

MARCH 1973

# ROYAL SERVICE

Ask of me,

make the nations  
your heritage,  
and the ends  
of the earth  
your  
possession.



## ***What Did the 1972 Annie Armstrong Easter Offering Make Possible?***



### ***Fred B. Moseley***

The major portion of financial support for all field ministries of the Home Mission Board, including the salaries of missionaries and funds for special projects, is provided annually through the Annie Armstrong Easter Offering.

By July 1972, before the total offering for 1972 had been received, funds given through the offering totaled more than the entire offering in 1971. Usually by mid-year, about 75 to 80 percent of the total offering receipts will have been received. Using these figures, projections indicate that the full \$6,000,000 goal will have been reached by the end of 1972 and that there is a possibility that as much as \$65,000 may have been given above the goal.\* If projections prove accurate, the closing of the offering will be an occasion for genuine rejoicing for us at the Home Mission Board. This will be only the second time in more than a decade that the full goal for this offering has been reached. This strong response from Southern Baptists comes at a good time. It is urgent that our denomination step up its efforts in home missions.

The Annie Armstrong Easter Offering provided \$200,000 toward the support of evangelism projects. In addition, all the money received above the \$6 million goal will be used toward the production and distribution of an evangelistic television series.

The largest of the evangelism projects is that of lay witnessing. Approximately 1,200 lay witnessing schools were conducted during the year with an estimated 100,000 laymen receiving training in witnessing for Christ. Much excitement has developed concerning this project, and there seems to be a clear indication that God may be using it to deepen the commitment of people to witness and to make disciples for Christ on a regular continuing basis.

During the spring break a student witnessing project was conducted on the Florida beaches, involving 488 students who had been trained in lay witnessing. These students witnessed to approximately 5,000 students, two hundred of whom were reported to have made decisions for Christ. During the summer a witness training project for high school youth called "Super Summer '72" was conducted on the campus of Furman University with approximately 400 in attendance.

Another evangelism project supported through this offering is that of the Correspondence Bible Course in which approximately 70,000 people are enrolled in a regular, systematic study of the Bible. Some of those enrolled are preachers who have had very little formal training, some are persons in prison, and some are new converts who are eager to learn more about the Word of God.

Approximately \$40,000 was used to assist state conventions in pioneer areas to have state secretaries of evangelism to promote evangelism programs. Also, support was given toward the conducting of evangelistic crusades in a number of pioneer areas. The strategy of using such crusades as an opening wedge toward the starting of a new mission or church has demonstrated its effectiveness many times.

The Annie Armstrong Easter Offering provided \$30,000 toward field ministries and special projects of the chaplaincy. Some of this money was used to assist with the support of a chaplain at Mayo Clinic, located in a pioneer area, yet with a nation-wide ministry. One special project was the involvement of ninety chaplains and their wives in an orientation in home missions at the Home Mission Board. In addition, conferences and materials were provided to assist chaplains.

The Annie Armstrong Easter Offering provided \$575,000 toward the support of 130 associational and area superintendents of missions in the newer and weaker areas of Convention territory. It also provided \$175,000 in field ministries in associational services, including training opportunities for 750 superintendents of missions and thousands of other associational leaders. This training was designed to assist associational leaders in the techniques of identifying needs that should be met, establishing priorities, discovering the resources that are available, and structuring the programs for more effective associational work.

\*When ROYAL SERVICE went to press on November 28, \$6,031,349 had been received through the 1972 Annie Armstrong Easter Offering. The offering closed on December 31, 1972.

The Annie Armstrong Easter Offering provided a total of \$955,000 for the work of Christian social ministries: \$765,000 toward the support of 259 missionaries and field ministries; \$85,000 for special projects, such as student work grants, missionary training, and Sellers Baptist Home and Adoption Center; and \$105,000 for advance in critical areas.

Jack and Phyllis Merritt serve in LaFrak City, a high-rise apartment complex located only minutes away from downtown Manhattan, New York City. It is composed of twenty buildings, each seventeen stories high, and houses 25,000 people in a four-block area. The Annie Armstrong Easter Offering not only provides for the support of these missionaries, but pays the rent for a downstairs corner apartment.

Floods proved to be a nightmare to various parts of the nation last summer. The Annie Armstrong Easter Offering made it possible for the Home Mission Board to respond immediately to disaster areas in South Dakota, Pennsylvania, and New York.

The offering provided support for Dora Mae Moss, a teacher in Christian social ministries at the American Baptist Seminary in Nashville, to train National Baptist workers in meeting human needs and reaching people for the Lord.

Because of the Annie Armstrong Easter Offering, Sellers Home and Adoption Center was able to care for 137 girls from seventeen states and to place ninety-six babies in Baptist homes last year.

The Annie Armstrong Easter Offering provided a total of \$1,730,000 for language missions: \$1,645,000 toward the support of 912 missionaries and field ministries and \$85,000 for special projects. Special projects included language instruction for missionaries, Spanish W.M.U. literature, and 116 scholarships for language students training for church-related vocations.

More than one hundred new language-culture congregations were started in 1972. Among these was the first work among Arabs with congregations being formed in Chicago and Detroit. Other language groups among whom new congregations were started are Puerto Rican, Panamanian, Spanish, Indian, Oriental, French, Slavic, Portuguese, Italian, and Roumanian.

In June 1972, a multilingual and interracial evangelistic crusade was conducted in Bridgeport, Connecticut, an industrial city with Italian, Portuguese, Spanish, Polish, German, and Slavic communities included in its population. Selected as a catalyst to spark the attention and interest of all these diversified groups was the 100-voice chorus and musical ensemble, the "Sound of Singing Youth" from Hendersonville, North Carolina. The music was rock, the tempo upbeat, and the message a restrained celebration of Jesus tinged with patriotic overtones. They performed in parks and in shopping centers—twenty-two performances in all—and the crowds and the response were gratifying. Six multilingual and five English-language evangelists spoke in the different services and went into the homes witnessing for Christ. The "Festival of Faith"



Students are trained to spend spring holidays witnessing to other students.



The Annie Armstrong Easter Offering provides a ministry to the 25,000 people living in the four block apartment complex, LaFrak City.

ended with a record of 101 decisions for Christ—67 public professions of faith, 32 rededications of lives, and two commitments to full-time Christian vocations. As a direct result of this crusade four new language-culture missions were started.

Assistance was provided for twenty-five weekly radio broadcasts in a number of different languages: Polish, Chinese, Ukrainian, Russian, Spanish, Portuguese, Navajo, Japanese, and Italian. Funds were provided also for a weekly sign language worship service on television reaching throughout the Pacific Northwest.

A couple was appointed for Spanish language instruction at the Mexican Baptist Bible Institute in San Antonio and funds were provided for publishing *Nuestra Tarea*, the Spanish version of ROYAL SERVICE.

The Annie Armstrong Easter Offering provided \$90,000 for the work of interfaith witness. The four missionaries who serve as regional resource persons in this program receive much of their support from this source. Funds are also provided for the conducting of conferences and the production of materials on interfaith witness.

One of the most significant conferences conducted by this program in 1972 was held in Houston, Texas, with fifty Catholic priests and fifty Baptist ministers participating in a discussion of evangelism. Some very helpful workshops were conducted in eight western states on witnessing to Mormons.

More than 140,000 pamphlets dealing with various aspects of interfaith witness were distributed in 1972. Five new filmstrips were produced for use with the 1973 Home Mission Graded Series.

The Annie Armstrong Easter Offering provided a total of \$1,245,000 for church extension. One million dollars was used toward supplementing the salaries of 431 mission pastors and assisting in the support of 139 other missionary workers and field ministries primarily concerned with starting and strengthening new churches and missions. An additional \$245,000 was provided for advance in critical areas.

More than one hundred new churches and missions were started during 1972. Behind each of these is a thrilling story of devotion and dedication overcoming difficulties and meeting needs in the lives of people. A typical example is the beginning of work in Garwood and Llantowr, Pennsylvania.

Howard Pierce, a retired coal miner, is pastor of the Garwood Baptist Church. The Home Mission Board was able to supplement his salary so he could give full time to the work of the church. For a time the church met in an old Presbyterian church building. With the assistance of a loan from the Home Mission Board, a new two-story church building was constructed. On the day the new building was

dedicated, a young couple came into the church upon profession of faith in Christ. Soon the young man felt called of God to become a minister.

The following summer this young couple returned to Pennsylvania to work for the Lord at Uniontown, under the sponsorship of the Garwood church. A number of people were reached for Christ that summer and a nucleus was formed for a new church at Uniontown. During the fall a mission pastor, Raymond Franklin, was called. The Home Mission Board was able to assist with the moving expenses of the mission pastor and to provide a supplement to his salary so he could give full time to the work of this new church.

Now, beyond Uniontown, a new home Bible fellowship has been started at Conneltsville. Twelve attended the first night.

The \$245,000 for advance in critical areas will be used to provide new ministries for such unusual opportunities as: (1) Co-op City, the largest high-rise complex in New York City; (2) the Cedar-Riverside Development, located in downtown Minneapolis; (3) Newark, New Jersey, the largest American city not having a Southern Baptist church; (4) Milliani Town, a new planned city near Honolulu; and (5) a boat ministry in southeastern Alaska to reach into a number of villages and camps.

Co-op City is the number one priority for church extension in 1972-73. Presently 60,000 people live there, and soon the population will grow to three to four times this number. There is no church of any kind in Co-op City, but the way has been opened for Southern Baptists to enter. Funds will be provided by the Home Mission Board for the salary of the pastor-director, rent, and operational expenses.

The Annie Armstrong Easter Offering provided a total of \$400,000 for work with National Baptists: \$370,000 toward the support of 75 missionaries and field ministries and \$30,000 for scholarships for National Baptist students.

The missionaries employed in this program teach Bible and other religious subjects in black colleges, direct campus ministries, promote leadership training for educational and stewardship programs, teach in extension centers, and participate in other such activities designed to strengthen the work of churches, associations, and state conventions.

The Annie Armstrong Easter Offering provided \$800,000 for special projects, some of which have already been identified. Other special projects are WMU assistance in pioneer areas, mission buildings and properties, US-2 missionaries, summer student missionaries, and Margaret Fund scholarships.

The \$100,000 provided for mission buildings and properties made possible the construction of an Indian center building in Philadelphia, Mississippi; repairs to the residence building of the Chilocco Indian Boarding School Mission in Newkirk, Oklahoma; the purchase of the Circle City Baptist Chapel in the Indianapolis, Indiana area; the remodeling of a dwelling for the Fillmore Baptist Church in Buffalo, New York, to use in a coffeehouse ministry; the purchase of a mobile chapel in Many Farms, Arizona; the construction of a church building for use by the Templo Bautista congregation in Colon, Panama; and the construction of a log mission church building in Fort Yukon, Alaska.

The Annie Armstrong Easter Offering made it possible for the Home Mission Board to employ fifty-four US-2 workers. These are college graduates who are appointed for two years. Sixteen of these are serving in Christian social ministries, fourteen in church extension, nine in language missions, and fifteen through special mission ministries in campus ministries and resort areas.

A total of 994 students were assigned in 1972 for summer missions, with 371 of this number being sponsored by Baptist Student Union and 621 supported by the Home Mission Board. Approximately 500 students served in inner city, resort, and migrant areas and with language groups and National Baptist churches. The other 494 students served in a variety of ministries in other areas of home missions.

Margaret Fund scholarships were granted to 145 students attending eighty-five different colleges and universities.

*Dr. Moseley is assistant executive secretary, Home Mission Board.*

*In 1972 assistance was given to sixteen pioneer state conventions in support of WMU work.*

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## Chicago Is A Cultural Mosaic

James E. Godsoe

Chicago is a mosaic of people from scores of cultures. Each lends a little to the other, yet each holds fast to customs and languages of other places and other times. Dr. Alexa Popovici is an example of Baptists who are a part of this mosaic.

Dr. Popovici was born in Harrisburg, Pennsylvania, in 1915. Six years later, when World War I had ended, Alexa's parents took him back to their native country. He grew up in Roumania, though by birth he was an American citizen. During their stay in the United States, Alexa's father had become a Christian, and he was active in spreading the good news when he returned to Roumania. Alexa trusted the Lord when he was 12 years old. At the age of 18, he realized that he was called of God to do his work, and he enrolled in the Baptist theological seminary in Bucharest, the capital city of Roumania. At this seminary he became friends with the Southern Baptist missionaries who served in that area. After his graduation four years later, he became a missionary leader for the International Bible Reading Association.

In 1937 he was inducted into the Roumanian army for a three-year hitch. At the end of this time, Hitler had started fires of war burning all over Europe, and Popovici had to stay in the army another four years. During this latter term of service, however, his position in the military enabled him to attend school part time. At the end of eight years, he had earned the degree of bachelor of literature from the equivalent of an American college. Since he was a Baptist, he had been denied the privilege of going to this school, a privilege reserved for Greek Orthodox students.

After his graduation he began serving as professor at the Baptist Theological Seminary of Bucharest. Concerned by the repulsive mockery of the officials of the Greek Orthodox church that "the Baptists have no educated pastors," this intrepid young man petitioned to be admitted as a student in the Greek Orthodox university. He was helped in this effort by no less a person than Dr. Petru Groza, then the president of Roumania. He studied four years in this university and became well-known to all the Greek Orthodox leaders. He finished with the highest grade average in his class. After graduation he enrolled in the Lutheran Theological University where he was graduated with high honors. As he received his diploma, he thought: Now they cannot say that there are no trained men among us.

Since he had such extensive training, it is no surprise to learn that he was soon elected president of the Baptist Theological Seminary of Bucharest, Roumania. While serving in this capacity, he often came into conflict with the Communist government there. Eventually it seemed wise for him to leave the country. Even though he was an American citizen, it took two years to secure an exit visa. He finally came to the United States in 1967.

Dr. Popovici pastors the Roumanian Baptist Church of Chicago. Begun the last Sunday of July 1970, it now shares the building owned by the Polish Baptists (The Church of Our Saviour) in Chicago.

Of this exciting work, Dr. Popovici says: "Each month we receive one or two new families or individuals who have escaped from Roumania. We rent apartments for them, find furniture for them, help them find jobs, and do everything we can to help them start new lives here in America."

The Roumanian church supports a half-hour radio program each week which is broadcast in Chicago. They assist the pastor in preparing programs that are beamed to Roumania. Seven half-hour programs are broadcast every week from Quito, Ecuador. Three other programs are broadcast over Trans-World Radio, Monte Carlo, Monaco. In addition, they prepare special programs for Easter and Christmas that are broadcast over Radio Free Europe.

Young people provide special music at Roumanian Baptist Church



James Godsoe (center) assists Alexa (left) and Peter Popovici with the worship service



In the field of religious literature, pastor Popovici in the past three years has written and printed 27 different brochures and booklets which have been sent to Europe in quantities of 5,000 copies or 10,000 copies each. Of these 27 publications, four were hymnals with selected songs and choruses which Dr. Popovici's son has translated from English songs he has come to appreciate in this country.

As an illustration of the wide-spread effect of the radio broadcasts, Dr. Popovici tells of the work in the western part of the Soviet Union, the Ukraine. Now and then letters come from these Roumanians telling of secret meetings to listen to the programs. There are no trained Baptist leaders among these people, but they worship with the help of the radio ministry. When the pastor says amen on the radio, the people say amen. When the choir sings, they sing, too. Pastor Popovici says, "These are the things that make me know that my coming to the United States is by God's providence and according to his plan."

With all the other duties of a busy pastorate, pastor Popovici has found time to translate into Roumanian a paraphrased edition of the book of Romans, which is now being published in Germany. He has also started work on the book of John.

Recently a letter from a friend in France told of a meeting which was held in Germany of Baptists from all over Europe. There were reports in this meeting that 4,000 people have been legally baptized into the Baptist churches of Roumania this past year. In addition, 3,000 more were baptized illegally. Almost all were reported that they had been converted while listening to their radios. Evangelistic work by any church is forbidden and converts must have governmental approval for legal baptism. This permission is often denied those who want to be baptized into Baptist churches, especially when persons are young or influential. In the face of such refusal, baptism often takes place secretly. The convert cannot be registered with the government as a member of the Baptist church in his city or town, but he does enjoy all the privileges of membership with the brethren of his church.

With Doctor Popovici and his growing congregation, only the children and a few of the adults speak much English. For these newcomers to America, every service at the church is a renewal experience which builds upon their love for Roumania.

And it is much the same with all people in Chicago who love and cherish a language-culture that is different from the mainstream of English-speaking American life. Perhaps, generations from now the Roumanians, the Haitians, the Orientals, all the Spanish-speaking groups, and all the other people who have recently come to the United States will have melted and will be indistinguishable as ethnic groups. But until that time comes we must minister to them in the context of their native languages and cultures. Any other approach presumes the willingness and ability of the ethnic group person to adapt to our culture, language, and ways before he can receive the gospel and truly become a part of our church family.

Mr. Godsoe, a home missionary, is director of language missions in Chicago.

## Everybody Likes a Good Story

Frank B. Burreas

Children in Wisconsin are like children anywhere. A good story captivates their attention and stirs their young imaginations. Add the excitement of group activity, energy-releasing songs and games, and youthful summer missionaries and no more effective means for reaching children can be found. Backyard Bible clubs have become a very effective summer means of reaching children.

The clubs are simply an extreme modification of Vacation Bible School. Meetings are held on a lawn or in a park for about an hour and a half each day. Parents who have been skeptical about letting their children come to a church building have permitted them to attend the club meetings. The children are from all faiths and races. The enthusiasm of the children over the stories is an advertisement for a larger attendance the next day.

In 1971 the twenty small Southern Baptist churches in Wisconsin held 221 Bible clubs with 7,454 children enrolled. There were 841 professions of faith.

The club program begins with an active game led usually by two student summer missionaries, though adults often conduct clubs, too. The children are asked to be seated in a close circle while one of the missionaries tells a continued missions story. "Come back tomorrow and we will continue the story," he concludes.

Action songs and choruses are next, followed by a continued Bible story. The children are given the opportunity to learn more about Jesus' relationship to their lives.

The effect on the children when the student missionary begins, "Once upon a time . . . is unbelievable. As many as ninety have sat in a group with rapt attention listening to the stories.

Backyard Bible clubs open doors for outreach to parents. One mother said, "Our main conversation at the dinner table centers around the Bible and missions stories the children have learned at the backyard Bible club."

Often adults appear on the scene to see what is going on for their children and become intrigued by the stories. One lady spent an hour and a half painting her small mailbox so she could hear all the stories and songs.

That the children enjoy the clubs is evidenced by the way they bring their friends. One girl brought twenty friends and a boy brought sixteen to add to the sixty children already enrolled in the club. One of the missionaries reporting said, "At the end of the club, one boy asked us if we could stay the rest of the summer. These kids really get to you. As I was leaving, I was walking through a park and a kid I did not really recognize came up to me and said, 'Thank you for telling me about Jesus.'"

One club was being held on a sloping area. Four or five adults gathered to visit every day at the foot of the slope, but when the stories were told, they hushed and listened.

One Catholic mother would not let her son come to the club which was just across the street from where they lived. One day he came without her permission. When he went home and told her about it, she was so impressed that she offered her own yard for a club.

One day it began raining when a club was beginning. The student missionaries thought the kids would want to leave. Refusing to leave, the entire group moved into a nearby basement.

When one summer missionary was gathering the children together for the club, a little blonde girl asked who could come. In response to the missionary's "Anyone" the little girl questioned, "Even Jews?" The summer missionary then responded that Jesus was a Jew and that he was the one they were going to talk about at the meeting.

*In 1971 the twenty small Southern Baptist churches in Wisconsin held 221 Bible clubs*



*Meetings are held on a lawn or in a park for about an hour and a half each day.*

The child called to her two sisters to come along, but their mother called them back. The missionaries were fearful that the child would not get to come, but the next day all three Jewish girls were at the club. One of them indicated an interest in knowing more about Jesus.

Now the question arises, how do we follow up on the contacts made by the clubs? When summer is over and school starts, the children are contacted again. They are told about a bus that will pick them up each Sunday morning for more Bible stories and songs.

A planned bus ride and a good Sunday School, plus a children's worship service, have enabled Wisconsin churches to reach hundreds of children.

One pastor said to a mother, "We want you to know that we are delighted to have Johnny on our bus, and we hope that he will continue to come." The mother said, "This is the most exciting thing he does all week." She asked the pastor if he had a few moments to talk with her about her own religious experience. In the course of the conversation, she asked him if she might ride the bus, too.

One man, noting how excited and thrilled his children were by what happened on the bus and at church, wanted to see what it was all about. His ride on the bus eventually led him to become a Christian. He later stated, "I did not need a ride to church. I have three cars in the garage. But I had to find out what was exciting my children. I did. They met Jesus, and I did, too."

For several years, as summer activities ceased, we were frustrated in finding ways to reach the children during the winter months. Bus ministries have solved our problem. A church that was averaging 60 to 70 in attendance increased their attendance to well over 300 with a peak attendance of 400. Nearly all churches have doubled their attendance while some have tripled attendance.

Through backyard Bible clubs in the summer and bus ministries in the fall, Southern Baptists in Wisconsin are effectively reaching persons.

*Mr. Burreas, a home missionary, is superintendent of missions for Wisconsin.*

*Student summer missionaries plan and lead the Bible clubs.*



## Growing Churches The Goal of Monmouth Baptists

Marvin R. Haire

The Monmouth Baptist Church of Eatontown, New Jersey, had its beginnings as a home fellowship in April 1963, when a small group of Southern Baptists, mostly military families stationed at Fort Monmouth Army Post, began to meet weekly in various homes. The home fellowship grew until a meeting place had to be secured. The multi-purpose room of an elementary school was rented, and the fellowship took on the status of being a chapel. Eighteen months later, growth was sufficient for the chapel to organize into a church.

Two men in the military who were ordained Southern Baptist ministers served as part-time pastors prior to my coming as the first full-time pastor in September 1965. The Home Mission Board program of Church Pastoral Aid made a full-time pastor possible for the growing church.

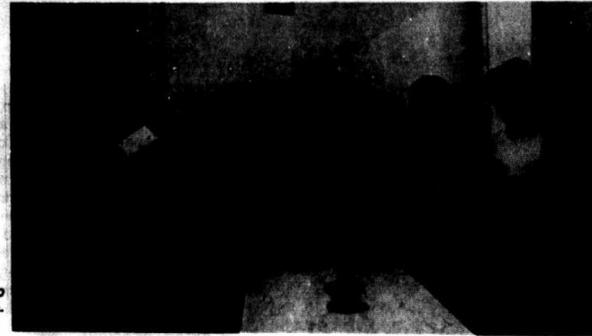
Organized just one year, the new church was struggling for survival. There were twenty-nine resident members with sixty-five enrolled in Sunday School. The congregation was still meeting in Lincroft School. Within three weeks we located a disbanded church building. We arranged to rent the former Church of Christ building with an option to buy it within six months. Southern Baptists became the third denomination to use the building. Much remodeling and renovation had to be done to make the sanctuary and educational annex more serviceable.

In its new building, the church began to grow. In the next six and one-half years, the church added 992 to its family with 301 of this number coming on profession of faith. The church's Sunday School enrollment increased from 65 to almost 600 and Training Union enrollment went from 59 to 250. The church's budget has increased from \$5,985.00 to \$102,630.80. The church now includes four chapels with a total membership of approximately 400. As we grew, we began to think, talk, and plan mission strategy. We began two home fellowships. One was located in Matawan and a second was located in Freehold, the county seat town. The home fellowship in Matawan soon became a chapel and later a church. The fellowship in Freehold now a chapel, will become a church in the near future. The South Monmouth Baptist Chapel, begun in the Glendora area about two years ago, is well on its way to becoming another strong witness. The West Monmouth Baptist Chapel and South

Marvin Haire, pastor-director, listens to Monmouth Baptist Church planning committee chairman planning report to the church.



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Pastor Haire leads a group of Haitians in Bible fellowship.

Monmouth Baptist Chapel meet in Grange halls. The fourth chapel that we are involved with is the French Speaking Haitian Chapel in Asbury Park. This chapel meets in the YMCA building and is composed of refugees from Haiti.

