

January 1973

ROYAL SERVICE



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ROYAL SERVICE

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E. Luther Copeland

How Do World Trends Affect Foreign Missions?

The Christian mission operates today in the context of unprecedented change: change so rapid, so sweeping, and so dynamic that those who plan for missions can hardly keep up with it, much less anticipate and prepare for it.

Much of this convulsive change is clustered under the umbrella term *nationalism*. Thus the term is made to include much more than its normal meaning. The world of yesterday was controlled by the political imperialism of the West. The Western nations had carved up most of the rest of the world into their empires and spheres of influence. Modern education, however, planted the seeds of nationalism and the drive for independence.

As a result, following World War II the world map and the balance of world power have drastically changed. The empires of the West

have disintegrated and a host of new, independent nations have emerged. About twenty-five have emerged in Asia and about forty in Africa, for example. Major vestiges of the old imperialism linger on such as the Portuguese colonies of Angola and Mozambique in southern Africa. Nearby, in the former British colonies of Rhodesia and the Union of South Africa, white minorities rule black majorities. But the days of these lingering expressions of colonialism are numbered. The age of political imperialism is over.

There is a heritage of anti-colonialism in these new nations and, indeed, in almost all of the non-Western world. The white man from the West enjoyed a certain prestige and privilege in the colonial world of yesterday. Today he is often resented as a reminder of colonial dominance and exploration. In

many places the Western nations are viewed as continuing a kind of economic imperialism, and the United States is considered to be the chief offender in this type of exploitation because of its huge business enterprises abroad. White skin and American nationality are liabilities in many places today.

Cultural resurgence and pride in one's national heritage are marks of contemporary nationalism. Therefore, the ancient religions are reviving as inseparable elements of these heritages. Religion is thus identified with nationalism. In Thailand, for example, to be a good Thai, one is expected to be a Buddhist. Or, in India, though there are significant minorities of Muslims and Christians, Hinduism is essential to the national heritage.

In some cases, nationalism has meant the expulsion of foreign mis-

sionaries. This has happened in Burma, for example, where American Baptists had maintained a strong work dating back to the pioneer labors of Adoniram and Ann Judson. In 1966 the government of Burma expelled all missionaries. In some other places, individual missionaries have been forced to leave because of actions or statements which displeased the authorities.

In certain countries, such as India, the government is selective and restrictive with regard to missionary entrance or continuance. Visas for missionaries are difficult to procure or renew. Missionary agencies not already at work in India usually find it impossible to begin work there. Southern Baptists waited at the door for several years before finally being admitted to begin medical work in southern India in the 1960's.

In the churches resulting from missionary work overseas, there is emphasis upon independence from missionary control. National Christians are sensitive to the charge, implicit or explicit, that they are the lackeys of foreign missionaries. This spirit of independence can be a very wholesome factor making for Christian self-reliance and maturity. But it can also be a source of friction between missionaries and nationals.

How has the Foreign Mission Board of the Southern Baptist Convention responded to this situation of heightened nationalism with its corollaries of anti-colonialism and anti-Western spirit?

In the first place, the Board has developed extensive programs of orientation for new missionaries. Appointees to the missionary journeyman program are given an intensive eight-week summer program

of orientation for their two-year term of service. Other newly appointed missionaries and missionary associates have fourteen weeks of orientation. Undoubtedly this orientation experience increases the missionary's understanding of the complex world in which he must live and work and aids him in his adjustment to its tensions and problems.

Secondly, there are increased efforts at indigenization. Indigenization is the process by which Christianity becomes native to its environment.

Baptist polity, with its emphasis upon local church autonomy and democracy, is well adapted to indigenization. That is, Baptist polity provides a structure whereby church members, under the sovereignty of Christ, can make their own decisions.



Newly appointed missionaries spend fourteen weeks in missionary orientation at Callaway Gardens, Pine Mountain, Georgia. Apart from the pressures of life in the States, they stare up resources to enter a new and very complex world.



The nationalistic climate has drawn upon the basic Baptist sociocology to accelerate the rate of indigenization. Increasingly, national leadership, often highly educated and competent, is coming to the fore in the conventions growing out of Southern Baptist work overseas. Such men as Emmanuel Dahunsi of Nigeria and Lien-Hua Chau of Taiwan and such women as Akiko Matsumura of Japan are capable of leadership in any company of Christians.

However, self-support is being strongly emphasized and new strides are being taken in this area. For example, at its annual meeting in 1971, the Japan Baptist Convention made plans to move to full self-support in its operating budget within the next seven years. At the 1971 meeting of the Indonesian Baptist Mission, it was decided that no subsidy would be given from Mission funds for developing new churches.

Broad geographic expansion of foreign missionary work is another response of Southern Baptists to the nationalistic environment though there are other motives for this expansion. In 1948, when the post-war "Advance Program" of the Foreign Mission Board was launched, Southern Baptists had 662 missionaries under appointment in 19 countries. Presently, two and one-half decades later, the Board has more than 2,500 missionaries under appointment for work in 75 countries.

This wide dispersion, though sometimes criticized as spreading missionary resources too thin, is defended upon the basis of the uncertainty of the missionary situation. As Dr. Belder J. Coulton, executive secretary of the Foreign Mission Board has expressed it: "Establishment of work in many countries is of significance because once entry has been secured an open door of opportunity is preserved. Entry should be made when possible even though it may be necessary for some

years to labor with a limited staff. This type of strategy also serves to guard against emergencies which disrupt sections of the world (and make) possible redeployment of staff in times of crisis."

This strategy of broad deployment of personnel also recognizes that some fields may be unresponsive for a time. Even in such stony ground, it is felt that, if possible, a missionary presence should be there, patiently sowing seed and waiting in faith for a harvest. This is the case in many Muslim lands. In fact, Indonesia is representative of a predominantly Muslim nation where there has been an exciting evangelistic opportunity in recent years. This opportunity could hardly have been predicted. Nor could the opportunity have been seized had there not been missionaries present and prepared to avail themselves of it.

Obviously, the nationalistic climate has significance for the choice and preparation of missionary personnel. It heightens the necessity for flexibility and sensitivity on the part of missionaries. The emphasis upon development or nation-build-

ing in the non-Western world calls for missionaries who can contribute to the development of a nation, whether through the more traditional types of community service such as education, medicine, and agriculture, or through technological specialties less familiar in missionary work.

Certain trends in American society have given added incentive to the development of diverse patterns and types of missionary service. The complexity of American life has made available many kinds of specializations. Moreover, if the nationalistic climate has increased tensions on the field, rapid changes in American culture have heightened the problems of adjustment of missionary families on furlough and of missionary children to their bi-cultural situation. The many Christian laymen traveling and living abroad contribute an important resource for Christian witness within and beyond the usual missionary channels. The fast-moving pace of the technological electronic age has produced unprecedented mobility and the tendency to shy away from long-range vocational commitments.

From these several influences various changes concerning missionary personnel have resulted. The Board has adopted more flexible furlough schedules to fit the needs of missionaries and their families. There are options for shorter furloughs taken more frequently or longer furloughs with longer terms of service in between. A missionary family consultant has been added to the Board's staff to help provide for the needs of missionary families. Since 1970, a consultant on laymen overseas has been helping Southern Baptist laymen who live or travel abroad to be involved in missions. This staff member also coordinates special projects of lay service overseas and provides information about places of overseas ministry for laymen.

Various opportunities for short-term missionary service abroad have been provided. While some mission boards have gone entirely to short-term appointments, the Southern Baptist Foreign Mission Board has continued to emphasize the importance of career missionaries. Short-term appointments supplement the work of the career

Within the categories of career and short-term service, there is considerable variety of types of missionary service. This diversity is illustrated by the list of actual personnel requested for 1972. These requests are sent to the Foreign Mission Board from the Missions and conventions overseas. The 1972 list of personnel requests included:

agriculturists	ministers to students
architects	nurses
book store workers	office secretaries
business managers	pastors of English language churches
college teachers	professionals
commercial artists	public health workers
dentists	publication specialists
diplomats	radio and TV specialists
general evangelists	recreation specialists
hospital chaplains	religious education ministers
librarians	secondary schoolteachers
maintenance workers	seminary teachers
mechanics	social workers
medical technologists	specialists in women's work
ministers of music	youth ministers

missionaries. The missionary journeyman program is designed to give opportunity for young college graduates to spend two years in overseas service. The missionary associate program makes it possible for persons who do not meet all the requirements for career appointment—age requirements, for example—to serve for at least one term in some specifically requested ministry. The Board makes still other provisions for short-term service to meet particular needs in the missionary situation.

Another broad trend of today's world is the growing dominance of technology with its corollaries of urbanization and secularization. Modern technology has developed to a high degree in the Western nations and is fast spreading to the rest of the world. Technological development changes the social structure from an agrarian society where rural villages are characteristic and life is relatively simple, to a highly complex urban society where large cities predominate. The rise of great metropolises or megalopolises, such as New York, London, Tokyo, or their smaller counterparts, is a result of advanced technology. World societies, then, are fast becoming urban.

Moreover, technological and urban development tends to breed a secular spirit and to erode the religious foundations of the society—whether the religion be Christianity in America, Islam in Turkey, or Buddhism and Shinto in Japan. In a world oriented to science and technology, man is inclined to replace trust in God or the gods with confidence in human achievements. And when a society passes immediately from a tribal culture to a technological culture, as in parts of Africa, serious social disintegration results.

Increasingly, then, missions must reckon with an urbanized environment with new problems and challenges. Some scholars are proposing the complete "modernizing"

of missions by transforming them into communications centers using mass media, communications satellites, and computers. Most missionary agencies, however, including Southern Baptists, do not favor such radical change. While utilizing advanced means of communications and computer processing, they insist upon continuing the ministries of a flesh and blood corps of missionaries.

Efforts of the Southern Baptist Foreign Mission Board to keep missionary methods relevant to the urban technological age may be illustrated variously. Special studies of some mission areas have been made by experts in urban missions and social ministries such as Francis M. DuBois of Golden Gate Baptist Theological Seminary and Walter R. Delamater of Southern Baptist Theological Seminary.

Emphasis upon mass communications is illustrated by the 1971 adult Graded series book *New Drums Over Africa* by Milton E. Cunningham, Jr. Cunningham, who is the Foreign Mission Board's radio-television representative for Africa South of the Sahara, believes that new advances in technology are going to change the face of the emerging countries of the world completely. As he sees it, the potential for Christian witness in the many facets of mass media—radio, television, publications, cassette recordings, correspondence schools—simply staggers the imagination. Cunningham indicates, for example, that with the coming of transistorized television sets it will be possible to eliminate illiteracy in a brief period of time. Specialists such as Dr. Cunningham are playing a significant role in making missions relevant to the new technological age.

What of the world movement of communism? How is it affecting Southern Baptist missions? One obvious effect has to do with the successful conquest of China by Communists. In 1948 nearly one-

third of the foreign missionary force of Southern Baptists was assigned to China. Two or three years later the Communist regime had gained control of China and missionaries had to withdraw from that country. Many of them were redeployed in other countries of Asia and elsewhere. The beginning of Southern Baptist work in many countries of eastern Asia is directly attributable to the end of the missionary presence in China. Southern Baptist missions in Korea, Taiwan, the Philippines, Thailand, Malaya, Singapore, and Indonesia, for example, were begun by missionaries displaced from China.

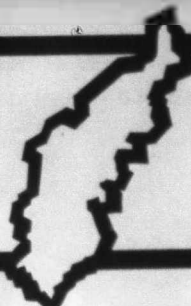
Missionaries in various places are aware of the almost universal presence of Communists in several instances. Communists have been converted by the witness of Southern Baptist missionaries or their national Baptist colleagues. Two or three Japanese Baptist pastors, for instance, are former Communists.

The Christian mission is not an optional but an essential dimension of Christian faith. Personnel of the Foreign Mission Board and others in leadership roles related to missions devote serious and intelligent effort relating missions to the real world of today. Only such vital matching of missionary strategy to the actual situation is worthy of the Son of God who came on mission as a real human being in a real world. Missions must be accomplished on His authority and in His spirit.

Dr. Carpenter is professor of missions, Southeastern Baptist Theological Seminary, Wake Forest, North Carolina.



To answer this question, ROYAL SERVICE invited the four regional coordinators in the Planning and Coordination Section of the Home Mission Board to comment on the effect of national trends on their sections.



Trends Affecting Missions in Region I

Gerald B. Palmer

Region I includes the states beginning with South Carolina and extending through New England. It also includes Panama and Puerto Rico, two areas of responsibility in the Caribbean assigned to the Home Mission Board.

Including more than one-fourth the population of the United States, this area is as diverse in Baptist work as it is in geography and climate. To find things in common among states such as West Virginia and Vermont, or South Carolina and New York is very difficult. Some words pinpoint this commonality.

Change is one of these words. Southern people are moving into the North and northern people are moving into the South. People from rural areas are moving into the cities, while many white Anglo-Saxon people are moving from the inner city to the suburbs. A continuous influx of ethnic persons may be seen numbering from a few hundred into South Carolina and a few thousand into Virginia to hundreds of thousands into New York City. Continued racial estrangement may be seen in the deep south, up east, and mid-Atlantic areas. Tension knows no climate or geography. Declining rural areas are confronted with the problem of change. In many cases rural churches are being overrun by suburban fringes.

Yet each of the units of Baptist work in Region I faces distinct influences and trends that challenge.

Panama faces the challenge of full national leadership for the Panama Baptist Convention. Re-

cently reorganized to accept responsibility formerly held by the Home Mission Board in program leadership, the convention is now seeking an executive secretary who can weld the diverse groups making up the Baptist work there into organizational unity.

The Baptists of Puerto Rico, an island of approximately three million people primarily of Spanish-language culture, face the excitement of unlimited opportunity for growing an indigenous witness. From an initial beginning with four English-language churches, work has increased to include twenty Spanish-language churches and missions and seven English-language churches and missions. Under the leadership of Milton S. Leach, Jr., these churches are seeking to avoid the over-subidization that has plagued missions work throughout the world.

Baptists of South Carolina face the challenge of a large military population, new industrial communities, and unlimited opportunities for racial cooperation in meeting the needs of all of South Carolina.

North Carolina, second in Baptist population among the state conventions, is involved in new ventures in the inner city, closer cooperation with National Baptists, and cooperative endeavors with associations and churches in meeting the needs of changing communities.

Virginia sees the growing urban strip between Alexandria, Richmond, and Norfolk as an unlimited opportunity for growth. At the same

time, leaders are studying the needs of the rural and mountain areas of the state.

The District of Columbia, faced with the flight of white Baptists to the suburbs, seeks ways of turning their resources and concerns back into the unlimited needs of the inner city with its economic, social, ethnic, and racial complexities.

West Virginia, the mountain state, is engaged in growing a Southern Baptist witness and a new state convention. While strongly influenced by Protestant groups, the state still has a high percentage of unchurched people. New expressways and roads are opening new opportunities for extending the gospel into remote communities of West Virginia.

The Pennsylvania-South Jersey convention, third in state convention population, is faced with the unlimited opportunities of the large metropolitan areas of Pittsburgh and Philadelphia. The opportunity to minister to the military in southern New Jersey has been the springboard for much of the strength of this new convention. The ethnic background of millions of persons in this convention has offered opportunity for missions work among Polish, Ukrainians, Romanians, Italians, and other groups with whom Southern Baptists have not had much work in the past.

The New York convention, which includes northern New Jersey, has the largest population of any state convention territory. New York City is so large that one is apt to forget

that Buffalo has a metropolitan population of nearly 1,400,000. The convention is responsible for leadership in ministry to the most affluent areas in America and the most helpless ghettos. Nearly one million Puerto Ricans in New York City, along with more than one and one-half million Negroes, challenge the best in cooperative ministry and witnessing. Every nationality in the world is found in the major metropolitan areas of New York state and northern New Jersey. The convention is faced with the responsibility of welding the Baptists from diverse sections of this state convention into a unit that can effectively address itself to needs.

Maryland is an old Baptist stronghold (the first annual meeting of the Baptist Convention of Maryland was held in 1836) with new missions opportunity. The area between D.C. and Baltimore is forming a solid urban mass. Placing churches in the center of these new cities and suburbs is a primary challenge.

New England-related convention area to the Maryland convention, remains the frontier for Southern Baptist work. The rural areas of Maine, the mountains of Vermont and New Hampshire, the metropolitan areas of Massachusetts, Connecticut, and Rhode Island offer a varied challenge. While the military-related churches form the nucleus of the beginnings of the work, outreach has been extended into new cities and towns with a nucleus made up of true New Englanders.

While there are vast differences and obvious similarities in the work, the Baptist units of work, with the help of the agencies of the Southern Baptist Convention, are seeking to address themselves to these opportunities.

An increasing awareness of the opportunities for racial understanding may be seen. North Carolina long a leader in these relationships, has continued to seek means of direct Baptist cooperation. Oppor-

tunities for joint conferences sponsored by the executive leadership of both black and white conventions has brought significant understanding. Cooperation between black Baptist churches and white Baptist churches is a norm in the pioneer areas. Many black Baptist churches relate themselves to the Southern Baptist work in these conventions as a normal course. The complexion of the New York convention is as varied as the population which makes up the state convention territory. Cooperation in specific projects, such as CHANCE, offers extra opportunities for a meaningful ministry. CHANCE is a cooperative endeavor of black and white churches to assist in the growth pattern and ministry of the "pavement level" churches in Harlem.

Evangelism, with its emphasis on lay witnessing, has created some of the most exciting moments in the life of the churches of Region I. North Carolina has had outstanding youth rallies. Training of lay persons has met with enthusiastic response in conventions old and new. Evangelistic television programs are anticipated to strengthen the present witness.

In the northeastern part of the United States the Christian forces are faced with established religions that are generally not evangelical in nature or those that have largely lost their evangelistic thrust. In many ways the Northeast is a highly developed secular society. Getting the attention of people is one of the new challenges of the day. In Hartford, Connecticut, the New England Baptist Association has sponsored special music events with outstanding orchestras and opera singers. In Worcester, Massachusetts, the involvement in a crisis center gained area-wide attention. The Baptists of Region I are learning to become all things to all men.

Mr. Palmer is a regional coordinator with the Planning and Coordination Section of the Home Mission Board.

High-rise apartments provide one of the greatest challenges to ministry in Region I.





Trends Affecting Missions in Region II

J. N. Evans

Region II, extending from Florida to Michigan and including a ten-state area, is made up of both older state conventions and those of more recent birth. In contrast to the large rural areas of Mississippi, Alabama, and Georgia are the highly urbanized and industrial areas of the Great Lakes region. Populated by people of various racial and national backgrounds, from the pure Anglo-Saxon of the Appalachian regions to the ethnic mixtures of Chicago, Cleveland, and Detroit, it houses almost one-third of the population of the United States. Socially, it is predominantly middle-class; economically, it tends to the extremes of wealth and poverty; racially, it is decidedly white, although one in every seven persons is black; religiously, it has room both for the normal expressions of religion and the extremes of fanatic faith and morbid fatalism.

If the astronauts on their way to the moon could have seen through the haze that covers this region, they would have noted a phenomenon currently visible around the planet called earth. There is a steady migration of people to the large urban centers of population. Here a revolution continues, one which has produced a black ghetto at the center surrounded by white, but now graying, rings of residential suburbs. The astronauts would have seen a never-ending stream of vehicles rushing from these cities carrying young and old, but mostly young, to the mountains, the beaches, the resort areas of the

continent. With longer weekends, shorter working hours, and fewer days of toil, a mushrooming population seeks more and varied ways to spend its increased money and leisure time. Advanced in the technology of communication, transportation, exploration, and innovation, American society has produced a mass sophistication.

