeks, and upper lip should have been. I told her to put the rag back across her face. Her uncle explained that she had been born with a bilateral cleft lip and that infection from yaws at the age of three had destroyed most of her already deformed face.

"I tried to tell her I could not help her, that what she needed was more than I, a general surgeon, could do. But there was no skilled plastic surgeon. Tears rolled over the dirty cloth as she begged, and finally I agreed to do the best I could.

"She was in the hospital for a long time, undergoing sixteen operations, more than she could possibly have imagined, though I had tried to tell her. Between the second and third operations, she became a Christian through the witness of doctors and nurses. She now works at the hospital, witnessing, washing diapers, and helping in other ways.

"Suparmi's face means more to me than a deformed girl whose face has been repaired, who has become a happy Christian because Southern Baptists put a hospital in Indonesia and sent doctors and nurses to staff it. Her face haunted me. It was so awful! That first night after seeing it, I chided myself for letting her see how I felt. Why could not I, a Christian missionary doctor, look past the ugliness and see her as God's child? As I asked, I suddenly realized the message of Suparmi's face. This is how I look to God! I thought of all the ways I use to make myself acceptable to God, just as Suparmi fastened that cloth over her ugly face.

"Then I realized that I do not have to cover my face. I have accepted God's gift of Christ as my Savior. His radiant face stands before me, and God sees him, making me acceptable.

"This is what Suparmi's face said to me. This is what her face says to 100,000,000 people in Indonesia who are trying to cover their faces without Christ. This is what Suparmi's face says to Southern Baptists, not only 'thank you,' but also 'please come tell all the others.'"

Investing the Money

The lifeline of foreign missions, financially, is the Cooperative Program. Cooperative Program funds were used in nurturing, appointing, orienting, and equipping the missionaries who have gone to Indonesia. Cooperative Program funds have helped to build the hospital, the clinic, the churches. Cooperative Program funds provide the materials and equipment that are being used daily to share the gospel with the people who

have not heard it.

But how did the money get to Indonesia to provide surgical instruments for the skilled hands of Dr. Applewhite or to change the face of Suparmi? It came from each church in the Southern Baptist Convention. Each church decided how much money it would give through the Cooperative Program. This money was sent regularly to the state Baptist headquarters. In the state conventions, representatives of the churches decided what part of this money would be kept in the state for the support of state missions. The remainder was sent to the Southern Baptist Convention headquarters in Nashville. From there it was distributed, according to the decision made by representatives of the churches at the annual Southern Baptist Convention.

In 1970, \$27,925,302 was given through the Cooperative Program. Of this amount, 90.54 percent, a total of \$25,113,351, was allocated to the Foreign Mission Board.

In Indonesia the missionaries gathered for a Mission meeting (bible camp in the term used to denote the organization of the Southern Baptist Convention) in a given area. Budget needs were discussed. Money needs were listed and sent to the Foreign Mission Board in Richmond, Virginia. The Board considered all the requests from all the mission fields. It also looked realistically at the money available. Some requests had to be turned down, because money was not available to meet all the requests. When budget decisions were sent to Indonesia, plans had to be altered. Some work could not be done because money was not available.

Baptists have successfully invested mission money in the lives of people around the world for many years. Yet growth in their investment has been slow. It has not been sufficient to do all that might have been done. Southern Baptists must look again at their giving. Members of Baptist Women organizations must look at their status and giving in light of the needs of the world.

PLANNING

Scripture: Psalm 105:1-7

Hymn: "O Zion, Haste" (No. 451, Baptist Hymnal)

Call to Prayer: Read Colossians 4:2-4. Prayer opens doors today as it did when Paul was a foreign missionary. Today missionaries work around the world, declaring Christ. Pray that today each of these missionaries will be able to walk through a door which God opens to effectively share Christ to someone who will hear.

(Attach strips of paper to a door in the room. Have the names of the missionaries on these strips. Ask the women to read the list silently. Pause for a period of silent prayer. Close with an audible prayer that God will open doors for these missionaries.)

Organizational Plan

1. Promotional Feature

Ask two women to designate this feature. Each should have a grocery bag filled with groceries and a pocket-book over her arm. Rushed and tired, they meet in the local grocery store, where "bargain day" is in progress. They should talk about the bargains they have found. Then one should mention that upcoming conferences at Ridgecrest and Cherokee are real bargains. For one flat price, the participants get to meet missionaries, learn how to succeed in Baptist Women, make new friends, etc. They should agree, before parting, that all women at these organizations should have about the bargain of summer conferences. From their grocery bags, they take "sale papers" (sheets on which registration information has been mimeographed) and distribute them to the women, with information about Cherokee or Ridgecrest WNU Conferences.

2. Preview the Next Meeting

How would you like to take your family on a four-week Melawan safari? You can. Come to the next Baptist Women meeting and learn how this inexpensive trip can be possible for your family.

3. Meeting Extras

If you have a meal in connection with your meeting, serve this one-dish meal from Indonesia.

Indonesian Fried Rice
Cook by steaming 1 cup converted rice until dry and grains separate easily. Do not salt. Dice 1/2 pound good quality beef. Cut off any fat. Sprinkle lightly with salt. Sauté in 1 tablespoon cooking oil. Mix:

- 1/4 teaspoon ground red pepper
- 1/4 teaspoon garlic powder
- 1/4 teaspoon tomato sauce
- 1 teaspoon oil
- 1/4 cup sliced onion

Heat above ingredients in 1 tablespoon cooking oil. Add rice, then meat. Mix thoroughly and stir constantly to keep from scorching. Remove from fire when rice is completely heated through. Beat two eggs, set hot skillet, add salt and pepper and 1 tablespoon water. Sauté cover bottom of skillet with egg mixture and fry paper-thin, repeating until finished. Stack the layers and cut in narrow slices. Slice a very small onion paper-thin and separate the rings in each slice. Fry in deep fat until brown. Remove and drain. Arrange rice in mound on platter. Lay egg strips crosswise. Garnish with cucumber slices, parsley, and onion rings. Serve with corn chips and potato chips.

Mrs. R. Keith Parks

4. Publicity

Make posters with white letters on black paper. Use the phrase "You be the judge." Put date, time, and place of meeting in the bottom corner.

In Adult Sunday School departments, arrange Cooperative Program displays. Behind the display, place a poster inviting the women to the next meeting.

Study Session

1. Understanding the Aim

At the end of the session, each member should understand the successful support of missions in Indonesia through the Cooperative Program. By looking at the success of past investments, members should be challenged to evaluate their current financial support of missions with a view toward its increase.

2. Choosing Methods (choose one)

(1) Present as a trial. The Cooperative Program is on trial to determine whether or not it is a worthy channel of investment for the Christian's money in foreign missions. The attorney for the defense (study chairman) will present the introduction and "Investing the Money." Witnesses for the Cooperative Program will be an Indonesian, who will give "Early Investments"; a missionary nurse, "Investment in Healing"; an Indonesian from Sumatra, "Investment Extended"; and a missionary doctor, "Investment Matures" and "Investment in Persons." The members will be the jury to decide the case after it has been presented.

(2) Read to tell. Ask women to bring Royal Service to the meeting. As members come, hand to each a slip of paper on which a word or a phrase from the study session has been written. (Examples: phenomenal growth, 80 percent, two million dollars, Moslems, two students.) Prepare enough slips for each member to receive one. If your membership is large, two members may share a slip of paper. If your membership is small, select only a few of the more significant words. Ask the women to search the study material for information about the word or phrase on the paper and to be prepared to tell the others what she finds. Allow time for the search. Then have the women share the information they have discovered.

(3) Budget committee meeting. Ask three to five women to prepare to dramatize a meeting of the budget

committee in your church. It is time to make a recommendation about the percentage the church will give through the Cooperative Program this year. Using the study material, arrive at a decision to increase the percentage. Perhaps you will want to ask a man in your church to record the testimony of Dr. Applewhite and play it at the committee meeting as a part of the reasons for increasing the amount.

3. Learning Aids

(1) Strip chart. At the top of a piece of poster paper, write the words "Phenomenal Growth." On four strips, write the years and the number of missionaries given in the introduction. Add the strips, one at a time, to the poster paper.

(2) Display. Arrange a display of pictures and objects to depict what the Cooperative Program does. Display the title of the study session on a banner or poster behind the display.

4. Planning for Follow-through

(1) Family missions includes the support of missions. Women with families should be encouraged to use part of the study material with their families in the week following the general meeting. If they evaluated in April their gifts through the church, this evaluation can be followed now by a family study of the church budget

to determine how much the church gave, in dollars and cents, to foreign missions through the Cooperative Program. Use the following exercise.

(a) What percentage of your church budget is allocated to the Cooperative Program? How much was this in 1971?

(b) What percentage of your own budget is allocated for Southern Baptist Convention causes? (If you do not know, use 33 percent, the average.)

(c) By multiplying your total offering by this percentage, determine what part of your offering went from your state to the Convention.

(d) Multiply the total going to the Convention by 34 percent (the South and Baptist Convention allocation to the Foreign Mission Board).

As a family, discuss your feelings about this information. Determine to help your church increase its allocation to the Cooperative Program.

(2) Write to your state WML executive secretary to share with her how you feel about the Cooperative Program and share the part that your own church has in it.

(3) Pray every day this week for the missionaries in Indonesia. Pray that the hospital at Bektong will be completed, that adequate medical mission staff will be available to operate it, and that it will be an effective witness among the Moslems. Pray for the medical staff at the hospital in Kediri.