Our number one missions emphasis is upon church-type chapels; that is to say, missions that have the potential of growing into organized churches. We also place emphasis on other types of missions. We have ministries in trailer parks, housing developments, nursing homes, and juvenile centers.

Since we are closely related to a military installation, many of our members go abroad for tours of duty. We decided our church should appoint these members as our special missionaries. On the Sunday night prior to their departure we have a commissioning service presenting special certificates. The church has appointed 166 people to seventeen countries: Vietnam, Korea, Okinawa, Taiwan, Germany, Thailand, Puerto Rico, Belgium, Holland, Italy, Ethiopia, Japan, Turkey, Panama, Australia, Cambodia, and Guam.

Much of our church's missions work can be credited to our youth. Over 100 teenagers and older youth are involved in our church, 39 of whom have committed their lives to definite Christian service. Seven young men have been licensed to the ministry. These young people are involved in ministries to the trailer parks and housing developments, sing-ins in public places, witnessing in the park, and preaching on the boardwalk at the beach. Their most effective ministry is the Bestseller Coffee house held on Friday nights in the educational annex basement.

As pastor-director in Eatontown, a role I assumed in 1968, I am pastor of the Monmouth Baptist Church and director of missions for central New Jersey. This work is expanding as chapels become churches and as new missions are started. Our goal set about four years ago, is to grow ten churches from ten chapels in ten years in Monmouth county. Without the help of all Southern Baptists we cannot get the job done.

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## Modern Pioneers

Bernice Elliott

The American pioneer woman has been immortalized in folklore, history, and the arts. She matched her indomitable spirit with that of her adventurous husband and together they left families and homes to be part of the nation's great western expansion. Life in the new land was rugged. Many demands were made on the wife and mother. Besides keeping the family clothed and fed, she often shared in the menial tasks of tending livestock and growing gardens. Secular and religious training in the home was also her responsibility. Courageously she did her part.

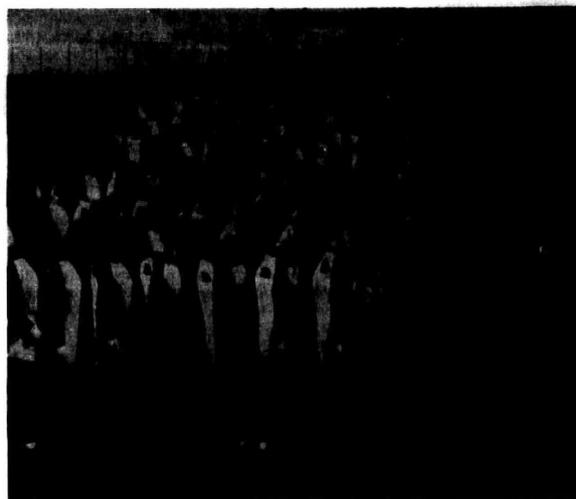
The great-great-granddaughter of the pioneer woman faced some pioneering of her own. Following World War II, new business ventures, professional promotions, student opportunities, and military assignments called many young families from their childhood homes into every section of the country. In the transition, the young Southern Baptist woman was faced with many challenges: the desire to help her husband get established in his new work; the task of seeing that the children found new friends and adjusted to a new school, the choosing of a church; and, at first, the resisting of loneliness. Sometimes she felt a nagging desire to go back home. She often indulged in self-examination. Why was she homesick? Why did she want a Southern Baptist church? Was she really provincial in her attitudes? The intangible frontiers may not appear to be as formidable as those crossed by great-great-grandmama, but to the Baptist woman moving into pioneer areas of Southern Baptist Convention territory they were no less real.

One by one the challenges were met and the modern pioneer woman found herself with new concerns. She became involved in PTA. She accepted many jobs in her small but growing church. The girls wanted GAs. Could she help in Vacation Bible School? Should the family continue to drive twenty-five miles to church or should they start a congregation in their home? Would she open her home for a Bible fellowship? The pastor suggested that the prayer group which she had started be the nucleus for a Woman's Missionary Union.

The period of 1940-70 became one of great western and northern expansion for Southern Baptists. Many of the denomination's resources were dedicated to the establishing of churches and missions. Missions became churches. Churches organized into associations and state conventions. During these thirty years, fourteen new state conventions were organized, thus bringing a total of thirty-three cooperating state conventions within the framework of the Southern Baptist Convention. Women were significant participants in this growth pattern. They were particularly effective in opening their homes for Bible fellowships, in working in mission Vacation Bible Schools, and in enlisting women and youth in missions organizations. In almost every case, a Woman's Missionary Union organized, or was ready to organize, on the day the church constituted. With the beginning of each state convention almost without exception, the state WMU was organized at the same time.

One thing about modern pioneering, progress moves rather rapidly. Scarcely more than ten years ago, in several new conventions, many churches were meeting in such inadequate quarters as bomb shelters, first-aid stations, funeral homes, Masonic lodges, schoolhouses, hotels, beauty shops, and stores. These churches were affiliated with nearby established state conventions. The Woman's Missionary Union staffs of these states assumed the responsibility of nurturing the work and training the leadership of organizations in the new churches. Thus, by the time a convention was constituted, the women were ready to organize the state Woman's Missionary Union.

Since August of 1961, Women's Missionary Union, SBC, and the Home Mission Board have employed Bernice Elliott as WMU consultant to work in churches, associations, and states in the new areas. Each year she travels extensively in the states that have only a WMU secretary and in those conventions and state fellowships in which there is no paid WMU staff.



It's asking a lot for a two-year-old to entertain a national WMU meeting, but that's just what happened in Philadelphia, Pennsylvania, last June as S. WMU members in Pennsylvania-South Jersey, especially those in the immediate Philadelphia area, performed a labor of love in hosting the annual meeting. Fully one-half of the 200 Baptist Women members in the Philadelphia area worked as ushers and on other committees for the meeting. They were assisted by women from other parts of the state convention.

## the WMU Frontier

Today, through its special ministries department and with funds from the Annie Armstrong Easter Offering, the Home Mission Board earmarks financial assistance for WMU work in each new state convention. This assistance supplements the salaries of thirteen WMU executive secretaries whose leadership extends into twenty-two states. Other support is provided for the promotion of WMU work in areas where no salaried person is employed.

## Kansas

You were here at an Acteens house party in Kansas. You listened with the girls as a missionary spoke. You sat with me in a teen-age rap session. Later, after the other girls had left the room, you heard 16-year-old Pam confide, "You told my story tonight, Mrs. Webb; for I have taken drugs, I have been drunk, and I have tried to commit suicide many times."

You were here at a Girls in Action house party for the Central Association of Kansas. You saw many girls who could not lift their hands when I asked how many were members of Girls in Action. You heard them explain why there were no Girls in Action organizations in their churches: "We have no one to lead us. No one is interested."

You were here traveling 1450 miles with Doris Diaz and me, visiting Spanish-speaking churches in Garden City, Ulysses, and Leoti, Kansas, and in Omaha, Nebraska. At one of the churches, you heard Doris stress the importance of enlisting prospects for Baptist Women. You heard a lady ask, "Who is a prospect?" Doris quickly told her, "A prospect is anyone who is a member of your church but is not a member of Baptist Women." "Then we have no prospects," the lady answered. "All of the women of our church are right here at this meeting."

You were here at an annual meeting of Kansas Convention of Southern Baptists. You heard a lady approach me after an evening session and tell of her volunteer work with the deaf. "I'm not qualified to do this," she admitted, "but there is no one else to do it. I am a mother and a college student. Right now, I am going to the state school for the deaf every Monday afternoon where I teach a Bible class of twelve children, 10-12 years of age, and another class of fifteen young people 13 years and older. Do you know that in the first nine weeks of school, twelve of the 26 honor roll students were in my Bible classes?"

You are here traveling with me as we drive 413 miles from the southern border of Kansas to the northern border of Nebraska, and 415 miles from the western border of Nebraska to its eastern border. You are here with me as I visit the 200 churches and 30 missions in this two-state Kansas Convention of Southern Baptists.

Yes, you are here, for your Cooperative Program gifts and your Annie Armstrong Easter Offering are vital lifelines to every portion of our work in Kansas-Nebraska.

*Mrs. Collins Webb, WMU Executive Secretary*

Refreshments make council meetings special



## Northern Plains

The hand-lettered signs on the doors of the department rooms in the Rapid City church facetiously denoted "Waldorf Astoria," "Hilton," and "Holiday Inn." The beds were sleeping bags, cots, and air or foam mattresses. Hotel guests were the members of the state Woman's Missionary Union council of the Northern Plains Baptist Convention in their annual meeting for planning and promotion.

Although a festive air prevailed, the women were there for serious business. They were making plans to more effectively promote missions in the 84 churches in the four-year-old convention. They adopted goals to increase the number of organizations which stands at 175, and the membership which is around 1,750. Other goals included subscriptions to the WMU magazines and excellency in achievement. Age-level directors gave visual presentations of their organizations, and promoted national WMU meetings. Committees worked on plans for the annual state WMU meeting and the Season of Prayer for State Missions.

The council is composed of the state WMU officers, including non-salaried age-level directors, five resident members, and the 14 associational WMU directors. So the women had come from all four of the states making up the convention—Montana, North Dakota, South Dakota, and Wyoming—an area of nearly 400,000 square miles, and exceeded in state convention size only by Alaska.

The house party type of council meeting is one of many budget-stretching schemes the women have found; for the entire annual state WMU budget is slightly over \$12,000, and only \$250 is designated for council meetings. This would not go far in providing even travel expense for the 18 out-of-city members, one of whom lives nearly 900 miles away. Were it not for the help from the Home Mission Board a council meeting could not be held. The Annie Armstrong Easter Offering allocation

Japanese women gather for Bible study



for WMU assistance in pioneer areas helps not only in travel expenses to the council meeting, but also in leadership training within the convention, expenses for key women to attend Glorieta, and camps and special missions emphases for youth.

From the Home Mission Board also comes some financial assistance toward salary and housing for the WMU executive secretary, the only salaried staff member in the state WMU office.

The state WMU also promotes the work in the Northern Plains convention through an annual Season of Prayer for State Missions and an offering. WMU plans the observances and prepares the programs and promotional materials. The offering over the past four years, amounting to \$23,571, has provided assistance in starting missions, moving pastors to new fields, and meeting financial emergencies in churches and missions. It has also helped finance mission Vacation Bible Schools, area and state camps, international student ministries, Indian work including the annual All-Indian Youth Camp, and campus ministries.

In the same youthful spirit with which the women accept the lodging accommodations for council meetings, they face circumstances which would daunt less hardy, dedicated women: widely separated churches, the hazards of wintertime driving, small budgets, and inexperienced leadership. But, in that spirit of courage and dedication, they are laying foundations upon which a strong superstructure of mission outreach will be built.

*Nicy Murphy, WMU Executive Secretary*

From the very beginning of work in Arizona, the Home Mission Board gave financial assistance to the WMU work. This help made it possible for the WMU leaders to travel throughout the area organizing the women and youth for missions.

The Arizona Southern Baptist Convention consists of approximately 285 churches and missions in Arizona and southern Nevada (Las Vegas). Of this number about 235 have some WMU work. Some of these organizations are in language-speaking churches.

The Chinese women have carried on a very active WMU program for more than 20 years. Two of the ladies from the Chinese Baptist church in Phoenix were on the program for the last city-wide day of prayer. Their speaking ability and knowledge of missions showed that they had been well trained.

While WMU work among the Indians has been slow, a few of the Indian churches are doing outstanding work. One example of this is the Siloam Baptist Church on the Pima reservation. Baptist Women meet weekly. The women do a lot of sewing and gathering clothes for the many economically disadvantaged people of their area.

One of the brightest spots in all our WMU work is that of the Spanish-speaking churches. Each year the Home Mission Board gives some financial assistance for the Spanish WMU leaders to go to Glorieta for the Spanish WMU Conference.

Baptist Young Women are few in number in Arizona, but strong in their efforts. A group of state officers plan and promote the work. Each year they hold a state house party and a young married couples retreat. This year the Acteens have three major activities planned—Acteens camp, convention, and Queens' court. Girls in Action is the largest WMU organization in the state. There are more girls enlisted in missions than there are women in Baptist Women. Thus our future is being secured.

*Mary Jo Stewart, Former WMU Executive Secretary*

At present there are seventy-two churches and missions with several Bible fellowships and extension ministries in the Utah Idaho Southern Baptist Convention. These churches have 109 WMU organizations.

The ministry performed by First Southern Baptist Church, Clearfield, Utah, is indicative of work being carried on by many mission-minded churches. This church extends a ministry to Japanese speaking people, Indian students, a nursing home, a rescue mission, and Spanish speaking people. The pastor, Layard Robertson, and WMU leaders

*From the beginning, the Home Mission Board has supported WMU in new areas*

## Alaska

constantly seek new ways of enlarging the ministry of their church. Much of what has been accomplished in the Clearfield church, as well as in other churches in the convention, can be credited to committed lay people who have literally given themselves to the work of pioneer missions.

Characteristic of this type lay person is retired missionary, Elizabeth Watkins. In 1970 Miss Watkins arrived in Salt Lake City after serving twenty-two years as a missionary to Japan. She had come to reinvest her life in the missionary enterprise.

Because of her Japanese background, Miss Watkins was immediately invited by the Clearfield church to lead in literacy and Bible study classes with the Japanese women of the community and nearby Hill Air Force Base. Along with Miss Watkins, pastor Robertson teaches a citizenship class for these women.

Utah-Idaho Baptist Convention derives most of its support through the Home Mission Board. Although the last ten years have seen the convention grow to its present strength, the Home Mission Board is still depended upon for financial support, counsel, and personnel assistance.

*Gertrude Ward, WMU Executive Secretary*

Ever since Baptists began work in Alaska, Baptist women have organized their work and have been active in missions outreach. When state work was organized in 1949, there were 95 members enrolled in five missionary societies. Now over 1,000 women participate in missions activities across the state. At first glance, these statistics may not seem too impressive. Yet, consider the fact that this figure includes around 400 new members each year because the majority of people in Alaskan Baptist churches are not permanent residents. Thus, it is a constant struggle to keep organizations active, leaders trained, and membership growing.

A student summer missions program was inaugurated in 1949, bringing the missions needs of Alaska to the attention of all who have participated through the years. Some who came stayed and planted their lives firmly in the work here. Such is the story of Miss Louise Yarbrough who became Alaska's first WMU executive secretary in 1957.

Since 1970 Louise has directed the English and citizenship school in the Anchorage area. Through the years this program has been sponsored by the associational WMU. A similar school is also conducted in the Fairbanks area under the leadership of Lilian Isaacs.

WMU leaders and organizations have been strong and active in the development of churches throughout the state. Youth organizations, especially, have always had strong appeal. Many young people have had their first contact with Jesus as a result of Sunbeams, GAs, and RAs. Much of the growth in the work of the Baptist missions in the Arctic area has been a direct result of active missionary youth groups. Eight girls were responsible for the organization of a church on Kodiak Island in 1967.

Working with a limited budget causes Alaskan Baptists to share generously in providing homes, food, and hospitality for numerous guests. Travel is expensive, churches are scattered, and fellowship among Alaskan Baptists is never simple. Yet this spirit of sharing and cooperation makes possible many activities in the Arctic.

Encouragement for our task comes from the Home Mission Board. The Board provides almost half the salary for the WMU executive secretary plus financial assistance in office and field responsibilities.

*Judy Rice, WMU Executive Secretary*

## Hawaii

Connie Smith, with her businessman husband Paul and two small children, moved to Honolulu a few years ago and joined the Waiatae Baptist Church, one of the larger and older churches of the Hawaii Baptist Convention. She learned that a church with 500 members is considered large and 22 years of age is considered old for a Southern Baptist church in Hawaii.

Having grown up as an enthusiastic GA and YWA member in Texas, she eagerly attended the Baptist Women meeting. It was not long before Connie was elected Bar-

ret Women president and soon learned that she would have to serve as WMU director, a combination not uncommon in Hawaii's churches.

She led the WMU council in planning an enlistment fair and assisted the study chairman in a visual and dramatic presentation at the next study meeting. The result was a lively, colorful, fun-filled meeting attended by more than 40 women.

In an area where many women are first-generation Christians won to Christ out of an Asian religious background and culture, women leaders are not plentiful. They have no tradition or experience to give them a built-in enthusiasm for WMU. Reserved by nature, they sometimes hesitate to step out as leaders.

In most of the churches the majority of women members are employed. Hawaii has the highest percentage of employed women of any state in the United States. Wives must supplement the family income because of the exorbitant cost of land and houses.

In contrast, in the 1940's and 50's when the Foreign Mission Board was working full force throughout Hawaii, almost every church had a woman missionary who gave much time and effort to WMU organizations. Perhaps because of the heritage left by these devoted missionaries every church except two of the 32 churches on five islands has WMU work.

Most of the active WMU work is found in churches located near military bases in the Central Leeward and Windward associations on the island of Oahu. The young, enthusiastic military wives have much talent and time to invest. Their husbands' tour of duty averages three years, so few wives seek employment.

The Baptist Women of the First Baptist Church of Aiea is a good example. They met recently to reorganize. Out of the 18 present, all but three or four were military wives. The attractive young woman elected as president said, "When we came to Hawaii, I promised the Lord I would serve him more faithfully, and here is my opportunity to do so."

Although the WMU has declined in numbers in recent years, its effectiveness in generating missions interest and participation has not diminished. In fact, more persons are studying missions and are engaged in mission action than ever before. The reason for this is that WMUs sponsor missions projects on a churchwide basis.

The state WMU officers are innovative and creative in planning missions events that meet the needs and capture the attention of the women. The annual WMU house party is a spiritual Mt. Everest. The monthly fellowship luncheons are missionary feasts open to women of all the Oahu churches who can meet in the daytime to hear the testimonies and first-hand experiences of missionaries passing through Honolulu on their way to or from furlough.

As early as 1953, when the Hawaii Woman's Missionary Union was only ten years old, the women felt the need for an executive secretary and requested an allocation from the Lottie Moon Christmas Offering (Cox Fund) for her salary. When the Foreign Mission Board began its phase-out program after Hawaii statehood in 1959, the Home Mission Board was asked for a subsidy for WMU work. For the past ten years the Home Mission Board has given \$3,000 a year for WMU work.

*Sue Nishikawa, WMU Executive Secretary*

Baptist women learn from SBC leaders



## Michigan

When the Baptist State Convention of Michigan was organized November 1957, Woman's Missionary Union became a department of the convention. One year later an executive secretary for WMU was employed. From the very beginning, the Home Mission Board has assisted financially with the work. In fact, that first year most of the financial help was from the Board. Each year since that time, the Board has assisted in a financial way.

WMU work in Michigan started with 39 Woman's Missionary Societies, 7 Young Woman's Auxiliaries, 37 Girls Auxiliaries, and 19 Sunbeam Band organizations. The total membership was 1,130. Today there are 101 Baptist Women organizations, 21 Baptist Young Women organizations, 75 Arteen organizations, 100 Girls in Action organizations, and 55 Mission Friends organizations. The total membership is 3,500.

One of the most outstanding activities in Michigan has been the winter retreat. In

## Colorado

1959 our first YWA retreat was held at our camp which is located 200 miles north of Detroit. Each year this retreat proved to be a highlight for the YWAs in our state. In February of 1972, we had 172 Acteens and their leaders and a few single Baptist Young Women present for the winter retreat.

Just two years ago we had our first retreat for Baptist Women with an attendance of 196. This far exceeded our lodging capacity. Women were told we could not take any more registration forms. If they came they would have to sleep on the floor. They came, and they slept on the floor.

During the summer of 1971 a new chapel-dining hall was built at the camp. We still did not have any more lodging space. That winter women from three churches brought sleeping bags and cots and slept in the chapel. The attendance that year was 258.

Attendance at our winter retreats far exceeds the summer camps. Although it is usually below zero outside, it is warm inside. Women are seeking fellowship. They find it at the retreat.

These retreats have helped women to gain new missions perspective. Some have gone back to start organizations in their missions or churches. They have been inspired to do more for missions.

*Frances Brown, WMU Executive Secretary*

"That's gold in them thar hills." The cry rang out over the country in 1858 and some 50,000 hopefuls flocked to Colorado to seek their fortunes. By 1970 the population had grown to 2,207,259 people with 80 percent living along a 200-mile stretch of the Front Range from Pueblo to the Colorado-Wyoming border.

The Colorado Baptist General Convention is composed of 122 churches and 15 church-type missions. Missions is a rich vein in Colorado with towns mushrooming and other towns coming into being with no evangelical witness. Churches are being established as concerned Southern Baptists move into towns and begin Bible home fellowships. Within a short time, in many instances, fellowships become churches.

Such a church is the Baptist church in Rifle, Colorado. This church actually had its beginning on November 6, 1969, as a Bible fellowship conducted in the home of one family. A church was organized two years later. Even before the mission became a church one woman began a GA organization with her two daughters and one visitor. Later an Acteens organization was begun. From these two missions organizations in 1970 a recognition service was held in July of 1971 recognizing two girls achieving Adventure One, two girls achieving Queen (one with a Scepter), and one girl achieving Service Aide. These mission units have spearheaded the study of the Graded series for both home and foreign missions.

The Home Mission Board has grubstaked much of the work of Woman's Missionary Union and is continuing to supplement the budget of Colorado Baptists. They have been partners in providing finances for WMU leadership training, camps for GAs and Acteens, and the work of the WMU executive secretary.

*Sydney Paris, WMU Executive Secretary*

## Ohio

Statewide Southern Baptist work was officially begun in 1952, when the few Southern Baptist churches in the southwestern part of the state called Ray E. Roberts as area missionary. In 1954 two hundred women met to organize the state Woman's Missionary Union.

From the small beginning of 29 churches, Southern Baptist work has grown to 415 churches and 118 church-type missions, with a membership of approximately 100,000.

We have two prayer retreats and leadership conferences at Seneca Lake Baptist Assembly each year. One is held during the week and the other over Labor Day weekend. More than one-half of our women work away from home. The Labor Day weekend makes it possible for them to attend. We also plan a retreat for Baptist Young Women.

Regional meetings are held for Baptist Young Women, Acteens, and GAs in the spring. Last year one was held during the worst ice storm of the year, another or Mother's Day weekend, and a third on Memorial Day weekend, but we still had a total

attendance of 1,087. During the summer approximately 400 Acteens and GAs attend our camps.

Members of WMU in Ohio are engaged in trying to meet the needs of people. Some of our mission action groups are working in mission centers, trailer parks, hospitals, and homes for the aged. They are engaged in tutoring and literacy. They minister to the sick at home and in hospitals and help to supply the physical and spiritual needs of the economically disadvantaged.

*Mrs. A. L. Rivwood, WMU Executive Secretary*

## New York

WMU leaders in Ohio and Maryland assisted in starting and nurturing missions organizations in the churches and chapels which were sponsored by their separate state conventions. When these churches, located in New York, New Jersey, and Connecticut, formally constituted their own convention in 1969, the women were encouraged by convention leaders and pastors to form their organization also.

The Home Mission Board and the Baptist Convention of New York have a cooperative agreement, with the Board supplying 93 percent of the budget and the state 7 percent. For several years WMU has been budgeted for \$3,000 from the Board's portion; but Dr. Paul James, executive secretary of the Baptist Convention of New York, and director of missions, Jon Meek, Jr., led the BCHY to add \$600 as a beginning point for state support. Not only does the Home Mission Board supply the lion's share of the WMU operating budget, but the Board grants additional assistance through its department of special missions ministries. Depending upon Annie Armstrong Easter Offering results, this is granted on a yearly basis. Without this help there would be no funds for the state WMU president to attend the annual planning meeting for promotion in Birmingham, no provision for state officers to receive training at Ridgecrest WMU conferences, and no funds to conduct local leadership training.

A planned itinerary of leadership training is essential for all six associations, whether in the Metropolitan Association with its traffic problems necessitating separate meetings for New Jersey, Long Island, and upper New York, or in the Adirondack Association which runs 150 miles along the Canadian border and has only four churches and four chapels. Many native New Yorkers are now members and respond both to the training and to the inspiration provided by missionary speakers. Few foreign missionaries live in the Northeast during furlough, so a furloughing guest speaker is enlisted to tour New York each year with expenses provided by the Foreign Mission Board. The women thrilled to the messages of Miss Marjorie Jones of Brazil last fall.