In the midst of this affluent, leisure-occupied, urban-minded, and sophisticated society with its new and fast-moving life-style, what are the churches doing to fulfill their mission? It's evident that the means vary, but the message and the goals remain the same. For the hungry and hopes, the needs and conditions of mankind remain unchanged.

First, emphasis is being placed on the role of lay people in personal ministry. To a marked degree we are witnessing a return to the New Testament practice of person-to-person encounter with an expressed concern for the worth and well-being of every individual. Churches are providing in-depth training for those members, especially traveling men, who have both an opportunity to meet and a desire to witness to a host of persons as they pursue their vocations from town to town or country to country. This training demands teachers—pastors, most often—who have become specialists in the art of "wayside witnessing." Less and less is there an effort to bring people to church. Instead, the trend is to take the church to people. Small groups meet in homes or business offices

to engage in prayer, Bible study, consideration of social, community, or family concerns, or fellowship and worship. This tendency toward and emphasis on small groups may well result in a pronounced limit to the size of the membership of the churches now developing.

In changing communities, both urban and rural, a solidary program that minister to the needs of the resident or transient person or family are being provided. Such ministries are as varied as the needs of the people who live in the area and as extensive as the resources of the churches will permit. Daycare centers and kindergartens for preschool-age children are seen in increasing numbers. Four of every ten persons in the national labor force are women; two of every ten are mothers. Unless daytime care is provided for the small children at home, they will be left to fend for themselves to the detriment of all.

A counseling program is also a necessity for a generation marked by rootlessness, frustration, and deviation. Whether carried on by the pastor, a church staff member, or a Christian layman trained in the field, counseling is a ministry that meets an urgent need in our society. Many churches, poles apart in theology and denominational affiliation, are cooperating in a community counseling program, as well as in other ministries.

Once again fields of churches are being formed, not only in rural but also in metropolitan areas. One pastor may serve two or more



church fields located ten miles or a mere ten blocks apart. Sometimes there is a consolidation or merging of fields. Conditions that once required a number of churches to serve a scattered people no longer exist. As public schools were consolidated to provide a better and more diversified program of education, so churches have joined together to strengthen and enlarge their ministry.

varieties of consolidation are being noted. The "winning" of churches occurs when the ministry in changing communities is shared by a weak church located in the community and a church strong in numbers and resources. This winning approach is also being followed by associations (Birmingham and Pittsburgh), and even state conventions (Arkansas and Michigan), with profit both to the giver and to the recipient.

Another variation is the joining of three or more churches in a co-operative ministry. Each church, served by its own pastor (often a ministerial student or intern), joins with the others in a team approach to ministry. An older, more experienced minister often serves as team captain. Each younger pastor becomes a specialist in selected phases of church life or ministry,

and then guides and develops these particular ministries in all of the churches. Each church has both a pastor for its regular program and a staff of trained workers for its specialized ministry.

As churches seek to minister to their changing communities, it is inevitable, and right, that their membership takes on a color and personality different from that previously known among Southern Baptists. The present urban trend tends to ignore racial and religious blockades, inundating them in a tidal wave of numbers and needs. More churches are beginning to face honestly and openly the teaching of the Bible concerning the relation of the races of men. Integration, at one time the dream and goal of many minority groups, is no longer the one factor that provides a continuing struggle for recognition, equality, and acceptance.

The goal of oneness, the awareness and acceptance of the worth and place of every person and race, has brought not only integration to the churches but also an awareness that a close relationship between the churches of various races and cultures can be beneficial to all. There is no expectation that a mass exodus of any race from its own churches into Southern Baptist

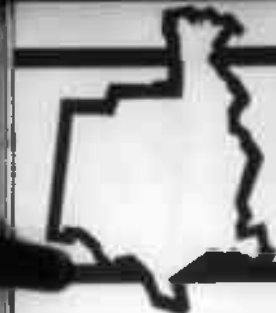
Day Camp on Jekyll Island is one way to meet the need of a leisure-occupied society.

churches will take place. Instead, there is a growing awareness of the need to bring the various Baptist churches, associations, and conventions into a closer relationship, each sharing with the other the riches of its wealth and knowledge, its experience, and heritage. To accomplish this goal, effort is being made to establish a fellowship between local, state, and national leaders from all the conventions. In a developed climate of mutual trust, concern, and purpose, and in the soil of an awareness of human needs to be met, the seeds of oneness in the fellowship of the gospel are being planted.

There is no lessening of the effort to establish new missions and churches where they are needed. The conviction has not waned that the church and the fellowship of churches continue to be the means by which God will accomplish its purpose in the world.

Change, variation, awareness, commitment, urgency—these words aptly describe the church today in its ministry and witness to men in the name of Christ.

Mr. Evans is a regional coordinator with the Planning and Coordination Section of the Home Mission Board.



Trends Affecting Missions in Region III

C. Wilson Brumley

Region III is a twelve-state slice of middle America. The base of this slice extends from Louisiana to New Mexico, while the body extends from Arkansas and Missouri to Colorado. Wisconsin and Minnesota, affiliates of the Texas convention, and Iowa, the Missouri affiliate, are also included.

An attempt to define trends that affect missions planning and missions activities creates awareness of the need for an order of priority in Region III.

One national trend is the diminishing capacity of the dollar to buy a dollar's worth of anything. Co-operative Program receipts have leveled off to some extent while the costs of missions work continue to increase. Planning that gives attention to priorities has the promise of getting more accomplished with the resources that are available. Program leaders are giving greater attention to program design and development. The program needs continue to grow even though the resources are not keeping pace with the needs.

Missions programs are attempting to accomplish objectives by methods that are alternatives to relying on missionary personnel and capital outlays. Missions colloquiums are conducted to assist churches and church leaders to come to grips with the nature and mission of the church. Thus the number of requests and amount of money requested from the Home Mission Board for assistance in reaching people may be reduced.

Program leaders conduct conferences to assist church leaders to minister to the needs of people without missionary personnel and financial resources from the Board. Women's Missionary Union and the Brotherhood Commission provide mission action channels for meeting the needs of people. These methods magnify the role of the local church, lay leadership, and cooperative planning with other churches and interested groups.

Lay evangelism schools and evangelism training schools for students and youth are geared to maximum involvement of lay people with a minimum amount of financial resources to accomplish the task of evangelizing the nation. The expansion of the number of schools, materials, and leadership training will necessitate an increase in financial resources needed, of course.

Another trend is population mobility. Mobility of population affects missions work tremendously in the west-central region of the United States. From Texas and Louisiana on the Gulf of Mexico to Minnesota and Wisconsin on the Canadian border, the states have experienced tremendous shifts in population in the last ten years. All of the twelve states in this region have shown some growth in population from a 3.2 percent increase in Kansas to a 16.9 percent growth in Texas. Of greater significance is the shift of population within the states as well as the outmigration rate in the Great Plains states of Kansas, Nebraska, Iowa, and to

some extent their bordering states.

One of the most important aspects of the population shift is the continued decline in population of the rural counties and the population growth in the urban and metropolitan centers. Outmigration from rural counties changes the population characteristics of communities. Usually older adults and children are present in larger percentages than young adults and middle-aged persons. The rural churches must make some adjustments in the number of programs as well as the kind of ministries needed to serve the people who remain in these communities.

Many rural churches face the option of disbanding, forming a field of two or more churches, consolidation with a nearby church, or moving the church to a building that is more nearly the center of the new kind of community development.

The outmigration of rural folk to the urban centers creates new situations for the urban church. The immigration of black, brown, red, and rural white people is usually to the center of the city because housing is cheaper. Suburbs are growing rapidly as the former inhabitants of the inner city move out and the rural migrants move into the area.

Churches in the inner city experience a loss of membership and financial support to the suburban churches. The weakened church has further difficulty in ministering because the needs of the new residents are not the same as the needs of the folk who moved to the sub-



Missionary James Nelson (right) spends the majority of his time training persons for local church leadership.

urbs. Quite frequently these new residents are poorly trained for the kind of jobs available in the city. Many times they simply trade a life of rural poverty and lack of opportunity for a life of city poverty and lack of opportunity. The people and their problems are more visible when they are compacted into a twenty or thirty square block area in the inner city. They were largely untroubled when they were scattered on farms and in small communities.

The inner city churches in the urban areas must develop new ministries for new needs and must have the resources of the suburban churches to assist them in maintaining a Christian witness in church communities formerly occupied by the suburbans. Some of these ministries may be weekday ministries, tutorial programs, mother's clubs, literacy classes, language instruction, recreational programs, food and clothing, sick and well-baby clinics, counseling and referral services, job placement, youth and family services, and ministries for and to the aged.

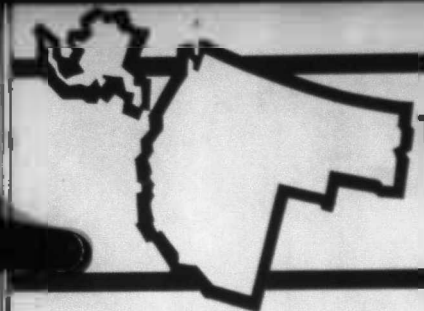
Each of the state missions programs in Region III are affected by

the mobility and population shift. Some of the states show a very low percentage of population growth, but within each state there will continue to be a significant shift from rural to metropolitan counties during the decade.

Changing life-styles also affect missions planning. An understanding of the changing concepts of marriage, the family, family planning and abortion, youth, aging, and the drug culture require new types of ministry to and with people who live in middle America. Coffee houses, counseling and referral services, and a close cooperation with public agencies are some methods of providing a redemptive ministry.

The task before us is to be able to read the signs of the times and develop redemptive programs and ministries in a world that is chiefly characterized by change.

Mr. Brumley was a regional coordinator with the Planning and Coordination Section of the Home Mission Board until July 31, when he became metropolitan area coordinator for Urban Baptist Association, Houston, Texas.



Trends Affecting Missions in Region IV

E. W. Hunt, Jr.

Region IV is the Home Mission Board designation for seven western Southern Baptist state conventions which cover an area of 1.7 million square miles, about one-half of the total United States land area. These seven western conventions include thirteen states: Alaska, Arizona, California, Hawaii, Idaho, Montana, Nevada, North Dakota, Oregon, South Dakota, Utah, Washington, and Wyoming.

The Alaska Baptist Convention faces formidable foes like distance, weather, rugged terrain, inadequate transportation, and time differentials in discipling for Christ. Remote native villagers, oil line construction workers, constantly moving lumber crews, fishermen living and working at sea, and homesteaders living miles and miles into the Alaska bush cannot readily be reached by traditional church programs. Persons must charter planes or ride dog sleds or rent boats to visit on the tundra during the hardened, bone-chilling, 50-below-zero winter or the sun-brightened, mosquito-infested summer. Most of the heavily-timbered, fern-forested islands, dotted with cities, villages, and camps along southeast Alaska's beautiful Inside Passage, still await the coming of Southern Baptists.

The Arizona Southern Baptist Convention, constituted in 1928, is the oldest Southern Baptist state convention in Region IV. Like Alaska, the Arizona convention seeks to reach people for Jesus in a land marked by rugged topography, hostile climate, and isolated Indian vil-

lages. This missionary-spirited state convention once served the nine-state area from which have been carved the Colorado, Utah-Idaho, and Northern Plains state conventions.

To reach their state for Christ, Southern Baptists in the Arizona convention must plan to win a hundred thousand Indians on reservations spread across one-fourth of the state, 33,000 Spanish language people who form the nation's sixth largest concentration, multiplied thousands of senior citizens living in restricted senior-citizen cities in the Valley of the Sun, countless residents of highly sophisticated and growing educational-electronic communities, and floods of people streaming to the Southwest for factory and farm work. Over one-half of the highly mobile Arizona-Southern Nevada people are not locally affiliated with any church.

The Southern Baptist General Convention of California serves the vast territory reaching from a rugged 840-mile coastline across fertile agricultural valleys, heavily-forested, snow-covered mountains, and arid, desolate deserts of Nevada's eastern boundary.

California's nearly eleven million unchurched population increases daily. People like the mild winters, cool summers, and ocean breezes of the Pacific West.

To win California and northern Nevada to Christ, Southern Baptists must find ways and means for winning the largest concentration of Danish, Dutch, French, German,

Japanese, Chinese, and Spanish people in America. California also embraces the nation's second largest concentration of Portuguese, Yiddish, Russian, Swedish, and English language immigrants. Southern Baptist churches must continue identification with trans-boreal cosmopolitan communities as populations shift and as the skin colors of church members become red, yellow, black, white, or brown. Southern Baptist evidences of concern must find expression in discipling central cities and growing new cities, on beach resorts and mountain retreats, and with young adults and college students. One-third of California's people now follow non-evangelical or non-Christian religions.

The Hawaii Baptist Convention seeks to evangelize the beautiful islands of Hawaii, Maui, Kahoolawe, Lanai, Molokai, Oahu, Kauai, and Niihau which form the nation's newest state.

Hawaii Baptists minister in America's ninth fastest growing state. The islands have the smallest percentage of persons not affiliated with any religion in America, but evangelical Christians constitute only a very small proportion of the population.

Hawaii missions concerns include reaching into towns and villages which have no Baptist witness, establishing churches and missions in new cities and new suburban communities, finding access for spiritual visitation in Honolulu's high-rise condominiums, and win-

ning to millions of tourists who visit Hawaii from the nations of the world.

The Northern Plains Baptist Convention, youngest of the seven western state conventions, now reports 61 churches with 13,000 members in the states of Montana, North Dakota, South Dakota, and Wyoming.

Southern Baptist growth in the four-state area is influenced by a general population decline of seven thousand over the past ten years, by the very small percentage of people living in the area who were born in the South, by the high percentage of evangelical congregations already at work, and by the distance and weather the mission areas and state staff face.

A strategy for the development of Southern Baptist work on the Great Northern Plains includes establishing churches in hundreds of communities without a Baptist witness, providing a ministry to 65,000 reservation Indians, giving special attention in ministry to the work forces of agriculture, mining, the petroleum industry, ranching, and resorts; and undergoing the churches financially until heavy building debts are retired and adequate pastoral support is possible.

The Northwest Baptist Convention unites Southern Baptists in Oregon, Washington, and western Idaho. Northwest Baptists also work with 28 Southern Baptist churches in the three provinces of western Canada.

Estimates indicate that 70 percent of the total population in these three states are unaffiliated with any local church group. The highly secularized culture of the Pacific Northwest, the small immigration of people from the South, and limited Southern Baptist resources in this area combine to make this one of the nation's most strategic missions fields.

The state convention is helping churches reach out in an effort to

Win the Baptist Church ministry to the world's tourists.

establish 200 new churches and church-type missions in 1972-73. Large numbers of Norwegian, Swedish, German, Spanish, Oriental, and Indian people need a Baptist witness. A transient population which includes 3,500 international students on 28 college and university campuses, 30,000 migrant workers in the harvest fields, and 60,000 international seamen laying over in coastal city ports needs a Baptist witness.

The Utah-Idaho Southern Baptist Convention serves the churches in southern Idaho and Utah. The churches are located in the arid, populated area along the Snake River of southern Idaho, in the Great Salt Lake area of north-central Utah, and in rural areas throughout the two-state area.

Utah, often identified with Mormonism, is a growing missions field for Southern Baptists. The population is increasing; the Mormon percentage of the population is decreasing. Southern Baptists have strong churches in Idaho cities of Boise, Twin Falls, Pocatello, and Idaho Falls; and in Utah cities of Ogden, Provo, and Salt Lake City.

Reaching the states of Region IV for Christ requires great patience and dedication. Heavy building debts, small church constituencies,

difficult cultural and social settings, little migration of Southerners, and scarcity of trained Baptist leaders provide problems which must be solved to sustain aggressive Baptist advance.

In summary, the great missions field of the western United States includes: (1) millions of long-term people without a Baptist witness; (2) hundreds of new cities and new suburban communities without a Baptist church; (3) millions of inner city people who live where churches have moved out; (4) hundreds of remote villages, lumbering camps, fishing fleets, and downtown condominiums without religious witness from any denomination; and (5) hundreds of man-made reservations like college campuses, beaches, mountain retreats, military bases, apartment complexes, or Indian tribal lands of ghettos. The migrants, internationals, tourists, and seamen must be reached.

The Baptist Home Mission Board is at work through missions offices in each of the state conventions. The barriers of culture, society, poverty, geography, and scarce resources must be bridged.

Mr. Hunt is a regional coordinator with the Planning and Coordination Section of the Home Mission Board.

DIMENSIONS IN MEMBERSHIP

Mildred McMurry

Adrienne Bonham

Before I knew a diversity of WMU leaders, I had a strong mental image of what a "typical" one was like. Mildred McMurry fit that image perfectly.

She was a big woman who would stride to the center of any stage to declare in a booming voice with flowing rhetoric the unshakable truths she had discovered in the study of the Bible and of missions.

The physical image was right. Mrs. McMurry was the right size to be in charge. But it was more than that: her physical bearing reflected her mental strength.

The good-speaker image was right. She could communicate knowledge and feelings to an audience.

The most "right" part of my image was that she was a student of life.

Mrs. Mac wanted to know. Everything. Not just about what touched her daily life, but about anything happening in the world.

She wanted to know the deepest meanings of the Bible. And she wanted to know about people and life all over the world.

Her desire for knowledge influenced her whole life. Mildred Dod-

son was born in Kentucky, the daughter of a Baptist minister. She was a pastor's wife for 25 years. She said, "I had a deep-rooted love for missions that I did not acknowledge to myself until I started working in a WMU circle. Father was a preacher and mother was WMU president and everything else but I was busy and let them look after all that until I married. Then when I was a preacher's wife I wanted to learn all I could about WMU. I began by being circle mission study chairman. Then the circle widened and I was society, association, district and state mission study chairman."

In 1951, shortly after her husband's death, Mrs. Mac became mission study director for Women's Missionary Union, SBC. She was later secretary of the Department of Missionary Fundamentals and at the time of her retirement in 1962, was Promotion Division director. Within a month of her retirement she was elected president of the North American Baptist Women's Union, the continental arm of the Baptist World Alliance Women's Department. The next year she was elected a member of the Baptist World Alliance Executive Committee. She held these positions at the time of her death in 1965.



Mrs. Mac was concerned for minority groups and oppressed people of the world. Her study of the Bible made her especially aware of Jewish people. She had many Jewish friends. But it was probably a Royal Service book review (mission study again) that brought her to the attention of the Israeli government and resulted in her being a guest of the government in Israel in 1961.

Mrs. Mac loved music, drama, literature—and most of all, opera. A friend summoned across the Sunday afternoon opera while trying to find the World Series baseball broadcast on the car radio. He listened to the opera. All of it. In absolute silence. Mrs. Mac spent relatively little money on the semblance of life, but her opera ticket was too expensive. The only thing that ever kept her away from an opera was a poor coat.

To say Mrs. Mac spent relatively little on luxuries is an understatement. In her years of WMU headquarters, she never thought about lunch. Someone just prepared it for her. And she was horrified after some years to discover that one could no longer buy a can of soup for a dime.

No one seemed to mind doing things for Mrs. Mac. The quality of

life that she brought to a situation made up for any lack of attention to domestic details. Her wide interests stimulated the interests of others. Her compassion and discerning patience made her a good friend. Her spiritual maturity and integrity made her a wise counselor. She had a healthy balance between regard for fellowmen and regard for God. A few days before her death she wrote to several younger friends, "Men's approval is pleasant but not essential."

Not being overly burdened about death, Mrs. Mac left many of the organizational aspects of WMU to others. She concentrated on the content that went into WMU, on its true purposes. In her book *Spiritual Life Development* she wrote, "Into

a world like this steps the woman who has joined Women's Missionary Union. Her duties and responsibilities can be found not in the WMS manual, primarily, but in the Sermon on the Mount and in the Great Commission."