Missions and Crises of Affluence

Shifting Mores - - Changing Customs

Jean Davis

Introduction

In the classic parable of the loving father (Luke 15), one discovers the strategy of an adult coping with two rebellious sons.

The younger, more adventurous son considered his childhood environment dull and stuffy, leaving was almost preferable to staying and working out the problems at home.

The elder, more dependent son demonstrated a lack of growth feeling and understanding. His criticism, self-righteous spirit shared the loss of communion within the family unit.

Conflict between the generations is a phenomenon peculiar to our time. It is as old as the Bible, yet, as old as man himself.

The prodigal, not unlike many contemporary youth, was preoccupied with himself—bent on doing his own thing and expressing frank disapproval of the way things were at home.

The father gave the young man the freedom he so arrogantly demanded, though not without hurt and disappointment, to be sure. The father did not, however, straddle the fence and compromise his own convictions just to get the boy to stay. He stood firm on his own proven principles. Yet, at the same time, he allowed his boy to have his own identity in the rough and tumble of life. The door was left

open should the lad change his mind.

The understanding heart of the father won out in the end. The son's agonizing experience of coming to himself—of facing reality squarely and honestly—was facilitated by the mature attitude maintained by the father. The trial, though cruel to all involved, was worth the price. Through it, a young man found himself.

What the father in this story did for his son is what God expects contemporary adults to do for the emerging youth of today.

Then and Now

As one looks back to the teens of yesterday and compares them to the youth of today, he realizes that each group was born into different worlds comprising different experiences. By comparison:

Yesterday's teen-ager knew what it was to have little economic security. He saw everyone around him doing without luxuries and praying for necessities. Those years went down in history as the Great Depression.

He saw gas, food, shoes, tires, and other necessities rationed. He was told that Santa could not bring that longed-for BB gun because there was a world war going on.

He felt firm parental control. Many and varied were the restrictions

placed upon him. Most of the time had to be spent at home, school, or church.

He was born and reared in essentially the same locale. He knew all the neighbors, and they knew him. Most of his relatives lived close by. He did well to finish high school, much less go to college. No high premium was placed on formal education.

He created his own recreation, customarily at home, church, or the community house.

He usually had mom and dad around to assist in the decision making.

He sought such basic goals as virtue, thrift, work, culture, integrity, and gentility.

Today's teen-ager

lives in an electronic, computerized society that is changing faster than his ability to adjust.

He talks straight and candid. He speaks out and asks "why?"

He is challenged by such words as involvement, relevance, love, and peace.

He has more money to spend and a more mobile.

He grew up in a world of color TV, radio, and eight-track stereo.

He has probably moved several times and traveled extensively, maybe even in a foreign country.

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State _____

ZIP Code _____

... does not spend much time at home. Rarely enjoys family funtimes, since both parents work outside the home.

... lives under the pressure of an accelerated education system.

... matures earlier and is bigger, stronger, and taller.

With such divergent backgrounds, the differences are accentuated. "Generation Gap" is the label that has been put on the problem.

Christ Is the Bridge

In his book, *Bridging the Generation Gap*, William Self relates a story of a frenzied father driving down a rough mountain road from his vacation cabin frantically searching for his lost boy, who was over an hour late for the evening meal.

On a narrow, winding curve, the father's car suddenly struck an oncoming motorbike. The father and son had met head-on. The son was killed instantly. Here were two people anxiously trying to get to one another, but they collided in the process.

This is what often happens today. The generations collide amidst their frantic efforts to get to one another. Each side wants to be understood; each needs the other; each is trying in his own way to make a better world. But there are differences in tastes, interests, opinions, strategy, and actions.

Confrontations often become arguments. Acceptance of such strife becomes the line of least resistance to those who believe there are no alternatives. The generations view one another as enemies, not friends. But is this the way it has to be? Is this the way God wants it to be?

Isn't Christ able to break down the dividing walls of generation hostility (Ephesians 2:14)? One young teenager, a junior in a metropolitan high school, expressed it this way, "We've been having some problems at home. Now that I've made my decision for Christ, I can't go on treating my parents like I used to."

The apostle Peter noted the conciliatory nature of Christian love,

"Above all hold unfeigned your love for one another, since love covers a multitude of sin" (1 Peter 4:8 RSV).

Christ has reconciled us to himself and has given to us the ministry of reconciliation (2 Corinthians 5:18). Christ is the key to meaningful and constructive change. Christ is the only bridge which can span the generation gap.

The Church as a Proving Ground

The church should be the equipping station for community living in the highest sense. The principles and practices of the Christian faith must prove effective within the church family if they are to gain a hearing in the larger community family. By offering a varied program and adapting to change, the church can demonstrate its desire to be relevant to the needs of both young and old.

A sleepy little village on the coast of Maryland has a size-much population of about two thousand, but for the three summer months, it explodes to nearly two hundred thousand! People from the surrounding areas flock to the beach for their vacations and Ocean City is saturated with money-spending tourists. To cope with the situation, hundreds of young people are employed for the summer. The city has no indoor recreation facilities to provide off-duty entertainment for the working youths who soon tire of the usual tourist attractions and amusements.

A Southern Baptist home missionary began looking for an answer to his query, "What can we do for these young people?" He discovered that very few of them attended services of any church, and none of the churches seemed to provide the Christian fellowship and guidance they needed.

Creativity and compassion brought about the idea for a Christian coffeehouse, "Icthen," to minister to the working young people in Ocean City. Wire spools from the telephone company were converted into tables; a coffeepot from the chapel in whose building the coffeehouse is located

was cleaned up. With this equipment the new venture began. First, teenagers responded to the "out night" invitation to ready the building and they worked until 4:00 a.m. getting everything set.

"Icthen" is a Christian coffeehouse where teenagers can relax in an atmosphere of folk singing, tape discussion, debates and seminars in the Christian way of life. Teenagers from almost every environment have visited the coffeehouse; they are outgoing, rebellious, seeking, doubtful, eager. The essence of this ministry has not been in the number of converts, though there have been many, but in the contrast in lives of youth before "Icthen" and at the close of the summer as they leave Ocean City.

Following the command of Christ to go into the world to teach and minister, ten Baptist college students built and operated a coffeehouse in Lincoln City, Oregon.

The coffeehouse was called "The Expression." This name came naturally out of a conversation between a staff member and a visitor. The visitor said she had come to the conclusion that Christ was God's expression to man. "The Expression" is a culture where young men and women witness to the truth that Christ is God's unique expression of himself to man.

Why a coffeehouse? People are hoping, longing, searching for an answer to their problems, but they are not always looking to the church. The church turns many of them off. One boy said, "I came to your church

but I couldn't see your God because of your decorations, your ministers. I heard your words, but saw no expression."

A coffeehouse gave ten students an opportunity to present a personal Christ to these turned-off people. The coffeehouse was a dimly lit room with cable-spool tables, stools, piano, and a drum set. This intimate atmosphere provided the setting for entertainment, folk music, dramas, and poetry reading. Each of these methods was used to communicate the gospel in contemporary language, to provoke thinking in the individual about his relationship to God. A stool can make a great pulpit; a chess game can be a great place to witness.

The ministry took many forms. It meant counseling a newly married couple concerning sex. It meant going after a sixteen-year-old runaway who was breaking probation. It meant giving a hearing to a boy to be called a home. It meant giving a meal to a group of hippies. It meant filling a person's need.

Personal Evaluation

As an adult, where do you stand in the generation gap? Considering the story of the loving father, used at the beginning, ask yourself:

- (1) Am I more concerned about surface matters such as hair length or style of dress than I am about the inner man?
- (2) Do I ever just sit down and listen to young people without telling them what they should or shouldn't do?
- (3) Am I one that avoids the youth of today because I don't agree with them or understand them?
- (4) Am I guilty of saying, "Let someone else worry with them?"
- (5) Can I accept another person without criticism, without prejudice, without trying to make him conform to my views or standards?
- (6) Am I willing to accept positive and constructive change?
- (7) Is the love of God flowing through me, or has it become stagnant?

PLANNING

Study Session

1. Understanding the Aim

This is the last of a three-unit study presenting challenges which confront the contemporary church and call for new dimensions in mission.

In April we examined the problems and possibilities of increased leisure. Last month the peculiar problems of the aged were brought into focus, with some positive correctives being outlined.

This concluding study will deal with the changing customs or mores of our day as they are reflected in the youth culture of the seventies. The intent of this session is to help adults understand two ministries Home Mission Board missionaries are using to communicate with young people and to encourage adults to plan ministries that a church might consider as a part of its mission action program.

2. Choosing Learning Methods

Assign the subtopics to individual members in advance. For the section entitled "Then and Now" use two ladies dressed to represent the appropriate periods. The teen-ager of yesterday could wear a dress with a long hemline; the teen-ager of today might wear a pants suit. Each should speak in the first person.

At the end of this particular subtopic, the leader might pause long enough to allow any of the listening members to add characteristics which might readily come to mind.

Invite two or three youth in your community who are not members of your church to come and talk with you about the needs, problems, and concerns of youth in your community.

3. Using Learning Aids

As a means of recall and tying the unit together, use a flip chart with the major ideas learned in April, May, and June printed on separate sheets.

Illustrate ideas with magazine pictures that show the challenge of leisure, aging, and youth to the church. The production of this chart may be a group effort.

