

May 1973

# ROYAL SERVICE



**Margaret Bruce retired from Woman's Missionary Union in February. WMU executive secretary Alma Hunt pays tribute to her co-worker of twenty-five years.**

# Tribute

Twenty-five years ago I expressed my confidence in Margaret Bruce. I suggested that she be asked to join the staff of Woman's Missionary Union, SBC. Little did I realize that I was helping to select a person who would be my co-worker for twenty-five years.

At that time Margaret was young people's secretary for Tennessee WMU and I was dean of women at William Jewell College.

A time of change in Woman's Missionary Union lay ahead. For more than a quarter of a century the employed leaders had been Miss Kathleen Mallory and Miss Juliette Mather. As a young person I don't remember ever thinking of the organization without their leadership.

In October 1947, Mrs. George McWilliams of St. Joseph, Missouri, came to nearby Liberty for some special occasion in the church. Mrs. McWilliams was a friend I had discovered at YWA conference at Ridgecrest years before.

She said she would like to talk with me. What about, I wondered. This was a switch! It would not have been uncommon for me to ask to talk with her just to create an excuse to be with her. But it was quite uncommon, I thought, for her to ask to see me.

On arrival her approach was direct and business-like rather than personal. She told me she wished to confide changes in the books for WMU.

The time had come, she said, for the office of editorial secretary to be created.

Miss Juliette Mather would be the nominee, leaving vacant the position of young people's secretary.

"I am chairman of the WMU nominating committee," Mrs. McWilliams said, "and I want you to suggest persons who should be considered for the position."

Awed by the magnitude of the request, I gulped and began, "You will certainly want to consider Margaret Bruce."

In pointing the committee's attention toward Margaret, I had no idea that in three months Miss Kathleen Mallory would surprise the WMU constituency by announcing her forthcoming retirement.

By vote of the WMU annual meeting in May 1948, Margaret Bruce's life and mine were forged together. On October 1, we were to report for duty. I arrived in Birmingham the day before and went with Miss Mallory and Miss Mather to the railroad station to welcome Margaret. The next morning the two of us were introduced to the employees at 1111 Comer Building (WMU headquarters for thirty years). In the days which followed we were introduced to the community and through publications to Southern Baptists. Many persons became confused as to which face and name went together, and many have continued to be confused. I've been introduced as Miss Bruce, and scores of times I have received commendations for a job well done by her. In fact I received one just before writing this article.

Margaret came to WMU experienced in youth work, having served briefly as a church educational director in Lexington, Kentucky, as BSU director at Georgetown College, and for fourteen years as young people's secretary for Tennessee WMU. She was deep in the hearts of Tennessee young people—both boys and girls, for the Royal Ambassador organization was then under WMU sponsorship. Many of "her" young people, now adults, testify that Miss Bruce's influence was vital in their commitment to God's leadership in their choice of profession or service. Some so influenced are on missions fields today; some are in the ministry; and some are in other Christian vocations. Their lives are living tributes to Margaret Bruce's Christian leadership.

When Margaret came to the staff of WMU she had to spread herself thinner, but I would never say thin. For during the years she served as WMU young people's secretary, she influenced the lives of young women coming to the YWA conferences at Ridgecrest. As she went to the states for GA Queens' Courts and camps and to YWA house parties and camps, she made contacts which she followed up. These contacts often resulted in new friendships which brought from Margaret one of her most commendable qualities—the willingness to invest herself in others.

The change which swept Margaret Bruce into WMU was not a change to end all changes. The years she was on the staff brought more changes than any other quarter of a century in history. WMU was affected by change as was our Convention and every program related to it. In the reorganization in the 60s, a separate department for women was created. Margaret Bruce's experience in WMU made her the logical first director of the Woman's Missionary Society department.

The 70s brought further changes. As a result of these Miss Bruce became Baptist Women director. As Woman's Missionary Society director and later as Baptist Women director she was popular in our national conferences at Ridgecrest and Glorieta and in state leadership conferences, state annual meetings, and in other meetings for women. Through the years no person was more in demand for engagements than Margaret Bruce. To continue to be in demand for so many years speaks to her effectiveness in her job. Her winsomeness contributes to her desirability. The underlying quality which makes women want to hear her again and again is her abiding faith in and her deep commitment to Jesus Christ. While she lives out her commitment through her church and personal efforts in witness and ministry, I am grateful God led her to live out her professional commitment through Woman's Missionary Union.

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## APPALACHIA

In some ages past, God threw great folds of earth and granite upward in a shattering rending which extended from present day Alabama to upstate New York. Sea merged with land and lush tropical vegetation folded over, jettied skyward, dropped into molten inner earth, cooled,

fractured,  
shivered,  
fell,  
And then, lay still  
Ice grew  
and gouged  
and slipped  
along the crests of hills

Rains fell,  
and winds blew  
Nature hovered about the giant scar  
and tender loved  
a foothold  
for moss and fern  
Crystal rivers laughed  
and danced  
and liked their names,  
Chattahoochee,  
Manongahela,  
Susquehanna,  
Licking,  
Red,

Green trees  
marched up long slopes of mountains  
Until they tired of climbing,  
gave way to  
Rhododendron,  
laural,  
and wild Sweet William  
Hickory splashed yellow on autumn hills,  
Sumac exclaimed with bright red spikes,  
Horse-mint hung heavy in shaded glens  
Raccoons and bears  
moved through the leaves

Appalachia! A land  
Blue-green  
folded over mists,  
Heartbreak, intermingled with ecstasy,  
Strong love, torn with hatred,  
Holly patch, gashed with strip mine  
Poverty, pitched with abundance  
Rural, dashed with urban  
Yesterday, mixed with tomorrow  
Appalachia! A people