Spiritual Life Development deals with the personal spiritual growth of a WMU member. But throughout it, Mrs. Mac made it clear that the purpose of such growth is not the self-centered betterment of the member but her preparation for increasing missions involvement.

"In this great scheme of God, where is the modern Christian American woman? She should be pleased with herself for she has freedom from poverty, from the tyranny of ignorance, from a status

of servitude which marks her sisters in almost every other country of the world. She is free to exercise her Christian faith in ways harmonious to her spirit and abilities. She should be happy, fruitful, and at oneness with herself."

It is easy to believe that this was Mrs. Mac's personal creed. And how well she lived by it may be judged by the statement of one Baptist world leader: "She was brilliant in her perception but never used that brilliance to build a status according to the specifications current in the world. She had the courage of her convictions but never cast aspersions on the convictions of others. She was straightforward but never ran over anybody."

COMMENTARY ON MEMBERSHIP

Margaret Bruce

I first met Mrs. William McMurry when I was WMU young people's secretary in Tennessee. I had friends who were members of YMA in the church where her husband was pastor. They were also members of her Sunday School class. They thought that her ability was unexcelled.

Then Mrs. McMurry became mission study chairman for Tennessee. I worked closely with her as she served in this capacity and I learned to appreciate her ability and her "magnificent obsession," mission study.

Having known Mrs. McMurry in Tennessee, I was delighted to have her join the WMU staff in Birmingham in 1951. Mrs. McMurry greatly strengthened the WMU mission study program as mission study director for Women's Missionary Union. Later as secretary of the Department of Missionary Fund-

amentals she also added dimension to the prayer, stewardship, and community missions plans of Women's Missionary Union.

She was a great promoter of missions reading. She said, "Minds are like parachutes. They are useless unless open." For several years she edited the page "Did You Read It?" in *ROYAL SERVICE*. On this page she reviewed new books and related world events to God's movements in the contemporary world.

In thinking of Mrs. McMurry's member skills, the most striking was her enthusiasm for mission study and for Bible study. Her deep understanding of God's missionary purpose and her awareness of world conditions motivated her to put forth energy and effort to share the gospel with the whole world.

Today's Baptist Women member is challenged to take advantage of

the opportunities which the organization provides for study. Mrs. McMurry believed that mission study and Bible study bring a sense of mission and motivate a person to support world missions through prayer and gifts. She knew that prayer for missions and financial support of missions must be undergirded by adequate information about missions.

Not only was Mrs. McMurry interested in learning all she could about her world and its missions work, but she also stimulated the interests of others. She felt that it was a farce for a self-centered person to claim Christlike concern for the people of the world. She knew that to see and feel and then do nothing leaves a void. She said, "It is not enough to pray, 'God, make me aware,' but to that prayer should be added 'God, make me a participant.'"

Take a



Help your Baptist Women organization gain a 25 percent increase in membership and a 25 percent increase in ROYAL SERVICE subscriptions

Launching the Baptist Women Enlistment Campaign

Sara Ann Hobbs

Enlistment is an everyday affair. Rarely does a day pass when the average woman does not enlist someone. "Have you tried the new A&P store on Main Street? Their groceries are conveniently displayed." A neighbor is enlisted. "Have you seen the beautiful polyester over at the fabric shop in the shopping center?" A friend is enlisted. Enlistment is talking someone about a product, a store, or an organization you enjoy and encouraging her to try it. Baptist women at times have been guilty of enlisting neighbors and friends for many activities but not for their missions organization. Enlistment is not a once-a-year activity but a daily attitude.

Women's Missionary Union is giving priority during 1972-73 to enlistment. Using the theme "Each One Bring One, Cultivate One," major emphasis will be placed on Baptist Women members enlisting all Baptist women of the church for missions during January-April.

Preliminary Planning

The WBU council has made an enlistment survey and has prepared a prospect list for Baptist Women. The list will include names, addresses, telephone numbers, birth

dates, ages, and meeting preferences of all prospects.

Using this list, fill out a separate Baptist Women Variation Card (see WBU order form, p. 48) for each prospect. Add any additional information known about prospects. Make cards for additional names not included on the prospect list.

Organize variation cards into the following six categories:

- the 30-to-35-year-old women who has not transferred from Baptist Young Women to Baptist Women or who never was a member of BYW
- the working woman who has dropped out of Baptist Women or who has never been a member
- the busy mother whose time is limited by the needs of her family
- the woman with time on her hands—not working, children away from home
- the retiree who is still active and needs her skills put to work in Baptist Women
- the woman who is confined to her home by long-term personal or family illness

Assignment of prospects to members for enlistment should be done on a one-to-one basis and may be done in any one of the following ways:

1. The officers council may assign prospects to members within the Baptist Women organization.

2. A group leader may be given the number of prospects to equal the membership of her group. She will ask the member to choose the person she wishes to enlist or make the assignment herself.

3. A Baptist Women member may be asked to write down the name of an unenlisted person whom she wishes to contact such as a member of her Sunday School class, her garden club, or a co-worker.

In the assignment of prospects, care should be exercised in assigning persons according to interests. For example, a mother of young children could probably most effectively enlist another mother of young children.

The February issue of ROYAL SERVICE has been planned with the Baptist Women prospect in mind. Six articles will be geared to the six target groups outlined for this campaign. Three additional feature articles will be of interest to the women considering membership in Baptist Women. In one article a missionary tells why she thinks mission study is important. Another missionary

Send order to:

Women's Missionary Union
600 North Yambush Street
Birmingham, Alabama 35203

Please send me _____ copies of February ROYAL SERVICE @ 30 cents per single copy. I am enclosing my check (or money order) for _____ (Alabama customers add necessary sales tax.)

Name _____
Street _____
City _____ State _____ Zip _____
Allow 4 weeks for delivery.

comments on the importance of the financial support of Baptists for missions work. A third missionary comments on the shared missions task home missionaries and Baptist Women members have in the US. Extra copies of the February issue may be ordered using the order blank on this page.

Separate reprints of the six enlistment articles may be ordered for prospective members if you choose not to order additional copies of the magazine. To determine the number of reprints needed, group the prospects according to the target groups into which they fit and order enough to supply one for each woman. Reprints are available for the following articles:

"Want To Be Part of a Revolution" (30-35-year-olds), "I Don't Have Time For Baptist Women, I Make It!" (working women), "Confessions of a MAD Woman" (busy mothers), "Changing Life Situations Mean Changing Opportunities" (women with time), "A Diary for Opportunity Days" (retirees), and "Homebound Missionary" (homebound). (See WMU order form, p. 48.)

After a Baptist Women member learns the name of the person for whom she is responsible, she should begin her own personal preparation. Her preparation should include prayer for the leadership of the Holy Spirit in approaching the prospect.

Personal preparation should also include reflection upon the meaning of membership in Baptist Women. Each member should ask herself these questions: What spiritual growth has occurred in my life because of my participation in Baptist Women? What opportunities for service have been mine in member-

ship of Baptist Women? Why do I think every Baptist woman ought to be enlisted? Do I, by example, convince anyone that Baptist Women is worth the investment of time and energy?

Each Baptist Women member should contact her prospect through a personal visit to her home. The purpose of this visit is to invite her to be the Baptist Women member's guest at the February Baptist Women meeting and luncheon (or dinner). The prospect should be given a copy of February ROYAL SERVICE or the enlistment reprint designed for her. The member will want to inform the prospect that she will arrange transportation for her to attend the luncheon. Two days before the luncheon, the member will call her to confirm the time.

An Enlistment Luncheon

The enlistment luncheon (dinner) can be done by a church of 300 Baptist Women members or by a church with 7 Baptist Women members. The enlistment luncheon should be held in February, preferably during WMU Focus Week. The meal might follow the Baptist Women meeting in the morning or precede an evening meeting.

During the meal the program should consist of a series of three testimonies of five to seven minutes. Topics may be "How my life has been enriched through mission study," "Joys I have experienced through participation in mission action," and "Why I give to special missions offerings." Choose three very attractive Baptist Women members to give these testimonies.

Following the meal, the magnificent "Women Advancing Christ's Cause" in the February

issue of ROYAL SERVICE might be presented. Then each Baptist Women member will take her prospective member to visit the four booths. The booths may be set up in four corners of the dining area or in four nearby rooms. If the group is large, it may be necessary to devise a way of dividing into four groups to allow the groups to rotate in visiting the four booths.

One booth should contain materials related to study, such as ROYAL SERVICE, The Commission, Home Missions, curries, pictures from mission fields around the world, and Graded series books. At this booth a woman will be present to share information about the study opportunities in Baptist Women. She should give information about study groups, study of the Graded series books, and the regular Baptist Women meetings.

The second booth should feature mission action. Group guides and other materials related to mission action should be displayed in this booth. A woman should be there to talk about mission action groups in the church, potential mission action projects, and mission action projects. Pictures of mission action would be helpful.

The third booth should feature mission support. Materials related to praying for and giving to missions should be displayed. A woman should be in this area to tell about special offerings, the Cooperative Program, Call to Prayer, and the weeks of prayer.

The fourth booth should feature age-level organizations for young people. The display should include missions magazines for all age levels, work done by QA and Ad.

(Continued on p. 27)

Each One Bring One, Cultivate One



• The 30-35-year-old woman who has not transferred from Baptist Young Women to Baptist Women or who never was a member of BYW



• The busy mother whose time is limited by the needs of her family



• The working woman who has dropped out of Baptist Women or who has never been a member



• The woman with time on her hands



• The retiree who is still active and needs her skills put to work in Baptist Women



• The woman who is confined to her home by long-term personal or family illness

Publicity Plus

Mary Hader Landon

Need help planning publicity for your settlement campaign? Try these ideas.

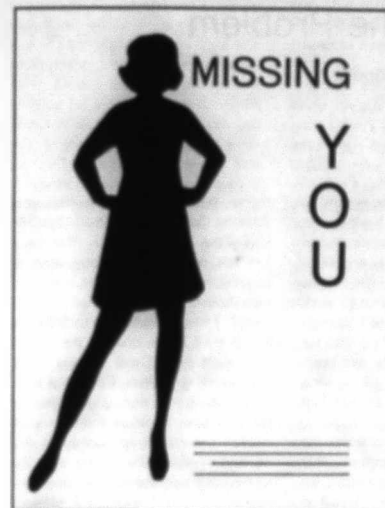
Think of the most unusual, even ridiculous subject for a poster or display that you can imagine. Do you have that idea in mind? Now, don't be afraid away from it with thoughts of "it's too much trouble," "they will think I'm crazy," or "someone won't like it." Have courage, girls. This is the way it works—the unusual, out-of-place, or rare attracts attention. And attention is what you must have to make your settlement campaign succeed.

Posters should be readable at points with you. Clear key words and summary information should stand out. Striking colors and unusual shapes should be used. Why does a poster have to be a rectangle? Turn off and corner or trim poster board in a large circle or oval shape. Cut poster boards corners to circles.

Draw a silhouette of a girl in the center of poster board, or trace around large catalog figures. Cut out the figure so that a "hole" is left gaping. Outline the edge of the hole with felt-up marker. Letter as illustrated.

Screen centers are stand-up posters. Use a small table, window sill, piano or bedstead top, the floor, plywood square, chair, and railing. Use clothing (for number, be bold) color combinations, human objects

and the drapes. (A drape is that piece of yard goods you had left over from your Christmas dress or gift pillow.) Cover the table with the cloth and bunch it here and there so the folds will point to what you want people to see. You can have different levels under the drape by adding some hangers or small boxes at the back corner and one or two in the center or near the front.



For another idea, cut women's pictures out of the color pages of a catalog. Paste them on thin cardboard (lighter backs as correct home). Cut out and bend knees and hips of figures to place them in sitting positions. Make stands from two inches of a paper towel roll. Place seated figures on the stools and tape backs of figures to the stands. Make several figures to depict your organization in action. Make one or two blank figures. These can be made by drawing around a cutout on plain paper. Place the letters 'YOU' vertically on the blank figures. Use a table as a dark color oval cloth as cover with construction paper. Arrange figures in meeting position. Be as elaborate as you wish by adding small stools, rug, table, etc. Place blank cutouts as prominent places.

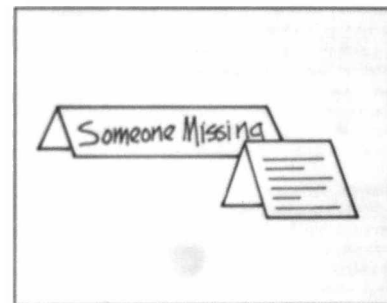
Get a 12 by 4 inch poster board. Fold the board in half to 12 by 2 inches. Print the words "Someone Is Missing" on the front with crayon or ball-point marker. Cut a second card 4 by 8 inches and fold it to 4 by 4 inches. Place the name of the meeting and time and place of the meeting on the second card. Place the interest center in an adult Sunday School assembly room.



4 minutes women: Hold up a large cutout figure with color cutout on the side and blank figure on the other with a question mark in the face area. Begin announcement with 5 min to midnight. Ask, "Are you among the missing?" Two figure. "Find yourself at (time and place)."

Handout: The cards should contain basic information such as time and place of meeting, and name and phone number of one person who is willing to give further information about the meeting. Handouts should be no larger than 5½ by 4½ inches after folding, or 2½ by 8½ inches after folding for a stem-jam fold, and no smaller than 4 by 5 inch single cards printed on both sides. Micro-graph outline drawing of poster figure on cover with same word arrangement as posters. Or cut black construction paper silhouettes and paste on cover with same letter arrangement.

Mrs. Robert E. Landon is an consultant for the elementary schools in Kentucky, Iowa.





Baptist Women Meeting Understanding the Problem

Doris Ripley Standidge

Introduction

Pressing above the pollution of the city, the smoke, the Statue of Liberty, rising far north toward the open sea. There she stands, a reminder of our American heritage of help for the oppressed. There she stands, a symbol of hope to the world's down-trodden. Her call of freedom and opportunity has been heard around the world, and people from all nations have answered. American history is a story of people in need, struggling toward a new life.

What is America's face today? Is it the welcoming of the kind, the good, the untroubled with a promise of new life? Or is the hope that was envisioned by our forefathers out of reach to multitudes of Americans? How big is your circle of friends? How varied are their needs? How traditional are their views? Do you know any of God's children who are in need, in need of your help?

Listen to their voices of need. There lives in the voice of tradition answers. Side with the underdog. And listen to the voice that another closed door.

Dances

POVERTY: I look much older than my years. My skin is ground into lines with years of hours of work. My shoulders are round and bent. You don't stand up straight when you

carry a baby in your arms, would you deliver another one, and have? What little ones hang on your dress and cry for food. As soon as my father was big enough to care for the father, I'd go to the factory at dawn to work all day. There still wasn't enough money. And there wasn't no time for the kids. The dirt, darkness, and sweat have all been part of my life as long as I can remember. My mother had the same kind of life I got now. It was crowded where I lived, and the money was dirty. My parents was gone all day and I didn't have no warm food or clean clothes. I used to have a notion that when I grew up I was gonna be different. But I was born in the wrong place, in the wrong street. I ran off to marry too early. It was not worth staying in my block. But it wasn't no better, afterwards. Why did I think it would ever be better? I longed for my father's life. He was a good man for his time. His long eyes, it's gone by. His dream is just like the ones I used to have. I wish I thought it could be better for him, but it ain't no use thinking yourself when there ain't no truth in it.

VOICE OF TRADITION: Your eyes have witnessed what you have been saying, and for the first time I am understanding the high walls the poverty builds. I guess I have always

known condemned people like you, thinking they could at least keep their kids clean and in school. But there has not been time so long since it's morning thousands of babies, cold, dirty, alone, and crying. Alone, but alone? I would really like to help you but I don't know what to do. I had always thought I was helping when Thanksgiving baskets, Christmas trees, or a kind of coal were given. But for the first time I understood that you need to have more than an occasional cup of cold water. Maybe my own income and schedule have been too important. The I want to love you! I'd like to love you, too, then. And light. And if I want to help, my problem is knowing what I could do to help you. I wonder what I really feel?

ALLEGED VOICE: You talk at me and jab at me right from the start. "Oh, yes—Jennelle Darling!" You call me and my friends "niggers" because we don't dance like you think we should. Most of my friends have heads and long hair, no more combs and dirty jeans. Our "outside appearance" is enough to turn you off. But do you know what goes on inside? Our skin, emotions, and desires? You are happier if you are shocked than as before the emotional walls of your church. If you don't have to get close to me, then you won't have to know that so long for somebody to

understand—that we are not afraid to tackle the same problems that you see in your world and from which you run. What's important about dress and traditional conversation when needs are still unmet? Sure, we're hostile. But as we see it, you and your kind are interested in perpetuating the status quo and not at all interested in viewing world needs in the form of individual people. You talk about peace, even in the name of Christ. Does it matter to you that we are dying for a war we consider to be wrong? You talk about missions and forget to see starving individuals within a few blocks of your church. You talk about outreach and are happy if the same few come to church regularly to hear the preacher speak regularly about secondary problems that do not threaten your sealed eyes.

VOICE OF TRADITION: I'm aware that society has problems. I'm not blind. I'd like to change all of this. I really would. But I don't have the first idea how I could do it. I'd invite you to our church. I'd be glad for you to come. But the truth is that you would be uncomfortable. Our dress and talk are different. And I wonder if what we have to say could speak to you at all. Listen, we have enough trouble trying to keep our own young people interested and contented. Trying to keep them from becoming alienated from their parents and the church program is hard. Maybe the problem is that we expect you to change and fit our program and haven't thought about changing the problem to meet your needs. This is a possibility. But I wonder how much changing we can expect? Many of us in our church don't like the thought of change. We happily give money to support those who do want to do that kind of work. But getting involved in something like that myself? I just don't have time to devote hours week after week or month after month.

DRUG USER: I am a mainliner, a heroin addict. Stealing, lying, prostitution, killing—I've been driven to all

of it by the demon in my veins. If I'd had the nerve to look for treatment earlier I might have made it. Now there's only one hell to exchange for another. And death in either case. You know, if one time I'd felt like there was somebody, one person who thought it was important for me to live—but that's a long time ago. And soon I'll have to have another fix. And I have to have it when it's time.

VOICE OF TRADITION: I do not know drugs. I have never even seen pot. I don't know what torment you have felt. About all that I can do is listen to your problem. I don't deny that you have a problem and that you are a problem to society. I want to help but I am not trained to cure you. Besides it is really too late for you, you've as much as said that. But your comment that you wanted to belong makes me wonder if there are others who feel the same way, others that could be reached in time? But how? What do we have to offer you? Would our youth know how to love you, our teachers know how to teach you, or our staff know how to heal? And what of the rest of us? Could we even tolerate you in our midst? There is really no place for you or others like you in our group of young people at the church. I guess your best bet is to get to some hospital for treatment. Really, we hardly know what to do right now with our own problems.

Baptists Confronting Social Ills

Look at some of the social problems of today and the ways in which the Home Mission Board is dealing with them.

1. **Poverty.** Poverty cannot be discussed except in terms of circles. A circle is never ending.

Michael Harrington in *The Other America* has poignantly painted the cycle of hopelessness in which the poor are caught up. Born to the wrong parents in the wrong neighborhood, they have subsistence diets and live in slums. This means that they get sick more, require more

medical treatment, are shown to respond to more, and therefore use more time from work. This in turn reduces their take-home pay which throws them into financial strain because what they hoped budget on stand. They move to cheaper living quarters and reduce their diet to help ease the financial strain which throws them once again on the sick list. Dramatic measures are needed to alter the environment while maintaining or separating the feeling of dignity of the poor.