4. Evaluating the Study

Ask each individual to answer silently the questions under "Personal Application." Next, hold an open discussion of ways that mission action groups in your church might bridge the generation gap.

5. Planning for Follow-through

Include the needs of young people who have not been contacted by the churches in your area. What kinds of activities or missions would establish communication with them? Choose a mission action project for your group from these suggestions.

If you live in an area where there is a children's home or detention home, inquire about the possibility of a short-term mission action project.

Preview Baptist Women Meeting

To bridge the generation gap in your home, plan missions activities for the entire family. For suggestions, attend the Baptist Women meeting in July.

Call to Prayer

Assign each member a name on the prayer calendar before the meeting, requesting each to research one fact about the youth culture in the country her assigned missionary serves. As members report, formulate prayers for the missionaries as they relate to youth.

BIBLE STUDY GROUP

The Mission of the Church

Involved in Mission

Passages for Study: Acts 4:32-37;
Acts 5:1-11; Acts 8:1-8

James E. Carter

During the German occupation of Poland during World War II, Hitler had pushed a half million Jews into a ghetto in which forty thousand people had lived. Fifty thousand of them died the first month. A Christian woman jeopardized her life by putting on a Star of David armband and going into the Jewish ghetto. Identifying herself with the people in their critical hour of need, she struggled bread and Bibles into the ghetto. Over a hundred people were introduced to faith in Christ because of the bread and Bibles. She was involved in mission.

The early Christians were all involved in mission. Modern Christians, too, must be involved in mission. When mission is defined as the presentation of the gospel in various forms, this does not seem an impossible task.

Dedication

The measure of the dedication of the early Christians to one another and to the mission task is seen in one decisive action. Acts 4:32-37 records the dedication of their goods to the common good due to their dedication to God and to one another.

The depth of Christian fellowship and the genuineness of Christian concern were the motivating factors in their actions. It is said that those who believed were "of one heart and soul"

(Acts 4:32 RSV). Unity of this kind produces the desire to help those who might have need.

So dedicated were they to the relief of their needs that they did not selfishly consider their possessions their own. Each person was willing to share with others. It is indicated that none of them had need.

Possessions were sold and the proceeds were given to the apostles. Funds were then distributed according to the needs of the believers. One person particularly was mentioned. His name was Barnabas; he was known as the "son of consolation." So comforting were his nature and his activities that he became popularly known by this name.

The results of the actions of the early Christians were significant. Notice: "And with great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all" (Acts 4:33 RSV).

These people had created such an atmosphere of love, concern, dedication, mission, and ministry that the Holy Spirit was able to work decisively. The power of God was reflected in the power of their lives.

Sharing should start with material possessions. Things that others can use should not be selfishly hoarded or willfully wasted.

The dedication of self to mission

includes time, too. Quite often the most important thing a person can give is time. Simply giving money is not necessarily the best way to become involved in mission, even though it is the easiest. The time that it takes to raise a child, to raise a "lost son" to talk to someone in trouble, to prepare and serve a meal, to organize a game, or to just listen and to be a friend may be the greatest investment.

Talents must also be surrendered when thinking of dedication. Talents do not have to be "spectacular." The simple talents can be used by God for mission when they are dedicated to him. Actions in the First Baptist Church, Natchitoches, Louisiana, planned and prepared a "high school" wardrobe for some younger disadvantaged Negro girls. Sewing seems a simple talent. But it can be used in mission.

Deeds

Immediately following the passage that relates the sharing customs of the early Christians, the terrible account of a deceitful action is reported. The actions of Barnabas and Ananias are contrasted.

Ananias also owned a piece of property. Thus he sold, bringing a portion of the proceeds to the apostles. When he presented the money to Peter, he indicated that it was the total proceeds from the sale. The story is told in Acts 5:1-11.

Peter knew that this was a dishonest. He rebuked Ananias for his action. The giving of resources had been voluntary. He did not have to sell his property. Neither did he have to give the total proceeds from the sale. But he had misrepresented his action. He had made the Holy Spirit a party to his crime, since he apparently had said that what he had done was under the leadership of the Holy Spirit.

Whether it was from fright, from shock, or as a judgment of God is not clear, but Ananias died immediately following Peter's rebuke. Surely it was from fright, but those around obviously interpreted it as the judgment of God upon him.

Three hours later Sapphira, his wife, came to Peter. Upon being questioned, she answered with the same statement Ananias had made. Peter then rebuked her of the enormity of their deed. When told that those who had burned her husband were just then returning, she died also.

Their problem was one of misrepresentation. Apparently they were eager to reap the benefits from an alleged generosity. But they were deceitful in their actions. What was worse, they involved the Holy Spirit in their crime.

Motives need to be constantly examined. Is a mission action project conceived because of the good that it can do others, or because of the fame it can bring the originators? Is an action practiced because of genuine concern or because of a reputation that is desired? Is the Holy Spirit really behind an idea, or is the idea simply an attempt at self-glorification? Is the goal the good of the people, or the completion of the report? Is the work really wholehearted, or does the credit received make the work seem more significant than it really is?

The Christian community had no demand upon Ananias and Sapphira for the sale of their land. They would likely have been pleased with any portion of the proceeds that they were given. But this couple desired recognition that was out of proportion to

their contribution. They wanted the credit of being known as sacrificial givers who gave all, when actually they had only given a part. Rather than looking at the situation in terms of human need, they had looked at it in terms of self-aggrandizement.

This experience serves as a constant reminder to all: Christian mission and ministry are not to be taken lightly. It is better not to attempt ministry at all than to attempt to gain recognition for self and a reputation for service at the expense of true concern. It becomes even more serious when an attempt is made to involve God in one's failures by ascribing them to him.

Determination

Turn now from a negative statement to a positive attitude. Ananias and Sapphira failed to become involved in mission. They were deceitful and their deceit made an unhappy story.

Fortunately that was far from the whole story. Most of the early believers were determined to witness for Christ and to become involved in mission. This made an exciting story.

The scene recorded in Acts 8:1-3 seems dark. It describes a time of persecution. After the death of Stephen, the first Christian martyr, Paul (then known as Saul) was making havoc of the church. Persecution was intent. As any angry bear would tear up a garden spot, Paul was disturbing the Christians.

As a result, the believers scattered. The Bible records, "... and they were all scattered abroad throughout the regions of Judea and Samaria..." (Acts 8:1).

But the scene was not really as dark as it seemed. Notice another statement: "Therefore they that were scattered abroad went everywhere preaching the word" (Acts 8:4). Immediate reaction is to say that these were the apostles who were preaching in other areas. After all, they were the leaders and would likely be the first to leave. But read Acts 8:1 again, "... and they were all scattered abroad throughout the regions

of Judea and Samaria, except the apostles" (author's italics). So the apostles were not the only ones who preached the word, witnessed for Christ, or became involved in mission in the regions to which they were scattered. The lay people, the ordinary Christians, also became involved. They were men and women who were so involved in mission that even when they were displaced from their homes and their normal activities, they continued to witness.

One cannot help wondering how much effect these expulsions had on these women. They were forced to leave their homes, their familiar surroundings, their normal routine. Where they were away from these places, they became effective witnesses.

Perhaps to become involved in witness, one needs to leave his comfortable, familiar surroundings. For any woman to become involved in mission she may have to move home. She may need to go into another area to minister to human need. She may have to leave her comfortable home to go to a neighborhood service center, to a mission building that is not quite so nice and neat, or into the streets where people are. It is not too often that mission and ministry can be conducted in comfort and convenience.

And there may be times that the reputation is not physical but mental. It may be that a new attitude, a new way of looking at a situation will have to be developed. What had not seemed a mission opportunity previously may turn out to be the most exciting and accessible mission opportunity available.

Several years ago at a Southern Baptist Convention Pastor's Conference, one of the speakers mentioned a young businessman who had made a startling discovery. The businessman had said, "All this past year I have been telling my wife that my job was my problem. That by the time I spent all week in the atmosphere of that office with all of the things that were done and said completely foreign to my own way of life—by the

weekend I was in no frame of mind to teach my Sunday School class." Then he continued, "But now I have come to the marvelous realization that my job is not my problem but my parish. Now each morning I can't wait until I get down to the office and see what God is going to do for somebody that day."

Going out into the world is not all there is to it. When the Christian goes out into the world, he is to go with the gospel. Their people went "preaching the word." A verbal explanation of Christ is essential. As the Christian moves from his home, his office, his church, or his class or circle into the world, he goes with a message. It is the message of Christ.

One man is isolated as an example. Philip went to Samaria, then later he went toward Gaza, and then later he went to the Mediterranean seacoast until he reached Caesarea. These are all mentioned in Acts 8. And in each place, he proclaimed Christ as Savior.

An important outcome is evident when Christians are determined to become involved in mission. After Philip had ministered in Samaria and many people had been blessed by his ministry, the Scripture notes, "And there was great joy in that city" (Acts 8:8). Joy is the outcome of determined Christian mission.

Joy is twofold in its outreach. There is joy on the part of those who have been the recipients of Christian mission. Now that they know Christ and their lives have been touched by Christian love, they have joy. Any kind of practical Christian mission that helps another creates joy of some kind in the person helped. But there is also joy on the part of the one who has ministered. While ministry is not done selfishly in order to create a spirit of joy, joy is a natural outcome of mission.