In appointing and supporting gifted home missionaries, the Board has been instrumental in the growth of WMU work. Dr. and Mrs. Leonardo Estrada worked alongside Dr. and Mrs. James in metropolitan New York for some years before undertaking state work and joining them in Syracuse. In their ministry among language churches, the Estradas gave much attention to establishing missions organizations, and today some of the strongest WMU work is among the Spanish. Their influence is seen in the number of Spanish pastors who are knowledgeable about WMU and who attend leadership conferences.

With the backing of the Home Mission Board, a most unique contribution is being made to the cause of Christ in the New York convention by Miss Edwina Robinson. She retired as WMU executive secretary of Mississippi in 1971 and has since served without salary as acting secretary of WMU in New York. For two months each fall and two months in the spring she is at home in New York.

In April 1972 Miss Robinson left a Mississippi springtime and arrived in a New York snowstorm. She enjoyed a second spring and the beauties of the state as she prepared for the WMU annual meeting, gave time to office work in Syracuse, to arranging and conducting WMU itineraries, to speaking in pastors' conferences and orientation of new workers, and to various functions in local churches. She spent six weeks in the six associations visiting 35 churches and 8 chapels organizing or strengthening missionary endeavors.

Baptist women hold a winter retreat.



## Pennsylvania-South Jersey

Is it any wonder that women in the Baptist Convention of New York pray for increased giving and dream that one day the Home Mission Board may support a WMU secretary in New York?

*Helene Fling, WMU President*

The Pennsylvania-South Jersey Woman's Missionary Union was organized October 2, 1970, during the organization meeting of the Baptist Convention of Pennsylvania-South Jersey.

The new organization was made up of 32 adult missionary organizations with about 1,300 members counting youth organizations. In the first year there was a 16 percent growth in organizations and an 18 percent increase in membership.

The infant organization has sought to carry on as full a program as possible. A state WMU council meets to make plans and chart progress for the future. Two state WMU annual meetings have had attendances of 192 and 199. The state-sponsored training for associational officers in 1971 and has sent leadership training teams into associations and local churches. An adult and three youth state missions programs are prepared and distributed annually concerning missions work in Pennsylvania and the southern part of New Jersey. A quarterly WMU newsletter brings information on state and national WMU happenings. The first state Acteens house party drew an attendance of 99.

Budget for the WMU work comes from the Baptist Convention of Pennsylvania-South Jersey plus a \$2,000 supplement from the Home Mission Board through the Annie Armstrong Easter Offering. The convention has had insufficient funds to employ a WMU executive secretary. As state WMU president, I correlate the office work. I am seeing a developing sense of togetherness and camaraderie as our new convention grows.

*Louise Winingham, WMU Executive Secretary*

## Iowa

In June 1960 the first services were held at a new chapel in Blockton, Iowa. The WMU was begun two years later with six charter members. "From the very first," writes Mary Melvin, "we observed the weeks of prayer for home and foreign missions and the Season of Prayer for State Missions."

"The first year this mission promoted the Lottie Moon Christmas Offering, they more than doubled their goal with an offering of \$65.00. In 1963 they exceeded the goal of \$75.00 with a total offering of \$125.00," stated Bobby J. Pinkerton, then pastor of Blockton Chapel. They were also interested in mission action, conducting services in nursing homes.

Woman's Missionary Union work in Iowa is a part of the total church program. In the early beginnings of the work in the Iowa churches, WMU was one of the church program organizations begun to help churches fulfill their mission.

The work is growing in Iowa. In the early years WMU had a state organization, but distance made meeting difficult. Women would meet during the noon hour on the day of the annual meeting of the Iowa Association, because it was so difficult to get women together at another time. At one time the Iowa work was divided into three parts. Each area had a president and held leadership conferences. During these early years, Missouri WMU staff members scheduled clinics in Iowa providing help to strengthen the organizational work. For years Mrs. A. B. Constant, Missouri Baptist Women director, had visited the missions and churches to assist in the work.

The chapels and churches in Iowa were sponsored by churches in Missouri and one church in Illinois. These churches gave support through their prayers, personal contact, and financial assistance. The Missouri Baptist Convention cooperated with gifts, loans, grants, and personal interest.

Iowa Southern Baptist Association was organized April 17, 1965. In 1968 the Home Mission Board and Missouri Baptist Convention agreed that the Board would assume all financial obligations in Iowa, with the exception of existing church loans. The Missouri Baptist Convention continues to serve as the sponsoring convention for the missions work in Iowa.

*Mary O. Bidstrup, WMU Executive Secretary, Missouri Baptist Convention*

Progress  
Modern WMU

## New England

Women's Missionary Union organizations in New England are growing and providing strong support to the young churches there. Since 1958, when the work first started, 41 churches and missions have formed three associations in addition to a general association.

The 57 WMU organizations in the churches are regularly trained and encouraged by state and association leaders to carry out the missions work for which they have been organized.

Missions organizations have been developed as rapidly as the young churches have organized and in most instances have been a vital part of that development. As Christian fellowships emerged from Rhode Island to Maine, from Massachusetts to Connecticut, from Vermont to New Hampshire, the ladies formed missionary organizations. One fellowship meeting of ladies was held while their husbands were out on the carrier to pick up the first military astronaut. Another met in the home of a former WMU worker from Georgia when no church could be found within thirty miles of the base in which her husband was stationed. Small groups of Baptists in large cities banded together in homes, YMCAs, school buildings, and rented halls.

Annually a tour planned to give emphasis to the WMU organizations in each church is made by the WMU executive secretary of Maryland and other leaders. As I made the tour this year, I learned of the concentration the East Hartford First Baptist Church was placing on literacy mission action.

In New Colony, Billerica, I learned that because of the inspiration gained from the report by one of their members who attended the national mission action workshop in Atlantic City, the pastor and others had begun a regular ministry at the prison there. WMU and Brotherhood members and leaders, through an evening of study, evidenced a desire to minister to the community around the church even though most members drove many miles to reach the church.

The church in Nashua, New Hampshire, meets in a rented veterans hall. The women planned for a mother-daughter banquet on the evening when the "Lady from Maryland" was coming. When the revival date coincided, instead of changing the date, they saw an opportunity to bring in all the mothers and daughters of the community for fellowship and a missions message before going on to the revival service. More than one hundred came.

I came home to Maryland after this missions tour into New England with a feeling of reassurance for the future. This reassurance came as I saw a growing strength in the churches, a genuine commitment on the part of the people, and a missionary spirit among the women which is a vital factor in the life of Southern Baptist churches in New England.

*Josephine C. Norwood, WMU Executive Secretary, Baptist Convention of Maryland*

After Bible study, refreshments provide fellowship.



## Minnesota and Wisconsin

The first Southern Baptist church in the two states of Minnesota and Wisconsin was Midvale Baptist Church, organized in Madison, Wisconsin, in 1953 and sponsored by the First Southern Baptist Church of Rockford, Illinois. The young Midvale church sponsored a mission in Minneapolis, Minnesota, 288 miles away. There, the Southtown church was organized in 1956 to become the first Southern Baptist church in Minnesota.

The Southtown church with a few more than 300 hundred members has sponsored eight home fellowships and chapels that have grown into churches.

When the Wisconsin-Minnesota Baptist Association was organized in 1956 there were 411 members in seven Southern Baptist churches in the two states. That year the Baptist General Convention of Texas joined the Home Mission Board in sponsoring and undergirding work in the two states.

Women have been involved in Bible study groups over coffee. They have shared in witnessing at the fair. They have participated in meeting needs at the Milwaukee Baptist center. Southern Baptist women in these two states are studying, praying, giving, and doing.

*Lula Mae Henderson, WMU Executive Secretary, Baptist General Convention of Texas*

# DIMENSIONS IN MEMBERSHIP

## FRANCES TYLER

June Whitlow



Vivacious, enthusiastic, genial, sparkling, alive, jubilant, optimistic, gay, cheerful, warm, friendly, happy, exhilarating, vigorous, charming, loving—a list of adjectives from Webster's Dictionary? No, these are only a few of the words which describe Mrs. Wilfred C. Tyler.

A woman small in stature, Mrs. Tyler is great in influence. The lives of thousands of young women have been touched by Mrs. Tyler at Blue Mountain College, Blue Mountain, Mississippi. Far more than a professor, she has been a friend to many who have passed through these halls.

My earliest recollection of Mrs. Tyler is from a YWA Conference at Ridgecrest. Having been introduced, she literally bounced to the lectern, and said, "I am so gappy to be here today." I soon learned that this kind of spirit followed Mrs. Tyler everywhere.

Mrs. Tyler, author of *The Little World of Home and Pray Ye*, has always been a natural for leading conferences on love, courtship, marriage, and prayer. The little red brick house

adjacent to Blue Mountain College campus, where the Tylers lived for many years while they served as professors of Bible, represented to the college and community alike a Christian home where prayer was a mighty force.

Relating experiences of her own world of home kept her in popular demand as a conference leader across the convention. Following Dr. Tyler's death, Mrs. Tyler assumed a heavier teaching load at the college. Since that time her speaking engagements have been limited.

A master at painting word pictures, Mrs. Tyler held audiences spellbound for years as she read the minutes at the beginning of each session of the WMU annual meeting. It was exciting to hear Mrs. Tyler's version of what had taken place at the previous session. More than once she was carried away with what she had written. For nineteen years, 1938-1957, as recording secretary for Woman's Missionary Union, SBC, Mrs. Tyler faithfully kept the records. Alma Hunt stated in her book *History of Woman's*

*Missionary Union* that, by her spiritual perception, Mrs. Tyler blessed WMU in ways far beyond record books.

Mrs. Tyler was the daughter of a missionary-hearted mother. She grew up through the WMU missionary organizations and served Mississippi as WMU young people's secretary until her marriage.

Because of her own experiences in her early years, Mrs. Tyler has been very interested in educating youth in missions. During their growing up years, her own children, Landrum and Carol, were active in missions organizations. Carol received the highest recognition in the Forward Steps program in Girls' Auxiliary.

Because of her love for missions over the years, Mrs. Tyler has spent much of her time participating in conferences, camps, house parties, queens' courts, and other meetings related to Woman's Missionary Union. During these meetings, Mrs. Tyler could usually be found counseling young women on important decisions of life. Is now the time to marry, is

he the right young man, should I get a college education, where should I go to college, what about my vocation—these were only a few of the questions put to Mrs. Tyler on these occasions. She always reminded those with whom she talked that God has a plan, a place, and a purpose for every life. She had the unique ability of helping young persons find this plan, place, and purpose.

To say that most college freshmen were a bit frightened when they enrolled in Old Testament 101 would be putting it mildly. Rumors had it that Mrs. Tyler gave long assign-

ments, required memory work, gave pop quizzes and lengthy essay-type exams, and gave very, very few A's. Who wouldn't be afraid? While she demanded much of her students, she was able to help them grasp truths to apply in their daily living. The kinds of things learned in Mrs. Tyler's classes were never to be forgotten.

One of the special privileges of being a senior at BMC was having Mrs. Tyler as a Sunday School teacher. Realizing the importance of getting seniors involved in the ongoing Bible teaching program of the Sunday School, Mrs. Tyler planned with the

class officers in her home every Thursday afternoon. An informal time followed when the girls came to know their teacher as a friend, a helper, a guide, as someone who loved and understood them and who was interested and concerned in the slightest of problems.

While Mrs. Tyler's most intimate world has been Blue Mountain College and the girls who have come and gone over the years, she really has always had the whole wide world in her heart. Grown-up GAs and YWAs all over the world say "Thank you, Mrs. Tyler."

## COMMENTARY ON MEMBERSHIP

Margaret Bruce

While a student at the Woman's Missionary Union Training School in Louisville, I lived next door to Frances Landrum (now Frances Landrum Tyler). One of my outstanding remembrances of her during that year was her disciplined Bible study and prayer.

She had a deep desire to know how to pray. She thought that if a Christian knew how to pray, she would know how to live effectively and efficiently. She studied her Bible and felt that prayer and Bible study went together like the two blades of a pair of scissors.

Frances had a missionary-hearted mother who helped her grow up in WMU youth organizations, so she has always supported Woman's Missionary Union with love and loyalty. For nineteen years, she served as recording secretary of Woman's Missionary Union. When she was elected to succeed Mrs. H. M. Wharton, the president, Mrs. F. W. Armstrong said, We

believe she is "in all respects a worthy successor to the cultured, competent and beloved retiring recording secretary." No finer compliment could have been paid Frances than that.

One of Frances Tyler's greatest contributions has been her concern for and devoted service to young people. She was WMU young people's secretary in Mississippi before her marriage to a Baptist minister. As a pastor's wife, she was a great help to her husband and to the young people in churches he pastored. As teacher in a Baptist college and in the college church, she has had and continues to have a tremendous influence on young people.

When Frances and her husband, Wilfred C. Tyler, went to Blue Mountain College to teach, they were to live in a home provided for them on campus. Frances was given the privilege of putting finishing touches on the new home. She designed a candle to be used on the shutters to signify her desire that their home be a light house to those on the campus.

Being guided by Christ's words, "I am the light of the world. Ye are the light of the world. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," Frances influenced her own son and daughter for Christ as well as the college students.

Frances Landrum Tyler always deposits good in the lives of those whom she touches. Her enthusiasm and love for Christ and his worldwide work are contagious. Her awareness of world need for the gospel, her consistent prayer and financial support of missions, and her daily witness for Christ are outstanding WMU member skills.

Today's Baptist Women members are encouraged to consider the member skills demonstrated by this Woman's Missionary Union member. With this month's emphasis on the Week of Prayer for Home Missions and the Annie Armstrong Fasting Offering, now is the time for Baptist Women to be reminded of their member responsibilities.

# 1973 ANNIE ARMSTRONG EASTER OFFERING ALLOCATIONS

## I. For Support of Ministries and Field Ministries of the Home Missions Office \$5,000,000

Evangelism Projects	\$200,000
State Secretaries of Evangelism in Pioneer Areas	
Lay Witnessing	
Metropolitan Evangelism	
Student Evangelism	
Youth Evangelism	
Conferences	
Correspondence Bible Course	
Church Extension	1,040,000
Pastor-Directors	
Mission Pastors	
Student Pastors	
Special Assistance	
Christian Social Ministries	795,000
Missionaries in Baptist Centers, Youth and Family Services, Literacy Missions	
Disaster Relief	
Mission Action Conferences	
Language Missions	1,700,000
Missionaries to Spanish, Chinese, Japanese, French, Slavic, Portuguese, Italians, Indians, Work with Internationals	
Literature	
Radio and Television Programs	
Refugee Relief	
Interfaith Witness	90,000
Missionaries	
Conferences	
Materials	
National Baptist Missionaries	370,000
Youth Workers	
Campus Ministries	
Camps and Assemblies	
Special Projects	
Conferences	

Chaplaincy Ministries	30,000
Chaplains at Mayo Clinic	
Chaplains Orientation	
Ministry to Military Personnel	
Associational Services	775,000
Associational Superintendents of Missions in Pioneer, Rural-Urban, and Metropolitan Area	
Conferences	
Materials	

## II. For Support of Special Projects 1,000,000

WMU Assistance in Pioneer Areas	65,000
US-2 Missionaries	175,000
Student Summer Missionaries	250,000
Spanish WMU Literature	45,000
Language Instruction	20,000
Language Scholarships	20,000
Indian Leadership Training	15,000
Sellers Home	25,000
Student Work Grants in Christian Social Ministries	50,000
Margaret Fund Scholarships	75,000
National Baptist Scholarships	25,000
Inner-city Work	25,000
Mission Buildings and Properties	100,000
Work in Panama	80,000
Work in Puerto Rico	30,000

## III. For Advance In Critical Areas\* 600,000

Church Extension	210,000
Evangelistic Television Programs	180,000
Christian Social Ministries	120,000
Special Mission Ministries	90,000

\$6,600,000

\*All receipts above \$6,000,000 will be divided 35% for church extension for the starting of new churches, 30% for evangelistic television programs; 20% for Christian social ministries, and 15% for special mission ministries



## Week of Prayer for Home Missions

March 4-11

Theme: "ASK OF ME..."

Scripture: Psalm 2:8

Hymn: "Teach Me to Pray"

Annie Armstrong

Easter Offering Goal:

\$6,600,000



## Planning the Week of Prayer

Louise Berge Winingham

### Objectives for the Week of Prayer

The Week of Prayer for Home Missions is planned to involve women in concentrated prayer. Each participant should be motivated to deepen her intercessory prayer life, to give sacrificially to see her prayers answered, and to consider God's possible call to home missions.

### Introduction to the Week

The resource information is designed as a guide for prayer experiences. The success of the week will be directly related to the use of the resource material as an incentive to prayer. To learn is important, but to pray about what one learns is even more important. After one has prayed, the natural question comes: "What more can I do?" The answer is to give through the Annie Armstrong Easter Offering for Home Missions and to offer oneself to service either for regular appointment or for short-term service.

### Understanding the Theme

"Ask of me, and I will make the nations your heritage, and the ends of the earth your possession" (Psalm 2:8 RSV)

To understand God's invitation voiced by David in the second Psalm, review several Scripture passages urging man to ask for those things he believes important: Psalm 91:15, Isaiah 65:24; Philippians 4:6; Psalm 62:8; John 15:7; Jeremiah 33:3; Luke 11:9-10; Matthew 21:22

### Using ROYAL SERVICE Materials

#### Daily Outline

Hymn: "Teach Me to Pray" (*Baptist Hymnal* No. 330)

Meditation: Read or have a soloist sing all verses of "Interceding Love," *Low Voice*, Vol. 10, pp. 29-30 (available in Baptist Book Stores).

Scripture Interpretation of Theme: (See p. 27.) Optional for daily observance.

When You Ask

Because You Asked

Will You Ask?

Offering

Each day's material is arranged progressively to lead participants to view the meaning of intercessory prayer, to see some results of such prayer, and to request specific prayer for needs still unmet.

Materials are written so that a variety of schedules and types of prayer meetings may be planned. Organizations may schedule a 6:30-7:10 a.m. prayertime followed by a breakfast so that women who leave early for work can participate. Or, day or evening sessions may be scheduled. Choose those plans which meet your organization's needs.

Meeting in a church sanctuary will be less satisfactory than in an assembly room where chairs can be shifted into clusters of four. This will be particularly true of Monday's session. By drawing on experiences and backgrounds, participants can better understand what it means to be a missionary. This exercise will help each person to walk in a missionary's shoes, so to speak, and thus to be more effective in prayer.

On the succeeding days of the week, a more meaningful prayer experience will be likely if members continue to divide up into groups of no more than four (but not the same four every day) for the period entitled "Will You Ask?"

In each such group, daily, all four members should pray aloud for each request before proceeding to the others on the list.

### Using Resource Materials

*Program Cover*: Mimeograph the daily outlines in the week of prayer program covers (see WMU order form, page 64).

*Annie Armstrong Easter Offering Envelopes*: Distribute these to all members and have additional envelopes available. (Distributed according to state plan.)

*Poster*: A theme poster is available for the interest center. (Distributed according to state plan.)

On posterboard make three subtitles to use each day with the theme poster. Signs should read: WHEN YOU ASK, BECAUSE YOU ASKED, WILL YOU ASK? Each day, as those respective portions of the program come, stand the subtitle alongside the poster.

### Offering

Early in the week discuss the importance of setting personal goals for the offering. Motivate members to sacrificial giving.

Each day read the offering allocations listed on page 42. From missions magazines, find and display pictures representing types of work listed in the allocations. Indicate that when people give through this offering, they are having a vital part in the lives and ministries of each missionary.

Give women a daily opportunity to contribute to the offering. Ask a pianist to play, "Something for Thee" (*Baptist Hymnal* No. 400) as members place offering envelopes in the basket.

### Family Involvement in the Week of Prayer

Encourage women to lead their families in home observance of the week of prayer. Special material has been prepared for weekend use (see p. 41). Content material for the Baptist Women observance may be used for weekday use.

Mrs. Otta Winingham, executive secretary of the Pennsylvania-South Jersey Women's Missionary Union, is the wife of a home missionary.

# MONDAY, March 5

## "ASK OF ME..."



### Introduction to the Week

In the early days of Woman's Missionary Union, corresponding secretary Annie Armstrong received an urgent request from Dr. J. T. Tichenor, secretary of the Home Mission Board. The Board was sinking deeper into debt. Would WMU lead women to give \$5,000 toward paying the \$25,000 debt? That December the executive committee of WMU designated the second week of March 1895 a week of self-denial for home missions. Women responded by exceeding the \$5,000 goal.

While its name has been changed, the second week of March is still a week of self-denial among Baptists. Last year they exceeded a \$6,000,000 goal. This year Baptists are challenged to again deny themselves one week out of the year and raise \$6,600,000 for home missions.

What impact have the years of concentrated prayer power that followed that early week had on the mission outreach of the Home Mission Board? How many new mission fields have

been opened due to prayer? How many have been won to Christ because faithful Christian women prayed?

### When You Ask . . .

A legend tells that Alexander the Great boasted that his subjects could approach him at any time with a request. Thus, a beggar came one day and brazenly requested a farm for himself, a dowry for his daughter, and an education for his son. The monarch's aides were astonished that Alexander granted all three requests immediately. "Why?" they asked. The king replied, "I get weary of people who come to me in fear and timidity, asking for small gifts. That beggar treated me like a king. He asked big!"

In like manner, Paul recalled that God grants big gifts. He wrote of God who "is able to do exceeding abundantly above all that we ask or even think." To ask big of a great God is to honor him.

Jeremiah 33:3 says, "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."

### Became You Asked . . .

LEADER: What does it mean to be a missionary? Today's experience will help us understand more of what it means to be a missionary and how we ought to pray for missionaries. This experience will help us focus our prayer thoughts on specific needs that missionaries face each day.

One writer has suggested that intercessory prayer is "prayer with names in it." It is as if one who is praying says, "God, bless the missionaries." And God gently inquires, "Which ones, please?"

Another writer said, "Definite knowledge concerning definite needs is necessary before there can be intelligent intercession."

In a few moments we will divide into groups of four in order to try to walk in the shoes of a home

missionary, to try to feel his longings, his circumstances and personality, to grasp his frustrations, and to have a part in bringing him victories on the field through prayer.

When you are divided into fours, pull your chairs toward each other in the small groups so you are facing each other informally. Move quickly and quietly.

(Allow time for such movement, two minutes or less. Then call time and give further instructions.)

Each group of four is a sharing group. Each group will share ideas and needs and explore the concept of missions intercessory prayer. There will be five brief periods in which each person in each group will share. Groups can share simultaneously without disturbing each other. In this first sharing time, each person has exactly 30 seconds—no more! I will call time so you will know when to move to the next person. Move clockwise around the group, until all persons have shared.

The first sharing subject is simple: tell your name, your hobby or spare time interests, and name any one thing you feel you can do well. Ready? Begin!

(Call time at 30 second intervals until all four in each group have expressed themselves.)

We have learned something about each other's interests and abilities. Next, using the same procedure, you have 60 seconds to share two things:

(1) Because of my personality, what can I do best for Christ? (2) What do I do for Christ that is most difficult? That is, what conditions exist in my life that make witnessing and serving hard?

(Call time at 60 second intervals until all have shared.)

You've talked about what is easy for you and what is hard for you. Missionaries every day have to do things that are hard for them as well as things that come easy. But, in spite of personal limitations, problems, and handicaps, they seek to share God's love. Often they must try to share with those who have in-

terest in Christianity. Many times they must try to cross language or cultural barriers. Next, discuss in one minute: How can you communicate Christian love to someone who has no background for understanding what Christianity is all about? Share ways you have tried to communicate love to such people.

(Call time at 60 second intervals.)

Would some of you tell briefly some ideas you shared on how to communicate love? Perhaps one person from each group will share. Now, think of a lost person you know. Without giving his name, suggest specific ways you can pray for opportunities to witness to him. What are some things you could do to win him to Christ?

(Call time at 60 second intervals.)