Some statistics taken from *The Report of The National Advisory Commission on Civil Disorders* portray in stark reality the problem of the poor. Thirty percent of all families with annual incomes less than \$2,000 suffer from chronic health conditions that adversely affect their employment. Less than 8 percent of all families with annual incomes of \$7,000 or more suffer similar conditions. About thirty-four percent of the \$2,000 income families use health insurance benefits, while nearly 90 percent of families with incomes of \$7,000 use health insurance benefits. The proportion of persons who are poor is 15.5 times as high among blacks (41 percent) as among whites (12 percent).

It is appalling to note that 52 percent of the poor non-whites in central cities are under 16 years of age. Sixty-one percent of them are under 21 years of age. The social ill of poverty leads into the social ill of drug abuse, criminal youth, racism, and social disruption.

Home Mission Board Response

One of the most dramatic ways the Home Mission Board is reaching into poverty with God's love is through the student summer workers sent out each year.

Sharon Lennox, a summer worker in New York City, described her experiences well: "Living in a ghetto was greatly rewarding—we were right there—reaching out and loving and caring for those people who know

very little about love. Our biggest problem was environment. There is so much 'ghetto' in the people it's nearly impossible to relate any love, let alone God's love—they just can't conceive of it."

Kathy Peters, a Maine worker, said, "I feel it (the work) was slowly but surely reaching many poor, often homeless, hungry people, offering them new hope for their future."

2. Abandoned Youth Why does a young person become a juvenile delinquent? Youth have many psychological and physical needs. For each need that goes unmet the possibility of becoming a delinquent is magnified. There is no one simple reason for delinquency, but there are many contributing factors. The most elementary are the needs for adequate food, clothing, shelter, and warmth. In the more intangible realm, there are the needs to be loved, to belong, to succeed, to be recognized, and to be somebody that matters to somebody else.

Expectation is one of the strongest influences in causing juvenile delinquency. A child meets failure or does something unacceptable to society. Constant reminder of that failure engenders more failure. Subconsciously he believes people expect him to fail, to act in an unacceptable manner against societal codes, and he complies.

Other causes of alienation and juvenile delinquency relate to the mobility of the American family, poverty, lack of privacy, TV, strict parental discipline, alcohol and narcotics, and oppression of minority groups.

A juvenile delinquent is not a peculiar breed of creature. He is a child like any other child, except that he is deeply bruised because important needs in his life have gone unmet.

Home Mission Board Response

One basic approach of the Home Mission Board to the problem of juvenile delinquency is rehabilitation. One plan is to set up a program of Christian sponsorship in associations. Carefully selected men and women are

sponsors to families who need help, working with them in their own homes.

The more recent developments within the Home Mission Board programs ministering to youth are preventive as well as rehabilitative. In the summer of 1971 the Home Mission Board sent out more than 940 student summer missionaries many of whom worked in preventive ministries with youth. The Christian social ministries program helps fund 276 workers who serve as state directors of Christian social ministries, youth and family services workers, and workers with migrants. A national conference was held on resort missions—a new potential for reaching countless youths.

3. Drug Abusers. Drug abusers are attempting to escape the reality of life, turning to something outside themselves which will free them of anxiety brought by problems of life. The drug abuser has misplaced his trust in people and has been unsuccessful in his attempts to interact with other human beings.

A study of the causes of drug addiction, alienated youth, and juvenile delinquency shows a remarkable degree of sameness. In each there is a searching for "self," a struggling to be recognized, to belong, to be loved. There is that constant search that verifies the quest within each person to believe that he has worth.

Home Mission Board Response

The Home Mission Board jointly shares programs of concern and action with churches and associations. A group of hippies walked into First Baptist Church of Atlanta and told the secretary they needed help. They were moving their commune into the country and they were concerned about the hard narcotics that had moved into the strip where they had lived. The church got busy, investigated, considered, prayed, and created a joint venture with other churches and the Home Mission Board to provide some sort of recreational center,



Planning the Baptist Women Meeting

Scriptures: Isaiah 58:6-8, Micah 6:8

Hymns: "America the Beautiful" (No. 489, Baptist Hymnal); "A Charge to Keep I Have" (especially stanza 2, No. 358, Baptist Hymnal); "Jesus Calls Us" (No. 360, Baptist Hymnal)

Call to Prayer: Buy or make small United States flags using sucker sticks for the flagpoles. On the back of each flag, print the words of the second stanza, "A Charge to Keep I Have." Beneath these words print the names listed on the calendar of prayer for the day and ask the members to pray silently for each who is listed as the hymn is played softly. A soloist could close the prayer period by singing the second stanza.

Organization Plans

1. Explain the enlistment campaign. Announce the number of prospects available for enlistment by your organization. Break this number into the six target groups outlined for the campaign (see p. 19). Announce your enlistment goal.

2. Assign prospects to members.

3. Play the vinyl record "Enlisted for Missions" (see WMU order form, p. 48). Ask three members to share how they were enlisted in Baptist Women.

4. Announce plans for the Graded series study. Use the suggestions in Forecaster to gain interest in the study.

5. Announce dates for the WMU Annual Meeting and WMU summer conferences. See the inside covers of this issue for information.

6. Announce plans for the Baptist Women meeting and luncheon (dis-

cuss) during WMU Focus Week in February (see p. 20).

Study Session

1. Understanding the Aim

To have learned the causes of three major social problems currently existing in the United States in order that members may understand ways in which the Home Mission Board acts as one healer of social ills today.

2. Choosing Learning Methods

The stage or program area of the room should be barren. With the room darkened, three pairs of women arrange themselves before the group. Each pair includes one who is the voice of a social ill (dressed in costume depicting one caught up in the problem) and the responding voice of tradition (dressed in contemporary fashion). Voices of tradition stand by the voices of social ill to whom they respond. Each voice of a social ill is seated in a chair taking a posture depicting her problem. For instance, after the voice of alienated youth

speaks, she can look up defiantly at voice of tradition as she responds negatively to her plea. Voice of drug abuser can drop her face hopelessly in her hands as voice of tradition responds. This person may turn her back to drug abuser as she denies her help. Poverty can slump listlessly in a dejected manner yet look up hopefully as tradition ponders her concern. (Actors should freeze upon completion of lines. Spotlights may be used, if possible.)

Following the drama, use a three-member panel to present the study content introduced by the drama. You may wish to invite community specialists in the three areas defined by this study to address your group.

3. Using Learning Aids

Throughout the meeting room, display attractively mounted news clippings that are related to the social ill depicted in the study material.

4. Evaluating the Study

At the conclusion, ask each person to consider the social ill discussed which is most prevalent in her realm

of significance or in her immediate

5. Planning for Follow-through

Mention that next month the study material will be a continuation of the emphasis in this study, centering on cultural alienation. This alienation could be caused by many factors such as language, racism, or illiteracy.

In the light of the needs already presented and the special emphasis for the next study, ask various members of your organization to do some specific survey work related to these social ills in your area prior to the next meeting. Assign social agencies, community programs, superintendents of schools, juvenile courts, and jails to be surveyed for statistical information. Assign reports on new programs initiated and urgent needs that are still unmet.

Opportunity will be given in the study session next month to make use of all of the information that can be gathered by the members.

Mrs. Charles Stedridge is a public school teacher living in Arlington, Virginia.

(Learning Continued from p. 20)

Home members in literature. Advise members and students and mission action activities in which girls have participated. Give members a card indicating meeting times of each of the age-level organizations.

After visiting the luncheon, each prospective member should be given a sheet of paper on which are listed the opportunities for participation in February, March, and April (WMU Focus Week program covers May to June). See WMU order form, page 48. Each Baptist Women member will make a date to visit her prospect within the next week.

When the Baptist Women member visits the next week, she will talk with the prospect about the meeting they attended together. She should answer questions about the work of Baptist Women and tell

about the February issue of the magazine. She should extend an invitation for the prospect to attend the Graded series study of *No Man Goes Alone*.

Additional follow-up activities include attendance at the Week of Prayer for Home Missions, March 4-11, and participation in a mission action project in April. The Baptist Women member will be responsible for inviting her prospect to each of these activities. She will arrange transportation and will act as her names at each of these activities.

Evaluating the Homebound

Special care will be needed in assisting the homebound women. This group could form the nucleus for a prayer group. Having time at home to spend in prayer, they could bring spiritual strength to the organization. They could be enlisted in

a mission action group to sew for needy children reached in a day-care ministry, to telephone senior citizens each morning to check on them, to serve as readers for the headliner group, as tutors for young children who could come to their homes, or teachers of adult nonreaders. They could telephone group members to remind them of meetings.

The whole Baptist Women president will arrange to have current mission groups meet with homebound women periodically. The Baptist Women organizations may want to provide letters for members who have ill family members thereby freeing them to attend group and Baptist Women meetings.

Miss Noble is WMU executive secretary for North Carolina.



Current Missions Groups

Missions and National Issues Session 1

Barbara Joiner

Part one of this mini-mission serial features Katie, a current missions group leader, and Rosie, a current missions group member who is planning the study material for January, February, and March. Special guests appearing in this episode are three National Baptist pastors: E. J. Jones of Monroe, Louisiana, Frank Jackson of Port Tampa, Florida, and Darrell Rollins of Talladega, Alabama.

The scene is Katie's home. Rosie knocks on the door and Katie lets her in.

KATIE: Now, Rosie, what's all this business about not knowing what to do?

ROSIE: I've been working on the material we're supposed to study this month, and I'm so confused I don't know what to do!

KATIE: Calm down. Let me pour you a cup of coffee and we'll try to smooth out the problem. (SB)

ROSIE: (DON'T SAY THAT WORD, problem! We're studying problems during whole months. I mean big problems—national crises—racial tension, poverty, military commitments. I'm surprised they didn't stick in the United Nations, the state of living, and a few other goodies if we're going to worry about everything!)

KATIE: Boy, I see what you mean. You do have some big problems to deal with. You know what I wish we could do?

ROSIE: Forget the whole thing?

KATIE: I wish that we would start by admitting that problems do exist and then really investigate to see if Southern Baptists are actually doing anything to help solve the problems.

ROSIE: In other words, we would start out by saying: Group, we do have problems in race relations.

KATIE: Yes, that's it. I don't think anybody would give you an argument about the problem existing.

ROSIE: Then you'd say: This is what we're doing to solve the problem.

KATIE: That's too big. I'd pick one special area, such as helping educate black pastors. I know we do something along this line; I'm not sure what. What I'd like to know is, What are we doing? And is it really of any value?

ROSIE: I remember reading something about teacher-missionaries. But it doesn't mean much to me to read that the Home Mission Board supports teacher-missionaries. I wish I could hear just one man say that be-

cause of a teacher-missionary his life has been changed. Then I'd feel as if something worthwhile is happening. (Enter E. J. Jones)

E. J. JONES: So you want to meet somebody who can say because of a teacher-missionary his life has been changed. My name is E. J. Jones, and because of Dr. Benjamin Martin, a teacher-missionary, my life was changed.

When I felt the call of God to the gospel ministry I believed that the call itself was sufficient to equip me for the task of preaching and leading God's people. I felt that God would do for me everything that was needed in the ministry. I struggled along several years, hampered by my lack of training. Then I met Dr. Benjamin Martin, the president of United Theological Seminary in Monroe, Louisiana.

Dr. Martin convinced me that the ministry was more than standing in the pulpit on Sunday morning. The call of God, I learned, was a call to preparation.

Schooling seemed an impossibility. I had a family. How could I attend school and maintain my home properly? I tried but it was rough financially. I was ready to give up when Dr. Martin gave me a scholarship as janitor of the seminary. So I re-

mained; and the harder I studied, the more I realized how unprepared I was for the task God had given me.

Through the seminary and the influence and leadership of Dr. Martin, I am now able to lead my church in a better way. I know that without this training it would have been impossible for me to advance in the Christian ministry and do well the work of my Lord.

Dr. Martin has spent his own money to keep the school doors open for ministers and laymen. Christian education is his calling and the work he loves. I'm grateful for what he has meant to me personally and to countless others. (Exit)

ROSIE: That's it! When I read that we support 26 teacher-missionaries—that's just a statistic. But now I know about Dr. Benjamin Martin and I know he reaches men like E. J. Jones!

KATIE: I'll not forget either one of them. And because of them I'll pray more intelligently for teacher-missionaries when making my prayer calendar each day.

ROSIE: I read about extension center training when I was studying. Do you suppose this really makes any difference? (Enter Frank Jackson)

FRANK JACKSON: Once I was Frank Jackson, a gun-carrying transient laborer. Now, I'm Frank Jackson, minister of God. God used the Baptist Fellowship Center to bring me to full commitment to his will. He used the center director, Jacob Deering, and his extension classes to prepare me for service.

Let me backtrack. I left my home in Florida after finishing the ninth grade, seeking a better life. I moved from city to city, living a life of sin. Finally I came to Tampa and joined a Baptist church and started serving the Lord as best I could.

When the Baptist Fellowship Center opened its doors in Tampa in 1950, I was one of the first to enroll.

How grateful I am for the center and for men like Jacob Deering who can take a man with limited education and help him prepare himself to serve God.

During my extension training I felt the call to the ministry, and for nineteen years I have pastored the St. Mark Baptist Church in Port Tampa, Florida.

What difference has this training made in my life? Finding God's will, of course, was the major miracle. Add to that a growing knowledge of the Bible, skill needed to study it, teach it, and preach from it. I gained pastoral skills in organizing and administering church programs. I developed skills in witnessing and in stewardship. God has granted me a growing ministry in my own church and in denominational life as well.

Do extension center teachers like Jacob Deering make a difference? How can you ask? (Exit)

ROSIE: Extension center training does make a difference. I can hardly wait to tell the group about Frank Jackson and Jacob Deering.

KATIE: Let's see, teacher-missionaries, extension center teachers... do we help National Baptists any other way, educationally?

ROSIE: Have I mentioned scholarships? According to the Home Mission Board we give scholarships every year. Wouldn't you love to hear from a scholarship recipient? (Enter Darrell Rollins)

DARRELL ROLLINS: How about me? I'm Darrell Rollins. Let me begin by saying that there would not have been any missionary training for me without the scholarship.

My home is in the Appalachian region. Education is at a premium. Mine was hard-won. College consisted of a semester when it could be afforded, stretched over a six-year period. Finally, I got my degree and a job.

Then God touched me for service

to his name. My wife, young son, and I left our home and familial security, and I enrolled in a Bible college. Godly, I soon discovered that the school did not offer me real intellectual challenge. Thanks to the library in my hometown, I was pretty well-read. I found myself ahead of my classmates.

Add to my unhappiness at school my financial woes. Our income was cut by two-thirds and we were submerged into debt housing with its dirt, landlord intransigence, and economic chaos.

To complete the misery, the 1962 Louisville riots, following the death of Dr. Martin Luther King, Jr., occurred in the very block to which we lived. These events all took their toll on me.

In the midst of the despair, I was advised to call the dean at the Southern Baptist Theological Seminary to ask about entrance. I put it off several days because I was convinced that I didn't have a chance. When I did call, however, an interview and testing were arranged. Suddenly, with the aid of a Southern Baptist scholarship, I found myself a student at Southern.

You can't imagine how essential that scholarship fund was for me. I had family responsibilities, no opportunity for work and postgraduate, and no support from home or church. I worked, of course. In my last year of university, I held down two jobs. In addition, I had a third job that year—serving as president of my graduating class!

At present I'm pastoring a three-hundred member church, Mt. Canaan, in the college town of Talladega, Alabama. I think I'm as academically prepared as possible for this particular challenge. This does not mean that I consider myself a good pastor, not yet. But Southern Baptists have made my personal dream a reality. (Exit)

KATIE: Southern Baptists have made my personal dream a reality. I'll remember that when I give my Annual Offering. Easter Offering for Home Missions. I'm going to pray for

Darrell Rollins as he serves in Talladega.

ROSIE: Me, too. You know I'm glad that I heard these testimonies. They are proof that something good is happening. I don't feel so defeated now. I'm certainly aware that racial tension is very much a crisis in our nation, in our communities. I'm becoming aware, however, that bonds of brotherhood are being forged across our land as we learn to serve the Lord together. I can hardly wait to share all these stories with the rest of the group!

KATIE: I have a feeling we won't be willing to just share stories. I think we'll be praying for new friends and looking for ways to put new attitudes to work! By the way, Rosie, what's the problem for next month?

ROSIE: Poverty—at least I have some firsthand experience on that! I may tell my story!

KATIE: I have a feeling we will be hearing some other stories. Come on over when you get ready to plan that study. I'll have the coffee ready!



Planning the Current Missions Group Meeting

Study Session

1. Understanding the Aim

At the end of this unit each member should know some ways that Southern Baptist home missionaries share faith in the context of national crises.

This first session concerns efforts at faith sharing in the context of racial tension. Three cooperative ventures in education are spotlighted: teacher-missionaries in black colleges, extension center teachers who teach black pastors, and the scholarship fund which enables black pastors to attend colleges and seminaries.

The following two sessions deal with faith sharing in the context of the crises of poverty (session 2) and mis-

tery commitments (session 3).

2. Choosing Learning Methods

The material is written in the form of a mini-mission serial. With a little ingenuity you can produce your own "Love of Life" or "Love of Brother." If you try the television format, use an announcer. Your call letters could be Station AAEO. Interject announcements of Baptist Women projects and plans as commercials. For instance, a spot promoting the Baptist Women meeting could be patterned after the "Try it, you'll like it" commercial.

In the drama, use a few simple props—table, chairs, coffee break supplies. Both Katie and Rosie should have ROYAL SERVICE and the Baptist Women Officer Plan Book (see WMU order form, p. 48).

3. Using Learning Aids

Have someone make a colorful poster. The announcer can use it at the start and finish of the program. It can double as publicity. Keep to the television theme. Substitute a WMU bird for the NBC peacock. Use the title of your study session. Underneath write: Do touch that dial. Turn off "As the World Turns" and come to (name of program).

4. Evaluating the Study

At the conclusion of the session, share new insights concerning the cooperative educational opportunities presented in the drama. After brief discussion, share with the group an observation made by Dr. T. B. Maston. Dr. Maston, retired professor of Christian ethics at Southwestern Baptist Theological Seminary, has stated that entirely too many of us have been satisfied to give little material aid.

Evaluate what you're doing on the local church level to establish lines of communication or engage in cooperative projects. This evaluation should naturally lead to action.

5. Planning for Follow-through

Dr. BENJAMIN L. McCull, missionary

secretary in the Department of Work with National Baptists of the Southern Baptist Home Mission Board, has said that racial reconciliation and ministry are not the task of professionals but the responsibility of every Christian.

It is our responsibility. Where can you start in your own community? Consider one of these:

(1) Conduct a mission Vacation Bible School. See the *Mission Action Projects Guide for Baptist Women and Baptist Young Women* (see WMU order form, p. 48).

(2) Assist the work of a Baptist center. See the mission action projects guide for suggestions.

(3) Exchange programs or special music with a National Baptist church in your area.

(4) Begin dialogue sessions with a National Baptist church.

(5) Encourage families to establish communication with families in a National Baptist church. See the *Family Missions Guide* (see WMU order form, p. 48) for excellent suggestions.

Related Activities

Call to Prayer. As you read the names listed on the calendar of prayer, lead members to suggest current national and international crises that may affect each missionary. Make a list of the personal qualities a missionary needs to work effectively amid crises. In a season of prayer, lead members to intercede for missionaries requesting the increase of personal qualities listed.

Preview Baptist Women Meeting. Current missions group members will be interested in the Baptist Women meeting in February. The study session will focus on the causes of existing social problems and ways that the church can marshal its resources to eliminate social problems. Ask group members to be prepared to report on what they learn about the implications of poverty at the next meeting.

Mrs. Homer Joiner is a homemaker from Columbiana, Alabama.