M. Wendell Belew

Big Sandy,  
Broad,  
New,  
Kentucky,  
Cumberland,  
Tennessee



Freda Harris lives on Marrowbone Creek, Pike County, Kentucky. She's a home missionary. It's her home and she's a missionary. She is an appointee of the Home Mission Board. Her work was not started as the result of an intensive and professional survey. It was begun because Freda Harris lived there and worked in the Marrowbone Baptist Church as a ministering member of the congregation. There were so many needs. Many of the members of the church were out of work, as some of the coal mines had closed. There were real spiritual needs. There was a need for Bible classes, after-school programs, Vacation Bible Schools, adult education, and a religious library. Freda had more than enough to keep two people busy. The Home Mission Board made it possible for her to work as a missionary. She operates a weekday ministry in connection with her church. Dozens of people have come to know Christ because of her.

Buford Dunavent, of Ermine, Kentucky, is pastor of a small church in a community of about 1,000 people. The people of the community are basically religious but few have made professions of faith in Christ. Most of the young people have moved away to find work in places like Cincinnati and Dayton, Ohio. Many of the people who remain are old, disabled, perhaps on welfare. They remember yesterday. A part of Dunavent's work is to distribute literature, tracts, and other religious materials. He places tract racks in country stores and leaves Sunday School and other Southern Baptist literature there. He often visits homes with tape recordings of gospel music and Bible readings. He is beginning Bible classes in homes in isolated communities.

W. R. Teems, Jr., works as a community missionary and a pastor near Louisa, Kentucky. There are about 3,000 people in his area and only 20 percent are affiliated with any church. On Sunday mornings he drives a church bus seven miles

to gather people for the services in the church. There are eight Sunday School classes and a nursery. The Sunday School superintendent has been a Christian only two years; but his lack of experience is compensated for by intense dedication, Bible study, and work.

On Monday nights visitation and witnessing programs are carried on by the laymen. The little church is well organized. It has Woman's Missionary Union and Brotherhood organizations. The church is growing, having increased from thirty-two to one hundred members in recent years.

Terrell L. Moore works in McConnelsville, Ohio. Here the foothills of Appalachia stretch out to join the flatlands of Ohio. Some people from West Virginia have settled there. The people are friendly and, as is almost typical of Appalachia, the men are often reluctant to be involved. Youth in the area are not much caught up in activities of the church.

McConnelsville is a county seat town with a population of 2,000. When Southern Baptist work began in 1968 there was no Baptist church of any kind. The church started in the living room of the Moores. The first Sunday morning service was attended by two teen-age girls. In the evening a middle-aged couple came who had been praying for ten years for a Baptist church.

In the next few months the little, new church grew until now there are over seventy members, and the church has started a mission in an adjoining county. In 1972 the church scheduled a revival crusade in the opera house, a historic building built in 1890. There were thirty-three professions of faith.

The church at McConnelsville is rather typical of the churches in the Southern Baptist pioneer areas of Appalachia. These areas are portions of Ohio, Pennsylvania, West Virginia, and New York.

The people of Appalachia vary greatly. The typical mountaineer of

Appalachia is often thought to be from eastern Kentucky, Tennessee, West Virginia, or western North Carolina or western Virginia. Appalachian people of this area are of similar characteristics. Often of Welsh, Scotch, or English background, these people settled the area as hunters, or they just liked the little mountain valleys, the clear streams, and the isolation from the bustle of America's mainstream. In this area intense poverty exists, although certainly not all are poor. There are not enough doctors, nurses, or dentists. Church growth is often slow. But there is a high percentage of intensely dedicated Christians in the churches.

Appalachia is represented also by the mountaineer of urban areas, such as Roanoke, Knoxville, Bristol, Pittsburgh, Charleston, Huntington, Hagerstown, and Charlotte.

Moises Valdes works with the Spanish-speaking Cubans, Puerto Ricans, and Ecuadorians in the Charlotte-Mecklenburg area of North Carolina. (Yes, they are in Appalachia, too.) He says, "These people are hard workers but most of them keep the tradition that the wife does not go out to work. Take for example one of our church families, the Lans. They are Cubans and have three children. They have been in the United States around four years, and they are between 25 and 30 years of age. Mr. Lan is an automobile transmission mechanic. He has a good reputation as a transmission specialist, so he is able to take home a good salary and his wife does not have to work in Cuba. Mrs. Lan had visited a Baptist church but she had never accepted Christ. Mr. Lan never heard the gospel before coming to Charlotte. Now they are members of the church and have already begun winning more people for Christ."

James E. Norman, pastor in Chambersburg, Pennsylvania, defines another type of Appalachian. These residents with their Germanic background are a part of

Appalachia, just as the coal miners of West Virginia." He continues, "Sometimes we tend to define Appalachia only in terms borrowed from sociology, ignoring other common characteristics such as geography."

"The Pennsylvania Dutch do flavor this area. There are several Amish families, and Mennonites are numerous. It is difficult to go into a business or a school without seeing the ladies with their white prayer bonnets and the men with their beards. The Mennonite churches have immense crowds on Sunday night."

"These Appalachian people who are more concerned with the way of life than garnering riches need our praise. In some sections of these regions there is grinding poverty, but in this region there is a wealth of human spirit."

"These have not thrown reason to the wind because of the existence of the atomic bomb or women's liberation. They know who they are and they know where they are going. They are at peace with themselves in a worldly sense. I do not mean that all these have chosen Christ. I do mean that America can learn from them in this anxious age."