Thus far we have gotten acquainted with our own personalities or our equipment for witnessing. We have seen our strengths and weaknesses and have discovered different ways that different people can communicate God's love. We have suggested ways to be specific in our intercessory prayer. Now, what if you were an appointed missionary of the Home Mission Board? Recalling what you've already said in your group about your personality, your strengths and weaknesses, and your approaches to sharing, answer this last question: If you were a missionary of the Home Mission Board, what specific prayer requests would you have?

(Call time at 60 second intervals.)

The missionary has similar feelings of inadequacy and faces similar problems of communicating God's love. He will have to operate within his own personal limitations and personality. He will often have to do things which are difficult for him. The fact that someone is a missionary does not indicate that his life lacks problems and difficulties. He faces agonizing decisions and frustrations. He experiences the heartache of seeing lost men and women refuse Christ as Saviour. Often he experiences fatigue from long hours of labor. In some places he faces loneliness. In

other areas, he is nearly smothered in a mass of barely-moving humanity. Often he gropes for words and actions that will communicate life's meaning to purposeless people whose vacant stares reveal emptiness and hopelessness.

### Will You Ask?

LEADER: These sharing experiences have enabled you to pray with greater understanding for home missionaries. Continue in your small groups and engage in specific prayer. Pray aloud, using the list of requests in each group. Add additional needs for missionary prayer that you have discovered from today's sharing. Remember the missionaries on today's calendar of prayer. You will have 10 to 15 minutes. If your group finishes ahead of others, remain seated quietly. When all have prayed, we will join together in a closing meditation.

Let us pray in confidence and with purpose. Let us pray specifically.

Let us search our hearts as we communicate with God concerning our missionaries and ourselves.

### Prayer requests

Pray for the pastors and their families who labor in places isolated from other Southern Baptists. They may live in cities of a half million, yet their churches may have few members. These members may miss the close fellowship which an association or even a sister Southern Baptist church can provide.

Missionaries face the frustrations of seeing to many needs and realizing they can only do so much in one day or even in one lifetime. One said, "Seeing so many things you need to do, it's difficult to zero in. If you're not careful, you go off in all directions." Pray for wisdom for us to know the most important and immediate needs, to know when and where to use what physical and spiritual resources we have.

Another missionary said her biggest frustration was not enough time.

We know people now that we have not reached, but we already have a

busy daily schedule of missionary activities."

Pray for missionaries who work with those of limited comprehension of English. Pray that these will understand when the missionaries try to communicate God's love.

Pray that missions workers in Indianapolis, Indiana, will be able to find a way to minister to a neglected pocket of 150,000 located in the inner city.

Pray for children who attend mission centers and Bible classes. For many, this is their only contact with Christianity. Pray that they will continue attending, that they will understand the message, and that they will be able to share it with their families and friends.

Pray for Mrs. Juanita Harper, Christian social ministries director, Corpus Christi, Texas, as she leads her association to minister to diverse needs: the 20,000 who cannot read, the aged who often are lonely and

starved for love; the children in the state school for retarded children; and the military personnel stationed nearby.

Bloomington, Indiana, is a city of 43,000 plus some 30,000 Indiana University students. Pray for a permanent building for the University Baptist Church. An enlarged ministry to the university community is needed.

Pray for the Serendipity Coffee House in Denver, Colorado. Missionary Mildred Streuter says, "We have given *Good News For Modern Men* and scripture portions to street people after much dialogue."

#### Changing Medication

Lon Johnston, US-2 missionary in Denver, Colorado, sums up what it means to be a missionary in a poem.

I Must Be  
Lives shattered by the burdens  
this world demands—  
Minds blown by the drugs

and for escape—  
Youth starved for the love  
of an outstretched hand—  
Aging desperate for a call  
to break the monotonous days.

I thought of crying  
until I saw another's tears—  
I felt the pangs of loneliness  
until I saw another's isolation—  
I thought of being debased  
until the broken life stumbled by—  
I felt the strain of fatigue  
until I saw the restless face.

I must be truth  
with a cloth to dry the tears—  
I must be light  
with a visit to the lonely—  
I must be word  
with hope for a better day—  
I must be love  
with concern for all men.

I must be  
I must

## BRING A PROSPECT

Bring a prospect to the Home Missions Week of Prayer. Explain the purpose of the week to her and show her your enthusiasm for home missions. Expect her to join Baptist Women. She will if you're sold on the product you're selling her.



## TUESDAY, March 6 "ASK OF ME..."



#### When You Ask . . .

Read Psalm 2:8 and Psalm 22:27. Andrew Murray said, "Christ has opened the school of prayer especially to train intercessors for the great work of bringing down, by their faith and prayer, the blessings of his work and love on the world around."

When Robert McCheyne, the Scotch preacher, died, it was said that "Perhaps the heaviest blow to his brethren, his people, and the land, is the loss of his intercession."

Pagan prayer is trying to get what man wants. Christian prayer is providing God the opportunity to do what he wants.

#### Because You Asked . . .

People from all parts of the world have moved to the United States, either permanently or temporarily. Nearly 40 percent of the US population (in addition to Negroes) identify themselves by ethnic groups. Surpris-

ingly, 85 percent were born in the United States. American newsstands carry newspapers and magazines in 70 different languages.

In how many languages is the gospel being carried by missionaries of the Home Missions Board? The Board provides some type of ministry to more than 30 ethnic groups and some 35 major Indian tribes. A lack of funds and personnel has prevented millions from hearing the gospel in their own language.

The seven largest ethnic groups in the US are German, English, Irish, Spanish, Italian, Polish, and Russian. In addition, there are 263 tribes with over 400,000 Indians. These people are scattered throughout the land. New York has the largest number of ethnic groups, and California has the second largest number. Chicago is the largest Polish city next to Warsaw. New York is the largest Puerto Rican city next to San Juan. Los Angeles has more Spanish-speaking

than any other city in North America except Mexico City.

Of the over-all increase of two million in the US population last year, eighteen percent were immigrants. About one-fourth of these settled in New York.

In the face of these needs, prayers are being answered. People are being won. One Sunday the pastor of the Fillmore Avenue Baptist Church in Buffalo, New York, noticed worshippers from Ireland, India, Poland, Russia, and the United States.

The Ukrainian Baptist Church in Philadelphia is a self-supporting church, pastored by John Berkuta. It ministers to the thousands of Ukrainians who live in that area. Their orchestra and choir participated in the 1971 WMU Conference at Ridgecrest and also the WMU annual meeting in Philadelphia last year.

The Mandarin Baptist Church in Los Angeles has a unique ministry to

crewmembers of ships that come into nearby ports. All around the world now there are Bible study and prayer groups made of men won through this ministry. Currently the church is recording sermons on cassettes so the men can worship while they are at sea.

A similar ministry is being performed by the Highland Avenue Baptist Church of Queens, New York. Pastor James Wright's sermons are translated into six different languages during the weekly services. Twenty-one national groups are members there. When a ship docks from a particular country, someone who speaks that language goes down and invites the seamen to come to church. Once, when a Brazilian ship came into dock, 17 Portuguese sailors accepted an invitation. A few months later, when the ship returned to New York, the sailors called and said they wanted to come to church. All 17 of them made professions of faith. They went back to the ship and with copies of *Good News for Modern Man* started a bible study and prayer group.

In nearby Brooklyn, the Ebenezer Haitian Baptist Church ministers to French-speaking immigrants from Haiti. They regularly have more than 300 in their services, overflowing the building. They have a strong youth group. The church is active in its association. The pastor is Jean Baptiste Thomas. The Home Mission Board has assisted with a loan on their building and has provided Church Pastoral Aid. From Haiti, Thomas understands the culture and the language and can communicate God's love. The church is a cultural haven for people coming to a strange country and a big city.

Multi-language crusades are being attempted in some places. One such meeting in New Britain, Connecticut, resulted in a Puerto Rican street gang leader accepting Christ. Later he told one of the young people assisting, "Thank you for coming to tell me about Jesus. If you had not come, I might not have heard."

There are no easy answers to the

difficulties in winning ethnic people to Christ. Strong family, cultural, and ethnic pressures can be applied to a person who accepts Christ as his Saviour. When someone of an ethnic group is won and trained, he is better equipped to be a witness than an English-speaking person trying to use a second language.

Some mission approaches work better with some groups than with others. Often bilingual work is needed. In every large metropolitan area, workers are desperately needed. For example, New Britain, Connecticut, is more than one-third Polish; yet, there is but one US-2 missionary. Strong concentrations of French in New England beckon for French-speaking work. Some communities along the Canadian border are predominantly French.

Literature is also needed in many languages. Besides Sunday School literature, tracts on doctrine and salvation are needed in many languages.

In addition to those who migrate to the United States, thousands of people from other lands live here temporarily. "No doubt, the Lord has allowed many of these people the opportunity to be in America so they may come in contact with the gospel," notes missionaries Minor and Mary Davidson, working with internationals in Washington, D. C. American Christians have the unique privilege of sharing this good news with them. The impressions they take home will to a large degree be dependent on how we have received them and extended Christian love and hospitality to them while they are here.

Foreign-born persons are often very lonely because they may not be able to use the English language or adapt to the American culture and people. Some have deep emotional and spiritual needs. Many carry a distorted view of Christianity. They do not comprehend a personal relationship with the Lord.

In the Washington, D. C., area alone there are about 70,000 internationals, counting adults and their families, who are related to one of

the 140 embassies or foreign legations. In all, there are about 140,000 foreign-born people in Washington, half of whom plan to return to their own countries later. Many come from countries where Southern Baptists do not currently have mission work. Dear Southern Baptists neglect this opportunity?

A similar situation exists in New York City where the United Nations is located. In addition to the diplomatic corps, there are some 12,000 international students in New York City.

#### Will You Ask?

Pray for each of the situations described above, recalling names and specific needs. Remember missionaries having birthdays today.

Pray for Los Nietos, a small community in the heart of Los Angeles having nearly a million and a half Spanish-speaking people.

Mr. and Mrs. John Kunsaw Park request prayer for Korean work in Long Beach, California. They need a meeting place and support so that Mr. Park can give full time to the work. Pray for a nucleus of Christians to begin this ministry.

In Miami, Florida, work has begun with the Portuguese-speaking people. Pray for this infant work.

Pray for workers with Spanish-speaking people in Hammond, Indiana. One mission had to close due to lack of teacher personnel, according to missionary Leland Warren. Pray that adults as well as children can be reached. Because of missionary interest in their children, Spanish-speaking adults are now searching for the truth.

Mr. and Mrs. John Hunter, originally from Hungary, are missionaries to the Hungarians in San Francisco. Their work is slow, people are scattered and are largely disinterested in the gospel. Some Hungarians listen to a half-hour radio program in Hungarian. Pray for this ministry, for additional contacts with the gospel, and for the Hunters.

The Chinese Grace Baptist Church

in San Francisco has a radio program to which many newly immigrating Chinese from Hong Kong listen. Pray for pastor Peter Chen and the ministry of his church.

Estonians in northern California

are widely scattered. The Bertie Makarov, missionaries in northern California, are considering a radio ministry as an effective beginning for missions work.

Pray for the residents of McDer-

mid, Nevada. An isolated town, McDermit is ninety-five miles from any kind of medical assistance. A little Baptist chapel is operated by a couple of volunteers. Pray for additional personnel for this mission unit.

## WEDNESDAY, March 7 "ASK OF ME..."



#### When You Ask . . .

Robert Fluy is pastor of the Westchester Baptist Church, Hartsdale, New York. When the chairman of deacons, Sunday School director, Training Union superintendent, organist, pianist, soloist, WMU director, and flower arranger were all transferred by their companies to another state in a brief span of time, some of the women of his church met asking God to send others to fill the needs. At that moment the phone rang in the pastor's study. A lady eagerly asked, "Is there a Southern Baptist church in Westchester County?" She recounted how she had desperately sought to find such a church. When the prayer meeting was over and the women had heard about the caller,

they recalled Isaiah 65:24, "before they call, I will answer, and while they are yet speaking, I will hear."

#### Because You Asked . . .

"What do you do when you don't have anybody to love you?" posed a ten-year-old boy in Massachusetts. Through the efforts of Southern Baptist home missionaries, this boy and many others like him are learning that there are people who do love them and who want to tell them about Jesus.

Because you gave and prayed, God's love is being proclaimed in the ghetto of Waterbury, Connecticut. "The street gang now comes to church almost every day. Instead

of roaming the streets with knives and pistols looking for a fight, they come to church for recreation and Bible study. Although they come from families where no one loves and no one cares, they have found a God who loves them and cares for them and whose people love and care for each other," says missionary James A. Wright, Jr. Pray for him and others in similar situations. Thank God for those who have found Christ as Saviour.

Zacchaeus climbed up a sycamore tree in order to see Jesus. So, missionary Byron Lutz of Buffalo, New York, thought it appropriate to name a new coffeehouse. The Sycamore Tree. In addition to its being located on Sycamore Street, it is intended as

a place to see Jesus and to come to know him in a personal way. When the Fillmore Avenue Baptist Church discussed ways of reaching the numerous teens in their area, they decided to start the coffeehouse. One day, Lutz and US-2 missionary Donnie Boutwell came across a building which had a four-lane bowling alley downstairs. A large room and a large apartment were located upstairs. The \$23,000 asking price seemed to close the door for the Fillmore Avenue church. As they prayed, they became convinced that God was leading them to buy the building. Missionary Lutz and his family moved into the apartment with a \$500 down payment, a monthly rental payment of \$250, and a contract to buy within three months. They asked God to provide the resources. The Frontier Baptist Association agreed to purchase the building with a local bank loan. Then the Home Mission Board and the New York State Baptist Convention helped Lutz says, "How good God is! How we thank him for those who are concerned about the inner city and the work here. Already groups of teens have stopped by. Our greatest need is prayer. Pray for wisdom for us as we attempt an entirely new program—one that we've never tried before. Pray for funds to operate the program we envision."

Jack and Phyllis Merritt minister to residents of high-rise apartments in LeFrak City in New York. They live in a three bedroom apartment on the third floor of a seventeen story high-rise building. A second apartment is rented which serves as a center for Christian ministry.

On Sundays they hold services there with forty people attending. The pulpit is mounted on wheels so it can be rolled into the closet, leaving the roof free for other things during the week. Some people attend faithfully, others come when they cannot go to regular services in other churches. The nearest Protestant church is fifteen minutes away. A Catholic church is on the corner. A synagogue recreation center is in the area.

By living in one building, the Merritts have access to all twenty buildings in the complex. It would not be possible to witness or minister in the buildings unless the missionary lived there. People never open their apartment doors to strangers, and solicitors are not allowed. "Residents always ask who is at the door and then look out through the peephole to make sure before opening the door," Mrs. Merritt explained.

How do the Merritts make contacts for Christ? "We meet people in the laundry Jack does helpful things for them. If you live where the people are and they see you every day, you find ways of meeting their needs," says Mrs. Merritt.

Foreign businessmen come to LeFrak for perhaps three to five years and, of course, bring their families. Mrs. Merritt teaches the wives English in an advanced class recently, she had people from nine countries—India, Japan, Korea, Czechoslovakia, Yugoslavia, China, Colombia, Haiti, and Turkey.

Mrs. Merritt invites the women to listening parties. The Baptist Radio and TV Commission's program "Strength for Tomorrow" is used. Each program consists of Christian music and a sermon in a foreign language. The talks are recorded on cassettes so that the listeners can take them home and listen again.

A children's English class is also held. Some of the children attending this class have come to Sunday School. One week six Hindu children came. They learned the song "God Is So Good" and sang it for the congregation which included some of the parents who were waiting for their children.

Cub Scouts is an accepted activity in the complex. Jack Merritt has become a Cub Scout leader, thus gaining entry into many apartments. "Lots of people don't trust you unless they know you," the Merritts say. "But Jack is welcomed as the Cub leader. Now some of the boys come to Sunday School."

On Monday nights the apartment

becomes a youth center room with Ping-Pong tables. On Fridays it becomes a day-care center for three hours. Residents may bring their children either for the morning or the afternoon session. One room in the apartment serves as a library.

The Merritts publish a newsletter called "The Open Door." They slip it under the door of each apartment in all twenty buildings. Distribution takes forty-five minutes in each building.

#### Will You Ask?

Pray for the Migrant Mission Center in Hope, Arkansas, where Bob Gross is director. About 40,000 agricultural migrants stop at the government rest stop to clean up, eat, and sleep overnight. Just across the highway, Baptists have a mission center. The migrants are invited to come over for free coffee and iced tea, and are given New Testaments and Christian literature. Sunday night worship services are held. During the first fifteen days of the center last year, there were fifteen professions of faith. Missionary Gross says the migrants are very receptive to God's word. Finding enough Bibles and New Testaments to give to them is difficult. Pray that the necessary supplies will be made available. Pray that the migrant people may understand the necessity of a personal conversion experience.

Pray that the Baptist women of Denver, Colorado, may be able to begin a ministry with the women parolees from prison. There is a need for Christian women to become big sisters to such parolees.

Pray specifically for each item on the allocation list of the 1973 Annie Armstrong Easter Offering for Home Missions (see p. 24).

Pray for the women in the New York City apartment complex who are learning English as they study and read *Good News For Modern Man*.

Pray for leaders of the Home Mission Board and state and local ministering agencies that they will have

wisdom in deciding priorities when the needs for surplus the resources.

Pray for the establishment of an industrial chaplain in at least one industry in the Calumet area of Indiana. Meetings have been held with some industrial leaders. A favorable response has been indicated.

Pray for Peggy, a teenager who found Christ as her personal Saviour

in a coffeehouse operated by a Baptist church in Illinois. When her family learned of her decision, they forbade her to go to the Baptist church again and locked her in the basement. Pray for others who face family misunderstanding and even persecution for their new-found faith.

Pray for migrant ministries in Florida. There are nearly 200,000

migrants who are in a special period of transition. Programs to improve working and living conditions are being applied from many sources. Both migrants and farmers face problems as they move through this period of difficulty. Such conditions may make it difficult for the missionaries.

Pray for missionaries listed on the calendar of prayer today.

## THURSDAY, March 8 "ASK OF ME..."



#### When You Ask . . .

The story is told of a woman who regularly prayed for so many different persons that she had to write the requests down in a notebook in order to remember each one. She daily prayed through her notebook. Then, as prayers were answered, she crossed out each entry and marked *thanks* in the margin.

Martin Luther, when he felt particularly strong, would exclaim, "I feel as if I were being prayed for."

There is a sense, then, in which simply knowing that others are praying can be a source of strength.

God's desire is that his children should come freely and confidently to ask of him, just as parents today want their children to express their desires.

#### Because You Asked . . .

"We're glad to have you visiting today," said the pastor to the young couple. "Do you live nearby?" The

man replied, "Oh no, we live nearly fifty miles away. We were seeking the nearest Southern Baptist church and were directed here." The wife commented that the great distance would make it difficult for them to attend as regularly as they would like.

When the Home Mission Board superintendent of missions for the area learned of this couple, he moved ahead with some preliminary plans to begin a mission in Reading, Pennsylvania, the city where they lived.

In the providence of God, several trained, stable families were transferred into this city of 200,000 people within a few weeks. A mission did begin. Less than a year later, it was constituted into a church and had a full-time pastor with the help of the Home Mission Board.

Because Southern Baptists prayed and gave, this young couple was soon able to have a church within a reasonable distance of their home. Thousands of others like them may have a longer wait before a chapel can be begun. Ask of God in their behalf.

The Home Mission Board exists to assist churches in their task of missions in America. In no sense does it take the place of the church or relieve the local church of its mission responsibility. The Home Mission Board extends a church's outreach far beyond its immediate area and into missionary activities one church could not practically engage in alone.

A current emphasis of the Board is Extend Now, a plan for church growth through missions outreach and ministry. The Bible study fellowship is the basic element. It is the embryo that can grow naturally into a church. Jack Redford, secretary of the department of church extension for the Board, encourages churches "to start a Bible study fellowship wherever there are people that are not reached.

The idea is to get from two to ten friends and neighbors together to study the Bible once each week in a home, office, or public location. Committed lay persons lead the fellowships and work at building up the nucleus Bible study fellowships appeal to many who might shy away from Sunday Bible studies in church buildings.

Redford points out that groups need to remain in fellowship status longer than was once supposed. Candlewood Baptist Church, Danbury, Connecticut, gained strength in this way for two years before starting an organized church. Redford believes this approach is preferable to beginning a church with perhaps three fami-

lies, meeting in inadequate facilities, and struggling to pay rent, pastor's salary, and other expenses.

A second element of Extend Now is a community event planned to consolidate gains. Such an event could be a choir concert, a day camp, a Vacation Bible School, or perhaps a revival.

Organized work is the third element in Extend Now. Many places needing a church were pinpointed in "Project 500" several years ago. These were places desperately needing a church. Albany, New York, was the number one priority then and still has no Southern Baptist work. Two other state capitals also have no work—Augusta, Maine, and Concord, New Hampshire. Needs, however, are not limited to the so-called newer areas. Dallas, Texas, for example, has spotted 200 places needing work.

Prayer and gifts through the Annie Armstrong Easter Offering can make a difference in establishing churches. Because Southern Baptists prayed, God showered unusual blessings on the Providence Baptist Church, Providence, Rhode Island. Marion L. Hayes is pastor-director for the Home Mission Board. The church, meeting in a hotel and in homes, asked God to lead them to secure the right property.

Last year they ran an ad in the newspaper for a building in which to meet. Some days after the ad was canceled, a lady called Hayes to see what kind of church was seeking a place. Remaining anonymous she indicated she would talk with her church's trustees and possibly call again. Three weeks later she called, identified herself and the church which she represented. Most of the ten members who were still active in the church were in their seventies and eighties. They, too, sought God's leadership as to how to continue a church ministry there. Later the Southern Baptists looked over the building and held a joint worship service with the other church in the prospective building. After some

weeks, they were notified that the church had voted to turn the building over to the Baptists.

"You mean you're going to give us the building?" Hayes asked.

"Yes," they replied, "and there is \$4,000 to \$5,000 in the treasury, and we will turn that over to you, too!"

The Southern Baptists were over-joyed. This was more than they had prayed for or even dreamed of.

The Annie Armstrong Easter Offering is one way to respond to need. "If we had a big offering in 1973, we could respond to new places with Church Pastoral Aid that we can't respond to now," comments Redford. Church Pastoral Aid is a salary supplement to enable new churches to have full-time pastors. It may continue as long as five years and can amount to as much as a total of \$25,000 in some strategic places. The Board assists more than 400 different pastors and churches through this aid program. Such a flow of funds into church extension requires a gigantic outlay of money. Gifts through the Annie Armstrong Easter Offering help to make this aid available. Many of these pastors work under difficult conditions, often sacrificing personally in order to stay on the field. Pray for them.

In order to reach people, missionaries have often created innovative ministries. Pastoral missionary Meredith Wyatt of Bakersfield, California, and language missionary Curtis Boland of Delano, California, revamped a school bus into a mobile audiovisual teaching center. Their aim is to reach persons who do not attend Sunday School or worship services. After selecting teaching locations and circulating publicity, they began classes. The Bible teaching program doubled in six weeks. One week 158 attended the various activities. Seven children accepted Christ. This ministry changed the attitude of parents toward the church. On other occasions the mobile ministry has witnessed to adults with a thrilling response.

Nine children accepted Christ in a backyard Bible school in Illinois

and were eager to begin attending church services. Their families were told that the closest Baptist church was twenty miles. They asked for a chapel in their community. Two weeks later a building was rented and a layman began services.

In Richmond, Virginia, six churches are now developing a "one church-two location" concept. One pastor serves two locations. In one instance, two churches voted to merge, maintaining programs at both locations with common staff and budget.

#### Will You Ask?

Pray for the success of "Missions Crusade—53 to '73" in Indiana. This crusade is an attempt to enlist 500 volunteers to begin 200 fellowships and establish 53 mission chapels by November 4, 1973.

Pray for Mrs. Mildred Streeter who works in the inner city of Denver, Colorado. The center she directs plans to provide a clothing closet, a grocery shelf, a community library,

and a counseling service. More than 400 persons are ministered to by this center.

Pray for efforts to begin missions work in Co-op City, a self-contained city in the Bronx, New York City. There are thirty buildings and some 15,000 families in these high-rise apartments.