Bible Study Groups

Mission Includes Faith and Action

Hugo H. Culpapper

Passage for Study: Mark 4:1-5:43

Most of us who profess to be Christians today find it difficult to live up to our profession. World conditions are complex. Often we do not understand the real nature of world problems, nor do we have solutions. Yet we believe that we have come to know someone who does know both problems and answers. Christ has given us a sense of mission in life. When we look to him, our faith is refreshed and we are moved to act in witness and service to man for God's glory.

The mission of the church is to glorify God by leading men to know him through faith in Jesus Christ. Jesus was good news. In him people found God. Where his will was done, the kingdom of God was revealed. That which had been hidden was now made clear.

Jesus shared his life and mission with his disciples. Just as the Father had sent him on a mission, even so he gave them a mission. To achieve it, they had to believe and act. Mark has recorded a collection of typical parables which Jesus used to teach his followers.

The Story of the Sower and Its Meaning

The sower was a man of action. He went out to sow seed. Without

planting, he could not expect a harvest. But what he planted was crucial. It was the message of life which he believed, because he had experienced its truth and power. But the sowing yielded differing results. Along the path were some who did not produce fruit because evil quickly displaced the message. Some gave a quick enthusiastic response. They lived on the surface and were conditioned by the warm glow of the moment. But without soil for deep roots, the troubles of life overcame them. Others listened and seemed to be yielding for a time, but distracting pleasures and evil desires won out in the end. Even this was not cause for despair. There were those who heard and believed deeply. Their lives provided rich soil for the message to bring forth fruit.

The life and work of a home missionary is like that of the sower. In the San Blas Islands off the coast of Panama, there is a small hospital in rustic housing. The message of love and forgiveness is being sown daily by a devoted young missionary doctor and his helpers. Some hear but soon continue in lives of sin. They have their festivals which end in drunken orgies often. But some have truly believed and have begun to form the church of God's beloved. Their faith leads them to act in sharing God's grace with others.

The Story of the Secretly Growing Seed

Is it really worth the effort? Often that question must have come to the minds of the early disciples Jesus provided an answer in the story of the growing seed. There was a power at work which was able to produce more than could possibly be imagined! This is the only parable which is found in Mark alone. It is precious in that it urged its hearers to have faith in God to bring about his universal rule. But as they believed and waited, they also acted because the love of God was in them on its way to others. Sometimes missions work with small beginnings produces large and complete results.

In some cities, committed young home missionaries are planting their love as seed in the glory of God. In Branchburg, Worcester, Boston, San Francisco, Atlanta, and countless other cities, missionaries are leading small bands of committed Christians, who believe, to act in fulfilling their mission. In Worcester alone a small church of 60 members reaches the town of 1,700 people a week in some form of witness or multiple ministry.

The Mighty Deeds of Jesus

Because Jesus believed, he could act. Indeed, he and the Father were

one. He taught his disciples by example that their faith should also express itself in works.

He calmed the storm. Sleeping quietly in the storm-tossed boat, he was awakened not by the storm but by the terrified disciples. They found that they were about to sink! Jesus' very peace was a rebuke to their lack of faith. They were struck by the mystery of his person. Who can he be? Later their growing faith provided the answer. "Thou art the Christ, the Son of the living God" (Matt. 16:16).

He cured the stormy man. The Gerasene demoniac was the epitome of what sin does to man when he is separated from God. Having lost all self-respect, he was going about naked (compare with Mark 5:15). He was alienated from society, living in the caves in the rock cliffs used as burial places. He was in rebellion against God, claiming to have nothing in common with him. But, out of a deep love, the Master spoke to him as a person—and he became whole. Soon he found himself a fully integrated personality in fellowship with God through Jesus Christ and ready for witness to others. Jesus, full of faith, acted to get results. So must we, since we are his.

He cured a woman with a hemorrhage. In her deep need, her faith drew her close to him. He had felt power going out from him being. It is costly to be God's instrument for redemption. Across our land literally hundreds of home missionaries reach the end of the day spiritually and emotionally exhausted, because they serve today as God's instruments for redemption on the basis of the unique work of Jesus Christ in giving his life on the cross. A young couple, moving for more than ten years in Alaska Eskimo villages, awakened (suddenly) in the middle of the night to find up the knife wounds resulting from a drunken brawl. But then the wounded missionaries came to Jesus in the good news, and became fully healed.

He raised the daughter of Jairus to life. Sometimes in religious settings there is a dearth of spiritual power. The leader of the synagogue turned to Jesus in desperation when his little girl died. Once again Jesus acted out of faith to awaken the child, as though she had only been asleep. How indelibly the memory of these mighty deeds must have been etched in the memory of the disciples. They spent the rest of their lives living out the mission which included faith and action.

What is our mission today in view of the teachings and example of Jesus? We must turn from our self-chosen way in life to follow him. We must believe in such a way as to become personally related to him. If we truly believe, God forgives us for what we have been and done and restores us to full fellowship. Through our faith in him, he comes into our lives and his Spirit enables us to act. His love lives in and works through us to reach others. His purpose becomes our reason for being. We build bridges of love to other lives as we act. They cross those bridges and come to the love of the same God we profess to know in Jesus Christ.

If our mission is to glorify God by leading men to know him through faith in Jesus Christ, then we must give expression to our faith by becoming active in missions. This is what we do to achieve our mission in areas of human need, all kinds of need. Wherever we confront sin in human lives, we do the work of missions when faith in action reaches out to love and lift and redeem. We all should become home missionaries in one sense of the word. But, at the same time, we welcome the opportunity to help some give their full time to going where we cannot always go. Mission includes faith and action for every Christian.

Dr. Culpepper is the Career Professor of Christian Missions and World Religions, Southern Baptist Theological Seminary.



Planning the Bible Study Group

Rachel Merrill

1. Understanding the Aim

The fourth and fifth chapters of Mark give examples of how Jesus related faith and action in his parables and deeds. After studying this material, members should understand that they are, just like Christ and the disciples, to be missionaries in whom lives faith and action are closely integrated.

2. Choosing Learning Methods

Divide the members into four mini-groups. Assign each group a different one of the four parables or illustrations in Mark 4:13-34. Ask each group to study and discuss its parable or illustration, especially focusing how action and results are involved in the story. Use the following questions in the mini-groups.

The parable of the sower: What is necessary before any sort of harvest can result? What characterizes those who truly accept God's message?

The illustration about the light: What is the purpose of a light's existence? a Christian's?

The parable of the growing seed: What is man's part in this activity? What is God's part? How do the two relate?

The illustration about the mustard seed: Does the seed eventually fill its purpose? What is significant about the disparity in size between the seed and the plant?

Ask each mini-group to present through a chosen leader, the results of its study to the entire membership.

Next, assign these mini-groups the accounts of Jesus calming the winds, healing the demoniac, healing the woman, and raising Jairus' daughter. Ask them to determine the relationship between faith and action in these acts. Discuss the influence of Jesus

actions on the overall witness in these incidents. Report the findings to the whole group.

Ask each member to write a contemporary, hypothetical incident based on the principles discovered in her group study of the interaction of faith and action in Jesus' life. The modern incident should illustrate how people today can follow the example of Jesus. Those members who wish to can read their work to the entire group.

3. Using Learning Aids

Bible commentaries and various modern translations of the Bible will be helpful in the small group studies of the parables and acts. Pencils and paper will also be needed for the writing assignment.

4. Evaluating the Study

According to this study, every member, in a sense, is a missionary. Lead members to evaluate their concepts of themselves as missionaries by

considering the following questions: Do I even consider myself a missionary? How does my life fit into the parables of this study? Have I started anything that God could make grow into a great thing? Do I, like Christ, offer healing when the opportunity presents itself? Do I really want opportunities for service, or do I close my eyes to them? Have I tried to separate faith from action in my life.

5. Planning for Follow-through

Lead each member to plan a definite, personal mission action project for the immediate future. To find a project, watch the newspaper for someone in need, ask your pastor for a missions task, pray and ask the Holy Spirit to make you aware of the missions possibilities around you, or take one of the opportunities you may already know about but have been avoiding.

To strengthen your intention, covenant with other members that you will consciously try to relate your faith to

some mission action before the next meeting.

If your group has a regular social or luncheon meeting, plan to put the time, effort, and money normally put on that activity into doing something for others. As a group, you could plan a series of coffee dialogues with those around you who may be lonely, disadvantaged, or neglected.

Related Activities

Call to Prayer. As members arrive at the group meeting, pass out slips of paper with pertinent information about the missionaries on the prayer calendar that day. Each member will, at the proper time, tell about her missionary and lead in prayer for him.

Preview Baptist Women Meeting. Attend the Baptist Women meeting in February to learn ways that home missionaries relate faith and action in their ministries.

Mrs. Thomas Merrill is a homemaker from Birmingham, Alabama.



By the way ROYAL SERVICE reader, why don't you enter the contest? Share what has happened in your coffee dialogue. See November ROYAL SERVICE, pages 19-21, for instructions.

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Books for Missions Reading

Home Missionaries Work with People

Sub-theme 1: Economically Disadvantaged

Marie McKay

We can better understand the work of home missionaries when we know more about the people with whom they work.

Who are the people with whom home missionaries work? How do they differ from us and how are they like us?

"Our Land for Christ" has long been the slogan of the Home Mission Board. Home missionaries work with residents of the United States, Puerto Rico, or Puerto Rican. While America is a wealthy nation, there are pockets of deep poverty, broken health, inner barbarism, and heartache.

The people with whom home missionaries work are people that have the same aspirations, desires, and hopes for themselves and their children that white Americans have. They too, search for security, understanding, acceptance, and peace of mind.

Perhaps these people should not be spoken of as "they" for they are a part of us. In their homes, they are subject to mistakes, heartbreaks, and rebellion against God just as we are.

How are the people with whom missionaries work different from us? It seems they differ more in the variety of their unmet needs.

Needs are often based on the backgrounds of the individuals. There may be language barriers or cultural blocks. America's needy range from

the dope addict to the criminal, the sick, the aged, the nonreader.

The greatest need that each has is to know Christ as Saviour. The missionary heart must love people as they are, and through love be a living channel of God's love and concern for all people, regardless of condition or barrier.

In the next three months, we will consider three groups of people with whom missionaries work. They are the economically disadvantaged, the law offenders, and the Indian Americans.

Books for Reading and Study
Sometimes They Cry edited by Estelle Rountree and Hugh F. Halverstadt (Friendship Press, 1970) \$1.95*

The Poor edited by J. Alan Winter (Bardonia, 1970) \$2.45*

Life at the Bottom edited by Gregory Aramstrong (Bantam Books, 1971) \$1.25*

Alan: To know what it is like to live in poverty.

Who are the poor? Poverty cuts across racial lines, disregarding land or state of birth. The economically disadvantaged may be the blacks living in dilapidated, inadequate housing that is overpriced and overcrowded. They may be the Puerto Ricans or other foreign-born living in isolation in the midst of great cities. The Indian on his reservation, the miner in Appalachia, the migrant worker

with all his worldly goods in a bed-spread bundle suffer from the effects of poverty. Chicanos in their barrios and the white family on welfare must also cope with being poor in the wealthiest nation on earth.

It has been said that to be poor in America is "hell on earth." Too often the poor have an enforced education in self-abasement, powerlessness, and rejection. They need to be able to express themselves in English, to have a marketable work skill. They want to be able to hold their own with landlords, bosses, merchants, even police who are often tempted to take advantage of them.

They, too, need to know Christ as Saviour.

Approaches to Study
Sometimes They Cry is a study-action book designed to be used by church groups concerned with hunger in the world today. The authors are on the staff of the Board of Christian Education, Presbyterian Church, USA, and have tested the material in several church situations.

It is a resource book with a variety of materials including a speech by Robert S. McNamara about the population explosion, a transcript of a TV interview on approaching famine, and other contributions by experts in foreign aid and poverty in affluent societies. There is also an essay on the theological aspects of the problem.

The fourth section of the book is devoted to suggested courses of action

to involve groups and individuals with the problem of hungry people in the world today. An appendix includes tear-out, addressed postcards to request free and inexpensive materials to use with the study of the book.

Teaching instructions are an integral part of the book. At the beginning of the study, after completing the quiz on hunger (an altitude test), the group decides what they need to study first. Plan a Welfare Diet meal to serve in connection with the study.

The Poor is a compilation of papers and comments delivered at a Conference on the Culture of Poverty in 1969. They are all based on reactions to the writings of Oscar Lewis, who made investigations into the life of poor in several cities of the world, including New York City. Oscar Lewis believed that the culture of poverty would survive whether the people involved remained poor or not. Many of the selections in the book present the opposite point of view. To believe Lewis' theory would bring an end to any efforts to help poor people, either privately or by the government, say the experts.

Use the following quotations as a basis for your discussion. (1) "While poverty itself is pooriness—lack of money—we all recognize that poverty is also composed of chronic unemployment and underemployment, urban and rural slum environment, little education, broken families and poor physical and mental health" (p. 11). (2) "Large families seem to be a characteristic of the poor and the very rich. If our concern centers around world population and food

supply, it will be increasingly important to protect adequately the rights of such families to make its own choices on the basis of what is best for the family" (p. 13). (3) "There are various ways of being poor and that some are better than others" (p. 29). (4) "The American Negro has never lived in the North-Atlantic infrastructure of the classic European immigrant. This is no longer the nineteenth century and there is no way of isolating the ghetto from the mass media and liberating it with McCullery's method" (p. 47). (5) "Our task is to translate dominating charity into rights" (p. 48). (6) "What is significant about the Negro family in America is that it has survived" (p. 64).

Life at the Bottom is a collection of articles and essays from magazines and books published in the last ten years. In many cases, the author is talking about his own experience, whether as the main character or as an observer. Some are reports of investigations. The selections speak of everyday life, the thoughts, desires, and frustrations of the people on the bottom of society because of poverty. Some of the material may be offensive; certainly some of the language in Black portions has been allowed to tell his story in his own words.

Life among the poor is a common experience shared by blacks, poor whites, Chicanos, Puerto Ricans, and Indians. They must cope with conditions of extreme deprivation and rejection.

Select several articles that are relevant to your comments. Ask them

how to present them, either by impersonating the main characters or reviewing them as reports. Some good ones are: "Up the Road to Monterey" (migrants), page 3; "Life in Appalachia: the Case of Hugh McCullery," page 36; "The Dusty Obedience of Hope" (welfare), page 43; "Men and Jobs" (unemployment), page 82; "Your Movement Is as Follows" (aid to dependent children), page 114; "Indian Boarding Schools/Indian Kids," page 140; "The Shrunken Head of Pancho Villa" (Spanish-language people), page 151; "Aged Walk in Snowy Suburbs, but Not for Buses" (aged poor), page 290.

Class with a discussion of conditions that keep the poor in a state of "self-sequestering poverty" (p. xiv).

Related Activities

Call to Prayer. Cut out replicas of countries and states where missionaries are serving. Write missionary names on these replicas. Call the names and place countries and states on the appropriate spot on the map. Lead in prayer for the missionaries identified.

Prayers for Women Meeting. Prepare small outlines of traditional school desks. Write the time and meeting place of the Baptist Women meeting on each outline. Invite women to be at their assigned seats when school opens on (day of meeting).

Mrs. J. S. McKay is a homemaker living in Alexandria, Louisiana.

*Pricing from Good Book Store

Books for This Unit

Finnegan
Cramp in America, Ramsey Clark (Pocket Books, 1971) \$1.50*
Return to the World, Lawrence Bauch (Judson Press, 1968) \$2.95*
Convent's Cry, John W. Ardahan (Mundy Press, 1970) \$3.95

Marsh
Laughing Boy, Oliver La Farge (Signet, 1971) \$.95*
The Memoirs of Chief Red Fox, (McGraw-Hill, 1971) \$6.95*
Red Power, Alvin M. Josephy, Jr. (American Heritage Press, 1971) \$4.95*



Prayer Groups

Hawaii

Mary Foster

How can Waikiki Baptists witness to well over one million tourists every year? To more than twenty thousand very transient area residents? and to about ten thousand military men on rest-and-recuperation leave every month? In Honolulu, Hawaii, Waikiki Baptist Church members surveyed their community only to discover that the need for ministry was overwhelming. These 150 church members are challenged every day to explore new possibilities of ministry with faith, determination, and love. By the year 1975, the tourist traffic is expected to reach three million.

The Aloha Ministry

When Dr. and Mrs. Herman S. Ray were called to the Waikiki Church in 1965, unusual and thrilling things began to happen. Active membership grew from 20 to 100 in a few months; hotel management consented for their most luxurious lounges to be used for Sunday chapel services; the building fund increased with the aid of generous tourists' donations through a "Visitors' Building Fund."

In addition to his pastorate, Dr. Ray is the only chaplain-on-call for eight luxury hotels where he counsels with the depressed and bereaved; helps those with moral, financial, or military problems; and performs marriage ceremonies. He is also responsible for writing follow-up cor-

respondence, providing Christian literature, and praying for and with those in need.

Resort Hotel Ministry

Beginning at seven o'clock each Sunday morning, two young men and Dr. Ray sit out organs, pulpit, chairs, and hymnals to resort hotels to prepare for the seven chapel services the church conducts. The first service starts at 8:15 A.M. After opening each service, Dr. Ray turns it over to his associates and continues to the next one. Services begin at fifteen-minute intervals to allow Dr. Ray to begin each. A gospel team of forty members with various backgrounds of Japanese, Chinese, Indonesian, Negro, Filipino, and Korean cultures work to assist in these worship services. Enchanting to tourists, the charm and friendliness of these multi-racial people is the most unique characteristic of Hawaii. Many are needed to usher, greet the people, preach, read Scripture, lead the singing, play the organ, and sing. During recent hotel chapel services, members of the Waikiki Sunday School have conducted Bible study at their church. Pastor Ray arrives at 10:45, just in time to preach the morning message. He says: "By the time I arrive at the church, I am all warmed up to preach my best! Preach for my health, for every Sunday morning in life is but a long night of golf plus considerable jogging."

Battle-weary military personnel in "R and R" attend many of the Sunday services. Some need counseling, some ask to be married, some are visited home with Dr. and Mrs. Ray to dinner.

Weekday Ministry

Weekday ministries are sponsored by the state convention and Hawaii Mission Board in the nearby community of Waikiki Baptist Church's meeting building. Other Southern Baptist churches are asked to take part in the activities directed toward developing weekday ministries in other areas of well as meeting needs of Waikiki residents, tourists, and military personnel. On the island of Oahu more than twenty churches and ten full-time as well as local chapel services and other types of mission carry on an active witnessing program.

The new chapel-on-wheels, a fifteen-seat Dodge van, will improve and enlarge this "Aloha Ministry." The van will be used to transport children to Sunday School, host guests from chapel services to 11:00 A.M. worship, and the youth on outings or to Baptist camp. Mondays are reserved for a tour of the island for visiting Baptists to see other Baptist buildings such as Hawaii Baptist Academy, Olivet Church, the student center, and the book store.

Retired couples and senior citizens enjoy the daily Bible study at eleven

o'clock and a fellowship lunch which follows twice a week. Also meeting two afternoons a week is the Joy Club. Led by young military wives, the Joy Club is reaching for Christ many neighborhood and street children, some of whom are gypsies.

Fifty members pray together on Wednesday evening, then Thursday night finds the visitation team calling on a very cosmopolitan spread of homes near and far.

More involvement in mission action is the hospital ministry once each month. Members distribute Christian literature, pray, sing hymns, and read Scripture. The cheerful and inspirational program is followed by fellowship with cookies and punch and time to cultivate friendships.

"Our people are receiving excellent training in outreach, learning to do by doing as they overcome dryness. We are learning the fine art of good public relations, winning friends and influencing people," continues Dr. Ray. "There is a glow about our membership. Only 40 of the 150 church members live in Waikiki; others drive from two to thirty-two miles to help in this miracle ministry. We have very few inactive members. I think I am the luckiest chaplain in the world!"