"I have tried to avoid labels like conservative and liberal, neither of which is descriptive of these people. These are people who will watch a violin maker at a county fair. They appreciate seeing a blacksmith sweat a metal rim on a wooden wheel at a crafts show."

"Our area has people who have come from West Virginia. These are good workers. Laziness would also be a poor label for these people."

"I think our Southern Baptist witness will have to demonstrate an appreciation for this way of life before we can be effective."

"Our church was begun by Texans and other Southern Baptists who came to work at Letterkenny Army Depot north of town. This installation employs about 5,000. Church members employed there

still constitute a majority. About a third of our church is made of native Pennsylvanians. We would like to improve this ratio."

Some Appalachians are Indians. A part of the Cherokee nation never went to Oklahoma over the "Trail of Tears." They are still in the mountains of North Carolina and many of them are Baptists. There are seventeen Baptist churches on the Indian reservation. R. Roy Cantrell serves as pastor of Cherokee Baptist Church. He says: "Perhaps the best ministry in Cherokee is the child care center in the Cherokee Baptist Church which presently has fifty-two enrolled. This ministry has led some parents to start to church. Some professions of faith have resulted."

"Our Indian people are singing people who do not restrict the services from eleven to twelve o'clock. They talk a lot about prayer and the Spirit. It is not uncommon for a service to include dozens of people kneeling at the front all praying aloud."

"The people are slow to accept or trust outsiders; but they do become deep friends with those they trust. They like to be self-sufficient. Most will do without before asking. I notice the people in our area tend to get by on what they have. If they have money, they spend it. If they don't, they don't seem to need it anyway."

The people of Appalachia are diverse in background, but with many similarities. They are conservative, proud, honest, and sometimes poor.

Isaac Tichenor, longtime executive secretary of the Home Mission Board, said nearly a century ago that whoever won the people of Appalachia would win America.

Southern Baptists are interested and are making a great impact—a good one. Ministry and witness techniques are being developed which speak to people where they are.

Mr. Belew is director of the division of missions of the Home Mission Board.

# Come to the Pacific Northwest



Through the pages of history books most people have been introduced to the Pacific Northwest. The Oregon country was discovered by Captain Robert Gray in 1792 when he sailed up the Columbia River and gave it the name of his ship. The Lewis and Clark Expedition of 1804-1806 established the United States' claim to the land.

Settlers began coming to this beautiful region in spite of the great difficulties involved. The long voyage around the tip of South America gave way to even greater danger involved in coming overland to this promised land. In spite of the danger from Indians, the rigors of the crossing of the prairies, the torrential waters of the Columbia River, and the primitive means of travel involved, the settlers came in ever-growing numbers. Some historians have described this as the greatest migration in history with as many as 5,000 settlers arriving in Oregon country in one month.

The area in which churches cooperate in the Northwest Baptist Convention is vast by any standards. The convention includes all of Oregon and Washington. The churches in the panhandle of Idaho are part of this convention. Two churches in northern California affiliate with the Northwest Baptist Convention. Twenty-eight churches in the three western provinces of Canada cooperate with the Northwest Baptist Convention. These churches are located in British Columbia, Alberta, and Saskatchewan. A diagonal line drawn across the area served by the Northwest Baptist Convention stretches more than two thousand miles.

In the Pacific Northwest one can move from coastal rain forests with rainfall up to 150 inches per year to desert areas of less than 10 inches of rainfall per year. In between are forested mountains and fertile valleys. No more varied terrain could be found than that of the Pacific Northwest. Beginning in the coastal area one finds ports for the shipping of lumber and forest products. Commercial fishing for salmon and other fish is a

thriving business in these coastal towns and cities. Sport fishing has economic benefits for the coastal area.

Leaving the coastal area of the Pacific Northwest one immediately moves into the Coast Range of mountains. This range extends from California to Canada. The Olympic Peninsula is a place of great beauty as this range covers a large portion of that peninsula. The coastal range gives way to fertile farming valleys. The Willamette Valley of Oregon is an area of tremendous farm production. Berries, fruit, vegetables, cattle, grain—all come from this productive land. These valleys give way to the mighty Cascade Range of mountains. With scenic wonders like Crater Lake, Mount Hood, Mount Rainier, Mount Baker, and the Fraser River Valley, the Pacific Northwest is truly a scenic wonderland. From seaport cities of Seattle, Washington; Vancouver, British Columbia; and Portland, Oregon; a view some sixty miles away makes ten-to-fourteen-thousand-foot peaks—Mount Rainier, Mount Baker, and Mount Hood—a breath-taking experience.

The Cascade Mountains recede as one moves eastward. The Okanagan Valley in Canada is a beautiful fruit-growing area. This valley extends on across the international boundary into Washington. Apples grown in these valleys are in high demand. From mountain valleys one moves to tremendous grain producing lands. Central and eastern Washington and eastern Oregon produce large amounts of grain from irrigated fields as well as fine grazing pastures for cattle. The productivity of these lands is made possible by irrigation projects like the Columbia Basin project which uses water impounded by the Grand Coulee Dam.

The Rocky Mountains form the eastern border for the Northwest Baptist Convention in the United States. While in Canada the convention territory goes beyond places of great beauty like Banff, Lake Louise, the Columbia ice fields, and Jasper Na-

tional Park. The breadbasket of Canada is found in the area of Edmonton, Calgary, and Saskatoon; these are the easternmost extremities of the Northwest Baptist Convention work.

Looking at a map of North America the territory of this convention can be seen from Gold Beach, Oregon, to Prince Albert, Saskatchewan, and from Lakeview, Oregon, to Terrace, British Columbia—a sizeable portion of this continent.