Would it not be great if all Christians were involved in mission. That is the calling. That is the ideal. The early Christians seemed to do it. With effort and motivation, modern Christians can do it too.

PLANNING

Study Session

1. Understanding the Aim

At the end of this study session, members should understand that all believers are intended by God to be involved in the mission of the church.

2. Choosing Learning Methods

Drama may be profitably employed in this study. The experiences of Barnabas in Acts 4, Ananias and Sapphira in Acts 5, and Philip in Acts 8 may be dramatized.

Members of the group may be divided into three teams before the meeting. Each team may be assigned one of the passages for study. At the meeting, in addition to dramatizing the passage, each team may give a brief interpretation or application of the assigned passage.

Group discussions should be encouraged. Have the group react to some of the ideas that are presented in the study.

Is it true that Christians do not really have a decision to make about whether they will be involved in mission but only about what kind of involvement they will have?

Describe some of the ways that ordinary Christians can be involved in mission.

What is your personal reaction to the sharing of the early Christians?

How could the sharing concern of the early Christians be applied in our modern life? Give examples.

The incident of Ananias and Sapphira introduces the problem of motive. Should one examine his motives in engaging in mission activities? Do you have the responsibility to examine other people's motives in what they do?

Could people be deceitful in their mission work now? How?

In Acts 8 all those who were scattered abroad preached Christ. If you had been forced to leave your home because of Christian activities, would you continue to witness?

3. Evaluating the Study

Evaluate this study in terms of your own life, your own church, and your own situation.

How many people in your church or your Bible study group are involved in mission? Do you think there are some ways that more persons may be involved in mission? What do you think are the greatest hindrances to involvement in mission? Can a Christian be "on mission" on his job? in his home?

Consider all the opportunities for missions that exist in your community. How many of them involve people in physical need? How many of them involve older people? How many of them involve children? How many of them would demand the kind of experience that many of the people in your church already have, e.g., sewing skills, teaching experience, nursing or nursing aid training.

4. Planning for Follow-through

Plan to follow through on what has been learned.

Consider how involved you have been in mission? Think about your determination to be on mission for Christ wherever you are. Pray that God will reveal new opportunities for missions to you. Could they exist close to you and you have just not noticed them? Dedicate yourself to God's will and to the active, practical involvement in mission.

Preview the Baptist Women Meeting

Ask one member to share an experience of involvement in missions by her family. Announce that the July Baptist Women meeting will be devoted to exploring possible ways that families may become involved in missions.

Call to Prayer

Assign each name on the prayer calendar to a single member before the meeting. Ask members to find out one new fact about the country or state to which the missionary is assigned. Hold a "fact report" at the meeting before you enter a season of prayer for persons listed on the prayer calendar.

FORECASTER

Margaret Bruce

Election and Installation of Officers

Baptist Women officers are to be elected in June. This is so that the officers for 1972-73 will have opportunities for leader training during the summer months and will have time for planning work to begin October 1.

Newly elected officers need to be alerted to conferences, clinics, and "how to" days being planned in the association, the state, and at Glorieta and Ridgecrest. The 1972 national conferences are:

Glorieta, New Mexico, Glorieta Baptist Assembly, July 13-19
Ridgecrest, North Carolina, Ridgecrest Baptist Assembly, August 10-16.

Have you considered how you will install Baptist Women officers? Here are two ideas you may want to toss about as you formulate your own plans.

(1) Build the installation service around the Baptist Women insignia.



ROYAL SERVICE • JUNE 1972

Use as an interest center a large insignia. Patterns* for making the insignia are available from Woman's Missionary Union.

Explain that the insignia features the cross and the globe on a background of three outlines of the WMU emblem. These symbols of world missions express women's response in awareness, praying, giving, ministering, and witnessing.

The globe of the world on the emblem is a reminder of the world's need for the gospel. And the cross brings to mind Jesus' words, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

Challenge officers to be strengthened and inspired by the vision of the founders of Woman's Missionary Union. Remind all members of the privileges and opportunities the organization offers for mission study, Bible study, prayer, mission action, and the stewardship of possessions.

You may want to use one of the following hymns: "The Woman's Hymn," "O Zion, Hasten," "O for a Thousand Tongues to Sing," or "The Kingdom Is Coming."

(2) You may want to use illustrations from women of the Bible for your installation service.

Here are some of the women of the Bible you may want to mention as you give a charge to each officer.

President—In Ephraim there was an outstanding woman named Deborah. During a period of fear and lethargy she awakened her people with spiritual vision and faith. With Barak she led them to victory because of her trust in God. Her marching

orders were Go, the Lord is before thee.

Mission Study Chairman—Huldah was a devout woman and highly intelligent. Her name meant "world." Jewish tradition has it that she taught school. King Josiah had great confidence in her judgment and sent messengers to ask her opinion of the authenticity of the Book of Law discovered in the Temple. Huldah's verification of the Book gave the King greater courage to put into action its teachings.

Mission Action Chairman—We turn to Dorcas when thinking of mission action. She was a woman full of good works. So compassionate and devout was she that almost two thousand years later her name is synonymous with acts of love. Then there is Anna, the first woman to acclaim the Christ. She spoke the words of messianic hope to those looking for redemption. These two women emphasize the ministry and witness of mission action.

Mission Support Chairman—Mary of Bethany is pictured as the one sitting at the feet of Jesus in wholehearted devotion. Lydia is described as a generous woman. She was a successful business woman and supported the work of Christ with her means and influence. The widow whose two mites were praised by Jesus is another woman of the New Testament who reminds us of supporting missions through prayer and gifts.

Missions Group Leaders—Phebe was a traveler. In choosing her as the bearer of the epistle to the Romans, Paul conferred a great honor upon

her. Along the way she stopped to visit different congregations and to deliver messages directly from Paul Goodness, sympathy, loyalty, kindness, industry, and trustworthiness were the qualities expressed by her life. These characteristics are helpful ones for the missions group leaders to develop in order to enlist Baptist Women in their groups.

Some of the other women of the Bible you may want to use are Eunice and Lois, remembered for their training of Timothy, and Miriam, the courageous sister of Moses and the helper to her mother. Abigail was a woman of good understanding and great wisdom. She was mediator for her husband and after his death she became the wife of David. She was the greatest influence for good in his life. She helped him remember God and gave him wise counsel. These women may be used to challenge members to exercise the principles of good membership.

(Information gathered from the book, *All of the Women of the Bible*, by Edith Deen.)

Keeping Baptist Women Informed of Church and Denominational Plans

All church program organizations have one task which they share in common. This task is to provide and interpret information regarding the work of the church and the denomination.

How can Baptist Women members keep up with what is going on in the church and denomination? Of course, there is always the opportunity of being an avid reader of the state Baptist paper and other denominational literature which keeps the Baptist woman up-to-date about Baptist happenings.

But built into the organization of Baptist Women is a plan whereby members can have information inter-

preted regarding their church and denomination. This plan provides for Baptist Women to be represented on the WMU council. The Baptist Women president serves on the WMU council in churches having only one Baptist Women organization. Where there are two or more organizations it is recommended that a Baptist Women council be formed. All Baptist Women presidents and a Baptist Women director serve on this council. In such cases, the WMU director, the Baptist Women director, and the Baptist Women president have responsibility for interpreting the work of the church and denomination to WMU members.

There are various ways this may be done. Some of these are:

- (1) Dialogues at council, organization, and group meetings
- (2) A monthly newsletter
- (3) Announcements made in unusual ways with rhymes, songs, responsive readings, etc.
- (4) Posters, slides, overhead projector cells, or other visual
- (5) Recordings

Whatever way you use, be sure that the information is clearly and interestingly interpreted. This is essential if members are to respond enthusiastically to the work of the church and denomination.

Relationships Among Missions Groups

Working together harmoniously is a vital part of the success of any organization's efforts. It is in meetings of the Baptist Women officers council that the work of missions groups is coordinated and evaluated. In these meetings, all groups are made aware of the total work of the organization. If there are problems of overlapping or duplication, these may be removed. If additional help is needed by some missions groups, leaders can volunteer help from their group or organi-

zation or group assignments can be made.

Close working relationships among missions groups insure:

1. sharing of resources
2. proper leader training
3. continuous member education
4. adequate help from other missions groups and from the Baptist Women organization
5. enlistment of prospects
6. planning of activities to include drop-outs and to bring back absentees
7. concern for the total work of the organization
8. accomplishment of work outlined by the Baptist Women Achievement Guide
9. members who are informed regarding the work of the church and denomination.

Family Camping Emphasis

June will be a good month to emphasize family camping. Some families will go to Philadelphia for the WMU Annual Meeting, June 4-5, and the Southern Baptist Convention, June 6-8. Many plan to camp out on their way to the conventions, point up the missions opportunities they will have as they travel and as they camp.

The Northeast provides numerous points to visit. You may want to suggest that families secure the booklet, "Compendium Program [travel Guide]" and the pamphlet, "Campers on Mission," from Literature Service, Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309. These will give help in selecting mission points to visit and in seeing family camping as a mission opportunity. See May Bureau News for information regarding family camping and the WMU Annual Meeting.

*Order from Women's Missionary Union or Baptist Book Store. See WMU order form, page 48.