Planning the Prayer Group Meeting

Personal Preparation Period

Lead members in a discussion period concerning the importance of personal influence in missions. The following questions from *Prayer Group Guide*, page 24, will help.

Lead members to consider these questions: What one person had a major influence in my life in cultivating my interest in missions? Why? What are the spiritual qualities of this

person? Do I possess these qualities? Can I think of anyone I have influenced to become interested in missions? What can I do to stimulate more interest in the missions endeavor?

The Prayer Experience

On a cassette tape, record a few minutes of soft Hawaiian music: "He Lives On High" (No. 336, Broadway Hawaiian) will be effective, using piano, organ, or ukulele. Next, record the (optional) musical on repeat only, as in Waikiki using a man's voice in first person for Dr. Ray.

Divide members into four listening prayer teams. While the tape is playing, the first team will listen for and list prayer needs of the Waikiki area; the second team will list prayer requests for the Waikiki Baptist Church and Dr. and Mrs. Herman Ray; team three will note prayer discoveries of the resort hotel ministry; team four will list prayer needs of the weekday ministry. For further study of the Waikiki church, read *In Aloha Land* by Sam Nishikawa, the adult book in 1969 Master Mission (Graded Series, page 34).

After each team shares their requests, allow ample time for group prayer.

Follow-through

Recall the thought questions used in personal preparation. Ask members to consider this question in relation to resort missions: How can I share this enthusiastic approach in witnessing to strangers, friends, and relatives? Give members time to make personal applications, then ask for realistic mission action suggestions. Keep the suggestions stimulating and encouraging as you use some of your own ideas. These may help you to begin:

1. Offer to sit with a child while his mother participates in mission action with Baptist Young Women.
2. Catch-up on letter writing and share your missions enthusiasm with a distant friend or relative.

3. Invite a few neighbors for each morning coffee and share your prayer group plans.

4. Provide transportation for a senior citizen to become active again in Baptist Women meetings.

5. Arrange for a new community member or new church member to attend your group meeting with you.

6. Be responsible for visiting, telephoning, and re-enlisting in Baptist Women at least five ladies of your church.

Close your session asking those to pray who are willing to make a definite commitment for action in becoming influential for Christ in the task of world witness.

Related Activities

Call to Prayer. Say "Hauoli Le Hana" (thank you) in LAH HAN-ah) or "Happy Birthday" to missionaries today Hawaiian style! Usually a ceremony in celebration with a toast (toast), but cannot yours around a mission (refreshments) serving perhaps a fruit punch and coconut cake. On the cake, place one birthday candle for each missionary on the prayer calendar and ask members to call the name of each as the light the candle. Ask for individual extension prayers as members form a circle representing the 1st (chain) of prayer.

Preview Baptist Women Meeting. Utilize again the collage prepared for last month's promotion. Posts as the names of members of a church and stick figures of people leaving the building. Ask one group member to relate from the January study her understanding of the causes of social problems in the US. Explain that the stick figures represent Christians who take the true spirit of Christ and his church into the community as they marshaled resources for ministry and witness. February's study will provide information of positive action by home missionaries to combat social ills.

Mrs. James Foster is a homemaker from Greenville, South Carolina.



Mission Action Groups

Understanding the Feelings of Others

Help is difficult to take, even when it's needed. Most persons, regardless of life situations, find that being helped by other persons places them in positions that they find uncomfortable. To receive the assistance of another means that a person must recognize and accept that something is wrong with him, that he cannot cope with a situation. To accept needed help he must disclose his weaknesses to another and submit his life to judgment and advice. When help comes, it carries the inevitability of change. Often the problem situation seems more desirable than the solution to the person being helped. For, while he was familiar with the problem, the solution forces him to face a new way of life or at least a change. The persons being helped through mission action face these same attitudes as they receive the help mission action offers.

Monologue #1

Sitting next to his sponsor, Marvin couldn't seem to relax and enjoy the ball game. The only thing he could think about was how much the guy bugged him. He had grown to despise the weekly meetings. It was true that the guy seemed willing to cash out the money necessary for these evenings out and he had gotten to do some things he would never have done otherwise. But the fact still remained, the sponsor planned all these activities with one thing in mind. He was

trying to help Marvin to become a better person, a more acceptable candidate for society. Marvin thought bitterly, I don't need his help. As soon as my probation is over, he'll see how much I need him.

Cincinnati's Johnny Bench was at bat. The sponsor began to relate Bench's statistics. Marvin was always amazed at how much the guy knew about sports.

In 1970, Bench batted in 148 runs, winning the Most Valuable Player Award, the sponsor recalled. "But 1971 was a different story. Bench hit a disastrous slump, winning only the constant buzz of Cincinnati fans."

As Bench cracked a long drive deep in right field, the runner on third scored. "That's number 71," the sponsor continued. "He's nearly back to his 1971 total already. That really says something about what can happen after a bad season. A man doesn't have to stay down."

Oh boy, Marvin thought, here comes the character building lesson. Marvin knew the guy was right, but he just hated to have it shoved down his throat all the time.

Monologue #2

Irma Dawson tried to put the woman out of her mind. Maybe if she thought about other things, the woman would forget it was Tuesday and fail to come. Irma began to think of all the things that could happen to keep the woman away.

Turning over on her left side, Irma looked at the faded wallpaper. The day the woman had insisted on helping her fold the wash had been the worst. She saw the pity on the face of the woman as she looked at the way Irma had mended the rip in her gown. Irma hated having anyone see it. She remembered the even stitches she used to make, but try as she would, things just couldn't be done the way they used to be done.

When they had carried the shabby piles of laundry to the bedroom, the woman had noticed the faded wallpaper. "Why don't I ask a couple of my friends to help me. We could wallpaper this room in no time. Wouldn't something cheery, a yellow maybe, be nice?" Irma knew the woman was just trying to help, but she liked the green background with the tiny flowers. No matter that the flowers could hardly be seen in some places, and that the green in Irma's memory eye was now a dirty gray.

It would be nice to have women about, busily doing things. Irma dreamed. I could fix lunch for them. But then she remembered how she had burned the green beans the last time she had persuaded the children to come for Sunday dinner. And she could never seem to get things seasoned right anymore. They'd be nice about it, but she'd know they hated the tastelessness of everything.

Again, Irma turned. The bed felt so good. She'd like to just stay there

all day. Funny, wasn't it. She had never been able to see how a person could stay in bed after the sun was up. Yet, here she was at ten in the morning. She certainly couldn't let the woman catch her like this. She'd better get up. The woman would be here promptly at 11:30. She guessed it was a nice thing for a church to do, send these helpers out to visit the old people each week and take them a nice lunch. And it was nice to have someone to talk to. But she did hate that woman seeing her old woman's way of doing things.

Monologue #3

Maria Gonzales was startled by her own thoughts. She couldn't remember a time when this had happened before. She was actually mixing up English and Spanish. She had always thought in Spanish.

I can't wait to tell Mrs. Johnson, Maria thought. She told us just last Thursday that we would know we were really learning the language when we began thinking in English. Would this make a difference in class? Maria knew she was slower than the other women in the class. It always took so long to think in Spanish and then turn the Spanish into English.

But then Maria remembered Lucia's warning. "It's nice to know English," Lucia had said, "but you can't think straight after you have learned it. Spanish and English run together. Then, you begin to forget Spanish words for things, and you have to think hard to remember." When that had begun to happen, Lucia had dropped out of the English classes. She didn't want to learn English if it would mean giving up Spanish.

Maria wondered if this would happen to her. Would her mind get so jumbled that she couldn't remember the Spanish or the English word for a thing? Maria remembered fondly the days in Puerto Rico, when she thought that everybody everywhere spoke Spanish. But now here in New York, she kept finding herself with people who switched back and forth from

Spanish to English. Why her own children were doing it.

Maria wanted to learn English, but it was all so strange. And she just liked the way Spanish sounded.



Planning the Mission Action Group Meeting

Continuing Actions

If your mission action group has been using the group guide (see WMU order form, p. 48), your group has engaged in three launch actions: personal preparation, orientation, and survey. You are now ready to move into the cycle of actions called continuing actions. This continuing cycle includes four actions: planning actions, ministering and witnessing actions, sharing and evaluating actions, and in-service training actions. All four of these actions should be completed by your group each month.

Turn to the Planning Actions section of your mission action group guide. Use this process to plan your activities for the coming month.

In-Service Training

A mission action group is concerned not only with "doing something," but also with the quality of the work which is done. In-service training is training tied to the actual service being rendered.

In-service training this month is planned to stimulate members to think about the feelings of those to whom they are extending ministry. Understanding feelings will enable participants to minister in more effective ways.

Before the meeting, ask members to read chapters 1 and 2 of *Persons, Not Things* (see WMU order form, p. 48). On paper board, list the three reasons that people often find it difficult to accept the help another offers (see introduction to the preceding article).

Ask three persons to be prepared

to present the three monologues. After the monologues have been presented, use the following questions for discussion:

1. Why is it difficult for each of the persons to receive help?
2. What could the helper in each situation do to make it easier for the one being helped?
3. Do the persons in the monologues feel like they are being treated like persons or things? Explain your answers.
4. How could the concept of two-way help introduced in *Persons, Not Things*, chapter 2, be applied to each of these miniature action situations? Assign chapters 3 and 4 in *Persons, Not Things* for individual reading before the next meeting.

Related Activities

Call to Prayer. After one member has read the names listed on the prayer calendar, lead members to relate the three reasons people have difficulty accepting help to the ministry of the missionaries. Lead members to base prayer requests on this discussion. Follow the discussion with a season of prayer.

Baptist Women Meeting. Before the meeting, distribute three sets of paper on which you have written the following quotations:

"On the \$1.5 billion spent yearly on prisons in America, only 3 cents of every dollar is spent on rehabilitation."

"One of the wealthiest nations in the world, America must list one out of every nine of her citizens as poor."

"Twenty-five million job holders in the US do not read well enough to progress beyond their present levels of unskilled work."

At the meeting, ask the three persons receiving quotations to comment on their emotional reactions to the quotations they were given. Then, invite women to the Baptist Women meeting in February to learn what Baptists are doing about the circumstances that have produced these quotations.



Margaret Bruce

Each One Bring One, Cultivate One

"Each One Bring One, Cultivate One" is an enlistment effort for January-April. The emphasis of this plan is on involving every member in enlisting prospects, bringing them into all organization activities, and training them for responsible membership. Members are responsible for visiting their assigned prospects, interpreting the work of the organization to them, and bringing them to the Baptist Women meeting and luncheon during February, the study of *No Man Goes Alone*, the Week of Prayer for Home Missions, group meetings, and other organization activities.

In order to identify WMU prospects, an enlistment survey is suggested. The WMU council has the major responsibility for planning the survey and channeling the information gathered to age-level organizations. "Launching the Enlistment Campaign," pages 19-21, gives suggestions for processing survey results and preparing visitation cards for assignment to members. Suggestions are also given in this article for assigning prospects to Baptist Women members. Determine the method that your organization will use.

Set an enlistment goal, beginning now and extending through September 1974. Talk as your goal a 25 percent increase in membership (based on September 1972 statistics). Determine ways to effectively present this goal in the Baptist Women meeting.

Consider the special enlistment problems posed

by the six target groups for the campaign. Do you have night meetings planned to accommodate the needs of women who work? Churches having only day organizations may want to plan night meetings with a view to forming a night organization for working women. Are there Mission Friends organizations meeting simultaneously with your organization? If not, talk with your WMU director about starting an organization for the preschool children of the young and busy mothers you hope to enlist. Discover ways of involving the homebound women. Make recordings of regular meetings and special activities and play these for homebound members. See "Launching the Enlistment Campaign," pages 19-21, for additional ideas.

The February issue of *ROYAL SERVICE* has been planned with the unenlisted woman in mind. In addition to general features geared to the unenlisted woman, separate features have been planned to each of the six enlistment target groups. These are to be used in the one-to-one contacts you are planning in the campaign. You may order single copies of February *ROYAL SERVICE* (see p. 30 for order blank) or you may order reprints of the enlistment articles (see WMU order form, p. 48). When ordering reprints, determine the number reprints for each of the six target groups: 30-to-35-year-olds, working women, busy mothers, women with time on their hands, retirees, homebound women. Place orders accordingly.

Take a Giant Step in Enlistment



Use these materials in your enlistment campaign.

Baptist Women Visitation Card*
Baptist Women Doorknob Calling Card*
Baptist Women Invitation Card*
"Enlisted for Missions"

WMU Focus Week February 11-17

Use WMU Focus Week to launch your enlistment campaign. Schedule your February Baptist Women meeting during Focus Week, including the luncheon (or dinner) suggested in "Launching the Enlistment Campaign," pages 19-21.

Publicize your meeting and luncheon using the suggestions in "Publicity Plus," pages 22-23. In addition, plan testimonials to be given in adult women's Sunday School classes. Talk with the teachers of each of these classes requesting five minutes on Sunday, February 11. Enlist a woman to give a testimony in each of these classes. Ask women to tell classes why they have elected to join Baptist Women and to urge women to attend the Baptist Women meeting and luncheon during Focus Week.



Mission Action

In January and February, Baptist women will study some of the social problems existing in the United States today. Some of these are alcoholism, drug abuse, racism, political corruption, alienated youth, poverty, and pollution. The mission action chairman may want to plan ways for Baptist Women to combat the causes of these social problems. Here are some possibilities: organize tutorial and supervised study for children and youth; conduct an alcohol education workshop; provide supervised visitation.

The following resources will be helpful in planning such a ministry and witness:

Mission Action Project Guide for Baptist Women and Baptist Young Women*
Mission Action Group Studies
Juvenile Rehabilitation*
Combating Moral Problems*
Alcohol and Drug Abusers*
Parables, Not Things: Principles of Mission Action*

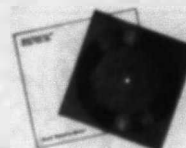
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How did I become a member of Baptist Women? I came up the steps through all the youth organizations. First my mother took me, then she sent me. When I was 18, I continued on my own. I can't honestly say I know when my loyalty to the organization passed from loyalty to my leader to loyalty to missions. Somewhere along the way the mission purpose got into my blood.

—Alma Hunt
WMU Executive Secretary

Want to hear more about the way the mission purpose got into Alma Hunt's blood? Play the vinyl record "Enlisted for Missions" for your officers' council and your organization.



Home Mission Graded Series

The book recommended for study during January or February is *No Man Goes Alone* by M. Thomas Starks. The book gives understandings of the scope of religious pluralism in the United States. Since the book is a study of various faiths, you may want to have several teachers instead of one. This decision should be made early so that they will have ample time to prepare.

Another important decision concerns the time and place for the study. Choose a time when the largest number of members can attend. Will the class be at night? during the day? on a Saturday? How many hours will you plan for? Where can the book be taught in order to have an informal learning experience?

Here are some of the materials you will need to secure:

1. *No Man Goes Alone* for teachers and members (available from Baptist Book Store, 75¢)
2. Teaching Guide* for *No Man Goes Alone*
3. Resource Booklet for teachers (available free from Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309, allow three weeks for order to be filled)
4. *Mission Action Group Guide: International**
5. *Interfaith Witness*, filmstrip presenting a panorama of American religious pluralism (available from Baptist Book Store, \$6.50)

Publicize the study. Use posters, verbal announcements, bulletins, the telephone, cards, and letters. These questions may be used to create enthusiasm for the study:

- What is religious pluralism?
- What Eastern religions are active in the USA?
- What are some changes in Catholic life today?
- How can Baptists share their faith with Catholics?
- Who is a Jew?
- Who are American Saints?
- How does one witness to Mormons?
- What is the ultimate aim of the Bahai faith?

* See WMU order form, p. 48



Officers Council

One of the responsibilities of the officers council is to evaluate the work of Baptist Women. These months of the 1972-73 WMU year are over. What is your evaluation of the missions group work in your organization? Have your group leaders studied *Working in a Missions Group*? Have they planned to group members to study it? How well do groups plan for the meetings and for their work? Have new members been enlisted?

At this month's meeting of the officers council, evaluate the work of your missions groups and promote the use of *Working in a Missions Group*. Other materials your council needs are: Baptist Women Officer Plan Book,* Baptist Women Group Record and Report Book,* Baptist Women Leader Manual,* and the WMU Year Book 1972-73.*

January Officers Council Agenda

- Call to Prayer
- Plan for the Baptist Women enlistment campaign, "Each One Bring One, Cultivate One"
- Plan study of *No Man Goes Alone*
- Determine those who will attend Gorieta or Ridgecrest WMU Conferences

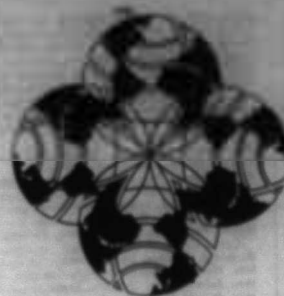
Summer Conferences

- WMU Conference—July 26-August 1
Gorieta, New Mexico
- WMU Conference—August 9-15
Ridgecrest, North Carolina

You may want to use this little song as you announce the dates and places to promote attendance. Tune: "Chipeacas"

- | | |
|-------------------------|-----------------------------|
| <i>For Gorieta</i> | <i>For Ridgecrest</i> |
| Up in New Mexico | Up in Caroline |
| There's a place we know | There's a place that's fine |
| Favorite of us all | Favorite of us all |
| Gorieta! | Dear ol' Ridgecrest! |
| We will join you there | We will join you there |
| Fellowship to share | Fellowship to share |
| In July, the place | August is the time |
| Gorieta! | Dear ol' Ridgecrest. |
| Sing Gorieta, | Ridgecrest Assembly, |
| Ay, Ay, Ay, Ay, | Ay, Ay, Ay, Ay, |
| (Repeat three times) | (Repeat three times) |

Order reprints of the specially designed articles to appear in February ROYAL SERVICE for each prospect. Fill your order in multiples of 10. Any 10 reprints may be purchased for 25 cents.*



Call to Prayer

Winona Dawkins

1 MONDAY Ephesians 1:1-6

Mr. and Mrs. Peter Chen have been working with Chinese people in San Francisco for twenty years. He is pastor of the Chinese Grace Baptist Church. He writes: "We are facing a great challenge, working with the thousands of refugees from Hong Kong. Many Chinese who do not attend church anywhere are listening to our program. Pray also for our student program."

Mrs. Peter Chen, Chinese, California
Mrs. Earl Jackson, Indian, Idaho
Mrs. David Jemmett, West Indian, New York

Mrs. Oliver W. Manser, Indian, Montana
Barcel Mallen, Spanish, Louisiana
John A. Mosser, Indian, Arizona

Samuel F. Torres, retired, Texas
Mrs. Leiland Warren, Spanish, Indiana
Maurice J. Bradshaw, preaching, Japan
Cornelia Bower, retired, Chile

Mrs. J. V. Cooper, home and church, Korea
Helen Gilmore, social work, Kenya
Cecile Lancaster, retired, Japan, Hawaii
Mrs. C. D. Langford, home and church, Hong Kong

J. Daniel Leger, education, Equatorial Brazil
Mrs. Lawrence E. Rice, home and church, Venezuela
Mrs. Ralph A. Wilson,* home and church, Honduras

2 TUESDAY Ephesians 1:7-12
Mrs. Kenneth Z. Elliott writes from Semarang, Indonesia: "Pray for missionary workers in Indonesia who have responsibility for educating their children in the first eight grades. After the MKs finish eighth grade of home, they go to the capital city of Djakarta to an international school. Pray for the Bill Corwins, who serve as auxiliary parents for MKs in the school in Djakarta. Both MKs and their parents find they need the Lord as their strength during these years of difficult adjustments and separation."