Baptists began going into the Oregon country in the 1840's. The first Baptist church was organized in 1844. This church was formed by people who had come from Kentucky and Missouri. For the next fifty years many of the leaders in the growing Baptist work were southern in their backgrounds. Baptist churches in both Oregon and Washington grew and new congregations were formed.

While many churches in the Pacific Northwest were affiliated with another Baptist convention, there were some persons who longed for the day when Baptists in the Northwest could work in cooperation with the Southern Baptist Convention.

On April 25, 1947, seven churches from Oregon and Washington formed the Northwest Baptist Association. This association affiliated with the Southern Baptists of California.

On April 13, 1948, the Baptist General Convention of Oregon was organized. An association for Oregon and one for Washington were formed. R. E. Milam was elected executive secretary. He had grown up in the Pacific Northwest where his father had served as pastor. His influence has been felt in all of the emerging work of the Northwest Baptist Convention. The Southern Baptist Convention voted recognition to the Baptist General Convention of Oregon in the 1949 Convention meeting at Oklahoma City, Oklahoma.

With the organization of the Baptist General Convention of Oregon (later to become the Baptist General Convention of Oregon-Washington and now named the Northwest Baptist Convention) the work of the North-



west moved rapidly ahead. Assistance came from the Home Mission Board, the Sunday School Board, personal benefactors, and churches in more established areas who wanted to lend their support and help to the new work in the Northwest. With the immigration of southerners to the Pacific Northwest came tremendous strength to the work in these early days. Additions to the staff of the convention helped the work expand. Baptism ratios had always been extremely high in the churches of the Northwest Baptist Convention. God was blessing and moving in a wonderful way in the work of this new convention.

By 1949 some pastors of Regular Baptist churches in Vancouver, British Columbia, began to purchase and use Southern Baptist literature and materials. These men also began to study the history of Southern Baptists, especially in foreign missions development. Fellowship between some of the Canadian brethren and the Northwest Baptist Convention continued until in 1953 the Kingcrest Baptist Church of Vancouver, British Columbia, asked for affiliation with the Baptist General Convention of Oregon-Washington. They indicated they were using Southern Baptist literature, developing Southern Baptist programs, and feeling a need to channel funds for world missions through the Cooperative Program. The messengers of this Canadian church were seated by the convention. By 1955 other churches in British Columbia, Alberta, and Saskatchewan had requested affiliation with the Baptist General Convention of Oregon-Washington and had been received.

The opportunities today in the Pacific Northwest are challenging indeed. The population of Oregon, Washington, and northern Idaho is about five and one-half million. The population of the three western provinces of Canada is about four and one-half million. In the portion of the convention in the United States there are 255 churches and church-type missions. In British Columbia, Al-

berta, and Saskatchewan there are 28 Southern Baptist churches and missions.

Penetration of the Pacific Northwest by Southern Baptists is being accomplished. The highest degree of penetration by Northwest Baptists has been in rural and small city areas in eastern and south-central Oregon where resident Southern Baptist members to population is as high as 1 to 48. In some metropolitan areas (Seattle, Washington, is an example) the penetration is 1 to 298. Throughout Oregon, Washington, and northern Idaho there is one resident member in a Southern Baptist church for each 199 persons.

Churches have been established at the rate of ten per year in the 25-year history of the convention. At the present time, there is one church affiliated with the Northwest Baptist Convention for every 22,222 people in the Oregon, Washington, and northern Idaho area.

The beauty of the Pacific Northwest is in sharp contrast to broken lives in need in this area. Less than 35 percent of the population of the Pacific Northwest claim any church connection. This area is described by religious statistical researchers as the most secularized society in America. With the matchless natural beauty of this area, quite often the creation is a rival for the Creator in the minds and hearts of many. Zealous to maintain the natural beauty of their environment, Northwesterners are among the most active participants in ecological involvement. There is a feeling among northwesterners (some of whom are new residents themselves) that there should be no more immigration to this area.

Extremely independent in their attitudes, northwesterners are slow to respond to anything or anyone who is looked upon as an outsider. Disciples who are members of Northwest Baptist Convention churches find that only love for Christ expressed for lost people can penetrate the self-sufficiency of many in the Pacific Northwest.

Ethnic groups are to be found in large numbers. The fastest growing Southern Baptist church in western Canada is the Chinese church in Vancouver, British Columbia. This congregation began meeting in the Kingcrest Baptist Church less than

five years ago. The Chinese group grew to the point that they purchased the building from the Kingcrest congregation which continues to meet in the facilities. Now a Spanish congregation is meeting in the same building on Sunday afternoon, and three con-

gregations speaking four languages (English, Spanish, Cantonese, and Mandarin) are using the same facilities. No one is more influential in the Warm Springs Indian Reservation than the Allen D. Elstons. They have served there through thirteen years. A respect and place in the tribe has come to the Elstons as they have shared with these people through good times as well as through a devastating flood in which missionary Elston gained the eternal gratitude of the Warm Springs Indians for his resourceful, calm leadership and courage.

Project 500 churches have had good impact on the Pacific Northwest. One of these is Emmanuel Baptist Church in Pullman, Washington. After some five years this church, located in a college town, has a unique ministry. In this church made up largely of people who have been won to Christ or who have come to Emmanuel from other denominations, one finds a truly warm and dynamic fellowship. University professors, students, and townspeople are working together to reach the community for Christ.

Churches of the Pacific Northwest are meeting unique needs. Evangelistic in their work, they reach out to all kinds of people. Some Southern Baptist churches in the Pacific Northwest are made up largely of northwesterners who have been won. Other churches have a mixture of northwesterners and people with southern backgrounds.