Betty Brown

Listen to the world CALL to PRAYER

1 THURSDAY Ephesians 4:17-24
In their Christmas 1971 letter, Mr. and Mrs. Bob W. Hunt, missionaries to Taiwan, write: "Last year we wrote our Christmas letter as newcomers to the city of Kaohsiung. This year we feel like 'old hands'—or, more accurately, the 'only hands'! Both of our other missionary families are gone, leaving us the only Southern Baptist couple in this city of nearly a million people. It really makes us feel on the front line, with no back-up troops, but certainly wholly dependent on the Lord."

The Hunts are now on furlough. Mrs. Paul Cuevas, Spanish, Texas; George Madison, church extension, Michigan; Mrs. Adella Moore, retired, Texas; Augustine Selser, migrant, California; Anthem Wade, Indian, Oklahoma; Theresa Andersen, religious education, Philippines; Mrs. C. O. Griffin, home and church, Indiana; Mrs. J. M. Hill, home and church, Kenya; Mrs. B. W. Hunt,* home and church, Taiwan; Harold W. Lewis, preaching, Surinam; Mrs. F. L. Mayberry, administration, Japan; Olive Kiddell, retired, China.

2 FRIDAY Ephesians 4:25-32
Hong Kong, a British colony on the south coast of China, has 3,990,000 inhabitants living in an area less than one-third the size of Rhode Island (Rhode Island's population in 1970 was approximately 922,461.) Many of Hong Kong's inhabitants are refugees who fled from mainland China when it was taken over by the Communists. Baptists began work in Hong Kong in 1949 and now have 52 career missionaries serving there. Among them is Cornelia Leavell, who does secretarial work for the Baptist Mission.

E. McKinney Adams, church extension, Puerto Rico; Mrs. Andrew Foster, retired, Louisiana; Mrs. Teresa C. Pene, Spanish, Texas; Duane E. Pratt, Indian, Oklahoma; William Swank, week-day ministry, Texas.

Mrs. J. S. Gaultney, home and church, Nigeria; Mrs. R. S. Haeje, home and church, Japan; Cornelia Leavell, secretary, Hong Kong; Mrs. W. T. Roberson, home and church, Vietnam.

3 SATURDAY Ephesians 5:6-14
Mrs. Frank Claiborne serves with her husband in Topeka, Kansas, where he is superintendent of missions in Kaw Valley and Smoky Hill Baptist Associations. A former piano teacher, Mrs. Claiborne has served as church organist and has been active in all organizations of churches in Missouri where her husband was pastor until their appointment by the Home Mission Board in 1966. R. H. Cagle, retired, Colorado; Mrs. Frank Claiborne, associational service, Kansas; Phyllis Eagan, Baptist center, Louisiana; Albert L. Gray, preaching, Colombia; Ross B. Fryer, preaching, Indonesia; Mrs. R. H. Garrett, home and church, Rhodesia; Mrs. P. C. Masteller, home and church, Thailand; Mrs. M. R. Reynolds, home and church, Botswana; Ralph L. Rummage, preaching, Rhodesia.

4 SUNDAY John 2:1-10
Since 1964, Mrs. James A. Bowen has served with her husband as a missionary to the Indians near Bernalillo, New Mexico. Previously, when her husband was serving as pastor of First Baptist Church, Luling, Texas, Mrs. Bowen served on the WMU Executive Board of that district and was camp nurse for GA and youth camps. She is a registered nurse. The Bowens have three children. Mrs. Desaciana Bejorano, retired, New Mexico; Mrs. James Bowen, Indian, New Mexico; Mrs. Charles Pierson, Spanish, Texas; Mrs. V. H. Bleckley, home and church, Tanzania.

Clare R. Baugman, business administration, South Brazil; Mrs. E. E. Huchaby, home and church, Ohio; Mrs. I. G. Jones, education, Chile; L. Pardon Martin, English language, Guam; Mrs. J. L. Morris, home and church, Thailand; Mrs. David Mote, education, North Brazil; Mrs. E. H. Nichols, home and church, Korea.

5 MONDAY 1 Peter 3:1-7
WMU leaders in Nigeria are using camping as a means of fostering fellowship and deepening the spiritual life of Christians in most of the Nigerian states. Annual camps are now conducted for children, youth, and adults, across Nigeria. August, missionary of Baptist Girls' High School in Agbor, Nigeria; Miss Austin, who is now in the US on medical furlough, reports that missionaries help plan and participate in the camps.

Mrs. Elmer Pines, Spanish, New Mexico; Quinn P. Morgan, Spanish, California; Mrs. David Richardson, deaf, Alabama; Mrs. Paul R. Vannoy, Spanish, Texas; Richard Wilson, Baptist center, Louisiana; Stella Smith,* education, Nigeria; J. Garry Carroll, preaching, Peru; John G. Clark, home and church, Botswana; Mrs. A. J. Eliseo, home and church, Argentina; Mrs. P. Gory, religious education, Okinawa; Mrs. W. H. Matthews,* home and church, Philippines; Mrs. W. Burrey Moore, social work, Italy.

6 TUESDAY Colossians 3:14-21
Language missions is a program of the Home Mission Board in cooperation with various Bible conventions whereby Southern Baptists attempt to minister and witness to the people in the United States who are identified with a language/culture group other than English. Mr. and Mrs. James E. Goshaw serve as general language mis-

sionaries in Illinois under the Home Mission Board and the Illinois Baptist State Association.

Mrs. James Godlee, language missions, Illinois
Mrs. Frank S. Ramirez, Spanish, Arizona
Mrs. R. L. Cullen, home and church, Thailand

Mrs. H. M. Flourney, home and church, South Brazil

Joseph A. Jimmerson, English-language, Hong Kong

S. Clyde Jowers, preaching, Philippines
Levin E. Lee, Baptist Spanish Publishing House, El Paso, Texas

Eveland D. Moore, education, Tanzania
Charles R. Owens, preaching, Tanzania

J. W. Richardson, preaching, Nigeria
J. Allen Smith, English-language, Philippines

Mrs. P. W. Streuffer, home and church, South Brazil

7 WEDNESDAY Luke 1:46-54

James C. Brinkley is a home missionary serving at the Kathleen Mallory Baptist Center in Baltimore, Maryland. Through Christian social ministries, he attempts to meet the needs of persons from all walks of life in the Baltimore area. Mr. Brinkley is married to the former Mary Frances Bond of Chicago, Illinois. They have three children.

James Carroll Brinkley, Christian social ministries, Maryland

Mrs. A. J. Carver, Spanish, Texas
Mrs. Charles Holliday, Christian social ministries, Puerto Rico

Oliver W. Messen, Indian, Montana
C. Melvin Rathel, superintendent of missions, Arizona

Maurice L. Caldwell, social work, Peru
Mary Clarke, nurse, Rhodesia

Mrs. W. H. Congdon, education, Nigeria
William H. Ferrell, preaching, Argentina

Orman W. Gwynne, preaching, Equatorial Brazil

Barbara Jones, secretary, North Brazil
William C. Messen, business administration, Tanzania

Mrs. H. P. McCormick, retired, Nigeria, Hawaii

Mrs. D. J. Spiegel, home and church, Equatorial Brazil

8 THURSDAY Psalm 127:1-5

The late Frank Laubach called the abundance of Christian literature available in the English-speaking world "almost an embarrassment when we face up to the paucity of Christian literature available in other languages." Mrs. Thomas Hill serves with her husband at the Baptist Spanish Publishing House in El Paso, Texas, as they work to provide Christian literature for the Spanish-speaking people of the world.

Callie Brown, Baptist center, Arizona
Mrs. Dalton V. Haggan, Indian, Mississippi

Mrs. R. Wayne Wilcoxon, associational services, California

Nadene Brown, education, South Brazil
Mrs. T. W. Hill, Baptist Spanish Publishing House, El Paso, Texas

Mrs. B. G. Magee, home and church, Chile
Mrs. J. W. Merrill, home and church, Italy

Mrs. O. W. Reid, home and church, Mexico
Joe G. Tormen, preaching, Vietnam

9 FRIDAY Proverbs 31:27-31

"God is not dead. He was very busy in the Bahamas this summer," wrote missionary Barbara (Mrs. James E.) Spaulding in 1970. "Six summer missionaries and four student summer workers were with us for sixty days, and we held forty Vacation Bible Schools on seven islands. Several schools were held in settlements we had never reached before."

"We had wonderful experiences of answered prayer. The best experiences were seeing little children respond to love and seeing teenagers and adults accept Christ as Saviour." (Adults as well as children attended the Bible schools.)

The Spauldings have recently moved to Trinidad.

James Dugan, Spanish, Ohio
Samuel M. Hernandez, Spanish, Arizona

Joe F. Rojas, Spanish, Texas
Mary Suthell Walker, Baptist center, Kentucky

Mary Frances Gould, education, Thailand
Mrs. L. W. Gresham, home and church, Philippines

Mrs. E. D. Moore, home and church, Tanzania

Mrs. J. E. Spaulding, home and church, Trinidad

10 SATURDAY Revelation 19:6-10

The Crisis Center at Worcester, Massachusetts, was two years old January 23, 1972. During its first year of operation, the center had well over 10,000 contacts through telephone calls and personal counseling sessions. The center is under the leadership of home missionary Robert Tremaine, who is also pastor-director of Worcester Baptist Church.