Pray for missionaries listed on the calendar of prayer today.

Pray through the list of allocations for the 1973 Annie Armstrong Easter Offering (page 24).

The Metropolitan Baptist Association of New York City has projected about thirty new places where work is needed immediately, but there are no funds available. Pray that God will open a way.

Pray for Russell V. Kauffman, director of migrant missions in Florida. He has developed a mobile medical and dental clinic program for the migrants, hoping to reach many for Christ.

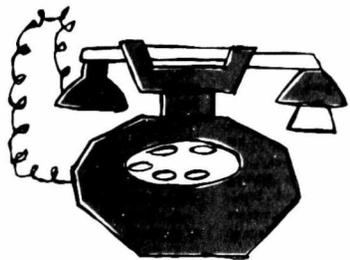
Pray for the ministry of the Agape

in Portsmouth, New Hampshire. Former US-2 missionary Jim Wideman tells of one young man who was on drugs when he came to the Agape. In four years ago, pray for him and the many others like him who struggle with personal and drug problems and who desperately need love.

One of the great needs is some of the newer areas of the Convention is for continued growth and stability, spiritually and financially, in the churches. Slow growth means they cannot phase out their Church Pastoral Aid supplements as originally planned. This, in turn, puts a tremendous burden on budgets to provide such funds. Pray for these funds.

Missionary Byron Lutz in Buffalo, New York, requests prayer for funds to purchase a portable recreation unit which can be pulled as a trailer. Such a unit can be set up in any open space and would enable workers to go to different parts of the city with games and a shrunken version of Vacation Bible School.

HAVE YOU CALLED  
HOME MISSIONS  
HOTLINE?



See page 43 for more information.

## FRIDAY, March 9 "ASK OF ME..."



### When You Ask . . .

God seeks to give good gifts to his children. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father . . . give good things to them that ask him?" (Matthew 7:11). Matthew 6:8 further notes that "your Father knoweth what things ye have need of, before ye ask him." Someone might ask, Then why pray?

One writer has said, "Do not think that you can add to God's information about your need or can inspire in him an increased goodwill by your petition. You cannot. . . . You can open the way for God to do what he wants to do. Prayer cannot change God's purpose, but prayer can release it. God cannot do for man with the closed heart what he can do for the man with the open heart. You can give God a chance to work his will to and for and through you."

Is God trying to work his will through you? The command of the New Testament to pray for more la-

borers is still valid today. All can pray. Many can respond.

### Because You Asked . . .

Last year people responded to requests for additional Home Mission Board funds. Both Cooperative Program and Annie Armstrong Easter Offering resources increased. Yet the Board last year reached a point where there were more qualified applicants for home missionary service than there were funds to send and support them.

God has not cut back his call to volunteers. Nor has the need been cut back. But the support is not there. Pray. Ask God how to be part of his answer.

There are critical needs waiting unmet because of lack of funds. Seminary graduates who have spent years in preparation find there is no place of service available now.

At a time when few career missionaries can be appointed, there are, however, opportunities for short-term

missionary service. Short-term programs include Christian Service Corps, US-2, and the student summer missions program.

Even student summer missions suffered a cutback in 1972. There were 954 students serving as summer missionaries, a decrease over 1971. Nearly 300 more could have been appointed with more funds.

In addition to the usual surveys, Vacation Bible Schools, revivals, and inner-city ministries, several unique ministries were tried last year. Four students and a BSU director from State College of Arkansas, Conway, Arkansas, pedaled their way through New England on bicycles. They ministered in two youth hostels and elsewhere, singing, conducting programs, and witnessing about Christ.

A summer missionary in Iowa tells of the thrill she received in witnessing to a man who could not read or write. He was 38 years old and had tried unsuccessfully to learn to read in adult literacy classes. Thus the motivation

he needed to learn was provided by God. He became a Christian and was hungry for the Word of God. The summer missionary, Annie Scroggin, began helping him. "We began each session with prayer for patience and ability. He was such a joy to teach because he had a goal and a purpose that was heaven-sent. I thank God for the opportunity and for the blessings I received and the lessons I learned," she said.

Another summer missionary, David Solomon, said of his summer, "Nothing but joy and happiness can express the meaning that the summer has had for me. I have been able to watch young people that I have witnessed to accept Jesus Christ as their Saviour, and then later I felt God's call to preach."

Some of the missionaries have become so captivated by missions that they remain or return to the area of their summer assignments. Two such young men are serving in Mytic Islands, New Jersey. They were on a college team from Virginia that constructed the church building a few summers ago. When Uncle Sam stationed them not far from the mission, they decided to help again.

Another ministry sponsored by the Home Mission Board is that of the Christian Service Corps. This is a ministry designed to involve lay men and women in missions through voluntary service. Service may be short term—two to ten weeks—anytime during the year, or long term. In the latter case, the volunteer moves to a mission field, takes a job in the occupation for which he is prepared, and remains as long as he wishes—from one year to a lifetime. For example, a retired kindergarten and nursery school teacher from Mississippi spent her summer in Louisiana working in the weekday ministry of an inner-city Baptist center. A family who moved from Louisiana to Colorado to teach school helped in almost every leadership position in a small mission.

Youth choir journeys into the newer areas of the Southern Baptist Convention have been commonplace.

But the First Baptist Church of Gilmer, Texas, took about fifty of their members for a week's missions experience with the Navajo Indians near Albuquerque, New Mexico. They built a medical clinic at Timian, held nightly evangelistic services, and conducted three Vacation Bible Schools outdoors. The tour was worked out in co-operation with missionary Jack Comer. Traveling by car and campers, they camped at the mission site in six campers, tents, and a dormitory. The pastor, O. D. Oliver, preached in the nightly services, and the minister of music, John Rainwater, led the music and youth choir. Songs were sung in English and Navajo at the same time. Two sermons were translated into Navajo. Mr. Rainwater terms the experience a great success. He said, "I have never seen people react so favorably and get as excited as our people did over this trip. Our Sunday School attendance, baptisms, missions goals—just the whole spirit of our church is up."

Campers on Mission is another short-term opportunity for being a missionary. It is an organization of Christian campers who desire to share their faith with other campers. It is sponsored by the Home Mission Board and the church recreation department of the Sunday School Board.

A Missouri girl reported, "I won my first person to Christ one night when some of the older kids had a party for the little kids. We have planned a Vacation Bible School next summer where there are no churches at all."

A Kentucky camping enthusiast reported, "There are two adult men in our camping group who never attend church but who never miss a Sunday School lesson taught by my husband at the campsite. We hope to see these two men won on one of our camps."

A Tennessee woman printed enough invitation cards for each campsite and with her two grandchildren distributed them on a Saturday night. Next morning a large crowd gathered for worship. Since joining Campers

on Mission, she has given out folders to other campers and feels they have attended worship services as a result of the distribution.

A man from North Carolina who camped in New Jersey noted, "nearly seventy-five people gathered by a campfire for singing and sharing and witnessing. We even had two people come to the Lord."

Joel Land, assistant secretary of special mission ministries, Home Mission Board, terms June "the classic resort minister." He notes that most of Jesus' teaching, preaching, and healing took place out-of-doors to people who were on a holiday. After a dusty trip himself, Jesus rested at the well in Samaria. There, according to Land, he provided the classic resort pattern: Water, a common concern, initiated the conversation. "He explained God's new plan for her life. She returned home rejoicing, her burdens lifted."

Today's campers find similar opportunities for witnessing, sharing, and caring. Daytime witnessing is centered around personal, individual needs. The casual dress, the common sense of family, and the friendliness are all ideal beginning points for witnessing. Nighttime witnessing usually is more of a group gathering. Campers like to have something going on. For most, the 9:00 P.M. darkness is too early to go to bed. They will gladly attend almost any gathering if crowds may range from 100 to 150 for such nighttime meetings. Many will hear a gospel presentation under those circumstances who rarely, if ever, attend worship services at home.

### Will You Ask?

Thank God for the multitudes of lay men and women who respond to needs and seek to minister in the name of Christ.

Are you willing to develop your skills as a witness? The Home Mission Board sponsors Lay Evangelism Schools in local churches. Resolve now to participate in such a school.

Pray for the effective use of choir and other missions groups traveling

into the newer areas of the Southern Baptist Convention this spring and summer.

Pray for pastors to be led into service in unchurched areas of America.

Pray that every Southern Baptist will feel personal responsibility for people without a church where they can worship. Reconsider your own

personal gifts through the Annie Armstrong Easter Offering and decide whether you have given enough in light of missions needs.

Pray for commitment of resources to match the commitment of many volunteers for home missions. A lack of funds perils the advance of home missions in a time of unprecedented

need. One missionary put it this way: "It burdens me because I see and hear of millions upon millions right here in the United States who need a Saviour and yet will die and go to hell because we didn't have the money available."

Remember missionaries having birthdays today.



WMU Summer Conferences at Glorieta and Ridgecrest offer a woman time and space to renew her perspective, rethink her commitments, and recreate the woman she would be.

For reservations, write:  
Reservations  
Glorieta Baptist Conference Center  
Glorieta, New Mexico 87535

or  
Reservations  
Ridgecrest Baptist Conference Center  
Ridgecrest, North Carolina 28770

Glorieta: July 26-August 1  
Ridgecrest: August 9-15

## Family Involvement in the Week of Prayer



**SUNDAY, March 4**

**"ASK OF ME..."**

"The word in the Scriptures which is most often used to designate prayer really means to express a desire," writes O. Halleby in his book *Prayer*. Begin today by expressing your desire to God for home missions advance.

Pray with your family for the missionary needs of America. Use the Family Prayer Guide (distributed according to state plan) today as preparation for the entire week's observance. As a family, ask God's guidance in setting personal or family goals for the Annie Armstrong Easter offering.

One church decided its offering goal by asking each family to prayerfully set family or personal offering goals. Then each wrote the amount (anonymously) on a piece of paper, and the total of the personal goals became the church goal. Perhaps your family would like to use this method. Use *Today's Call to Prayer*, page 59.

**SATURDAY, March 10**

**"ASK OF ME..."**

Share with your family insights, impressions, blessings, and prayer burdens which have come as a result of the week. What intercessory prayer resolutions have been made?

Re-examine your offering in light of the needs discovered. Ask, "Can we give more?"

**SUNDAY, March 11**

**"ASK OF ME..."**

Consider reading aloud the Scripture interpretation of the week's theme (see page 26).

List some specific ways your family will attempt to become more involved in home missions.

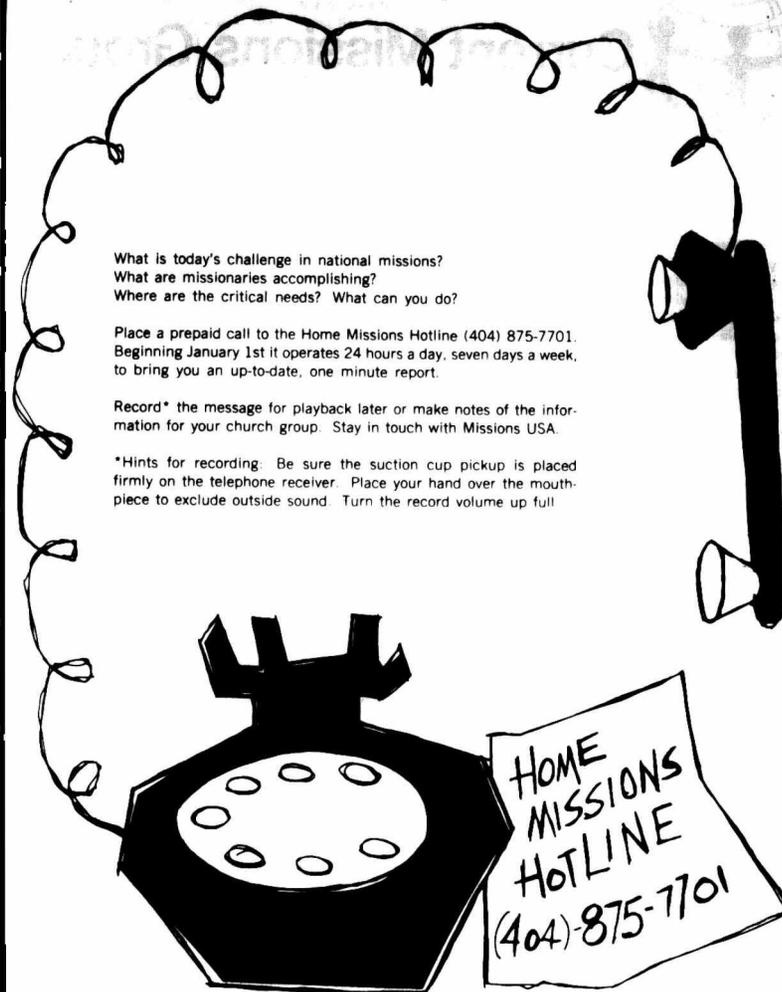
As a family, review some of the prayer requests that have captured your attention this week. Pray specifically for these. Pray for missionaries who have birthdays today.



## Anna Armstrong Hija del Destino

Last year Baptist Women members of *Iglesia Bautista Calvario* (Calvary Baptist Church) produced the play *Anna Armstrong, Hija del Destino* (Annie Armstrong: Daughter of Destiny) in their church. This presentation was part of their observance of the Week of Prayer for Home Missions.

*Anna Armstrong, Hija del Destino* is just one of several WMU products produced in Spanish. Such publications are made possible by the Annie Armstrong Easter Offering.



What is today's challenge in national missions?  
What are missionaries accomplishing?  
Where are the critical needs? What can you do?

Place a prepaid call to the Home Missions Hotline (404) 875-7701. Beginning January 1st it operates 24 hours a day, seven days a week, to bring you an up-to-date, one minute report.

Record\* the message for playback later or make notes of the information for your church group. Stay in touch with Missions USA.

\*Hints for recording: Be sure the suction cup pickup is placed firmly on the telephone receiver. Place your hand over the mouthpiece to exclude outside sound. Turn the record volume up full.



# Current Missions Groups

## Missions and National Issues Session III

Barbara Joiner

Part three of the mini-missions 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 Phil Crouthamel, Air Force Academy, and Mira Munden, Langley Air Force Base, Virginia.

The scene is Katie's den. Katie and Rosie are seated, having coffee.

**ROSIE:** Do you remember how petrified I was over having to study national crises during January, February, and March?

**KATIE:** I remember, you were wild. I've grown during the studies, Rosie. I really became involved in the racial tension and poverty crises.

**ROSIE:** I've grown in awareness of the great job our home missionaries are doing. Presenting Christ in problem situations is no easy task. Isn't it wonderful the way the Lord is using these missionaries? (*Looking at watch*) I've got to watch the time. Let's get busy. Let me map out the material for our last session on national issues.

**KATIE:** Isn't the problem this month military commitment? What kind of war games do you have in mind for us Baptist Women?

**ROSIE:** How does the hymn go "Marching as to war. With the cross of Jesus." Tell me, Katie, do you know much about the men who wear the cross on their uniforms? I'm talking about chaplains.

**KATIE:** Are chaplains home missionaries?

**ROSIE:** No, they aren't actually appointed by the Home Mission Board

the way the other home missionaries in our study were appointed. Southern Baptist chaplains are related to the Home Mission Board. The Division of Chaplaincy of the Home Mission Board functions as the Chaplains Commission for the Southern Baptist Convention. Under the direction of James W. Kelly, the division is the channel through which chaplaincy applicants receive the denominational endorsement necessary to become commissioned officers of the Army, Navy, or Air Force. Chaplains are missionary people though. Wherever men and women are stationed in this country or overseas, chaplains are trying to bring men to God and God to men.

**KATIE:** That's a pretty phrase, but are they bringing men to God?

**ROSIE:** You always want numbers. During the last ten years, Southern Baptist chaplains have led from ten to fourteen thousand each year to profess Christ as Saviour.

**KATIE:** They are missionary. It almost goes without saying that they deal constantly with real crises, too.

**ROSIE:** Daily. When one's church field is a battlefield, the training field, the missile base, the military academy, problems seem to be the order of the day.

**KATIE:** Come on, Rosie, Am I giving to meet a chaplain? I don't see any letters.

**ROSIE:** Honestly, Katie, I used to be the impatient one. Now I'm Miss Calm and Cool. I guess my correspondence with outstanding people has made a sophisticated woman out of me. (*Takes out letters*)

**KATIE:** It's increased your humility, too. Will you please read the letter.

**ROSIE:** The letter—I have three. I'll start with this one. Notice the postmark—Colorado Springs, the Air Force Academy. It's from Chaplain Major Robert L. Browning. Here, let me get down to the part where he tells about a cadet.

**KATIE:** Did you ask him to tell you about a cadet whose life has been changed?

**ROSIE:** I did. I want to convince our women that God is really using chaplains. The best way is to tell them about people chaplains have helped.

**KATIE:** Okay, quit preaching. Tell me about Chaplain Browning's cadet.

**ROSIE:** Patience, Katie. You have to know something about the program they have going at the academy so you can understand. The chapel program includes Bible study weekly in every squadron, morning devotionals in the chapel, vespers every night in the chapel, discussion groups monthly, services on Sunday morning and evening, plus special programs and retreats.

Not only that, but Chaplain Browning works very closely with local Baptist churches and with Don Gurney who is the Baptist Student Union director for the schools in Colorado Springs.

Some really exciting things happen when Chaplain Browning and Don Gurney combine forces. For instance, each semester the Baptist Student Union has a retreat. Chaplain Browning cuts orders, arranges for food and transportation, and participates on the

program. He's talking about one of the retreats in this letter.

"The fall BSU retreat was in the mountains at Silver Cliff. Ed Seabough from the Home Mission Board was on the program. One afternoon Ed was out walking and he met Cadet Phil Crouthamel. I wish Phil could tell you what happened."  
*(Enter Phil Crouthamel)*

**PHIL:** I'm Phil Crouthamel. On that fall afternoon that Chaplain Browning is telling you about, I was a pretty confused cadet. I don't really know how I wound up going to that BSU retreat. I'm just thankful that I did. I met Ed Seabough on the side of the mountain and he shared his faith in Jesus Christ with me. Right there I trusted Christ as my Saviour.

That was my first year at the academy and my first year as a Christian. Through experiences in the BSU, local churches, and the chapel program at the academy, I grew as a Christian, becoming involved and witnessing to other cadets.

Then the Lord practically duplicated my own conversion experience at the fall BSU retreat when I was a Second Classman. I was out walking on the mountain I met another cadet, David Weese, on the path. I had the opportunity of sharing Christ with Dave. He found the Lord in a mountain top experience just as I had.

I've graduated from the academy and am flying out of Luke Air Force Base near Phoenix, Arizona. Since I was close enough, I flew in for the fall BSU retreat this past year.

By the way, Chaplain Browning is an Air Force Academy man himself. Maybe that's why he understood a guy like me. I'm glad he did and wasn't at the academy. If he hadn't been, I would not have taken that afternoon walk that changed my life. (*Exit cadet*)

**KATIE:** Wait a minute, cadet. I thought chaplains had to be sort of interdenominational. You talk like Chaplain Browning is a real Baptist.

**ROSIE:** You don't need Phil to answer that, Katie. I can. A chaplain is free to use any literature, preach

any sermon, and minister in any manner he feels led. There is no government line he has to follow. And, as you could see from Chaplain Browning's letter, he's free to work cooperatively with local Baptists. Southern Baptist chaplains are real Baptists.

**KATIE:** It sounds like Chaplain Browning is one of us. Are there others?

**ROSIE:** Yes, there are others. Not just at the military academies, but everywhere our service men and women are. But let me be specific. Listen to this letter. It is from Chaplain Jack E. Coward who is an Army chaplain. I want the women to get an insight into the agony of the ministry in combat. Chaplain Coward has served in Vietnam. I asked him to share with me the story of a soldier he had helped. Let me read part of his letter.

I remember a night in October when C Company was engaged in battle. I was with D Company when I learned of the battle, but boarded a helicopter as quickly as possible. We arrived at C Company just as the men were coming back into the base area for the night.

Two of the men ran and grabbed me by the neck. Not a word was spoken—but I knew that they were grateful for my presence. Even more I knew they were grateful for what my presence symbolized: the presence of God.

I remember the night Ole Top was killed. I had heard the legend of C Company's first sergeant soon after I arrived. The men told me "Chaplain, when Ole Top is out with the company, you won't have any attendance at church because he just doesn't have any use for chaplains."

I'll admit that I wasn't too anxious to meet this man, our first meeting was not the warmest by any standards. We soon were able to talk together, however, and after being under fire together we became good friends.

Soon after, Ole Top was at the church service for the first time.

It was in April when the company was again in contact with the enemy

near Khe Sanh that the sergeant was seriously wounded.

He wanted to see me. But before I could say a word, he asked, "Chaplain, how do you pray?"

I answered, "Just say what you feel in your heart."

With a flood of tears he began, "Oh, dear God, please help me..." I believe God heard the hardened soldier's prayer.

I wish Ole Top could have told you this story himself, but he died that night in Vietnam.

**KATIE:** God needs men like Chaplain Coward in times of such anguish, in places of such desperate need. These chaplains need our prayers, Rosie, but I don't remember seeing their names on the prayer calendar.

**ROSIE:** I'm glad you brought that up. The chaplain's prayer calendar is in *Home Missions*. Every concerned Baptist Women should subscribe of this magazine. Let's take orders from our group, okay?

**KATIE:** Fine. I've been intending to subscribe for a long time.

**ROSIE:** One more letter. It's from Langley Air Force Base, Virginia. I wrote Chaplain Captain Robert B. Burnette and asked him to tell me about a military family he had helped in a crisis situation. He told me about the Munden's. Sergeant Munden called Chaplain Burnette and said that his wife wanted a divorce, but that she had agreed to go with him to talk to the chaplain. Here, let me read what Chaplain Burnette says.

"After talking with the Munden's, I realized that their marriage was falling apart and that they had no resources to fall back on. As a counselor I could see that solving their problems was going to be quite involved. On the other hand, as one who has a profound respect for what the Lord is able to do, I knew that he could solve it in a moment. So I decided to simply trust God with the problem."

*\*Such information is strictly confidential. The couple involved granted permission for Chaplain Burnette to share their story.*

(Enter Mira Menden)

MIRA: I'm Mira Menden. I was with my husband, Dallas, to see Chaplain Burnette simply to honor Dallas. Our marriage was over. I went to the chaplain's office expecting nothing to happen.

I'm a Methodist minister's daughter. I was raised in the church. When I left home I soon found that I had need my family's faith. I had nothing. I wouldn't face the fact that I had not had a conversion experience. Instead, I turned away, denying the very existence of God. Now here I was on the very brink of emotional disaster. I couldn't ask God for help because I had convinced myself that there wasn't anyone there to give any help.

Dallas had been raised in a Baptist home by some real God-loving people. As a teenager he had felt God's call to the ministry and had responded. However, in the service he drifted away, lost his zeal, forgot his commitment.

In Vietnam, Dallas started to think about his covenant with the Lord. He came back to the States with this on his mind. He also came back to an emotionally drained wife and a shattered marriage.

We discussed all this with Chaplain Burnette. Then he asked us if he could pray for us.

He suggested to Dallas that we pray that he would renew his covenant with the Lord, that he sincerely repent and ask the Lord to restore his joy and fill him with the Holy Spirit.

Then Chaplain Burnette turned to me. "Mira," he said, "let's ask God to come into your life. Would you like to become a Christian?" I told him I would if I could just believe.

He said, "Just trust him. We'll pray that the Lord will come into your heart with such power that you'll know without question that he is real."

We prayed. The chaplain prayed, believing. After he finished, I looked at Dallas. Tears were streaming down his face past a radiant smile. Chaplain Burnette asked him how he felt. He said that he'd never felt so wonderful

in his life!

Then the chaplain turned to me and asked, "Mira, how do you think God is alive, is real?"

"I know he is," I replied. "He's alive in me!"