The baptism rate of the churches of the Northwest Baptist Convention in 1971 was 9.5 per 100 resident members. This is more than double the baptism rate of the Southern Baptist Convention. God has placed these churches in areas of unique opportunity. Different forms of ministry are being used. A director of Christian social ministries in the missions division assists churches in meeting needs in the communities they serve.

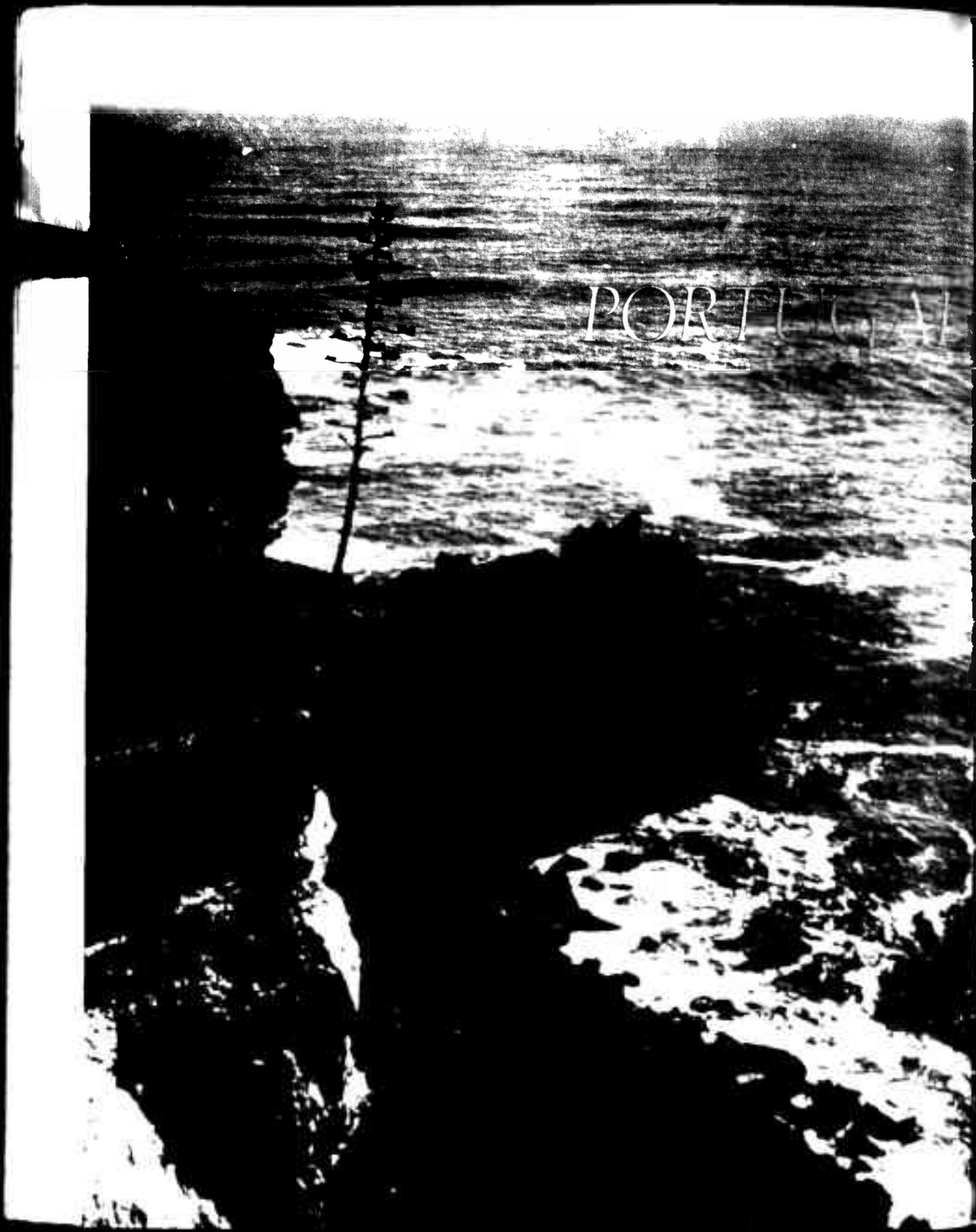
An experiment in the summer of 1972 saw thirteen Southwestern Baptist Theological Seminary students with God's help penetrate some com-

munities with the gospel. In most of these situations these students (congregations in some cases) were placed in communities to try to win some people to Christ. Adults, young people, and boys and girls were won. In some situations a continuing evidence of surprise has resulted from the penetration of unreached communities.

In the summer of 1971, six students from the University of Washington went to Saskatoon, Saskatchewan. They were led by Margaret Shelton, their student director. At work in Saskatoon was Henry T. Blackaby, pastor of Faith Baptist Church. Blackaby had come to Saskatoon two years earlier from California to a congregation on the verge of disbanding. Under the capable leadership of this Golden Gate Baptist Theological Seminary-trained, native Canadian the church has revived. As the Holy Spirit had begun to demonstrate his power in Faith Baptist Church, these young people from the University of Washington came. Many young people accepted Christ as Lord and Savior. At the end of the summer one of the University of Washington students, Joe Rust, felt God leading him to stay in Saskatoon and continue the work with students. Pastor Blackaby has led his church to move out into a number of communities. In some situations laymen in Faith church are the leaders. A training program has been started to train students to develop new work. One pastor has come from the United States to work in Prince Albert. God is blessing tremendously in this area.

Throughout the Pacific Northwest the spirit of God is moving in hearts and lives. The year 1972 has seen another record in baptisms. Church programs are taking on new vitality as these churches are seeing afresh their mission of reaching people for Christ. The fertile field of this spectacularly beautiful area can become a garden spot for the Lord. Let us pray that it shall be so.