Mrs. W. R. Dawkins is a homemaker and reply teacher in Marietta, Georgia.

Mrs. Mayett Lenny Bennett, deaf, Louisiana

Mrs. Jose Canes, Spanish, New Jersey
Robin Rogers, Christian social ministries, Kentucky

Truett Smith, National Baptists, Florida
Mrs. George E. Arthur,* home and church, Indonesia

Mrs. Harbert L. Barrett, home and church, Taiwan
Mary Bennett, retired, China, Taiwan
Mrs. Kenneth Z. Elliott, home and church, Indonesia

Barbara Epperson, women's work, Nigeria
Fred E. Holbrooks,* education, Equatorial Brazil

Mark P. Jones, education, Uruguay
Edythe Manthey, retired, Nigeria
Gordon E. Robinson, preaching, Nigeria

Mrs. C. Ray Rogers,* home and church, Indonesia
Edward S. Trutt, preaching, North Brazil

3 WEDNESDAY Ephesians 1:13-14
Mrs. Mark H. Daniel, whose husband is superintendent of missions of the Apache and Estrella associations, writes: "My husband pastored 5 churches in 17 years prior to our appointment by the Home Mission Board. We have helped start 32 missions. Presently, we have 3 new missions in the rapidly growing Phoenix, Arizona area. Several more are needed. Pray that these may be started."

Earl B. Crawford, superintendent of missions, California
Mrs. Mark H. Daniel, associational services, Arizona

E. R. Isbell, Indian, Alabama
Mrs. John W. Patsone, Spanish, Ohio
George E. Shaw, Christian social ministries, North Carolina

John A. Abernethy, retired, China, Philippines, Korea
Mrs. Victor L. Frank, publication, Hong Kong

Mrs. Edward H. Langbridge, home and church, Trinidad
Hubert N. Lindwell, preaching, Guatemala

Mrs. Dewey E. Merritt,* home and church, Nigeria
Charles B. Mallen, English-language, Hawaii

4 THURSDAY Ephesians 1:15-23

James H. Bitner has served in the Valparaiso, Aconcagua, and Conquimbo provinces of Chile since 1956. "Our major thrust has been evangelism, church training, and new work," comments Mr. Bitner. "We have specialized in training lay preachers. Some 45 to 65 men are involved in this training each year." The Bitners work in an area populated by 1.3 million people with 1,500 Baptists in 15 churches. These Baptists dream of increasing their number to 10,000 in 50 churches in the next ten years.

J. Pat Brock, pastor-director, Pennsylvania
Mrs. Elizabeth H. Escobedo, Spanish, Texas

Mrs. W. H. Gastley, National Baptists, Kentucky
Mrs. D. A. Morgan, retired, California
Mrs. W. D. Sharp, associational services, West Virginia

James H. Bitner, preaching, Chile
L. Raymon Brothers, retired, Nigeria
Mrs. Murray C. Smith, home and church, Uruguay

Marjorie Spence, retired, Chile
Mrs. Alvin E. Spencer, home and church, Oklahoma
Frances Teller, retired, Japan

Mrs. C. Lamer Tribble, home and church, Chile
Mrs. Leslie Watson,* home and church, Japan
Edith Ross Waller, retired, Brazil

Dorrell W. Wood, publication, Hong Kong
Gladys M. Wood, English language, Bolivia

Memoranda — noted on their birthdays. An asterisk (*) indicates memoranda on turning-up. Addresses of memoranda are listed in Directory of Ministry Parish List, from Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309.

Daniel Gentry, Spanish, Romance Center
Zone
Ester L. Hamrick, Christian social mis-
 triss, Virginia
Mrs. Rachel Melton, Spanish, Louisiana
Mrs. James W. Bell, home and church,
 Spain
Marcel P. Callaway, preaching, Yemen
Mrs. H. Barry Mitchell, home and church,
 North Brazil
Billy E. Pezeshki, preaching, Korea
Mrs. John N. Thomas, home and church,
 Colombia
Mrs. Ida Gentry, Tennessee, home and
 Virginia

Of the more than one million people there are fewer than nine hundred Baptists in 24 churches and missions. Native religious play on the fears and superstitions of the people, and they are reluctant to accept Christ even after they have heard. Pray that the Oklaheuma people who hear will realize that Christ is the only Saviour and accept him on land and in water. Pray that the people who work here may have understanding parents and know how to present Christ in a way that people can believe.

Mr. Howard G. Baum, U.S. 2, church at Oklaheuma, Okla.

Donna Mae Lutz, association, Florida

Mr. and Mrs. W. Lutz, association services, Koropolis

Mr. Armando Vargas, Spanish Texas

Mr. and Mrs. J. A. Melting, home and church, Okla.

William A. Nichols, education, Pangnary Jim L. Richards, preaching, Dominican Republic

Mr. A. A. Clark Stearns, home and church, Okla.

Mrs. James E. Smith, home and church, Japan

Mrs. Harold L. Wessene, home and church, Japan

7. **SUAI** Act 2:29-34
Mr. and Mrs. James D. Back have been married for 35 years. For the last 15 years, in 1970, they left for Alaska to live with the Athapascans Indians in the interior. Mr. Back flies to Indian villages within the Arctic Circle to preach and conduct religious services. Mr. Back is a Baptist. Back is able to go with him into the villages. In the past year, they also began working with intercomants as well as Alaskans and Indians in the Friendship Mission.

Mr. James D. Back, Indian, Alaska
Mrs. Goldene Back, Spanish, Texas
Mrs. Goldene Back, Spanish, Texas
Luisa Valdez, Spanish, Texas
Mrs. Dolis L. Bailey, home and church, Argentine
Mrs. E. Preston Swenett, home and church, Japan
Jopon and Perry Ellis, home and church, South Brazil
Mrs. James D. Johnston, home and church, Nigeria

Pray for the other members of your organization who have committed themselves to enlisting one prospect each during February, March, and April.

Pray for the other members of your organization who have committed themselves to enlisting one prospect each during February, March, and April.

Halpern, D. Anderson, a native of the Chubbuck School and Haskell Institute in Kansas, in August 1955, returned James Anderson, a Creek Indian, to the Indians' reservation. Anderson was the Indians' first missionary. Anderson was a Quaker and married three children. They especially liked Mary Anderson, now five, and said that she was the best of the Indians' children. Anderson was a Quaker and married three children. They especially liked Mary Anderson, now five, and said that she was the best of the Indians' children. Anderson was a Quaker and married three children. They especially liked Mary Anderson, now five, and said that she was the best of the Indians' children.

[illegible][illegible]

James Beagrie,* religious education,
Nogales, Arizona
Steven P. Schwab, preaching, Melville
11 THIRSDAY, Acts 7:47-54

John A. Johnson, a general session, Part 4
of the 1992 General Assembly, said that
Baptist missionary clubs "are a great way
to reach people in a place where there
isn't another club." In a place where
there aren't any other people, he
said, "Baptists have to reach with, like,
a missionary club."

Johnson, pastor of the First Baptist Church
of Dallas, Texas, said that he and his
colleagues at the General Assembly
generally weren't at the club. They
were at the church, and he said that
the teachers and students, "Our presence
is more natural within and out."

Alan Carleton C. Gosholt, Ireland, Texas
Mark H. Hines, U.S. 2, Yorktown, New York
H. B. Kautman, Savannah, Texas
Ms. James R. Bennett,* home and church,
Dallas, Texas
Mr. D. Frederick Henson, Hong Kong
North Korea
Dr. D. Martin, Jr., general administration,
South Korea
Ms. Susan R. Marshall, home and

[illegible]

13 SATURDAY, April 10-14-43
The 1st. 5. Whether one missionary association in Singapore, Singapore is a multi-racial nation. Residents of Singapore have come from China, Pakistan, Malaya, India, and other parts of Asia and Europe. Each racial group has retained its own language, tradition, culture, and religion. For the 1st. Williams and his wife were in the medical station.

Very handsome, gentle, pleasant
V. C. Smith, retired Lieutenant
of the Royal Air Force, Singapore
V. C. Smith, retired Lieutenant
of the Royal Air Force, Singapore

[illegible]

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James Earl Ray, Matthew J. Smith, "Son of Sam" David Berkowitz, James Earl Ray, Charles Manson, and his followers, and Charles Earl Whitely, among many others.

M. Deane Higginbotham, Baptist center
Tennessee
Eugene F. Trawick, Church extension
Connecticut
Mrs. Frances Wiggins, Spanish Texas
Miss **Dorinda W. Jones**, home and church
Tennessee
Mrs. E. W. Mearns, home and church
Lancaster, Pa.

[illegible]

17 WEDNESDAY Luke 8:49-56
The Lord's Supper will be celebrated at 10:00 am after their first term (their parents) in Japan at the home of Mr. & Mrs. J. H. Smith.

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once in their adult lives, and a real possibility for their existence.

Howard G. Beem, U.S. 2 church extension West Virginia

Joe Sula, Knoxville, Tennessee

Mr. Charles H. Beahm, Baptist center Knoxville

Aracelis Rodriguez, Spanish, Illinois

Robert F. Rodriguez, Spanish, Texas

Mrs. C. D. Clark, home and church

Mrs. Alice A. Camacho, Jr.,* home and church, Kentucky

Mrs. Charles W. Dickson,* home and church, Kentucky

[illegible]

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return to the United States by the following month. Mr. Young teaches French at Shonan University in Chiba-ku. His students have many problems trying to fit into Japanese society. Last time two percent of the population in Chiba-ku, he asks the students to write a letter to God and tell Him why they might have more strength and power in their daily lives and a real purpose for their existence.

15 MONDAY Luke 4:33-37
15 MONDAY, September 18, 1978
The Japanese and Confucian religions are the dominant religions in Japan. The competitive work ethic, the National Shogun Baptist Center serves as a consultant for churches on weekly ministrations, promotes agricultural services and directs youth and family service missions. The Japanese Baptist Center has a staff of 100 missionaries and their families with whom they work.

16 TUESDAY John 7:40-51
16 TUESDAY, September 19, 1978
Mr. F. Tanaka, church extension, Japan Baptist Association, Chiba-ku, Japan.
Mr. Donald W. Jones, home and church, Tokyo.
Mr. E. W. Medala, home and church, Tokyo.
Mr. J. Ohta, retired, Chiba-ku, Japan.
Mr. K. Hayakawa, home and church, Kyoto.

17 WEDNESDAY Luke 4:49-54
17 WEDNESDAY, September 20, 1978
Mr. and Mrs. Hugh H. Young complete their first year their service in Japan and return to the United States by the following month. Mr. Young teaches French at Shonan University in Chiba-ku. His students have many problems trying to fit into Japanese society. Last time two percent of the population in Chiba-ku, he asks the students to write a letter to God and tell Him why they might have more strength and power in their daily lives and a real purpose for their existence.

18 THURSDAY Luke 9:12-17
18 THURSDAY, September 21, 1978
Mr. Joseph A. Herrera, home and church, Tokyo.
Mr. H. Young, education, Japan Baptist Association, Chiba-ku, Japan.
Mr. J. Ohta, retired, Chiba-ku, Japan.
Mr. K. Hayakawa, home and church, Kyoto.

19 FRIDAY Luke 9:18-22
19 FRIDAY, September 22, 1978
Mr. Joseph A. Herrera, home and church, Tokyo.
Mr. H. Young, education, Japan Baptist Association, Chiba-ku, Japan.
Mr. J. Ohta, retired, Chiba-ku, Japan.
Mr. K. Hayakawa, home and church, Kyoto.

20 SATURDAY Luke 9:23-27
20 SATURDAY, September 23, 1978
Mr. Joseph A. Herrera, home and church, Tokyo.
Mr. H. Young, education, Japan Baptist Association, Chiba-ku, Japan.
Mr. J. Ohta, retired, Chiba-ku, Japan.
Mr. K. Hayakawa, home and church, Kyoto.

21 SUNDAY Luke 9:28-35
21 SUNDAY, September 24, 1978
Mr. Joseph A. Herrera, home and church, Tokyo.
Mr. H. Young, education, Japan Baptist Association, Chiba-ku, Japan.
Mr. J. Ohta, retired, Chiba-ku, Japan.
Mr. K. Hayakawa, home and church, Kyoto.

22 MONDAY Luke 9:36-43
22 MONDAY, September 25, 1978
Mr. Joseph A. Herrera, home and church, Tokyo.
Mr. H. Young, education, Japan Baptist Association, Chiba-ku, Japan.
Mr. J. Ohta, retired, Chiba-ku, Japan.
Mr. K. Hayakawa, home and church, Kyoto.

23 TUESDAY Luke 9:44-48
23 TUESDAY, September 26, 1978
Mr. Joseph A. Herrera, home and church, Tokyo.
Mr. H. Young, education, Japan Baptist Association, Chiba-ku, Japan.
Mr. J. Ohta, retired, Chiba-ku, Japan.
Mr. K. Hayakawa, home and church, Kyoto.

24 WEDNESDAY Luke 9:49-54
24 WEDNESDAY, September 27, 1978
Mr. Joseph A. Herrera, home and church, Tokyo.
Mr. H. Young, education, Japan Baptist Association, Chiba-ku, Japan.
Mr. J. Ohta, retired, Chiba-ku, Japan.
Mr. K. Hayakawa, home and church, Kyoto.

25 THURSDAY Luke 9:55-62
25 THURSDAY, September 28, 1978
Mr. Joseph A. Herrera, home and church, Tokyo.
Mr. H. Young, education, Japan Baptist Association, Chiba-ku, Japan.
Mr. J. Ohta, retired, Chiba-ku, Japan.
Mr. K. Hayakawa, home and church, Kyoto.

26 FRIDAY Luke 9:63-71
26 FRIDAY, September 29, 1978
Mr. Joseph A. Herrera, home and church, Tokyo.
Mr. H. Young, education, Japan Baptist Association, Chiba-ku, Japan.
Mr. J. Ohta, retired, Chiba-ku, Japan.
Mr. K. Hayakawa, home and church, Kyoto.

27 SATURDAY Luke 9:72-80
27 SATURDAY, September 30, 1978
Mr. Joseph A. Herrera, home and church, Tokyo.
Mr. H. Young, education, Japan Baptist Association, Chiba-ku, Japan.
Mr. J. Ohta, retired, Chiba-ku, Japan.
Mr. K. Hayakawa, home and church, Kyoto.

28 SUNDAY Luke 9:81-91
28 SUNDAY, October 1, 1978
Mr. Joseph A. Herrera, home and church, Tokyo.
Mr. H. Young, education, Japan Baptist Association, Chiba-ku, Japan.
Mr. J. Ohta, retired, Chiba-ku, Japan.
Mr. K. Hayakawa, home and church, Kyoto.

29 MONDAY Luke 9:92-100
29 MONDAY, October 2, 1978
Mr. Joseph A. Herrera, home and church, Tokyo.
Mr. H. Young, education, Japan Baptist Association, Chiba-ku, Japan.
Mr. J. Ohta, retired, Chiba-ku, Japan.
Mr. K. Hayakawa, home and church, Kyoto.

30 TUESDAY Luke 9:101-109
30 TUESDAY, October 3, 1978
Mr. Joseph A. Herrera, home and church, Tokyo.
Mr. H. Young, education, Japan Baptist Association, Chiba-ku, Japan.
Mr. J. Ohta, retired, Chiba-ku, Japan.
Mr. K. Hayakawa, home and church, Kyoto.

31 WEDNESDAY Luke 9:110-118
31 WEDNESDAY, October 4, 1978
Mr. Joseph A. Herrera, home and church, Tokyo.
Mr. H. Young, education, Japan Baptist Association, Chiba-ku, Japan.
Mr. J. Ohta, retired, Chiba-ku, Japan.
Mr. K. Hayakawa, home and church, Kyoto.

32 THURSDAY Luke 9:119-127
32 THURSDAY, October 5, 1978
Mr. Joseph A. Herrera, home and church, Tokyo.
Mr. H. Young, education, Japan Baptist Association, Chiba-ku, Japan.
Mr. J. Ohta, retired, Chiba-ku, Japan.
Mr. K. Hayakawa, home and church, Kyoto.

33 FRIDAY Luke 9:128-136
33 FRIDAY, October 6, 1978
Mr. Joseph A. Herrera, home and church, Tokyo.
Mr. H. Young, education, Japan Baptist Association, Chiba-ku, Japan.
Mr. J. Ohta, retired, Chiba-ku, Japan.
Mr. K. Hayakawa, home and church, Kyoto.

34 SATURDAY Luke 9:137-145
34 SATURDAY, October 7, 1978
Mr. Joseph A. Herrera, home and church, Tokyo.
Mr. H. Young, education, Japan Baptist Association, Chiba-ku, Japan.
Mr. J. Ohta, retired, Chiba-ku, Japan.
Mr. K. Hayakawa, home and church, Kyoto.

35 SUNDAY Luke 9:146-154
35 SUNDAY, October 8, 1978
Mr. Joseph A. Herrera, home and church, Tokyo.
Mr. H. Young, education, Japan Baptist Association, Chiba-ku, Japan.
Mr. J. Ohta, retired, Chiba-ku, Japan.
Mr. K. Hayakawa, home and church, Kyoto.

36 MONDAY Luke 9:155-163
36 MONDAY, October 9, 1978
Mr. Joseph A. Herrera, home and church, Tokyo.
Mr. H. Young, education, Japan Baptist Association, Chiba-ku, Japan.
Mr. J. Ohta, retired, Chiba-ku, Japan.
Mr. K. Hayakawa, home and church, Kyoto.

37 TUESDAY Luke 9:164-172
37 TUESDAY, October 10, 1978
Mr. Joseph A. Herrera, home and church, Tokyo.
Mr. H. Young, education, Japan Baptist Association, Chiba-ku, Japan.
Mr. J. Ohta, retired, Chiba-ku, Japan.
Mr. K. Hayakawa, home and church, Kyoto.

38 WEDNESDAY Luke 9:173-181
38 WEDNESDAY, October 11, 1978
Mr. Joseph A. Herrera, home and church, Tokyo.
Mr. H. Young, education, Japan Baptist Association, Chiba-ku, Japan.
Mr. J. Ohta, retired, Chiba-ku, Japan.
Mr. K. Hayakawa, home and church, Kyoto.

39 THURSDAY Luke 9:182-190
39 THURSDAY, October 12, 1978
Mr. Joseph A. Herrera, home and church, Tokyo.
Mr. H. Young, education, Japan Baptist Association, Chiba-ku, Japan.
Mr. J. Ohta, retired, Chiba-ku, Japan.
Mr. K. Hayakawa, home and church, Kyoto.

40 FRIDAY Luke 9:191-199
40 FRIDAY, October 13, 1978
Mr. Joseph A. Herrera, home and church, Tokyo.
Mr. H. Young, education, Japan Baptist Association, Chiba-ku, Japan.
Mr. J. Ohta, retired, Chiba-ku, Japan.
Mr. K. Hayakawa, home and church, Kyoto.

41 SATURDAY Luke 9:200-208
41 SATURDAY, October 14, 1978
Mr. Joseph A. Herrera, home and church, Tokyo.
Mr. H. Young, education, Japan Baptist Association, Chiba-ku, Japan.
Mr. J. Ohta, retired, Chiba-ku, Japan.
Mr. K. Hayakawa, home and church, Kyoto.

42 SUNDAY Luke 9:209-217
42 SUNDAY, October 15, 1978
Mr. Joseph A. Herrera, home and church, Tokyo.
Mr. H. Young, education, Japan Baptist Association, Chiba-ku, Japan.
Mr. J. Ohta, retired, Chiba-ku, Japan.
Mr. K. Hayakawa, home and church, Kyoto.