How the Lord has blessed us since then. We said our marriage vows for the second time in Chaplain Burnette's office. We're planning the future—together. Dallas is planning to finish school and then go to the seminary when his tour of duty is finished. Whatever we do, we'll do with the Lord's leadership. Now we know what the Lord can do and we trust him to do it. (Exit Mira Menden)

ROSE: Let me add one thing, Katie. Chaplain Burnette was the man who said: "Those involved with defense, with war itself, who suffer the brunt of separation, loneliness, agony, death—these people of all people have a tremendous need to be ministered to."

KATIE: As long as armies are necessary, as long as men must bear arms, we must send God's men to point the way to God.



## Planning the Current Missions Group Meeting

Sandy Semken

### 1. Understanding the Aim

At the end of this unit, members should know some ways that home missionaries share faith in the context of national crises.

Three issues are considered in this unit: racial tension, poverty and military commitment.

This third study session concerns military commitment and the work of the chaplains. Three ministries are presented: military academy, combat, and family counseling.

### 2. Choosing Learning Methods

The material is written as a ministerial with a suggested television format. See January and February

ROYAL SERVICE for suggestions in programming.

### 3. Using Learning Aids

If you made the suggested poster for January use it again. Retain your program if you like. How about "The Edge of War." Make a message poster depicting war. Overlay it with a cross.

### 4. Evaluating the Study

Are people in your community connected with the military? What does your church do to minister to young men and women who are in the service or to their families? Do you live in a military base area? What are you doing to minister?

### 5. Planning for Follow-through

One of the objectives of the Home Mission Board's Division of Chaplaincy is to encourage local churches to prepare their youth spiritually to meet military obligations and to maintain contact with them while they are in military service. WMU suggests that churches go one step further and

become their ministry to youth of the community who are in military service and to military persons living in the community. *The Mission Action Group Guide: Military* (see WMU order form, page 64) is provided to guide churches in such a ministry.

Decide to accept your Christian obligation. List military personnel in your church and community. This may take some time. Covenant to write to them and pray for them. Assign names to group members. Let their families know of your plans.

Display the Chaplains Prayer Calendar in Home Missions. Encourage women to pray daily for Southern Baptist chaplains. Invite them to subscribe to *Home Missions* (\$1.50 per year from Circulation Department, Home Missions, 1350 Spring Street, N.W., Atlanta, Georgia 30309). Collect names, addresses, and money and send a subscription order for your group.

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



# Bible Study Groups

## Genuine Religion and Mission

Hugo H. Culpepper

Passage for Study: Mark 7:1 to 8:30

Last month we studied the first six in a series of fifteen episodes in the life of Jesus in which Mark set forth the crucial relation between faith, mission, and salvation. We will study the remaining nine episodes this month. These are organized in a progressive series. The first two episodes deal with genuine religion arising from deep within the heart. The next three relate ministry actions by Jesus to meet human need. Three emphasize the importance of spiritual discernment. These episodes lead to the climactic experience of the disciples: the recognition of the Christ.

### Authentic Religion

Genuine religion and traditional practices (7:1-13)

To profess an interest and involvement in home missions because traditionally such involvement has been the thing to do is not enough. Such religion is not only self-defeating in regard to the achievement of its formal objectives, but also it is an obstacle to authentic faith.

The Pharisees and scribes were sensitive to the outward fulfillment of traditional practices regarding ceremonial washing. At one time in the history of their forefathers when their religious heritage was being formed, these practices helped create an awareness of a holy God. But now it was empty ritual unrelated to sincere de-

voition to God. It was easy to comply with this kind of false religion. It could be turned to selfish use as in excusing oneself in the neglect of parents on the pretense of devotion to God.

Today we run the risk of token support of missions, and even limited involvement, that prevents us from finding the Lord's mission for our lives. Since his mission can be very costly in terms of commitment, the search is often avoided.

The source of religious pollution (7:14-23)

The work of missions takes place on the growing edge of the church's confrontation with the non-Christian world. It is crossing the frontier from belief to unbelief. Missions should expand the boundary of a dynamic fellowship. Where the movement has integrity, it is penetrating. The world responds. But too often the impact is weak because of pollution within the body of believers. It is not corruption in the world that defeats missions effort. Nothing from without can of itself separate a man from God.

Jesus gave a list of twelve sins which were the source of real defilement. The first six are plural and refer to evil acts. The last six are singular and describe the condition of man's spirit. To whatever extent these sins are characteristic of us, we are defeating the efforts of our mis-

sionaries and any efforts we ourselves make to bring people to a knowledge of God in Jesus Christ.

### Mission Action and Human Need

In the Synoptic Gospels the miracles of Jesus, which were done to meet human need, were the normal expression of his love and compassion. They were not wrought with ulterior motives. For him, service was the natural expression of a heart of love. That is religion in action.

The healing of the Gentile girl (7:24-30)

The ministry of Jesus at this point was shifting to a non-Jewish context. As he intensified his preparation of the disciples for their mission after he was gone, he withdrew from Jewish territory hoping to have more time to teach them. But when human need confronted him, he was no respecter of persons. He did not obstruct the love of God in him on its way to others—even those of differing culture, race, and background. The woman was humble, believing, responsive, and even witty. At first Jesus appeared to be reluctant. Could this have been an initial expression of his own cultural conditioning? In any case, the genuineness of his love expressed itself in action.

Several years ago a young woman became a US-7 missionary. She accepted an assignment in the Watts

area of Los Angeles during the time of unrest and periodic rioting. By the end of her two-year term she was involved in helping heal the wounds of hate. After a short time at home in the midwest, she went back to Waltz to continue her healing ministry.

*The healing of the man who was deaf and dumb (7:31-37)*

As Jesus and his disciples traveled on in Gentile territory, he continued to confront people in need of help. They brought him a man who was deaf and spoke only with great difficulty. Jesus took him aside and healed him, not for the publicity, but because of the man's inherent worth and value. This was God's acknowledgment of man's value. This was God's love in the heart of Jesus reaching out for others.

This same love takes young home missionaries into the heart of great cities seeking those whom the Good Shepherd has not yet found. Richard and his wife had worked for years in a Baptist center. He left a prosperous furniture business. She worked to help put him through seminary, although they had four children. After a decade they continue to serve people for the glory of God in one of the dark places of our country. Their ministry is being strengthened by the voluntary effort of local Christians from other areas of the city.

*The feeding of the four thousand (8:1-10)*

Most of us would be so dazzled by four thousand people were following us around that we would be insensitive to their need for food. Their need was so mundane as to scarcely merit Jesus' attention. Yet he loved their wholeness of being and found it natural to meet their physical need. For the most part, these were Gentiles in the region of the Decapolis, the ten Greek cities. Rather than capitalizing on the incident to build up a greater following, he sent the people away and crossed over the sea of Galilee to the west.

One of the many ministries of the

Home Mission Board is disaster relief. When large numbers of people suffer loss and are destitute in the midst of floods, tornados, and hurricanes, the Board soon sends in personnel and supplies to give a cup of cold water in the name of Jesus.

*Spiritual Discernment—Eyes to See*

Human nature looks for irrefutable proof before belief. Yet this kind of belief is not very profound. It is hardly anything more than intellectual assent to something that cannot be disproved. It does not cost anything. It is not worth much.

*The Pharisees' request for a sign from heaven (8:11-13)*

The motive of the Pharisees was not even superficially sincere. They were simply putting Jesus to the test in an effort to embarrass him in public argument. He dealt with them at the level of their approach to him. Since they did not take him seriously, he could not take them seriously. He could not give them eyes to see, as if by magic, when their spirits were set in opposition to him. In truth, they were already on their way to perdition; they did not realize they were spiritually blind.

*The danger of spiritually dull minds (8:14-21)*

Jesus sought to warn his disciples of the danger of such spiritual blindness as the Pharisees and Herod had shown. Rather than respond immediately with spiritual understanding, they were too literal-minded to see the deeper truths of a spiritual nature. They thought he was talking about bread. And this, when he had shown them twice that the lack of bread was no problem. How could they grow to their potential if they did not yet understand?

*The opening of blind eyes (8:22-26)*

At this point, Mark included the account of Jesus opening the eyes of a blind man and bringing him in two stages to come to full sight. This was

not only a miracle in the life of one man. It was also an example of what Jesus could do for his disciples. He could take away their spiritual blindness. He could bring them to the point of seeing everything clearly.

*The recognition of Jesus as the Messiah (8:27-30)*

With this passage Mark came to the climax of the first half of his Gospel. Jesus had followed the inductive process in leading his disciples to know him. He had given them many experiences in his school of life and truth and reality. Now the time had come for them to reach a conclusion. He first put the question indirectly, "What do others say?" Then, on doubt with bated breath, he asked the all important question, "But you, who do you say that I am?" Speaking for all of them, Peter answered, "You are the Messiah."

Now they were ready for Jesus to entrust his mission to them. They were on their way to recognizing him in the fulness of his person and work. They were ready to introduce others to him, too. That is what missions is all about.

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



## Planning the Bible Study Group Meeting

Rachel Merrill

### Study Session

#### 1. Understanding the Aim

After this study, members should understand the relationship between religious honesty, loving response to human need, and spiritual discernment as exemplified in the ministry of Jesus and reproduced in home missions and in personal lives.

### 2. Choosing Learning Methods

The Scripture passages for study are divided into three excellent study areas. In presenting each area, make sure the emphasis is on the relationship of that area to the total missionary effort.

(1) Religious honesty and purity. Divide the members into three mini-groups. Ask one mini-group to study Mark 7:1-13, appointing one person to briefly explain the Scripture passages when the whole group re-assembles. Ask the group to collaborate on a skit or situation that transposes the situation in Mark into a modern setting in modern terms. Alternative suggestion: ask several members, in advance, to prepare such a skit for presentation at the meeting. Ask the other two groups to study Mark 7:14-23. Ask one group to discuss how the evils in Mark 7:21 can affect missions, listing conclusions to bring to the whole group. Ask the other group to do the same thing with Mark 7:22.

(2) Loving response to human need. In advance, ask three people to present the Scripture passages and discuss the application of them.

For Mark 7:24-30, display a montage of pictures representing people of varied races and cultures. Include the material about Watts found in the Bible study in the discussion.

For Mark 7:31-37, display a montage of disabled people. Discuss what Baptists do to help the sick and disabled.

For Mark 8:1-10, display a montage of masses of people and scenes of destruction and discuss what Baptists do in times of large-scale disaster.

(3) Spiritual discernment. Ask a member to study Mark 8:11-30 in advance. An interview with the pastor and consultation of Bible commentaries will be helpful. At the meeting she should discuss spiritual discernment with the whole group. Conclude this topic with the personal testimony of some member who has been asked in advance to share the growth of her own spiritual discernment.

### 3. Using Learning Aids

Pencil and paper will be needed for the group studies of Mark 7:1-23 and for personal evaluations by each member. For the Mark 7:24 to 8:10 study, prepare three montages depicting varied cultures, the disabled, and disasters. These visual presentations reinforce the reality of human need.

### 4. Evaluating the Study

Ask each member to review privately the list of evils in Mark 7:21-22 and write down the ones that trouble her the most.

Ask each member to evaluate whether she or the church has done more to express loving concern for others since the beginning of this study of Mark.

Ask each member to make a chart or a line graph of her own growth of spiritual discernment.

### 5. Planning for Follow-through

Lead members to pray for help with their own spiritual problems and for the spiritual growth of other members. Lead members to choose a particular problem in their spiritual life and concentrate on solving it through growth.

### Related Activities

*Call to Prayer* Ask the members involved in the presentation of each of the three areas of study to suggest one prayer request for missionaries growing out of their study. Read the names listed on the calendar of prayer. Ask one member from each mini-group to lead in a prayer session.

*Preview Baptist Women Meeting* Write on a chalkboard the word *Chocho*. Ask members to identify the word, pronouncing it correctly. Repeat this procedure for the word *Guaymu*. Repeat the procedure for the word *San Blas* (Pronunciations are Cho KO, Y-mee, and Sahn BLAHS; each is a tribe of Indians living in Panama). Conclude by telling members that next month the Baptist Women study will focus on how our missionaries in Panama share their faith by developing a sensitivity to these Indians as persons.

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



## COFFEE DIALOGUES

Last month when you attended the Home Mission Graded Series, you learned about people with other faiths. This month act upon your knowledge. Involve women of other faiths in your neighborhood in a coffee dialogue.

Leading Coffee Dialogues is available for 30¢ from WMU only. See WMU order form, page 64.



# Books for Missions Reading

## Home Missionaries Work with People

Sub-theme III: Indian Americans

Marie McKay

**Aim:** To better understand the work of home missionaries by knowing more about the people with whom they work.

**Books for Reading and Study**

*Laughing Boy* by Oliver LaFarge (Signet, 1971) \$ .95 \*

*The Memoirs of Chief Red Fox* (McGraw-Hill Book Company, 1971) \$6.95\*

*Red Power: The American Indians Fight for Freedom* by Alvin M. Josephy, Jr. (American Heritage Press, 1971) \$6.95\*

**Aim:** To understand what it is like to be an Indian American today.

Who is the Indian American? For nearly five hundred years, Indian Americans have been fighting for their very existence, for their freedom, lands, and means of livelihood. They are still oppressed by grave problems, most of them created by the white man.

Consider these facts from *Red Power: The American Indians Fight for Freedom*: "In the United States of the 1970's, Indian Americans are the poorest of the poor.

"Their average life expectancy is 63.9 years, for all other Americans it is 70.

"Their average annual income, \$1500, is 75 percent less than the national average, and \$1000 below that of the average black family.

"Their unemployment rate is nearly 40 percent, about ten times the national average.

"Their infant mortality after the first month of life is three times the national average.

"Fifty percent of Indian school-children—double the national average—drop out, or more properly stated, are pushed out by inadequate educational systems before they complete high school.

"The suicide rate of Indian teenagers is one hundred times that of white teenagers."

Indians have been governed for generations by the Bureau of Indian Affairs. Often incompetent, and sometimes corrupt, the Bureau has exercised veto powers over all aspects of life that were important to the Indian American.

The government attitude is changing, although much remains to be done to implement the new intentions.

Strong Indian American voices are being heard today demanding self-determination, the right of Indians to decide programs and policies for themselves, to manage their own affairs, to govern themselves, and to control their land and resources.

The oppressed and desperate Indians on the reservations and the lonely, anxious ones in the cities and at white men's educational institutions are beginning to stir up and take notice at the rise of young, educated, and articulate Indian Americans who are speaking out about their plight.

**Approaches to Study**

*Laughing Boy* by Oliver LaFarge

Written in the late 1920's, this novel of Indian life has become a classic. It is the love story of Laughing Boy, a young man bred in the Navaho way of life, and Slim Girl, a school girl.

Taken away to the white man's school while still very young, Slim Girl is made to forget all her Indian ways. She yearns to return to the Indian way of life. She sees in Laughing Boy a person who can help her to make the return.

Slim girl and Laughing Boy marry against the wishes of his family. They live away from his family, a very unusual thing for some time. A visit to his home and visits from his friends bring Slim Girl to a grudging acceptance of his way of life.

Later when Laughing Boy finds out the reason for Slim Girl's visits to town, both hearts are broken. There is forgiveness, however, but the story ends in tragedy.

The book is filled with vivid portrayals of Indian ceremonies, fun times, festivals, and family life. Although the author is a white man, he gives the Indian view of white Americans. He pictures the Navaho feeling of self-sufficiency. They needed no one to tell them how to live.

Times have changed both in and out of the reservations. This is not a modern day portrayal of conditions

that exist. But it does show the Indian life-style, thought patterns, and religious feelings.

**Suggestions for Study.** Since this is a novel, you may choose to have one person review the book. If so, be sure to detail Laughing Boy's Navaho way of life, including his religious thoughts, contrasted with Slim Girl's experience with the white man's civilization and materialistic attitude. Bring out her encounter with Christianity, the attitude of the "preacher" when she got in trouble, and her subsequent determination to return to the Indian way of life. Show that the white man's treatment of the Indian has caused the Indian to conclude that his biggest problem is the white man.

If several members have read the book, ask them to make reports on various subjects, such as religion in the daily life of the Navaho; the mother's place in determining the future of the children; the Navaho's attitude toward work and play; the view of the white man.

Close with a brief review of the story.

*The Memoirs of Chief Red Fox*

Born in 1870, six years before the Battle of the Little Big Horn in which Custer was killed, Chief Red Fox spans a long period—from his early life in the tepee to the present time.

Although he was still a child, his relatives and family friends participated in the last great battles of the northern plains. In the interest of accuracy, Red Fox talked to survivors of the battles, the Wounded Knee Massacre, and other indignities forced on the Sioux.

Sent to the white man's boarding school when he was six, Red Fox saw his parents only once in the next nine years. By that time he was unable to readjust to life on the reservation, even as his parents were unable to adjust to their loss of freedom and confinement to the reservation.

Red Fox found a job with Buffalo Bill's Wild West Show and traveled in this country and Europe managing

the Indians performing in the show, as well as performing himself. He met many important people in the course of his travels, and he gives his impressions of them.

Later, the chief worked in the movies portraying the Indian in a bad light, while the pay soothed his conscience somewhat. During interviews with the press, however, he was able to give the Indian view on various subjects.

As a young man, Chief Red Fox began keeping notebooks, writing down his memories and facts about incidents relating to the Indian-white man relationship in the United States. These notebooks have been edited and form the basis for his memoirs. Now, at age 102, he is living proof of the plight of the Indian, and, in his own words: "Mentally and physically I have found enjoyment, but spiritually I have been a mourner at the bedside of a dying race. I have achieved peace by accepting the inevitable destiny for the people whose blood runs through my veins and whose sublime love of nature has always been in my mind."

**Suggestions for Study.** Ask one member to impersonate Chief Red Fox. Then ask members of the group to question him. Or ask one member to act as a newspaper reporter and interview the Chief. Good questions would be: What really happened at the Battle of the Little Big Horn? What occurred at Wounded Knee? Why did the Indians resist the take over of the Black Hills more than other lands? (Other questions are found in Chapter 15.)

*Red Power: The American Indians Fight for Freedom* by Alvin M. Josephy, Jr.

This book is a collection of documents detailing the American Indians' fight for freedom in the last ten years. Included are speeches, articles, and studies on such subjects as "The Hopi Way of Life Is the Way of Peace," an account of an Indian "fish-in" in Washington State, a report on the

Bureau of Indian Affairs, as well as President Nixon's "Message to Congress on Indian Affairs."

The author has written several books on Indian history and has served as a consultant in various government agencies.

Even though there is a new attitude in the government, Mr. Josephy feels that much remains to be done. The aim of Indian power is to allow the Indian to run his own affairs with security for his lands and rights.

**Suggestions for Study.** Form a panel of four members in report on one article each. Some good articles would be "Indian Self-Government," "Is the Trend Changing?," "Indian Education: A Challenge for the Church," "This Country Was a Lot Better Off When the Indians Were Running It."

**Related Activities**

**Call to Prayer.** On the basis of the study, lead members to formulate prayers for missionaries who work with Indians. Use the leaflet, "Southern Baptists and Today's American Indian" (free from Home Mission Board, 1350 Sprung Street, N.W., Atlanta, Georgia 30309) to acquaint members with the work of Southern Baptist missionaries. Following the reading of the names of missionaries listed on the prayer calendar, ask members to join in a period of sentence prayers.

**Preview Baptist Women Meeting.** Write on the chalkboard the word *Choya*. Ask members to identify the word, pronouncing it correctly. Repeat this procedure for the word *Guarmi*. Repeat the procedure for the word *San Blas*. (Pronunciations are Cho-KO, Y-mee, and Sahn BLAHS, each is a tribe of Indians living in Panama.) Conclude by telling members that next month the Baptist Women study will focus on how our missionaries in Panama share their faith by developing a sensitivity to these Indians as persons.

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

\*Available from Baptist Book Store.



## Prayer Groups New England

Mary Foster

Twenty-seven churches and seventeen church-type missions are the result of fourteen years of Southern Baptist witness in six New England states. The population of New England now stands at 11.1 million, but still the growth of Southern Baptist work is slow. Persons native to the area have proven difficult to reach but those who have become Southern Baptist by conviction give glowing testimonies to the meaning of their church membership. Many church members are transient residents, such as students, military personnel, and corporation executives.

Distinct projects in inner cities, depressed areas, and resort centers are imaginative and creative. These give great opportunities for a realistic witness for Christ.

The great concentration of institutions of higher learning within its small area has made New England, in the twentieth century, an intellectual center second to none. Students from all over the world are attracted by the varied and specialized schools, colleges and universities, observatories, libraries, museums of art and science, hospitals, clinics, and research laboratories.

The outreach program of the churches includes a Baptist Student Union program, chaplaincy service to universities, church-type missions, radio programs, and institutional work.

New England, noted for its spectacular colors when the oaks and birches brace for the bluing winds and burdensome snows of winter, is an interesting contrast of city and country. In

Rhode Island, Massachusetts, and Connecticut, 80 percent of the people live in cities. About one-half of the entire population of New England lives in Massachusetts alone.

Maine, Vermont, and New Hampshire offer a rural setting with beautiful scenery of rolling mountains and rocky coastline. Sleep-roofed homes—to let the snow slide off—are examples of colonial architecture. Religious reminders are everywhere. The village greens are surrounded by historic churches and well-preserved landmarks remind all Americans that the heritage of freedom, both religious and political, had its beginning here.

### Prayer Needs: Vermont

In the Green Mountain State, about halfway down on the eastern shore of Lake Champlain, is the South Burlington Baptist Church. This is the only Southern Baptist church in Vermont, the last of the fifty states where a Southern Baptist church was organized in 1963.

Robert H. Brindle has been pastor of the South Burlington Baptist Church and spearhead of the Vermont ministry since 1966. In September 1970, the Home Mission Board appointed Mervyn Borders to direct church extension ministries for Vermont. So Brindle, Borders, and the church have an outreach ministry for the entire state. Soon this will not be the only Southern Baptist church in the state because of the lasting results of this dynamic witness.

Home fellowships and Bible study groups meet in the towns of Woodbury, Perkinsville, Williamstown, and

Randolph. A mission has been organized in the capital city of Montpelier.

Darwin Reynolds, a native of Vermont, had discovered gifts of value while living in many other areas of the country. While in Memphis, Tennessee, he found Christ as Saviour; at California Baptist College, he met Joyce, who became his wife. In Washington, he increased his skill in working with youth. Still, he felt led to return to Vermont as a witness to his family. Driving 35 miles from the homeplace to services at South Burlington, Darwin and Joyce prayed and witnessed. Darwin's father was baptized on Easter Sunday, 1972, a younger brother and his wife are attending church, an older brother recently attended for the first time in twenty years, promising to bring his six children regularly.

A Burlington insurance man, having been led to the Lord through the witness of an out-of-town business associate, has already brought eight people to worship regularly, four of whom have been saved.

Pray that a strong church-type ministry may emerge in the Springfield, Vermont, area where no more than 2,000 out of 12,000 residents even attend church. Mr. and Mrs. Ed Herold live and work there and have begun fellowship prayer meetings with three other interested families.

Pray for an opening to begin fruitful ministry among the 7,000 college students in this area.

Pray for resources and wisdom in the mobile library-bookstore ministry to rural and mountain villages across the state. Pray that the influence of

Christian literature will develop home Bible fellowships through which many will come to know Jesus.

### Prayer Needs: New Hampshire

William T. Jenkins, pastor-director of church extension, resides in Portsmouth, New Hampshire, where the Screven Memorial Baptist Church was established in 1960.

After military personnel were transferred from New Mexico to Foose Air Force Base in Portsmouth, they requested the aid of the Home Mission Board in beginning a Southern Baptist church. Through the years Screven Memorial church remained primarily military. Special efforts were made to reach the native New Englanders, and, today, membership is about 45 percent civilian.

Among the many missions she has mothered, Screven Memorial sponsored the first Southern Baptist work in Maine, Emmanuel church in Bangor, the first work in Massachusetts, Emmanuel church in Springfield, and the first in Rhode Island, Greenmeadow church in North Kingstown.

Pastor-director Jenkins shares requests for prayer for ministry needs in many areas of the state of New Hampshire.

Pray for the Agape in coffeehouse ministry on Hampton Beach. Youth arrive from all over the country during the summer months. Many have problems with drugs and family and have never been confronted with a personal decision regarding Christ. Pray also for the staff who ministers to their needs.