Don C. Schaefer, Jr. is executive secretary of the Northwest Baptist Convention.



PORTUGAL



# born of the sea

Norma Herndon

*"Portugal was born of the sea. With it she grew and wrote glorious pages of her history. On it was realized the dreams of Prince Henry the Navigator who sent out the Caravels, with their beautiful white sails, over the globe. From this sea come gentle breezes which refresh the land as the aqua-blue water adds beauty to this garden planted by the sea. It is by the sea and of the sea that many Portuguese live and receive their livelihood in a typical and adventurous type of fishing."*

The preceding paragraph, an adaptation of a modern tourist pamphlet, describes well this small country about the size of Indiana with its approximately 500 miles of coastline and 9,630,000 inhabitants.

From the Algarve in the south to the Minho River in the north, Portugal is a varied land of contrasts: seaside, mountains, terraced hillsides, fruit orchards, vast acres of olive trees, cork forests, rice paddies, pine forests, salt flats, grape vineyards, vegetable gardens, and flowers in every available space of earth. A land of variety and beauty, Portugal was called a "garden planted by the sea" by the famous Portuguese poet, Camões. The climate is moderate with lots of rain in the winter and lots of sun in the summer.

Portugal is a blending of the old and the new. In the cities one is awed to see the old picturesque blend in so smoothly with the new and modern. A horse and buggy loaded with fresh fruits and vegetables pulls up alongside a double-decker bus. Wide avenues with modern apartment buildings are just minutes away from small, narrow, cobblestone streets hardly large enough for a small car to pass through. A washing detergent is advertised on television commercials as the woman of the house pours the new, all-powerful detergent into a cement washtub complete with rub board. Mini-skirted

young girls and fashionably dressed women walk alongside women in long, pleated skirts, colorful aprons, and wooden shoes carrying their purchases on their heads in baskets. Large supermarkets are springing up beside small grocery stores. A man plowing with oxen and wooden plow may be seen on one side of the highway while on the other side a new, community-owned tractor roars away. Windmills still in use dot the countryside. Many biblical scenes come alive as one sees the same agricultural methods described in the Old and New Testaments used today: threshing the grain, treading the grapes, reaping, gleaning, and fetching the water. This country, still so steeped in centuries of tradition, at the same time is experiencing a thrust into the space age.

## THE PEOPLE

The Portuguese people have a proud background. Many people invaded and occupied their land. Celts, Phoenicians, Romans, Visigoths, and Moors—all of these have had a very definite influence on the language, architecture, and customs. In 1143, after many battles, the Portuguese nation emerged. This colorful history, the blending of races, sea, sun, rain, and wind, has played a part in shaping the lives of the Portuguese people. They are proud, courageous, and industrious. They are easy-going with a great naturalness and simplicity.

The northerners are untiring farmers, very religious but happy and noisy on fiesta days. The shepherds from the Trás-os-Montes are rough and vigorous. The mountain people are isolated and hard workers. The cowboys are colorful and courageous in the Ribatejo cattle country. The people of the Alentejo (plains) are a calmer and less lively people because of the hot summers and rigorous winters. Even though there is happiness and gaiety, one senses a basic sadness and resignation. The people are resigned to a way of life that is hard.

For many, resignation is replaced by hope through personal encounter with Jesus Christ. After such an encounter the Portuguese *crente* or believer has purpose in life with stronger determination and more dedication. The man that God intended begins to evolve.

## THE PORTUGUESE WOMEN

The Portuguese women have led heroic and courageous lives through the centuries, having fought enemies during invasions to save their country. They still show this same courage and spirit as many thousands raise their families alone because husbands and older sons have emigrated to other countries or are serving in the armed forces. They accept this life but have great hopes of reunion. Even with hardships the Portuguese woman shows a spirit of cheerfulness. She loves to sing and laugh, thus helping to forget her sorrow for a time. Portuguese women are hard workers and good managers of the family income. Yet at times they enjoy

going off the tight budget to bestow their friendliness and hospitality on family or close friends. Such was the case with a maid who worked for us.

Before we left for Funchal, Maria Augusta invited us to dinner at her home. In her small, two-room apartment where she, her husband, and ten-year-old daughter lived, she entertained our family of five. As seven of us sat around the table that touched from a wall on one side to the stove and sink on the other, Maria Augusta stood (there was no place for her to sit) and proved a perfect hostess as she served a delicious five-course meal. The meal began with *canja*, or chicken soup, followed by baked chicken and potatoes, veal cutlets with green beans, and a stew made of beef and vegetables. The dessert was the typical rice pudding followed by the good, strong, freshly ground Portuguese coffee. This meal cost more than Maria Augusta made in a week, but she was glad to economize for her American family, as she called us.

The Portuguese Baptist women show even more dedication and courage after they have accepted Jesus Christ as their Saviour and Lord. They are by nature a very religious people. School history books tell of the evangelization of their country to Christianity by some of the early apostles. Baptist work began in the early 1900's and the women have played a large part in helping to found and undergird it. A good example is Maria Helena, a charter member of the newest Baptist church in the Portuguese convention, Vila Nova de Gaia.

"I made a profession of faith in Christ as a young girl and joined the Antas Baptist Church near my home. When I married, my husband and I moved six miles away to the town of Vila Nova de Gaia where there was no Baptist church. We continued to return to Antas, across the river into Porto. This was a long distance by bus and then by foot and a great expense, especially after our two daughters were born.