43 MONDAY Luke 9:218-226
43 MONDAY, October 16, 1978
Mr. Joseph A. Herrera, home and church, Tokyo.
Mr. H. Young, education, Japan Baptist Association, Chiba-ku, Japan.
Mr. J. Ohta, retired, Chiba-ku, Japan.
Mr. K. Hayakawa, home and church, Kyoto.

44 TUESDAY Luke 9:227-235
44 TUESDAY, October 17, 1978
Mr. Joseph A. Herrera, home and church, Tokyo.
Mr. H. Young, education, Japan Baptist Association, Chiba-ku, Japan.
Mr. J. Ohta, retired, Chiba-ku, Japan.
Mr. K. Hayakawa, home and church, Kyoto.

45 WEDNESDAY Luke 9:236-244
45 WEDNESDAY, October 18, 1978
Mr. Joseph A. Herrera, home and church, Tokyo.
Mr. H. Young, education, Japan Baptist Association, Chiba-ku, Japan.
Mr. J. Ohta, retired, Chiba-ku, Japan.
Mr. K. Hayakawa, home and church, Kyoto.

46 THURSDAY Luke 9:245-253
46 THURSDAY, October 19, 1978
Mr. Joseph A. Herrera, home and church, Tokyo.
Mr. H. Young, education, Japan Baptist Association, Chiba-ku, Japan.
Mr. J. Ohta, retired, Chiba-ku, Japan.
Mr. K. Hayakawa, home and church, Kyoto.

47 FRIDAY Luke 9:254-262
47 FRIDAY, October 20, 1978
Mr. Joseph A. Herrera, home and church, Tokyo.
Mr. H. Young, education, Japan Baptist Association, Chiba-ku, Japan.
Mr. J. Ohta, retired, Chiba-ku, Japan.
Mr. K. Hayakawa, home and church, Kyoto.

48 SATURDAY Luke 9:263-271
48 SATURDAY, October 21, 1978
Mr. Joseph A. Herrera, home and church, Tokyo.
Mr. H. Young, education, Japan Baptist Association, Chiba-ku, Japan.
Mr. J. Ohta, retired, Chiba-ku, Japan.
Mr. K. Hayakawa, home and church, Kyoto.

49 SUNDAY Luke 9:272-280
49 SUNDAY, October 22, 1978
Mr. Joseph A. Herrera, home and church, Tokyo.
Mr. H. Young, education, Japan Baptist Association, Chiba-ku, Japan.
Mr. J. Ohta, retired, Chiba-ku, Japan.
Mr. K. Hayakawa, home and church, Kyoto.

50 MONDAY Luke 9:281-289
50 MONDAY,

Mrs. James H. Biber, home and church, Chile
 Harold L. Blankenship, English-language, Libya
 Glendon D. Graber,* education, Equatorial Brazil

Mrs. R. L. Hall, student work, Kenya
 Charles M. Hanson, preaching, Paraguay
 Mrs. R. A. Jacob, retired, China
 Mrs. Lloyd W. Mann, home and church, Dominican Republic
 Louis E. McCall, English-language, Guam
 Mrs. Samuel A. Rickerson, education, Taiwan

Mrs. Clarence R. Smith, home and church, Venezuela
 Bill Clark Thomas, education, Malaysia
 Samuel M. Waldron, preaching, Philippines
 James L. Waters, preaching, Japan

19 FRIDAY Luke 18:35-43

In Zambia, Mrs. Leroy Albright teaches approximately 300 high school students in regular Bible classes. She tries to make the Bible more meaningful to the lives of women, girls, and children in the villages. She belongs to a nutrition group that provides protein-rich food for the people at a reasonable price and advises a group of students who go into the villages teaching the need for protein in children's diets. She asks that Baptist Women pray especially for a literacy program, started recently to help the women learn to read the Bible, and for several new churches that need strengthening.

Abraham Aldego, Spanish, Texas
 Fidri V. Flores, Spanish, Texas
 Mrs. Consuelo Medina, Spanish, Texas
 Richard L. Mofford, Indian, Montana
 James G. Selzer, Spanish, Texas
 Mrs. Leroy Albright,* home and church, Zambia

Mrs. William J. Damon, home and church, South Brazil
 Mrs. Leon Ray Frierson,* home and church, Japan
 Mrs. A. L. Gillespie, home and church, Japan

Mrs. Fred E. Holbrook, Jr.,* home and church, Equatorial Brazil
 Ben R. Hurrey,* preaching, Peru
 Arville E. Senter, preaching, Tanzania
 Rebecca Terry, education, Hong Kong

20 SATURDAY Colossians 1:18-29

For nine years, Loren B. Ames has served as superintendent of missions in a twenty-county section of northwestern Michigan. His area covers 19,000 square miles and is populated by one million people. There are only nine churches and five missions in this area. In fourteen of the twenty counties no Southern Baptist church exists. He writes, "We urgently need twenty pastors to start churches."

Loren B. Ames, superintendent of missions, Michigan
 Marvin R. Hale, pastor-director, New Jersey

Larry G. Wilkerson, Spanish, Puerto Rico
 Gwendolyn Williams, US-2, church extension, Michigan

Jeannette E. Wolf, retired, China
 Dutton A. Bonnell, Jr., preaching, Dohomey
 Ronald N. Boswell, preaching, South Brazil

Mrs. Joe W. Bruce, home and church, Honduras

Mrs. W. Arthur Campers,* home and church, Nigeria
 Mrs. Harold T. Cummins, home and church, Kenya

Donald G. Davall, doctor, Indonesia

Mrs. W. Chandler Lester, home and church, Israel
 Mrs. John W. McFadden,* home and church, Nigeria

Mrs. John C. Rabers, home and church, Hong Kong

Mary Simpson,* student work, Taiwan

Help your Baptist Women organization take a Giant Step

Decide right now that when your prospect joins Baptist Women, you will give her a gift subscription to ROYAL SERVICE.

21 SUNDAY John 1:1-11

Eleven years ago, when Jan W. Lutz became area superintendent of missions in two associations covering the western one-third of Kansas, only eleven churches and missions existed. Now there are thirty-two in his forty-county area. He writes, "My goal is to see a Southern Baptist church or mission established in each county seat city in western Kansas during this decade. We believe this can be done with the Lord's help. For this, we ask your prayers. There are yet seventeen county seat cities to go."

Jan W. Lutz, superintendent of missions, Kansas

Inez Sanchez, retired, Texas
 Donald Weeks, Baptist center, Indiana
 Mrs. Robert C. Wilson, US-2, church extension, West Virginia

Mrs. Thomas O. Barron,* home and church, Indonesia

James V. Hudson, Jr.,* education, Korea
 Mary Frank Kirkpatrick, student work, Nigeria

Fred L. Williams, English-language, South Brazil

22 MONDAY Philimon 1:25

Oscar K. Bazerman is business manager of the Korea Mission. He handles the business activities of the missionaries allowing them more time for direct ministries. He is also association missionary for twenty churches and the associate pastor of a church in Seoul. He writes: "We have special ministries with Korean servicemen and students. The people of Korea are very responsive to the gospel, and students and servicemen are the most responsive of all." Pray for the students and servicemen and those who are working with them.

Mrs. Geneva Ginde, Spanish, Texas
 Mrs. F. Leroy Smith, associational services, Arizona

Mrs. Eliseo Taines, Spanish, New York
 Oscar K. Bazerman, business administration, Korea
 Billy F. Cross,* publication, Uganda

Mrs. Billy O. Gilmore, home and church, South Brazil

Jessie L. Green, retired, China, Malaysia

Lawrence P. Hardy, men's work, Liberia
 Mrs. L. Darrell Mullins,* home and church, Indonesia

Mrs. Irvin L. Neufeldt,* home and church, Peru

Louise Penile, education, Hong Kong
 J. C. Powell, retired, Nigeria
 W. D. Richardson, doctor, Ghana

23 TUESDAY 1 Peter 1:1-13

Mr. and Mrs. Greene W. Strother were appointed by the Foreign Mission Board for China in 1925. Except for a brief time during World War II, they served in China until 1948. They then served in Malaysia. Dr. Strother was founder of the theological seminary in Penang and served as president until retirement in 1957. The Strothers now live in Columbia, South Carolina. Pray for the Strothers and other retired missionaries.

B. Frank Selvin, Indian, Oklahoma
 Mrs. H. Q. Black, associational services, California

Mrs. Allan Elston, Indian, Oregon
 Mrs. Valdean Gardner, Baptist center, Oklahoma

Mrs. Clifford Horne, Christian social ministries, Tennessee

Mrs. Clyde Eugene Lake, Jr., associational services, California

Mary Lucy Parsons, weekday ministry, Maryland

Mrs. Enrique Pina, retired, Florida
 Ramon Reyes, Spanish, Texas

Mrs. Gene Vincent, Polish, Illinois
 Mrs. Herbert W. Barker,* home and church, Taiwan

Olto D. Baker, preaching, Equatorial Brazil

Ted E. Cromer, preaching, Liberia
 Mrs. Ray T. Fleet,* home and church, North Carolina

Doris Garrett, education, Nigeria
 Mrs. John E. Ingeoff, home and church, Indonesia

Earl E. Langley,* dorm parent, Taiwan
 David M. Maybell,* education, Nigeria

Mrs. John E. Ingeoff, home and church, Rhodesia
 Mrs. Russell E. Morris,* home and church, Kenya

Mrs. S. Peyton Myers, home and church, Nigeria
 Greaser W. Strother, retired, China, Malaysia

William L. Wagner, student work, Australia

24 WEDNESDAY Amos 5:4-15

Nestled in the heart of Africa is the beautiful and intriguing country of Uganda. The C. Ray Blundell is among the missionaries who work with the people of this country. They spend their time in field evangelism. Many problems confront these missionaries as they present the gospel. Pray specifically for African families as they walk in their new relationship with Christ. Pray for missionaries in Uganda as they seek to help relate these families to a New Testament church.

Mrs. Robert Hall, associational services, Ohio

Mrs. F. Harold Halsey, Indiana, South Dakota

Mrs. E. B. Isbell, Indian, Alabama
 Donald D. Jackson, superintendent of missions, California

E. L. Kelley, retired, Texas
 Donald W. Knapp, pastor-director, Pennsylvania

Mrs. Earley Reed, retired, Alabama
 Mrs. Eugene Valenzuela, Spanish, Texas

Mrs. C. Ray Blundell, home and church, Uganda
 Mrs. Robert F. Crider, home and church, Spain

Van Gladen, preaching, Mexico

Mrs. Van Gladen, home and church, Mexico

S. Eugene Huskaby, education, Chile
 Mrs. Orville S. Jenkins, secretary, Kenya

Maxine Lockhart, education, Nigeria
 William F. May, preaching, Ecuador

Mrs. John F. McCoy, home and church, Nigeria

Mrs. James F. McKinley, Jr., home and church, Bangladesh

Robert V. Myers, religious education, Bahamas

Mrs. Kenneth E. Nielsen, home and church, Liberia

J. Logan Tompkins, Jr., business administration, Hong Kong

25 THURSDAY John 14:26-31

The Will J. Robertes have been serving as missionaries in Kenya since 1963. Mr. Robertes reports: "A group of national leaders and I spent a week in Bungoma in an evangelistic crusade. The preaching in the marketplace and the showing of religious films supplemented personal witnessing. There were many conversions. Later a group of us returned to witness the baptismal service of 25 people who had been converted during the crusade."

Pray for these new Christians in Kenya. Pray that others who are lost can be won to Christ.

W. E. Allen, retired, Brazil
 J. Rudolph Dixon, education, Peru

Mrs. D. Leon Mitchell,* home and church, Indonesia

Mrs. J. E. Myers, home and church, Hong Kong

Will J. Robertes, preaching, Kenya
 Mrs. Donald R. White, home and church, Spain

Mary Ellen Yancey, women's work, Nigeria

26 FRIDAY Romans 10:14-21

Missionary dentist Charles L. Bellenger operates the only dental clinic in Francistown, Botswana. In fact, it is the only dental clinic within three hundred miles of Francistown. This year the Bellengers will come home on furlough. "What will the people do for a dentist while we are gone," wonders Bellenger. Join the Bellengers in praying that a dentist will respond to the opportunities in Botswana and volunteer a month or a year to service through the Foreign Mission Board's Medical/Dental Volunteer program.

Dore Mae Moss, Christian social ministries, Tennessee

Mrs. Ramona C. Rivers, Spanish, Texas
 Mrs. Frederick H. Anderson, home and church, Italy

Charles L. Bellenger, doctor, Botswana
 Mrs. W. Levery Cooper, home and church, Argentina

Mrs. Jesse L. Kidd, home and church, South Brazil

Mrs. G. Barry Nelson, home and church, Indonesia

J. Christopher Paul,* preaching, Nigeria
 Josephine Spence, education, North Brazil

Mrs. Robert L. Stanley, home and church, Philippines

Mrs. James L. Waters, home and church, Japan

27 SATURDAY James 2:14-26

Mr. and Mrs. W. C. Ruchti, Jr., are in English-language work in Italy. Their church is quite international with people present each Sunday from many nationalities. Mrs. Ruchti writes: "Our church has a new pipe organ. Every Friday evening an Italian choir, made up of persons

representing many Italian evangelical churches in Rome, meets in our church. Doors are left open and the glorious sound goes out in the street. On recent Friday nights from 50 to 100 people have come in to listen and inquire about the church." Mrs. Ruchti requests prayer for their church's mission to Italians in the north-east section of Rome. The mission is pastored by an Italian tailor who is a member of the Ruchti's church.

David Benham, Indian, Arizona
 Mrs. Ernest F. Day, Spanish, New Mexico

Mrs. Julie A. Garrison, Sellers Home, Louisiana

Fay Hughes, Christian social ministries, Illinois

Mrs. Joel C. Pletone, Spanish, Michigan
 Mrs. N. M. Burns, home and church, Israel

Mrs. Charles D. Brock, home and church, Philippines

Mrs. A. R. Crabtree, retired, Brazil, Portugal

Donald E. Delfino,* preaching, Tanzania
 William M. Helly,* student work, Indonesia

Pauline Menzie, education, Nigeria
 Mrs. W. C. Ruchti, home and church, Italy

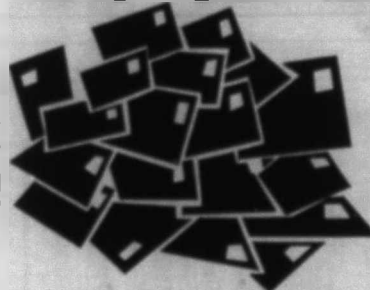
Mrs. Loren C. Turnage, home and church, Colombia

28 SUNDAY Luke 5:27-32

Thirteen missionaries forced to leave China began work in Thailand in 1949 among the large Chinese population. By 1970, there were 72 Southern Baptist missionaries there. There are now 14 Baptist churches in Thailand. In 1971 the Thailand Baptist Mission presented its first local television program. Baptists

We Get Letters

Catherine Allen



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clinic in Chonburi, and a well-equipped mobile clinic. Pray for the John E. Pattons and other missionaries who serve the Lord in Thailand.
Mrs. John Berkute, Ukrainian, Pennsylvania

Frank DiMaggio, retired, Louisiana
Mrs. Joe S. Martinez, Spanish, Arizona
Isaac Siprien, Spanish, Texas
J. Ed Taylor, migrant missions, South Carolina

Mrs. I. E. Ballenger, home and church, Germany

Mrs. L. Lynn Breeden,* home and church, Colombia

Mrs. John W. Brizandina, home and church, Liberia

Mrs. Robert L. Hensley, home and church, South Brazil

D. Leslie Hill,* education, Philippines

R. Cecil Moore, retired, Chile

Mrs. John E. Petten, home and church, Thailand

Lawrence A. Walker,* business administration, South Brazil

Leon S. White, preaching, Argentina

29 MONDAY Luke 6:6-11

From Alexandria, Virginia, Clifford P. Bruffey writes: "Working with deaf people in Washington, D.C., Maryland, and parts of West Virginia is a great challenge and responsibility. Located in northeast Washington on the campus of Kendall Green are Gallaudet College, the model secondary school for the deaf, and the Kendall School for the Deaf. Many foreign deaf students attend this college as it is the

only school with college-level deaf students in the world. Pray that these students may come to know Christ."

Clifford P. Bruffey, deaf, Washington, D.C.

Mrs. Ray M. Castro, Spanish, California

Mrs. Jose Juan Corti, Spanish, New Jersey

Mrs. Horace E. Fisher, Spanish, New Mexico

Mrs. Santiago Lortique, Jr., Spanish, Texas

Dauglas A. Bryant, preaching, Ghana

Ernest L. King, Jr., dentist, Indonesia

Mrs. Garvie C. Martin, home and church, Philippines

Mrs. H. Cecil McConnell,* education, Chile

Mrs. Raymond L. Shelton, home and church, Thailand

30 TUESDAY Luke 7:1-10

After pastoring for two years in Kentucky and eleven in Tennessee, Connie M. Bowers went to Nigeria to pastor the English-language church in Ibadan. A city of one million, Ibadan is predominantly Muslim. Pray for the ministry and outreach of his church. Pray for the other missionaries who serve in Ibadan.

Peggy Lee Deveson, US-2, Christian social ministries, California

Mrs. L. Jerry Jones, Spanish, Mexico

Mrs. Henry Medina, Spanish, Michigan

Mrs. John A. Meuser, Indian, Arizona

Carlos Ramers, Spanish, Louisiana

Eugene Wolfe, Spanish, California

Connie M. Bowers, English-language, Nigeria

Theodore O. Cox, English-language, Japan

Mrs. Jack L. Gentry, home and church, Taiwan

Billy G. Givens, senior TV, South Brazil

Mrs. William E. Lewis, Jr.,* home and church, Ethiopia

Hugh P. McCormick, retired, Nigeria, Hawaii

J. Glenn Morris, education, Thailand

Mrs. H. David Pinkette, dorm parent, Thailand

Mrs. George H. Watanabe, home and church, Japan

Mrs. Carl F. Yarnell, Jr., home and church, Malaysia

31 WEDNESDAY Luke 7:11-17

The Henry D. Martins serve as house-parents for 27 girls in grades 4 through 12, daughters of missionaries, attending the interdenominational school in Jua, Nigeria. She writes: "We try to meet the spiritual needs as well as the physical needs of these girls. Teenagers here face many of the same problems they do in the States. Not being with their parents makes the facing of such problems even more difficult. We would certainly appreciate your prayers as we try to counsel them and meet their physical needs."

Leslie Hayden Barnes, pastor-director, California

Mrs. Jack Comer, Indian, New Mexico

Mrs. M. R. Dahlman, retired, Florida

Mrs. Isaac Siprien, Spanish, Texas

Mrs. Henry D. Martin, dorm parent, Nigeria

Mrs. Charles G. Harwood,* home and church, Philippines

Billy V. Seegs, education, Liberia

Martha Stephens, education, Mexico

James G. Tidenberg, publication, Kansas

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DEAR PASTOR



The Home Mission Graded Series focuses on interfaith witness this year. The theme goes hand in hand with one of WMU's two emphases for the year, witnessing through mission action.

This year's study is an attempt to help church members learn about other religions and how to witness to persons who embrace these religions.

M. Thomas Starks, secretary of the Department of Interfaith Witness for the Home Mission Board and author of the adult book *No Man Goes Alone*, points out that the Christian's role is to bear witness and to be on mission across denominational and religious lines.

The average lay person is hesitant in witnessing to persons of other religious persuasions because he simply does not know how to go about sharing his faith. Through this study, church members will be equipped to relate to persons of other religious backgrounds.

Study of the four age-graded books in the series will motivate members of your church to seek new ways of relating and witnessing to people of other persuasions in your community.

Discuss with your WMU director the possibility of making the study of these books one of the most significant activities in the life of your church.

**WMU
STAFF**