Pray for the ministry for the mentally retarded in Portsmouth, New Hampshire, and the eighteen workers who minister to the children.

Pray for the expansion of home Bible study groups. Four groups are already at work inviting unchurched neighbors and friends.

Pray for the beginning of a new mission in Manchester, New Hampshire, a city of nearly 100,000. Pray for the laymen who will conduct the Bible study and prayer services.

Pray for the opportunity and equipment to make possible a chapel-on-wheels with a lending library and rooms for counseling people in the smaller communities. New Hampshire is a state built on summer and winter resorts and made up of small towns and villages. This ministry on wheels would meet a great need.

Pray for the witness of the mission at Naubus, New Hampshire, which will be organized into a church this year. This church was started over a cup of coffee in a restaurant. It met first in a home. Later it moved to a school and then to the present building, Disabled Veterans Hall. Through a Bible class, led by the mission pastor, about 30 were baptized into the fellowship in a three-month period.

### Opportunities in New England

The Cooperative Program and the Annie Armstrong Easter Offering are the chief channels of mission support by Southern Baptists. Support is also given in other ways. Several retirees have given of their time and experience in helping northeastern churches. Many churches in the South have furnished youth choirs on tour and busloads of young people who help with Vacation Bible Schools. Others have paid the expenses for their pastors to assist New England churches in revivals. Laymen have participated in evangelistic crusades, often at their own expense. This is teamwork at its best—Southern Baptists everywhere cooperating in a great missions effort.



### Planning the Prayer Group Meeting

#### Personal Preparation Period

As members arrive, provide mimeographed sheets of a responsive reading using the Scripture passages from the *Prayer Group Guide*, page 42 (see WML order form, page 64). Use this quiet time for personal meditation and silent prayer.

Have two members prepare to tell the content material as though they had lived in New England and participated in the ministry. Invite others to be prepared to contribute personal experiences of visiting in New England, news items of interest, or letters from New Englanders.

### The Prayer Experience

Ask members to select prayer partners. Ask each pair to agree on six prayer requests to share throughout the month as well as during the meeting. Provide the quiet atmosphere of prayer and ample time as partners pray together. After writing the prayer needs, some prayer partners will determine a good time to meet for daily or weekly prayer. Others who find meeting together impractical can designate a specific time during the day when each can pray in her own home.

### Related Activities

Enlist families in supporting missions as your members plan activities through prayer and offerings. Suggest that members place foreign missions maps and CIS maps on the kitchen walls or in the family room. As missionaries' names are read each day from the prayer calendar, families can locate places of service and mark them before they pray.

*Call to Prayer.* In your local newspaper, search for news articles related to the countries or states where each missionary serves. Lead in a directed prayer as you include current problems and missionary requests.

*Preview Baptist Women Meeting.* Just as those who minister in the New England states must know and understand the needs of the people, so must all Christians develop a sensitivity to meeting the needs of individuals if faith is to be shared. How can this sensitivity be developed? How can it be expressed?

Attend the Baptist Women meeting next month. Learn of the ministry of a doctor and nurse serving in the San Blas Islands.

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



## Mission Action Groups

### Demonstrating Understanding and Acceptance

Demonstration—that's the hard part. Understanding the feelings of others is never easy. But with patience and persistence, mission action participants can become perceptive enough to determine the reactions and emotions of others. And if the mission action participant really wants to, she can rethink her old ways of looking at things, evaluate the commonly held myths of society concerning persons who need help, and stretch her personal level of compassion to the point that she can empathetically experience the target person's experience.

Yet, understanding and acceptance are not enough. She must also demonstrate her emotions to the target person in such a way that they seem to him authentic. Like other forms of communication, demonstrated compassion must be learned. The fact that target persons often do not expect understanding and acceptance and tend to distrust its illusion simply exaggerates the problem.

The demonstration of understanding and acceptance is a form of support. Basically demonstration combines all the words, gestures, and indication necessary to provide a climate in which the target person is free to make choices. Demonstration utilizes whatever is necessary to communicate trust. The Baptist Women member somehow must communicate

to the one she is helping that she wants for that person what he wants for himself. It's an expression of faith in the ability of a person to face his problem and a commitment to stand by him while he exercises his choice.

The demonstration of understanding and acceptance is not a skill easily learned. It comes from long-term practice in ministry. The learning of this skill can be speeded up by role-playing and evaluation in your group meeting.

#### Role-playing

Role-playing is a technique in which members act out problem situations and then discuss the problems presented. Not only does role-playing enable members to solve hypothetical problems, but also it allows participants to experience the feelings of others and to evaluate situations objectively.

In role-playing the leader describes the circumstances to be role-played, requests or suggests people for roles, cuts off the action, leads the group in discussion, and summarizes the main issues. The role-players identify themselves with their assumed roles, determine the actions needed to present the problem situation, and analyze the feelings they had while role-playing. Group members share reactions to the

role-playing situation and suggest solutions to the problem portrayed.

#### Role-play Situations

1. The mother of a migrant family resents the efforts of a Baptist Women member. The member is involved in a Vacation Bible School program for migrant children. Angrily the mother accuses the member of being a dogooder with no understanding of the pressures of migrant life.

2. An aged man sits in a rocking chair on the front porch of his son's home. Earlier that morning he has been told that he will be taken on the weekend to live in a nursing home thirty miles away. A Baptist Women member has just arrived to take the man to a checkers tournament her group is sponsoring.

3. A boy in the crafts class at the Baptist center has just reacted with anger and hostility because the color of paint he has chosen for his project has been chosen by another. His speech has been peppered with varying degrees of profanity and vulgarity. The Baptist Women member takes him into the hall.

4. A student from Hong Kong has just received a letter from home. He learns that his younger brother drowned while swimming with friends. A Baptist Women member comes to

pick the student up for an evening with her family.

5. A Baptist Women member is teaching a German woman in a conversational English class. The woman from Germany relates the unhappiness of her two-year-old son. The children in his class at school laugh at his heavy accent and his inability to understand American slang.

Following the evaluation step, plan the next activity in your ongoing cycle of ministry using steps one and two in the planning process.

#### Sharing Actions

Sharing experiences should be a natural part of your group involvement in mission action. Read carefully the guidelines for sharing in the Sharing Actions section of your group guide. Referring to the last question asked in the evaluation period, lead members to share problems they face in demonstrating their understanding and acceptance.

#### In-Service Training

At the last meeting, members were assigned chapter 5 in *Persons, Not Things* for reading. Remind members to work out the exercises in this chapter before the meeting.

Following your introduction to the study session, explain role-playing. Assign roles for the five role-play situations. (If you have more than 11 in your group, think up additional situations so that everyone will be involved.) Allow time for role-players to plan. Lead the role-play situations and discussions. If time permits, ask members to construct situations from

the activities of your group for additional role-playing.

#### Related Activities

**Call to Prayer.** Lead members in one final role-play situation. A missionary mother is helping her 14-year-old daughter pack to go away to boarding school. The daughter is reluctant to go and is hostile toward her parents and their work for placing this situation in her life. Following the role-play, lead members to list possible problems that missionary families face. As you read the names on the calendar of prayer, note the foreign missionaries with families. (Check the *Missionary Album*, available from Baptist Book Stores, \$3.95.)

**Preview Baptist Women Meeting.** Write on a chalkboard the word *Choco*. Ask members to identify the word, pronouncing it correctly. Repeat this procedure for the word *Guaymi*. Repeat the procedure for the word *San Blas*. (Pronunciations are Cho-KO, Y-mee, and Sahn BLAHS, each is a tribe of Indians living in Panama.) Conclude by telling members that next month the Baptist Women study will focus on how our missionaries in Panama share their faith by developing a sensitivity to these Indians as persons.



### Planning the Mission Action Group Meeting

#### Planning Actions

To evaluate your last missions activity, use the eight questions suggested for the evaluation step in the Planning Actions section of your mission action group guide. In addition, add the question: How well did we demonstrate our understanding and acceptance of those we were trying to help?

Do you ever wonder about the best way to share your faith with the persons to whom you minister?

Faith Sharing in  
Mission Action

is designed to help you wonder.

See the inside back cover for more information.





Margaret Bruce

### Week of Prayer for Home Missions

See February Forecaster and check things to be done in preparation for the Week of Prayer for Home Missions, March 4-11. Are you ready? Are other members ready? Have members been encouraged to set high personal goals for their Annie Armstrong Easter Offering? Have plans been made to involve new members in the week of prayer?

Here are some last minute ideas you may find helpful in involving new members in the week of prayer.

1. Give a copy of the Annie Armstrong biography leaflet<sup>1</sup> to new members so that they will learn the significance of the offering which is named for Miss Armstrong.
2. Outline the daily topics and plans for each day's observances and send these to new members. You may want to use the program covers for the Week of Prayer for Home Missions<sup>2</sup> for the information you will send.
3. Suggest March ROYAL SERVICE articles for new members to read in preparation for the week.
4. Make a poster showing how the 1973 Annie Armstrong Easter Offering will be used.
5. Give each member an offering envelope (avail-

able according to state plan) with her name printed on it.

6. Suggest that members read Chapter 5 of the Baptist Women Member Handbook<sup>3</sup>.

### WMU Annual Meeting

The 1973 WMU annual meeting will be held in Portland, Oregon, June 10-11, preceding the Southern Baptist Convention, June 12-14.

Look at your January ROYAL SERVICE again and read about the challenge of the great Northwest. Lead your Baptist Women to pray for the Northwest Baptist Convention and for the witness of those who will be attending the annual meeting. Will your organization be represented? Watch ROYAL SERVICE, your state Baptist paper, and other Baptist publications for detailed information regarding the program personnel.

Baptist Women will travel across the continent to attend these sessions. Certainly those living in and around Oregon, Washington, Idaho, Montana, Nevada, and California will want to take advantage of this meeting.

### Giant Stepping Requires Extra Effort



When visitors come to your meetings during the week of prayer, make a special effort to help them feel a part of things. Invite members to introduce their guests. Remember that extra explanations may be needed by those uninitiated in the ways of Baptist Women. After the meeting take a few minutes to greet visitors personally.

### Getting Acquainted with ROYAL SERVICE

ROYAL SERVICE is the missions magazine for Baptist Women. It helps increase a woman's participation in world missions advance. It gives her up-to-date information on contemporary missions. Every Baptist woman needs to receive ROYAL SERVICE.

Point out some of the special features to be in future issues of ROYAL SERVICE.

- May Principles of writing will be given to encourage members to write feature articles on mission action for local papers.
- June Testimonies of persons becoming Christians through the witness of missionaries and mission action participants.
- July Missions features show the role of evaluation in missions planning.
- August Suggestions for casting, directing, and rehearsing the three newest WMU plays.
- September Results of communications contest. Getting ready for 1973-74 WMU year Preview 1973-74 curriculum.

#### Promoting the Use of ROYAL SERVICE

Help members understand that ROYAL SERVICE is for every member of Baptist Women, not just officers. You may want to plan a dialogue between an officer and a non-officer. The officer can point out sections of the magazine written especially for her and other Baptist Women officers. The non-officer can tell of sections written for her and for every member of the organization. She may also point up the fact that some husbands and pastors find the magazine interesting and stimulating.

#### Securing Subscriptions to ROYAL SERVICE

One Giant Step goal is an increase in use of WMU magazines. For Baptist Women this means a 25 percent increase in ROYAL SERVICE subscriptions or 100 percent of members receiving ROYAL SERVICE.

Designate a person to spearhead magazine subscriptions. This may be the mission study chairman since she has the responsibility of encouraging the reading of missions books and periodicals. Or you may decide to ask someone else to be responsible for securing subscriptions.

*Don't waste another minute!*



### Order from WMU

reprints of the specially designed enlistment articles that appeared in February ROYAL SERVICE. Order a reprint for each prospect. Plan your order in multiples of 10. Any 10 reprints may be purchased for 25 cents. Reprints are available only from WMU.

Use the work form below to plan your order. For ordering instructions see WMU order form, page 64.

How many prospects do you have?

16-40-35-year-olds

Working Women

Busy Mothers

Women with Time

Retirees

Housebound Women



## Baptist Women Meetings

What happens at your Baptist Women meeting? Do women participate in a learning experience? They can when the study chairman follows the planning suggestions given in ROYAL SERVICE each month. These include a variety of learning methods and learning aids from which to choose.

ROYAL SERVICE also gives suggestions for varying the use of Call to Prayer. The mission support chairman may use these ideas or her own as she plans for this prayertime at Baptist Women meetings.

The mission action chairman finds help in planning mission action projects from the follow-through suggestions given each month.

The organization plans help the Baptist Women president in (1) planning promotional features, (2) previewing meetings, and (3) conducting business sessions. When all officers use "Planning the Baptist Women Meeting" each month the result will be meaningful meetings.

Be sure to make every Baptist Women meeting an experience of learning, caring, and praying. An experience which will finally result in women giving time and money to help people have the abundant, everlasting life which Jesus makes possible for all persons.

### Keeping Attendance High

When officers plan meetings prayerfully and carefully members are more likely to attend. Here are some suggestions for keeping attendance high.

1. Plan ways of securing member participation
2. Publicize plans
3. Create an appropriate atmosphere for the meeting
4. Continue the "Each One Bring One, Cultivate One" plan
5. Begin on time, close on time
6. Provide transportation for those needing it



## Giant Stepping Requires Extra Effort

For any campaign to succeed, members and leaders must keep their enthusiasm high. Encouragement is the key. Find ways to encourage members in their enlistment efforts. A phone call, a note, or an informal hall chat may mean the extra push a member needs to bring or cultivate her enlistee.



Order from Women's Missionary Union or Baptist Book Store. See WMLU order form, page 64.

## Officers Council

Do you encourage officers to use various ways of making their reports in officers council meetings? Do you use variety in presenting the officers council report at Baptist Women meetings?

These reports may be looked forward to with enthusiasm if a little creativity is used. Have you tried . . .

- using posters, charts, slides, recordings
- the question and answer method
- mimeographing reports
- using members to give testimonies about activities engaged in

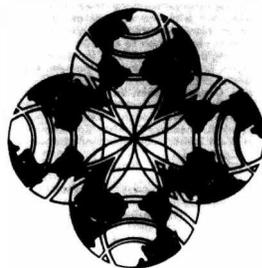
### Record and Report Books

There are two Baptist Women record and reporting items. These are Baptist Women Record and Report Book<sup>1</sup> and Baptist Women Group Record and Report Book.<sup>2</sup> One is to be used by the organization and one to be used by missions groups. Both of these are helpful in keeping records and in preparing monthly, mid-year, and annual reports. The mid-year progress report is due April 1.

### Agenda for March Meeting

- Call to Prayer
- Announcements
- Reports of officers
- Review progress on achievement guide
- Complete plans for
  - organization meeting
  - group meetings
  - mission action
  - enlistment activities
  - Giant Step promotion
  - involving new members and potential members in Week of Prayer for Home Missions and Annie Armstrong Easter Offering
  - securing subscriptions to ROYAL SERVICE

<sup>1</sup>Order from Women's Missionary Union or Baptist Book Store. See WMLU order form, page 64.



# Call to Prayer

Winona Dawkins

### 1 THURSDAY Matthew 28:10-20

Mrs. Richard A. Forester writes from Venezuela. "My work has been with adult women in church organizations and home Bible studies. A member of the English-speaking Bible class told me, 'I studied the Bible for years in school and have a knowledge of what it contains, but until now I had not known Christ at the center of my life.' Our aim has been to help people realize that the Bible is more than just a book to own, and that Christ is more than just a name to know." Pray that this year will be an outstanding year of church development in Venezuela.

Mrs. Bruce Conrad, Indian, Utah  
John B. James, pastor, Alaska  
Mrs. Margaret Lee Lester, weekday minister, Kentucky  
Angel Salazar, Spanish, Arizona  
Mrs. James L. Crawford, home and church, Venezuela  
W. Jackson Day, preaching, North Brazil  
Mrs. Richard A. Forester, home and church, Venezuela  
Mrs. B. Doree Harless, home and church, Venezuela  
Douglas M. Hoops, agriculture, Tanzania  
William N. McElwee, publications, Indonesia  
Mrs. Doreth A. Mack, home and church, Japan  
Serecia Neal, retired, Brazil  
Ralph Arnold Teare, music, Hong Kong

### 2 FRIDAY Matthew 10:40-42

Mrs. Gerald Loaton writes from Crownpoint, New Mexico. "I am the mother of four children ages nine, seven, six, and four. They keep me busy, but I find time to help my husband. We live on one of the largest Indian reservations in the world. My husband pastors First Baptist Church of Crownpoint. Our mission, Dalton Rose Mission, is about 13 miles away. At present we have no means of transporting people to the mission. We want to start work in the Little Water area."

Sharon T. Dorn, mountain, California

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

Mrs. Fortunato Gonzalez, Spanish, Texas  
Mrs. Eddie Joe Hanson, church extension, West Virginia  
Mrs. David Hiebman, Spanish, Texas  
Mrs. Gerald Lantieri, Indian, New Mexico  
Mrs. M. E. McElwee, associational services, Nevada  
Lola Mandel, Spanish, Texas  
Pablo Natus, Spanish, Texas  
Mrs. Elizabeth Beckman, Spanish, Oklahoma  
Mrs. Lucretia L. Shiver, Spanish, Utah  
Mrs. David C. Day, home and church, Yemen  
Wynn W. Law, preaching, Mexico  
Mrs. James P. Satterwhite, home and church, Japan  
Marilyn C. Smith, education, Uruguay  
Mrs. Gerald H. Workman, religious advice, Iran, Malawi

### 3 SATURDAY Acts 1:1-9

Boye G. Kimball serves in the area of youth and family services in Durham, North Carolina. He works largely in a liaison capacity with churches, community agencies and institutions, and individuals in trouble. It is his responsibility to surface needs in the areas of illiteracy, alcoholism, drug abuse, mental health, juvenile delinquency, unmet mothers, and the economically disadvantaged. When the needs are surfaced he encourages churches in the Durham area to provide ministries and help train those who choose to participate.

Richard E. Acker, superintendent of missions, Washington

Floyd Lee Cummings, Baptist center, Michigan

Mrs. Rosalinda Garcia, retired, Texas

Edwin Gonzalez, Spanish, New Mexico

Mrs. William F. Mack, Christian social ministries, Texas

Ray L. Johnson, retired, Oregon

Boye G. Kimball, youth and family services, North Carolina

Mrs. James McWhorter, Spanish, New York

Ann Julian Vahl, Spanish, Texas

Robert D. Sample, education, Korea

Mrs. Charles L. Colpepper, Jr., home and church, Taiwan

Mrs. Clyde J. Dumas, nurse, Rhodesia

Mrs. Charles W. Fessner, home and church, Taiwan

Mrs. William M. Hally, Sr., home and church, Indonesia  
Telford J. Haddock III, religious education, Israel  
Charles G. Harwood, doctor, Philippines  
Robert R. Ruffin, Jr., education, Rhodesia  
Mrs. Leslie T. Seales, home and church, Kenya  
James C. Ware, business administration, Colombia

### 4 SUNDAY 2 Kings 7:2-11

The Herbert H. Halletts live and work in Sandakan, Sabah, East Malaysia. They send these prayer requests. Pray for new Christians who meet family opposition because of their decisions. Pray for the national pastor of Sandakan Baptist Church as he assumes more responsibility. Pray for a unifying spirit among the different ethnic groups in the churches of Sabah.

Mrs. Maria H. Elliott, youth and family services, Florida

Mrs. D. Ray Harris, associational services, Washington

Mrs. E. L. Kelley, retired, Texas

John W. Pappas, Spanish, Ohio

Mrs. Isaac Rodriguez, Spanish, Texas

Samuel P. Smith, education, Kenya

N. Brennan Suberle, business administration, Nigeria

Mrs. Charles E. Swain, home and church, Taiwan

Herbert H. Hallett, preaching, Malaysia

Mrs. Herman F. Lytle, home and church, Taiwan

Mrs. Elva E. Marble, dorm parent, Ecuador

Mrs. Earl E. Martin, home and church, Taiwan

Mrs. Elva E. Marble, dorm parent, Ecuador

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Mrs. Earl E. Martin, home and church, Taiwan

Mrs. Elva E. Marble, dorm parent, Ecuador

Mrs. Earl E. Martin, home and church, Taiwan



**19 MONDAY** Revelation 2:6-11  
**Colman D. Clarke**, son of the late **William H. Clarke** (pioneer missionary to Japan), was appointed with his wife for Japan in 1947. The Clarks served in Hawaii until they could enter Japan in 1948. Following medical leave due to an attack on their lives by a sympathetic youth, they resigned in 1957 to work among Japanese people in New York City. They were reappointed for Japan in May 1972. Pray for the Clarks as they resume work in Japan after taking duty over five years.

**Benjamin P. Dealak**, National Baptist, North Carolina  
**Mrs. Luis Estrada**, Spanish, Texas  
**Mrs. Jim H. Gales**, associational services, Arizona  
**Sam Hanna**, pastor-director, Arizona  
**Mrs. Andrew Williams**, Spanish, Texas  
**Calvin O. Clark**, preaching, Japan  
**Heather Collins**, secretary, Taiwan  
**Mrs. Eugene M. Cross**, home and church, Philippines  
**Mrs. Ben E. Davidson, Jr.**, home and church, Missouri  
**Mrs. Graydon B. Herdster**, home and church, Jordan  
**Mrs. William L. Jester**, retired, Nigeria  
**S. Peyton Myers**, education, Nigeria  
**Jerry L. Babson**, pilot, Equatorial Brazil

**20 TUESDAY** Revelation 2:12-17  
**Ernest Brown, Sr.** from the Bahamas writes, "I serve as assistant to the Bahama Baptist Convention president and executive secretary. I also work in field evangelism and church development on several of the islands—the Turks, the Caicos, and two islands off the west coast of Nicaragua. I serve as consultant for a weekly Baptist hour broadcast as well. Baptists make up the largest denomination in the Bahamas with 225 churches and 43,000 members. Pray that Bahama Baptists may be equipped and prepared to take places of leadership for God in this country."  
**Bruce F. Day**, Spanish, New Mexico  
**Olaf Gausman**, Spanish, Florida  
**Mrs. George E. Shaw**, Christian social ministries, North Carolina  
**Mrs. L. M. Stemper**, church extension, Nebraska  
**Suzanne Valdes**, Spanish, New Mexico  
**Ernest Brown, Sr.**, preaching, Bahamas  
**Mrs. Pat H. Carter**, home and church, Ecuador  
**Tom B. Galloway**, preaching, Japan  
**Harold Hale**, retired, China, Malaysia  
**Carroll Wayne Shaw**, preaching, Rhodesia  
**Luella Spentwood**, women's work, Nigeria  
**Mrs. Shirley D. Stamps**, home and church, Ecuador  
**Mrs. F. G. Wilcox**, retired, Brazil

**21 WEDNESDAY** Revelation 2:18-29  
**C. Ernest Harvey** writes, "After serving in Brazil for ten years, we are assigned to the Portuguese province of Mozambique. The Mozambique province is the largest among the 80,000 Portuguese immigrants in South Africa. I serve as pastor of First Portuguese Baptist Church in Johannesburg. This year as their first year of service into Mozambique will open. Pray that while we are waiting and working here, we will be able to build a lasting work."  
**Dwight G. Garney**, chaplain, Colorado  
**Mrs. Roy Lee Reed**, Christian social ministries, North Carolina



Portland is a world port. Cargo from all over the world is discharged along her wharves to enlarge America's provincial market.

Make Portland your missions port. Attend the WMU Annual Meeting, June 10-11. Listen to missionaries with informational cargo from around the world. Secure hotel reservations by writing the Portland Convention Bureau, 824 Southwest 5th Avenue, Portland, Oregon 97204.