"The major part of our Sunday was spent traveling to the church. We left home at 9:00 A.M. to be at Sunday School by 10:30 A.M. and arrived back home at midnight. We would spend the day with family and friends to avoid two trips each Sunday and assist in afternoon church activities such as youth meetings and visitation. Many was the time I cried because there was not enough money for our transport and I prayed for a Baptist church nearer to us in Vila Nova de Gaia. I prayed not just for Baptist believers that live in this beautiful town but for its nearly 80,000 inhabitants to hear the good news of salvation which they so sorely needed.

"Three years ago this month the doors of our small Baptist church were opened. The church was begun as a joint effort of the five Baptist churches in Porto. We began with 15 charter members who had been going across the river into Porto to the churches there. Missionary John Herndon consented to be our pastor and we have seen 53 new members come into our fellow-

ship. Today we still live three-fourths of an hour, by bus, from the church; but we give thanks to God for his blessings and for letting us work in his vineyard that is so great and ready to harvest."

In this same small church a young couple with two children under four faithfully attend every service, walking 45 minutes to and from the church. A 77-year-old grandmother with terminal cancer walked three miles bringing her grandchildren with her until her health no longer permitted. Her only regret was that she had to wear unattractive house shoes because they were more comfortable for walking. We also pray with Maria Helena that this villa will soon have more than one Baptist church.

Nearly every Baptist church has a women's organization and a few now have children's missionary organizations. The women are becoming more missionary-minded. A five-year-old magazine called *The Missionary* is published quarterly. The Portuguese Baptist Women's Missionary Union promotes two camps for children each year and a week retreat for women. This is a real treat for the women who rarely get away from home, much less have contact with other Baptist women of the country. Dona Maria, who came to the women's retreat for the first time last year, called it "a little corner of heaven." It was the first time for her to leave her home and family in 25 years of married life.

There are now four Southern Baptist missionary couples under appointment to Portugal serving in fraternal representative roles. They serve as pastors, teachers, and advisors on a local and national level. Representing Southern Baptists, they share in aid for church buildings, establishing and equipping a Baptist book store located on a busy street in the capital city of Lisbon, organizing and beginning two short but effective weekly radio programs, developing and operating a national encampment property in the center of the country that registered more than 400 last summer, and helping to locate and establish a Baptist seminary outside of Lisbon where the first four students graduated in 1972.

The past 60 years of Baptist life in Portugal have been slow and difficult. But a new era is dawning and new doors are beginning to open. The impossibility of ten years ago is now a reality. We no longer say, "It can't be done." We now say, "It's difficult, but possible."

*Mrs. John M. Herndon has been a missionary to Portugal for nine years.*

## THE MERGER OF EAST AND WEST

Jeannine Willmon

East to East and West to West and the two have met and merged in the small country of Lebanon. West collides with East and many beautiful combinations come from this collision. Where else might one see camels and Cadillacs, Mercedes and mopeds, bicycles and abayas, mosques and churches, Chiclet boys and gold marriages, tents and penthouses? Where else might one see the veiled woman squinting her eyes to see the bracelet and mini-skirted? It is late to speak of a dialogue between the cultures. The dialogue has been going on for some time. One culture has found into the other. The emerging patterns are a picturesque mosaic.

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**L**ife-styles reflect this multi-cultural living. Most educated Lebanese are trilingual—speaking English, French, and Arabic. Beirut, the capital city of Lebanon, is a modern, cosmopolitan city. Perhaps the life-styles of a few Beirut women will give an idea of the existing combinations and contrasts.

Najla is a student at the American University of Beirut. She wears Western clothes and listens to Western music. Statistics is her major area of study. Women's liberation is a part of Eastern culture as well as Western. During the twentieth century Arab women have become interested in education. The harem, veil, and polygamy are becoming relics of the past. But there is still much tension about the mixing of the sexes in some social situations. In some cities of the Arab world it is permissible for the sexes to intermingle; in others it is not.

Najla typifies the rise of the Arab career girl. Arab women are no longer content to gain identity solely from their husbands. Young girls are no longer content to have the family arrange marriages. Not only does East meet West, but boy often may meet girl in Beirut.

Up to a few years ago there were women throughout the Arab world who never left their houses. Their home was their world. They literally served their husbands. Najla's grand-

mother was content to live in this way. Najla will never be. Between Najla and her grandmother is a mother who was allowed a primary school education. Her life, too, centers around the home.

Najla serves her family well and her life is a round of receiving guests and returning visits. She spends much time in shopping for food in the numerous, tiny shops that line the streets of Beirut. She will go to one place for bread, to another for meat, to another for fresh fruits and vegetables, and to another for staple goods. The few new supermarkets where everything is found do not interest her. She prefers to remain faithful to the neighborhood shops she has always used.

Najla's mother spends long hours in preparing delectable Arabic foods. Most Arabic foods require many hours for preparation. Removing the insides of small squash and stuffing them with meat and rice, rolling and stuffing grape leaves, or finely mincing hugh bowls of parsley for the favorite salad are all time-consuming. Sometimes Najla assists her mother in serving the many guests who come to pay a visit.

Reciprocity—a visit for a visit—is the way to stay in relation, a way to be friends in the Near East. Arab hospitality began in the tent in the desert, but it is not outdated in the modern cities and probably will never be. For the Arabs are basically warm, generous, affable people who genuinely enjoy the company of others.

In the summer Najla usually serves a cool drink to the guests upon their arrival. This is often followed by fresh fruits from the large variety found in Lebanon. The visit is not usually a short one. Sometimes the guests spend the evening. The invitation is often, "Let's spend the evening together." The hostess spends the evening serving her visitors. The drink and fruit are followed by small cups of black, thick coffee. A piece of candy, chocolate, or coated almond follows the coffee. A good hostess always has these items on hand for

unexpected callers. When the guests are expected, other sweets and pastries are prepared and offered as well.