Eugene Bragg, language missions, Michigan
Emery Price Collins, superintendent of missions, California

Donald Nelson Lee, US-2, church extension, Oregon

Mrs. Servando Morales, Spanish, Texas
Mrs. Robert Myberg, Spanish, Colorado

Spurgeon Swainey, weekday ministry, Virginia

Robert Tremaine, church extension, Massachusetts

Mrs. B. C. Davis, home and church, Vietnam
J. Hunter Hammett, preaching, Taiwan

11 SUNDAY Colossians 1:15-20

A gospel-portion-turned-tourist-guide was produced and sold during summer vacation last year in Mar del Plata, tourist and summer resort center for Argentina. A special Spanish edition of the Gospel of Mark in the Version Popular (similar to Today's English Version) was turned into a tourist guide by the addition of pages containing a map of the city, a church directory, and other helps for visitors. Evangelical churches throughout the city took part in distributing and selling the guides, reported Mr. and Mrs. Siegfried G. Engle, missionaries who serve there.

Mrs. John Arnold, Jr., Spanish, Illinois
Fortunate Gonzalez, Spanish, Texas

Mrs. Oscar Hill, retired, New Mexico
Mrs. M. L. McKay, Eskimo, Alaska

Mrs. S. G. Engle, home and church, Argentina

Mrs. J. A. Gellin, social work, Kenya

Mrs. S. D. Hardy, home and church, Japan
Mrs. W. E. Menese, home and church, Philippines

Mrs. L. A. Miller, home and church, Taiwan
Mrs. P. M. Moore, home and church, Vietnam

John E. Patten, preaching, Thailand
Mrs. H. L. Raley, home and church, Taiwan

Mrs. A. T. Willis, home and church, Indonesia
Eileen Willis, education, Argentina

12 MONDAY Psalm 67:1-7

Miss Mildred Crabtree teaches in the Baptist Girls' High School in Agbor, Nigeria. Last October she wrote: "Between second and third terms I got to visit three of our rural churches including Ubi, where they are struggling to build a new church. Just before school started again I went to the WMLU conference at Ede (my first time in many years) and I hope to find time to help the women and young people in our association. I give thanks for your support in its every application."

Axel F. Chaves, Spanish, Texas
Joseph Deering, National Baptist, Florida

Mrs. Aurelio Gutierrez, Spanish, Texas
Eileen W. Hale, superintendent of missions, Michigan

Harvey L. Hollman, National Baptist, Texas
J. D. Land, Christian social ministries, Ohio

C. S. McColl, retired, Virginia
Mildred Crabtree, education, Nigeria

Mrs. W. L. Walker, home and church, Japan

Mrs. M. G. White, retired, Brazil
David G. Wyman, student work, Mexico

13 TUESDAY Revelation 21:1-4

The James Reddings serve as missionaries in Arequipa, Peru, a city of nearly 500,000. Having moved there last July, they are already seeing the fruits of their labors. In a letter last September they wrote: "We have seen attendance in Sunday School grow from an average in the 40's in June to an even 100 last Sunday. During our three-day camp in July we baptized nine persons and will baptize eight more next Sunday. There have been nine additions by letter. The church in August voted to adopt another mission and now has four with the prospects of reviving a fifth one."

Allen Eliseo, Indian, Oregon
Mrs. David H. Perkins, church extension, Pennsylvania

Mrs. J. C. Reed, home and church, Argentina

Mrs. J. C. Redding, home and church, Peru

14 WEDNESDAY Philippians 3:7-14

Except for a few months in 1969, John W. Beem has been director of the Baptist Center in Savannah, Georgia, since 1959. Appointed a home missionary in 1957, he served two years at the Baptist Center in East St. Louis, Missouri. He then came to Savannah, where he remained until 1969, when he served several months as director of a center in Detroit, Michigan. He returned to Savannah in January 1970.

John Beem, Baptist center, Georgia
Mrs. Beal Gonzalez, Spanish, Florida

Elliot Letts, Indian, Oklahoma
Mrs. Paul Whiteaker, Indian, Oklahoma

Mrs. B. E. Smith, home and church, Nigeria

J. Robert Smith, preaching, Argentina
Mrs. A. C. Simmons, home and church, Philippines

T. Douglas Smith, preaching, Korea
John S. Simmons, preaching, Guatemala

Donald L. Smith, education, South Brazil
Edward S. Simmons, retirement, Switzerland

T. Donald Smith, preaching, Taiwan

15 THURSDAY 2 Corinthians 5:14-17

Twelve months ago, the social studies department in South Vietnam at Hanoi had 25 years, which the Japanese, Chinese, and French had passed last November. Many children in Hanoi were already the fourth or fifth generation of their parents. The children of the Japanese, Chinese, and French had been born in Hanoi, where they had lived for many years. The children of the Japanese, Chinese, and French had been born in Hanoi, where they had lived for many years. The children of the Japanese, Chinese, and French had been born in Hanoi, where they had lived for many years.

Mrs. E. A. Smith, home and church, Philippines

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16 FRIDAY 2 Corinthians 5:14-17

Twelve months ago, the social studies department in South Vietnam at Hanoi had 25 years, which the Japanese, Chinese, and French had passed last November. Many children in Hanoi were already the fourth or fifth generation of their parents. The children of the Japanese, Chinese, and French had been born in Hanoi, where they had lived for many years. The children of the Japanese, Chinese, and French had been born in Hanoi, where they had lived for many years. The children of the Japanese, Chinese, and French had been born in Hanoi, where they had lived for many years.

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Mrs. E. A. Smith, home and church, Philippines

Amidst this time of revelling, we drew aside and let God speak to our hearts. What a stirring, heartfelt experience to gather together to read God's Word as the little ones and adolescents calmly listened. It was not unusual to find Don and Bob huddled together in a room behind a closed door with their Bibles in hand and sharing spiritual experiences.

One day the men and all the young people went over to the school grounds to play football. I'm sure any Brazilian onlookers were curious to see that game being played here in this land of football or soccer.

Bob and Don enjoyed the game of jacks which is similar to horseshoes and the young people were continuously ascending and descending, appearing and disappearing from the treehouse. Roger and Russell had made.

Wilma and I grocery shopped and did the laundry of marketing together and watched the two baby boys. One night after Wilma and I had played Probe with the younger set and had tucked all of them in bed for the night, we found one vacant bedroom in which to chat. After a while Roger appeared and asked where he should sleep. We left waking him good night and realizing the futility of trying to find a place to chat alone.

Before we realized it, the two days had gone and we were eating our last breakfast together. Even though we felt a sense of sadness, we knew that before long it would be Christmas time and Don's birthday and we would again be reunited at the Hampton's home in Petrolina.

After all the happy good-byes were repeated over and over, and we began to strengthen the shambles, I secretly prayed, "Thank you, Lord, for letting us share with you our joys and sorrows and your own joy with this special type of love." And every one that had been a brother, or sister, or wife, or child, or friend, for my own's sake, shall receive an abundant life, and shall inherit everlasting life" (Matthew 19:29).

—Dennis Turner

Indian chapel. Eight years later, when Dr. Estrada became director of language missions for the Baptist Convention of New York, there were nearly thirty congregations ministering in numerous languages. At that time the association honored Dr. and Mrs. Estrada for "meritorious leadership in language missions."

Mrs. Bob Wayne Brockney, Christian social ministries, Pennsylvania
Mrs. Leobardo Estrada, Spanish, New York
Robert D. Jordan, US-2, resort missions, Michigan

Mrs. J. C. Lewis, Spanish, Florida
Ralph Theodore Overman, Jr., Baptist center, Washington, D.C.
Marilyn Ruth Reeves, US-2, week-day ministry, West Virginia

Mrs. Jess Reyes, Spanish, Florida
Mrs. Chlo Villareal, retired, New Mexico
Mrs. H. L. Adams, home and church, Nigeria

John L. Bice, retired, Brazil
Danell N. Courtney, preaching, Guatemala
G. Edwin Engstrom, dorm parent, Philippines

Robert S. Ervin, agriculture, South Brazil
Betty Jane Ewan, education, Nigeria
Mrs. D. T. Fitzgerald, home and church, Jordan

Mrs. W. G. Henderson, home and church, Philippines
Minnie Lee Lender, women's work, South Brazil

Mrs. Frank P. Lide, retired, Hong Kong
June Mason, women's work, Kenya
Mrs. L. H. Morphis, home and church, Germany

Leslie Watson, preaching, Japan
Mrs. M. H. Wilson, home and church, Taiwan

18 SUNDAY Matthew 5:1-6

The son of a home missionary is himself a missionary of the Home Mission Board among the Spanish-speaking people in Racine, Wisconsin. He is Carlos Cabos, Jr., appointed a home missionary in April 1970. His father has served among Spanish-speaking persons in Texas since 1962. The younger missionary served as a youth director in Florida and as a mission pastor in Texas before being appointed by the Board. He is married and has one child, a daughter.

Carlos C. Cabos, Jr., Spanish, Wisconsin
Mrs. James Deguire, Spanish, Ohio
Danield F. Venesdel, superintendent of missions, California

Truman Webb, superintendent of missions, Arizona
Mrs. R. J. West, US-2, students work, Miss. churches

Mrs. L. G. Bradford, home and church, Japan
Catherine Bryan, retired, China
Johnny N. Burnett, religious education, Equatorial Brazil

Mrs. G. C. Herbeck, home and church, Paraguay
Mrs. W. A. Hatten, education, South Brazil

Elmo Markle, dorm parent, Ecuador
Mrs. B. S. Scott, home and church, Malawi
Anthony Stelle, religious education, Korea
James D. Watson, preaching, Mexico
Robert E. Wakefield, preaching, Malaysia

19 MONDAY Matthew 5:17-20

From small villages scattered over Spain, eight to ten young wives each year come to the Baptist seminary in Barcelona. Most of them had to stop school at about twelve years of age to go to work, and they come to the seminary eager to resume their education and to prepare themselves to serve as pastors' wives. Mrs. J. W. McFard, whose husband helps produce radio programs of the seminary, is among the missionary wives who work with these young women.