**Mrs. C. Madala**, Baptist, international work, Africa  
**Mrs. Betty E. Lee**, Spanish, Texas  
**Mrs. John L. Smith**, Spanish, Texas  
**Michael J. Soto**, Spanish, Puerto Rico  
**Harold B. Satalay**, preaching, Kansas  
**Mrs. James E. Scales**, home and church, Colorado  
**Church, Colombia**  
**S. David Hanson**, preaching, Massachusetts  
**Mrs. Charles R. Middleton**, home and church, Missouri  
**Mrs. Lloyd H. Neal**, medical, Nigeria

**22 THURSDAY** Revelation 3:1-6  
**The John Beams** were appointed by the Home Mission Board in 1957. They have worked in three Baptist centers. They now serve the Savannah Baptist Center, attempting to meet needs in all walks of life. Pray for their new coffeehouse ministry. "We are thrilled at the large groups attending so far. Many are seeking. Pray that the Holy Spirit will make us sensitive to their needs and that we may be used to meet them."

**Mrs. John Beam**, Baptist center, Georgia  
**Mrs. Jorge E. Connesen**, Spanish, Georgia  
**Mrs. S. David Herbawa**, weekly ministries, Alabama  
**Vance Ortiz**, retired, California  
**Robert L. Benson**, retired, China, Taiwan  
**Howard B. Bishop, Jr.**, preaching, Malawi  
**Mrs. Maurice L. Caldwell**, home and church, Florida  
**Harold W. Phe, Jr.**, agriculture, South Africa  
**Mrs. Billy W. Malloway**, home and church, Kenya  
**Mrs. William F. May**, home and church, Ecuador

**23 FRIDAY** Revelation 3:7-13  
**I serve as director of metropolitan missions Central Association of Southern Baptists**. I serve as director for a weekly Baptist hour broadcast as well. Baptists make up the largest denomination in the Bahamas with 225 churches and 43,000 members. Pray that Bahama Baptists may be equipped and prepared to take places of leadership for God in this country."  
**Bruce F. Day**, Spanish, New Mexico  
**Olaf Gausman**, Spanish, Florida  
**Mrs. George E. Shaw**, Christian social ministries, North Carolina  
**Mrs. L. M. Stemper**, church extension, Nebraska  
**Suzanne Valdes**, Spanish, New Mexico  
**Ernest Brown, Sr.**, preaching, Bahamas  
**Mrs. Pat H. Carter**, home and church, Ecuador  
**Tom B. Galloway**, preaching, Japan  
**Harold Hale**, retired, China, Malaysia  
**Carroll Wayne Shaw**, preaching, Rhodesia  
**Luella Spentwood**, women's work, Nigeria  
**Mrs. Shirley D. Stamps**, home and church, Ecuador  
**Mrs. F. G. Wilcox**, retired, Brazil

**Mrs. Isaac Negri**, retired, Florida  
**E. L. Rio**, Spanish, Texas  
**F. Leroy Smith**, associational services, Arizona  
**Mrs. Thomas Wade**, retired, Oklahoma  
**Mattie Lou Bible**, student work, North Brazil  
**Mrs. William H. Foyell**, home and church, Argentina  
**Finley M. Graham**, education, Lebanon  
**Mrs. H. Clifford Graham**, home and church, Guyana  
**Wayne S. Pennell**, preaching, Indonesia

**24 SATURDAY** Revelation 3:14-22  
**James L. Gethart** a ranch missionary in Texas, recalls, "One night I went out to a ranch in the brush country to ask permission to hold a mini-Vacation Bible School like the one we had held the year before. After receiving permission, I was surprised to learn from an 82-year-old rancher that he had been reading the Spanish New Testament I had given him. This was his first exposure to the contents of the New Testament."

**James L. Gethart**, Spanish, Texas  
**John Anthony Hensch**, social ministries, Texas  
**Harold L. Johnson**, New Mexico  
**Mrs. Ruth Strain**, Spanish, Arizona  
**C. J. Smith**, Indian, Oklahoma  
**Mrs. Joseph B. Swales**, home and church, Thailand  
**Clive B. Suttowson**, preaching, Costa Rica  
**L. Steve Thomas**, preaching, Peru

**25 SUNDAY** Luke 24:19-32  
**The Victor Kozma** retired in 1968 after serving for fifteen years in China and twenty-six years in Hawaii. He testifies, "I have been serving as a mission pastor at University Avenue Baptist Church in Honolulu. My wife and I conduct weekly Bible classes in a nursing home." Pray for the Kozmas and other American missionaries who continue to follow their life missions commitment.  
**Edwina Marnoch**, Spanish, Maryland  
**Mrs. Joyce B. Kimball**, youth and family services, North Carolina  
**Leopoldo Sarmiento**, Spanish, Texas  
**Edward L. Sautman**, US-2, student work, Pennsylvania  
**Mrs. James S. Wright**, church extension, New York  
**Edward G. Barry**, education, South Brazil  
**Malcolm Hancock**, nurse, Hong Kong  
**Victor Kozma**, retired, China, Manchuria, Hawaii  
**Mrs. Charles E. Laebe**, home and church, Hong Kong  
**Roy L. Lynn**, education, Venezuela

**26 MONDAY** John 21:18-22  
**The Melvin A. Wallen** were appointed in 1968 as houseparents for the AMK Home in Lusaka. The home provides children of missionaries living in the bush to attend the international school in Lusaka. Mrs. Wallen works with young girls in the local African church, and spends some of her afternoons working as a nurse in African clinics. Pray for the AMKs for the parish who have to send their children away to school, and for the Wallens as houseparents.  
**S. T. Bantehak**, Christian social ministries, Kenya  
**Dwight G. Garney**, chaplain, Colorado  
**Mrs. Robert Strain**, Spanish, Illinois  
**Mrs. Robert Winters**, Spanish, Texas  
**Frances Wadgley**, education, Thailand  
**Mrs. Ralph L. Swanson**, home and church, Rhode Island  
**Phyllis Tyler**, education, Vietnam

**27 TUESDAY** Acts 2:14-21  
**Kenneth R. Bragg**, now on furlough, wrote before leaving Tokyo, "I have pastored the English-speaking Christ Baptist Church four years. It ministers primarily to American Air Force personnel, but we do have some Japanese members. Last Sunday, I baptized two Japanese, two white Americans, and one American Negro."  
**Jerry H. Baker**, deaf, California  
**James W. Crooks**, Christian social ministries, Louisiana  
**Mrs. Kenneth Bass**, Indian, New Mexico  
**Joe Carl Johnson**, superintendent of missions, Panama Canal Zone  
**Mrs. Ronald V. Kaufman**, Christian social ministries, Florida  
**S. L. Burkhead**, National Baptist Missionary

For seven years J. Floyd Shockey has served people of four races and eleven nations and cultures in the inner city of Chicago. Pastor of Rockwell Baptist Chapel

# We Get Letters

**Friends at WMU:**

**You were right! The bulk ROYAL SERVICE order for our church was here all the time. When the magazines had not appeared in our WMU literature closet by the usual time, we were sure a mistake had been made. But as you suggested, we searched elsewhere and found them. They apparently had arrived on a day when the church office was closed and someone put them in the wrong closet. The fault was all ours. I'm sorry we bothered you**

We're glad you found your ROYAL SERVICE order. We regret that the magazines were delayed in their journey to the right people. Many churches have had similar problems when people write us that their magazine orders are missing. We ask if they have searched their own areas.

Often confusion results when WMU officers have changed, when the church office has not been advised how to handle WMU publications; when a church does not have a definite system for storing literature when an unauthorized person receives shipments and stashes them temporarily in out-of-the-way places, when the addressee moves, and when the wrong person attempts to distribute the literature.

We recommend that all WMU magazine ordering and distribution be handled by one person. We suggest the WMU secretary but you may select someone else such as the church secretary. Efficiency is the result when one person is responsible and that person understands the situation thoroughly.

**William M. Clark** (pioneer minister to Japan), was appointed with his wife for Japan in 1943. The Clarks served in Hawaii until they could enter Japan in 1948. Following medical leave due to an attack on their lives by a psychopathic youth, they resigned in 1967 to work among Japanese people in New York City. They were reappointed for Japan in May 1972. Pray for the Clarks as they resume work in Japan after being away over five years.

**Benjamin F. Daniels**, National Baptist, North Carolina  
**Mrs. Lela Betts**, Spanish, Texas  
**Mrs. Jan W. Bales**, associational services, Arizona  
**Russ Parsons**, pastor-director, Arizona  
**Mrs. Audrey Villanov**, Spanish, Texas  
**Colman B. Clarke**, preaching, Japan  
**Maurice Cohen**, secretary, Taiwan  
**Mrs. Eugene M. Cross**, home and church, Philippines  
**Mrs. Ray B. Davidson, Jr.**, home and church, Missouri  
**Mrs. Gordon E. Hendler**, home and church, Jordan  
**Mrs. William E. Jester**, retired, Nigeria  
**E. Payne Myers**, education, Nigeria  
**Jerry L. Babington**, pilot, Equatorial Brazil

**10 TUESDAY** Revelation 2:12-17  
**Ernest Brown, Sr.** from the Bahamas writes, "I serve as assistant to the Bahamas Baptist Convention president and executive secretary. I also work in field evangelism and church development on several of the islands—the Turks, the Caicos, and two islands off the east coast of Nicaragua. I serve as consultant for a weekly Baptist hour broadcast as well. Baptists make up the largest denomination in the Bahamas with 225 churches and 43,000 members. Pray that Bahama Baptists may be equipped and prepared to take places of leadership for God in this country."  
**Ernest P. Day**, Spanish, New Mexico  
**Obal Gammas**, Spanish, Florida  
**Mrs. George E. Shaw**, Christian social ministries, North Carolina  
**Mrs. L. M. Bessmer**, church extension, Nebraska  
**Samuel Verdes**, Spanish, New Mexico  
**Bruce Brown, Sr.**, preaching, Bahamas  
**Mrs. For M. Carter**, home and church, Mexico  
**Yuki D. Sakata**, preaching, Japan  
**Elizabeth Wale**, retired, China, Malaysia  
**Carroll Wayne Shaw**, preaching, Rhodesia  
**Louise Spinkman**, women's work, Nigeria  
**Mrs. Stanley D. Seays**, home and church, Ecuador  
**Mrs. E. G. Wilson**, retired, Brazil

**21 WEDNESDAY** Revelation 2:18-29  
**C. Ernest Harvey** writes, "After serving in Brazil for ten years, we were assigned to the Portuguese province of Matamboué. The door there temporarily closed, but an other door opened as we began work among the 80,000 Portuguese immigrants in South Africa. I serve as pastor of First Portuguese Baptist Church in Johannesburg. Pray with us that the door for our entrance into Matamboué will open. Pray that while we are waiting and working here we will be able to build a lasting work."  
**Donald G. Barney**, chaplain, Colorado  
**Mrs. Ray Leo Hand**, Christian social ministries, North Carolina



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**Mrs. Susan E. Rice**, Georgia, Texas  
**Steven A. Baker**, Georgia, Texas  
**Donald E. Gentry**, preaching, Texas  
**Mrs. Janet Clark**, preaching, Texas and Church, Colorado  
**C. William Gentry**, preaching, Texas  
**Mrs. Charles E. Holliman**, home and church, Missouri  
**Mrs. Leah H. Hall**, mother, Nigeria

**22 THURSDAY** Revelation 3:1-6  
**The John Beams** were appointed by the Home Mission Board in 1957. They have worked in three Baptist centers. They now serve the Sovereign Baptist Center, endeavoring to meet needs in all walks of life. Pray for their new coffeehouse ministry. "We are thrilled at the large groups attending so far." Mrs. Beams said. "Some are new Christians, others are seeking. Pray that the Holy Spirit will make us sensitive to their needs and that we may be used to meet them."  
**Mrs. John Beams**, Baptist center, Georgia  
**Mrs. James E. Campese**, Spanish, Georgia  
**Mrs. S. David Harrison**, weekday ministries, Alabama  
**Victor Orla**, retired, California  
**Robert L. Suggs**, retired, China, Taiwan  
**Harold B. Bakken, Jr.**, preaching, Malawi  
**Mrs. Marilee L. Caldwell**, home and church, Peru  
**Helen W. Fie, Jr.**, agriculture, South Africa  
**Mrs. Bill W. Holloway**, home and church, Kenya  
**Mrs. William P. May**, home and church, Ecuador

**23 FRIDAY** Revelation 3:7-13  
**I** serve as director of metropolitan missions. Central Association of Southern Baptists, writes F. LeRoy Smith of Phoenix, Arizona. We have 33 churches and 32 units of mission work. The major emphasis of our program is the outreach ministry of mission chapels, senior citizen ministries through mission chapels and Bible study centers, Christian social ministries, rate facilitation, job procurement and food and clothing distribution.  
**Mary Mason**, youth and family services, Kansas  
**Mrs. Hazel Hagler**, retired, Florida  
**E. L. Rice**, Spanish, Texas  
**F. Leroy Smith**, associational services, Arizona  
**Mrs. Thelma Wade**, retired, Oklahoma  
**Alexis Law Bible**, student work, North Brazil  
**Mrs. William H. Farrell**, home and church, Argentina  
**Wayne M. Graham**, education, Lebanon  
**Mrs. H. Clifford Graham**, home and church, Guyana  
**Wayne A. Fennell**, preaching, Indonesia

**24 SATURDAY** Revelation 3:14-22  
**James L. Gannon**, a speech missionary in Texas, recalls, "One night I went out to a ranch in the brush country to ask permission to hold a mini-Vacation Bible School like the one we had held the year before. After receiving permission, I was surprised to learn from an 82-year-old rancher that he had been reading the Spanish New Testament I had given him. This was his first exposure to the contents of the New Testament."

**25 SUNDAY** Luke 24:15-32  
**The Victor Kozar** retired in 1966 after serving for fifteen years in China and twenty-six years in Hawaii. He writes, "I have been serving as a mission pastor of University Avenue Baptist Church in Honolulu. My wife and I conduct weekly Bible classes in a nursing home. Pray for the Kozars and other earnest missionaries who continue to follow their life missions commitment."  
**Edwanda Hernandez**, Spanish, Maryland  
**Mrs. Joyce B. Estel**, youth and family services, North Carolina  
**Lupulda Samsalage**, Spanish, Texas  
**Edward L. Shelton**, US-2, student work, Pennsylvania  
**Mrs. James S. Wright**, church extension, New York  
**Edward E. Berry**, education, South Brazil  
**Shirley Hancock**, nurse, Hong Kong  
**Victor Kosa**, retired, China, Manchuria  
**Mrs. Charles E. Leake**, home and church, Hong Kong  
**Ray L. Lyon**, education, Venezuela

**1969** of houseparents for the MK Home in Lusaka. The Home enables children of missionaries living in the bush to attend the International school in Lusaka. Mrs. Walle works with young girls in the local African schools, and some some of her time is working as a nurse in African clinics. Pray for the MKs, for the parents who have to send their children away to school, and for the missionaries.  
**Ed. Williams**, Christian social ministries, Florida  
**David T. Beards**, preaching, home and church, Louisiana  
**Mrs. Lyndean C. Cochran**, retired, Texas  
**James Lambert**, retired, Arizona  
**Mrs. Barbara Smith**, Spanish, Texas  
**Mrs. Barbara Hamilton**, retired, Texas  
**Mrs. Tommie H. Colquhoun**, home and church, Liberia  
**Charles De Walle Davis**, education, Equatorial Brazil  
**Mrs. John M. Harada**, home and church, Portugal  
**Mrs. Paul E. Sanderson**, home and church, Equatorial Brazil  
**Mrs. J. Louis Smith**, home and church, Indonesia  
**Mrs. Melba A. Walle**, dam parent, Zambia  
**Mary Wale**, religious education, North Brazil

**27 TUESDAY** Acts 2:1-13  
**For seven years** J. Floyd Shackley has served people of four races and eleven nations and cultures in the inner city of Chicago. Pastor of Rockwell Baptist Chapel

to over 60 children. Adult leadership is Shackley's biggest problem, both because of nonvoters and a lack of education and church background.  
**Mrs. Frank M. Chase**, church extension, Massachusetts  
**Royd Prosser**, Indian, Oklahoma  
**Stanley Lomax**, Indian, New Mexico  
**Betty Ann Long**, US-2, Christian social ministries, Pennsylvania  
**J. Floyd Shackley**, Spanish, Illinois  
**Mrs. Robert Woodson**, Spanish, Texas  
**Frances Rodgers**, education, Thailand  
**Mrs. Ralph L. Gammage**, home and church, Rhodesia  
**Phyllis Tyler**, education, Vietnam

**28 WEDNESDAY** Acts 2:14-21  
**Kenneth R. Brogg**, now on furlough, wrote before leaving Tokyo, "I have pastored the English-speaking Chapel Baptist Church four years. It minister primarily to American Air Force personnel, but we do have some Japanese members. Last Sunday, I baptized two Japanese, two white Americans, and one American Negro."  
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**Joan W. Conkle**, Christian social ministries, Louisiana  
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**Joe Carl Johnson**, superintendent of missions, Panama Canal Zone  
**Mrs. Emmel V. Kaufman**, Christian social ministries, Florida  
**S. E. Edmondson**, National Baptist, Mississippi

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**William M. Clark** (pioneer minister to Japan), was appointed with his wife for Japan in 1943. The Clarks served in Hawaii until they could enter Japan in 1948. Following medical leave due to an attack on their lives by a psychopathic youth, they resigned in 1967 to work among Japanese people in New York City. They were reappointed for Japan in May 1972. Pray for the Clarks as they resume work in Japan after being away over five years.

**Benjamin F. Daniels**, National Baptist, North Carolina  
**Mrs. Lela Betts**, Spanish, Texas  
**Mrs. Jan W. Bales**, associational services, Arizona

**Russ Parsons**, pastor-director, Arizona  
**Mrs. Audrey Villanov**, Spanish, Texas  
**Colman B. Clarke**, preaching, Japan  
**Maurice Cohen**, secretary, Taiwan  
**Mrs. Eugene M. Cross**, home and church, Philippines

**Mrs. Ray B. Davidson**, Jr., home and church, Missouri  
**Mrs. Gordon E. Hendler**, home and church, Jordan

**Mrs. William E. Jester**, retired, Nigeria  
**E. Payne Myers**, education, Nigeria  
**Jerry L. Babington**, pilot, Equatorial Brazil

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**Mrs. L. M. Bessmer**, church extension, Nebraska  
**Suzanne Veritas**, Spanish, New Mexico  
**Bruce Brown, Sr.**, preaching, Bahamas  
**Mrs. Gar M. Carter**, home and church, Mexico

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**Steven A. Baker**, Georgia, Texas  
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**L. J. Smith**, Indian, Oklahoma  
**Mrs. Bruce H. Beales**, home and church, Florida

**Clara R. Batters**, preaching, Cote d'Ivoire  
**L. Bruce Williams**, preaching, Peru

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**Florida**  
**David T. Beale**, preaching, home and church, Texas  
**John L. Galt**, retired, Texas  
**John L. Galt**, retired, Texas  
**Mrs. Barbara H. Galt**, retired, Texas  
**Mrs. Tommie H. Galt**, home and church, Liberia

**Guinea Da Walle Davis**, education, Equatorial Brazil  
**Mrs. John M. Harada**, home and church, Portugal  
**Mrs. Paul E. Sandness**, home and church, Equatorial Brazil

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**Mrs. Samuel V. Kaufman**, Christian social ministries, Florida  
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ROYAL SERVICE • MARCH 1973

**Arny Paul Schultz**, veterinarian, Ethiopia  
**Russell R. Breyer**, English-language, Japan  
**Stacia A. Berman**, preaching, Argentina  
**Mrs. James D. Wolan**, home and church, Mexico  
**Mrs. Herbert L. Wells**, home and church, Thailand

**29 THURSDAY** Romans 9:1-5  
 Before being appointed to Jordan in 1971, **Joey H. Williams** used his many talents in a number of ways. He has been reporter and religious editor for a newspaper in Florida, has worked as a hospital orderly, has been music director of Olive Church, Newburg, Mississippi, and has been medical technologist and associate night supervisor at St. Anthony's Hospital, Louisville, Kentucky. He is now doing medical work at the Southern Baptist hospital in Jordan. Pray for Joey, his wife Sylvia, and their two children.  
**Wayne Campbell**, superintendent of missions, California  
**Wilfred Chang**, Chinese, California  
**Mrs. Lloyd B. Hahn**, Christian social minister, North Carolina  
**Bella M. Bradley**, preaching, Korea  
**Dr. Walter Olson**, nurse, Philippines  
**Wynn M. Fisher**, music, Equatorial Brazil

**Joey H. Williams**, medical, Jordan  
**30 FRIDAY** Acts 16:1-11

Before coming home on furlough in November, **Julian R. LaRay** served as director of evangelism in Rio Grande do Sul (an area the size of Alabama and Georgia combined, with nearly eight million population); and as pastor of First Baptist Church, Porto Alegre, Brazil. He says, "Our greatest need is for more national workers; not necessarily ordained pastors, but trained sufficiently to begin and maintain new congregations and preaching points. A good trained layman who has income from another source and is willing to give of himself to this work is the real hope in our state, and perhaps in the whole country."  
**John Ives**, Polish, New York  
**L. N. Stanger**, pastor, Nebraska  
**Mrs. Wilma P. Anderson**, home and church, Chile  
**Frances Crawford**, nurse, Honduras  
**Ray M. Douglas**, preaching, Dominican Republic  
**Juliana B. Lewis**, preaching, South Brazil  
**Mrs. Ben D. Mosley, Jr.**, home and church, Liberia  
**Mrs. Marbaret W. Neely**, home and church, Rhodesia  
**Mrs. John B. Wheeler**, home and church, Switzerland

**31 SATURDAY 2** Corinthians 4:1-7

Before going to Spain in 1969, **Mary Anna Fournard** was editor of Scripps Band materials for Woman's Missionary Union. Writing in CONTEAPO, Mary Anna commented, "While Spain is a land of churches, it is on the same thing a land of spiritual hunger. I have heard many Spanish people express a desire for spiritual satisfaction. I love Spain very much. I want you to love it, too. Most of all I want you to see beyond the brightness and darkness to the spiritual hunger that permeates this beautiful land."  
**Bele W. Green**, superintendent of missions, Michigan  
**Mrs. Floyd Freeman**, Indian, Oklahoma  
**William Freeman**, Spanish, Texas  
**Mrs. Elva J. Garcia**, Spanish, Texas  
**Adrian Hume**, National Baptist, Mississippi  
**Mrs. Frederick E. LaRyer**, US-2, weekday ministries, Puerto Rico  
**Mrs. Guadalupe Pineda**, Spanish, Texas  
**Mrs. James M. Rasmussen, Jr.**, Baptist center, California  
**Stanley B. Rappaport**, education, Taiwan  
**Mrs. Edgar H. Ricks, Jr.**, women's work, Nigeria  
**Andrey Ryan**, nurse, Nigeria  
**Mary Anna Fournard**, women's work, Spain  
**Joann Hagg**, business administrator, Ethiopia  
**Fay Taylor**, publication, Hong Kong

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Mission Action Group Guide	1.00	1.00	1.00
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Prayer Group Guide	1.00	1.00	1.00
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"Confessions of a MAD (Woman) Life Situation"			
"Change, Life Situations Mean Changing Oppor-tunities" (women with time)			
"A Diary of Opportunity Days" (retirees)			
"Homebound Missionary" (homebound)			
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# DEAR PASTOR



We trust that your church has made plans for involving the entire church family in the Week of Prayer for Home Missions, March 4-11. The theme for the week is "Ask of Me. . ." The week can deepen the spiritual life of a church, while increasing the cause of missions in the homeland.

The Week of Prayer for Home Missions is a time when persons are made aware of needs and accomplishments in the homeland. Church members are challenged to pray for individuals and their concerns, for missionary personnel, and for the Home Mission Board in its administrative duties.

The Annie Armstrong Easter Offering is the major supplement to the basic financial support which comes each month through the Cooperative Program. Last year's offering reached an all-time high figure. This year the Annie Armstrong Easter Offering goal is \$6,600,000. The goal is surely within reach if churches will take seriously their missions responsibility to the troubled, the lonely, the aimless, the Christless multitudes all across this land. Every contribution to the Annie Armstrong Easter Offering is an investment in the advancement of the gospel across America, Puerto Rico, Panama, and Cuba.

Let us accept the challenge of Psalm 2:8 (RSV): "Ask of me, and I will make the nations your heritage, and the ends of the earth your possession."

**WMU  
STAFF**