Mrs. Clifford S. Coleman, church extension, Ohio
Mrs. Carlos Godinez, Spanish, Texas
Mrs. Agustin Lopez, Spanish, Florida

Mrs. William O'Dell, associational services, Kansas
Helen Bridges, religious education, Philippines
B. Layton Lynch, preaching, Taiwan

Mrs. J. W. McFard, home and church, Spain
Mrs. M. L. Rendell, home and church, Rhodesia
Mrs. C. L. Whaley, home and church, Japan

20 TUESDAY Luke 14:7-14

Nathaniel J. Brockman, serving under the Home Mission Board's Department of Work with National Baptists, is director of the Center for National Baptists in Greenville, South Carolina. National Baptists are Negro Baptists, members of the several National Baptist conventions. The Southern Baptist Convention seeks to cooperate with National Baptists in evangelistic endeavors, Christian education, and improving race relations.

Nathaniel Brockman, National Baptist, South Carolina
Mrs. Lloyd W. Jones, Indian, Oklahoma
Mrs. Ruby McGhee, retired, Illinois

Mrs. Francisco Morales, Spanish, Texas
Mrs. Gregorio Perez, Spanish, Texas
Mrs. J. W. Anderson, home and church, Philippines

Charles A. Beckert, student work, Taiwan
C. F. Clark, doctor, Japan
Mrs. J. B. Cooper, home and church, Costa Rica

W. Maxfield Garrett, education, Japan
Henriette King, retired, China, Malaysia, Singapore
Mrs. G. F. Riddell, home and church, Chile
Maxwell D. Sled, education, Nigeria

21 WEDNESDAY Matthew 13:44-46

A husband-wife team serves patients at the Baptist hospital in Sanyati, Rhodesia. They are Dr. M. Giles Fort, Jr., and Dr. Wang Ann Fort, who have been missionary doctors at Sanyati Baptist Hospital since 1952. According to the Forts, the hospital exists to tell the story of Jesus. "Through its healing ministry we are here to tell the story of the love of God for all mankind—for every little baby, every boy and girl, every man and woman who may come here. Each member of the hospital staff has agreed that he, too, is interested in telling the story of God's love."

Adam Espinosa, Spanish, Texas

Mrs. R. E. Harris, National Baptist, Mississippi
Mrs. Romeo Reyes, Spanish, Texas
Ruben R. Rios, Spanish, Texas

Mrs. Trey Smith, Spanish, Texas
G. Dale Blackwood, English-language, Costa Rica
Mrs. C. A. Chilton, home and church, Philippines

Mrs. M. G. Fort, doctor, Rhodesia
James E. Foster, radio-TV, Ghana
Kenneth R. Mulliken, medicine, Gaza
Timothy D. Rayburn, education, Guam

22 THURSDAY Matthew 5:33-37

Lloyd A. West, a native of Amarillo, Texas, serves as a missionary in his home state under the joint sponsorship of the Home Mission Board and the Baptist General Convention of Texas. He is pastor of the Southside Baptist Mission of First Baptist Church, Mercedes, Texas, a Spanish-speaking congregation. Previously he served as pastor of a Spanish mission in Altus, Oklahoma. He is married to the former Nohem Soria, a native of Mexico. They have four children.

Mrs. Manuel Alcala, Spanish, Texas
Robert T. Hughes, retired, Hawaii
Joe Tames, Spanish, Texas
Lloyd West, Spanish, Texas

Clare Bricefield, education, Chile
R. Frank Cox, education, Chile
Mrs. E. P. Decker, home and church, Nicaragua

Mrs. E. V. Allen, home and church, Ecuador
S. O. Spill, preaching, Costa Rica

23 FRIDAY Matthew 5:38-44

Once a radio operator in the US Marine Corps, missionary Samuel L. Jones has led out in Baptists' involvement in radio in Rhodesia. He and Mrs. Jones were the first Southern Baptist missionaries to live in Salisbury, the capital city, where one of the two main radio stations in the country is located. Although no church group has been able to buy radio time as yet, Baptists in Rhodesia have been able to take part in the religious programming schedule through which various Christian groups take turns in providing short programs and special-event programs.

Herman T. Cheson, Spanish, New Mexico
Mrs. John Hopkins, Christian social ministries, Kansas
Mrs. Donald D. Jackson, associational services, California

Mrs. Frank W. Scott, church extension, Pennsylvania
J. Allison Banks, dorm parent, Austria
James H. Dorell, preaching, Ivory Coast

Mrs. J. S. Goodwin, home and church, Korea
Tom C. Hollingsworth, administration, Argentina

Samuel L. Jones, radio-TV, Rhodesia
Mrs. J. S. Key, home and church, South Brazil
Bobby L. Spear, preaching, Thailand

Henry L. Whaley, publication, Hong Kong

24 SATURDAY Matthew 6:5-13

Mrs. Thomas L. Watson does home and church work and her husband does radio

work in Lima, Peru. Frequent earthquakes, and avalanches have hindered work in the surrounding hills of Lima. Missionaries have been successful in establishing work in Huaraz, one of the towns destroyed in the May 1970 earthquake, a day's journey from Lima. The First Baptist Church in Lima supports the mission in Huaraz. Peruvian Baptists organized a convention in 1966, which now includes 15 churches and 30 missions with a total membership of more than 1,000.

Jack Comer, Indian, New Mexico
Jose Gomez, Spanish, Texas
Daniel Molina, Spanish, Arizona
Mrs. Marshall W. Moore, Christian social ministries, Indiana

Charles L. Alexander, preaching, Chile
Donald W. Jones, education, Taiwan
R. E. Savage, preaching, Ivory Coast
Mrs. T. L. Watson, home and church, Peru

25 SUNDAY Deuteronomy 10:12-15

From a country and western dance band to gospel music is the change Christ made in the lives of Mr. and Mrs. James A. Williams, Jr., missionaries to Mexico. The Williamses, who played the accordion and guitar for a dance band before their conversion, now provide music for evangelistic services. Their two teen-age daughters join Mrs. Williams in singing choruses and popular melodies to which Mr. Williams has written Christian lyrics. The girls also visit, hand out tracts, and run the movie projector in the services their father conducts.

What Will a Leader Gain from Summer Conferences?

Mary Mines

If I go to a WMU Conference at Glorieta or Ridgecrest...

...will it help me to do my job in Baptist Women?

Will I meet people who are doing exciting things in their Baptist Women organizations?

Will I have a chance to talk with missionaries?

Will I participate in Bible study?

These questions can all be answered with a very positive "yes." A week in the mountains of either New Mexico or North Carolina will mean unforgettable experiences for Baptist Women leaders. They will go home with new determination to make mis-

sions alive and vital for the women in their churches.

Attending either Glorieta or Ridgecrest will give any woman a new outlook on her world. The conference setting provides leaders of Baptist Women opportunities for training in Baptist Women work, for inspiration, and for exchange information.

A week at Glorieta or Ridgecrest has much to offer women elected to serve as leaders in their Baptist Women organizations. The week will provide those who are a little bit scared of the position in which they have been elected a chance to study and gain confidence in knowing how to go about that work in Baptist Women. (Ed pres in the work will

26 MONDAY Micah 6:6-10

As director of Christian social ministries in Houston, Mildred McWhorter serves a field made up entirely of Latin Americans. Her ministry covers an area of 60 blocks where 52,000 people live. Each week 4,000 of these people are involved in group activities directed by Miss McWhorter and a staff of 250 volunteers. Activities include citizenship classes, recreation, camp, kindergarten and preschool programs, tutoring classes, and mothers' clubs.

Nathan M. Carter, retired, Alabama
Paul H. Garcia, Spanish, Texas
Mrs. Pedro Hernandez, Spanish, New Mexico

Mrs. Carl Holden, Christian social ministries, Massachusetts
Mildred McWhorter, Baptist center, Texas
Mrs. Patricia Velasquez, retired, Texas

Jose Valdez, Spanish, Texas
Mrs. H. E. Sengs, home and church, Vietnam
Gerold W. Doyle, preaching, Ecuador

Germany
Jay Hall, religious education, Nigeria
Mrs. T. C. Hollingsworth, home and church, Argentina

C. A. Leonard, retired, China, Hawaii
Wayne Logan, dentist, Nigeria

27 TUESDAY James 2:1-9

Frank Raymond Venable, under appointment by the Home Mission Board as an associate missionary since September 1967, serves as pastor of the Central Indian Baptist Church in Oklahoma City, Oklahoma. He came to Oklahoma from New York State, where he had served as pastor of Ridgecrest Baptist Church in Newburgh, 1962-67. He had previously served among the Indians for two periods: 1932-42 and 1946-55. He is a native of Patterson, New Jersey, and a graduate of Eastern Baptist Theological Seminary, Philadelphia, Pennsylvania.

H. O. Black, superintendent of missions, California
Mrs. Kenneth Chadwick, Spanish, New Mexico

Mrs. Marvin Southard, Baptist center, North Carolina
Frank Venable, Indian, Oklahoma
Bobby E. Adams, education, Colombia

Mrs. C. M. Bowers, home and church, Nigeria
Constance Ellis, education, Korea
Mrs. B. C. Lovelace, home and church, Japan

WMU Conferences	
Glorieta	July 15-18
Ridgecrest	August 18-19
For Reservations Write	
Reservations	
Glorieta Baptist Assembly	
Glorieta, New Mexico 87535	
Reservations	
Ridgecrest Baptist Assembly	
Ridgecrest, North Carolina 28770	

A. Bruce Oliver, preaching, North Brazil
Mrs. H. H. Pike, home and church, Angola
Loren C. Turnage, preaching, Colombia

28 WEDNESDAY Jeremiah 23:3-4

A multi-language crusade held in New Britain, Connecticut, last year featured nightly services in Slavic languages, English, and sign language reported Harwood Waterhouse, pastor-director of Connecticut under the Church Extension Department of the Home Mission Board in New Britain. He said, as the preacher spoke in Polish, a language missionary whispered the English translation to a missionary to the deaf, who then translated the message into sign language. A deaf woman who was present "went home a happy person this night," said Mr. Waterhouse.

Mr. William H. Blasing, US-2, Christian social minister, Georgia

Harold B. Cunningham, superintendent of missions, West Virginia

Mrs. Donald Bloom, Christian social minister, Texas

Mrs. Lattie Davis, deaf, Oklahoma

Mrs. Marie Hernandez, Spanish, California

Mrs. Aurelia Treadwell, Spanish, Florida

Harwood Waterhouse, pastor, Connecticut

L. Byron Abine, preaching, Taiwan

Mrs. W. P. Carter, home and church, Chile

Mrs. E. C. Conway, home and church, Kenya

Mrs. J. P. Craighead, home and church,

Yemen
Linda Crawford, social work, North Brazil
Mrs. D. S. Kammerdiner, home and church, South America
James C. Oliver, preaching, Colombia
Violet Papp, nurse, Jordan
Robert Stewart, preaching, Thailand

29 THURSDAY Romans 14:19-31

At one point in his second term of service, writes Glen L. Johnson, missionary to Argentina, he considered resigning. Discouraged by the lack of visible results in his work, he began to think he could serve God better in the States. What caused him to stay in Argentina? Prayer, says Johnson. After reading some books on prayer, he determined to pray more and enlisted members of his congregation to join him. Within two months the church began to thrive. "Perhaps the greatest miracle has happened to me," states Johnson. "I am now content in what I'm doing because I'm accomplishing what I think is God's purpose."

Evelyn Epps, Baptist center, Tennessee

Mrs. Paul P. Garcia, Spanish, Texas

Mrs. Young Glover, National Baptist, Florida

Kenneth W. Naibel, superintendent of missions, Illinois

Paul R. Vasquez, Spanish, Texas

R. Wayne Wilkerson, superintendent of missions, California

Robert C. Davis, preaching, Vietnam

Mrs. W. M. Billhead, doctor, Nigeria
Mrs. T. F. Harkins, home and church, Korea
Glen L. Johnson, preaching, Argentina
Mrs. G. A. Nichols, home and church, Paraguay
Mrs. C. A. Ray, home and church, Malaysia
Mrs. D. W. Reed, home and church, Peru

30 FRIDAY Deuteronomy 24:14-15

Former missionaries to the Canal Zone now serve among Spanish-speaking people in Fresno, California. Mr. and Mrs. Ray M. Douglas served in Gambia, Canal Zone, from 1963 to 1967, when they transferred to Fresno. Mrs. Douglas, a registered nurse, served two years as a nurse and director of Panama Baptist Seminary. The Douglases had served as missionaries to the migrants in California before going to the Canal Zone.

Delbert Foss, Indian, Arizona

Alton H. Harpe, Jr., military, BSU, New York

Carlos Romero, Spanish, Louisiana

Katherine Cozzani, religious education, South Brazil

Mrs. Ray M. Douglas, home and church, Dominican Republic

Billy B. Frester, business administration, Equatorial Brazil

Mrs. S. D. Hale, home and church, Spain

Mrs. P. W. Hamlett, retired, China

Mrs. L. K. Seet, home and church, Japan

Harlan E. Spurgeon, preaching, Taiwan

FOR WOMEN UNDER 30

JUNE WHITLOW

THE goals of the Baptist Young Women organization are in its members! Many young women, ages eighteen through twenty-nine, volunteer their time, their energies, and their skills. The tasks performed, the activities planned, and the projects completed through this organization make a very impressive list.

But why do young women do these things? What motivates and challenges them to become involved and stay involved? What satisfactions or rewards do they find in the organization?

To answer these questions, one must look at what BYW gives young adult women. BYW gives young adult women a chance for building a community of world citizens and action. It offers young adult women the challenge to minister and witness to individuals in their community. BYW seeks to lead young adult women in creative expressions of a relevant faith.

The mission purpose of the organization is basic to all WMU age-level organizations, but the approaches and methods are designed to make the organization relevant to the needs of young adults. Are there young women in your church who are not involved in a mission organization simply be-

cause they feel there is not one geared to their needs? Would they feel more comfortable if they were grouped with other women who have children the same age, who have the same daily schedules, who go the same places, who have the same life patterns? Would they become excited about materials designed especially for the younger women?

A large church or a large number of young adults is not necessary to have a BYW. But one thing is needed. One person must be convinced of the importance of a special mission organization for young adults. If you are under thirty, that one person can be you.

For a beginning, count the number of persons under thirty who are involved in Baptist Women. Ask them if they would consider the possibility of organizing a BYW. Remind them that they would be the informed, stable members which every BYW needs.

Add to this figure the number of likely prospects for such an organization. Check the Sunday School rolls to get names and addresses of women in the age group.

Convinced that there are enough young women in your church to have a BYW? All right. What can you do

a loyal member of Baptist Women do to encourage these young women to develop their own organization?

Begin by praying for each of these prospects by name. Pray that the Holy Spirit will lead her to understand her mission responsibility and to respond to it. Pray that these women will catch a vision of missions and that they will see themselves as instruments of God's redemptive purposes and power. Choose a prayer partner from those under thirty in your Baptist Women organization and set aside a portion of each day to pray for them who are not active participants. Creating the proper spirit and atmosphere may take months, but the results will be well worth it.

Talk with the prospects every time you can and tell them what being a member of a mission organization means to you. Such sharing may be done at scheduled times or through visits scheduled with each person. Telephone calls, invitations for coffee, luncheon dates are excellent. Brief chats when picking up her youngster for school, meeting her on the street, or passing in the church corridor are equally effective. Plan what you want to say. Conviction has that mission is important, help her to see her place in missions, show her why she needs to be a participant in BYW. When you feel the proper time has come, ask her if she would be interested in becoming a member of BYW.

In all probability there are several young women in your church who may be interested in joining BYW. Remember you do not have to have a large number of young women to have a BYW that can carry on an effective program.

Are you really convinced that every young woman under thirty should be a member of BYW? If so, continue to pray. Tell the WMU director of your campus for a new organization. She knows how to work through the WMU council in organizing a BYW. She already has the most important ingredient—you and your enthusiastic willingness to begin!

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

Ship to			Ordered by		
Street	City	State ZIP	Street	City	State ZIP
Item	How many	Cost Total			
Baptist Women Insignia Patterns (assorted patterns)		\$.50			
Mission Action Group Guide: The Aging		1.00			
Alcohol and Drug Abusers		1.00			
Combating Moral Problems		1.00			
Economically Disadvantaged		1.00			
Headliners		1.00			
Internationals		1.00			
Juvenile Rehabilitation		1.00			
Language Groups		1.00			
Military		1.00			
Noreaders		1.00			
Prisoner Rehabilitation		1.00			
Resort Areas		1.00			
The Sick		1.00			
Prayer Group Guide		1.00			
Round Table Group Guide 1970-72		1.00			
Other items (include only those available from WMU)					
Total \$					
Alabama customers add necessary sales tax					
Check or money order must accompany order					
Amount enclosed \$					

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BAPT SUNDAY SCHOOL BRD
127 9TH AV N-DARGAN CARVER LIB
NASHVILLE TN 37203



Dear Pastor,

Would you do us a favor? We would like for you to urge every leader in your Woman's Missionary Union to attend the WMU Conference at Glorieta or Ridgcrest.

We'll admit this is a pretty big order, but we are convinced that leader training is important. We feel there are some things you can do to help us at this point.

If you attend the WMU council meeting, you may share with the members what the program of Woman's Missionary Union means in your church and why it is important to have trained leaders.

In your column in the bulletin or newsletter, perhaps you can encourage leaders to take advantage of these leader training opportunities.

Maybe a personal contact would be just the thing. Suggest to each WMU leader that she consider the possibility of attending one of the conferences.

Oftentimes you can help in leading the church to pay the expenses or a portion of the expenses of WMU leaders who want to attend a conference.

The dates are: Glorieta, July 13-19; Ridgcrest, August 10-16.

Some of the special features are: Dr. Jean Northcutt leading the Bible Hour at Glorieta and Dr. William Paxon leading it at Ridgcrest; specialized training for all age-level leaders; conferences geared to members; a mission gala; launching of the 1972-73 WMU program and materials.

Think what a difference it would make in our churches if all our leaders were trained. You can help by encouraging your WMU leaders to attend one of the conferences.

Sincerely,

WMU Staff