Najla's life is filled with fun times in sunny Beirut. There is one time of year when she can ski in the snow, covered mountains and descend to the coast to swim in the blue Mediterranean Sea on the same day. In her round of social activities Najla is much concerned about her personal appearance. Each season she visits the dressmaker and chooses a style from the latest European fashions. The clever seamstress is able to produce an exact replica from a picture. Najla goes weekly to the hairdresser as most Lebanese women do. One never sees an Arab girl in curlers or in half-kept appearance. Even the poor are often well-groomed. Najla takes pride in her appearance and in her school work.

Fatima is a young Palestinian girl. Her family fled from Palestine in 1948 at the beginning of the Arab-Israeli conflict. She has been living in a one-room shack in a slum area all her life. Nine members of her family share this one room. It is a clean, tidy room. Recently Fatima made new curtains, spread, and pillows to decorate her home. Fatima always wanted to go to school, but there was never enough money to send her. Besides, she was needed at home to help cook and clean for her brothers and father. How happy she was to join the weekly classes at the Baptist center in Karantina. For ten years she has studied the Bible, crafts, health lessons, personality development, sewing, and cooking. Study whetted her appetite. Her thirst to know causes her to continue studying and learning by herself.

Now Fatima is away. She has permitted her family to arrange for her a job as seamstress in the household of a sheikh in Kuwait. Jobs for foreigners are extremely scarce in Beirut. Her job was the only way for the family to keep her brothers in school. Fatima's oldest brother is a student at the American University of Beirut. The family will sacrifice to try to

help him finish his education. When he finishes, he will help his family.

Late one evening everyone gathered to reread the very first letter from Fatima since she settled in Kuwait. Tears streamed down the faces of all, from three-year-old Ghassan to the aging father. It was evident from the letter that Fatima was homesick. The break of an Arab girl from her home is difficult at best. Fatima had something to say to each member of the family. She promised to her small brothers gifts if they would study diligently and make good grades.

Fatima's father is a devout Muslim. In name, Fatima also is a Muslim. In her heart she is a Christian. The gift of herself to the family is more bearable because she knows personally God's gift to mankind. In a letter to her teachers at the Baptist center she expressed appreciation for friendship and the many practical helps she had received from the classes. Far away from friends and family, Fatima remembered her past and expressed gratitude for it.

Mona is a charming, vivacious Lebanese homemaker. She is a product of Eastern and Western education. A pleasing blend of East and West can be seen in Mona's life-style. She speaks English, French, and Arabic. Her home, husband, and three children are the hub of her life. Her eyes are on her family, yet she never fails to be sensitive to the needs of others outside her family.

The larger circle of Mona's life includes a nearby Baptist church. In this community she expresses her commitment to Christ. She serves as organist, Sunday School teacher, director of a children's choir, and leader of a class of girls in a refugee camp. She also serves as volunteer worker for an orphanage, blind school, and the YWCA. She visits and entertains, producing time-consuming Arabic food.

An innovative person, Mona has arrived at several shortcuts in food preparation by using Western gadgetry. A quiet center at the heart of her life enables her to remain very

busy day after day. Activity is balanced with being and growing. Special times for prayer and Bible study are a part of her schedule.

A pleasing blend of Eastern emphasis on spirit, human values, and relationships and of Western interest in materialism, pragmatism, and efficiency is captured in her life. Mona is able to span several cultures, glean from them all, and choose the best from each in order to express a life in which Christ is the chief integrating force.

Mona is proud to be a Baptist in Lebanon, where the small community of believers numbers about 600. (The entire Protestant community comprises six percent of the total population. It is said that half the population of Lebanon is Muslim and the other half is Christian. Forty-four percent are Roman Catholic, Greek Orthodox, and Maronite. Tradition dictates that the president be a Maronite Christian and the Prime Minister a Sunni Muslim.) Mona serves on two Mission (organization of Southern Baptist missionaries) committees in an effective manner.

Mona is part of the social service committee and a member of the Beirut Baptist school board. This school with 500 students is one of the very few places where Christians and Muslims go to primary and secondary school together. Not only is the school the place where Christians and Muslims, East and West, meet, but it is also a place where some meet the living God and come to know him in a personal way.

Mona is proud of all the Baptist ministries in her country. A social service ministry that is concentrated largely in Karantina is another Baptist ministry. Missionaries and nationals form teams and carry on various services in tutoring, health lessons, reading classes, crafts, sewing, and Bible classes. The Arab Baptist Theological Seminary is located on the outskirts of Beirut. Although the student body is small, many Arab counsellors are represented in the group coming to be trained as Christian leaders.

In the past few years several converted Muslims have become students at the seminary. After training they will return to their country to witness and serve as permitted. The radio and publications ministries and correspondence course are also international in outreach. Two national Baptist churches in Lebanon are the result of God's spirit working in the lives of missionaries and nationals.

RECONART is a new cultural ministry. The term is an abbreviation for the theme reconciliation through the arts. This ministry seeks to build community around the arts hoping that one day community may be built around the source and giver of gifts. This ministry recognizes that means other than traditional ones must be employed, for religions have long separated people from person in the Middle East. Each religious group has become a walled-in community. Prejudice and misunderstanding are rampant. Attempting to build community across new lines is exciting and challenging. Mona is happy to be part of the team.

East has met West. The dialogue is well underway. God is for sure in the synthesis. May the sparks of his Spirit from the cultural impact be a means of glorifying him and lighting the way for others to know the living God.

*Mrs. Jesse Conrad Whitman has been a missionary to Lebanon for nine years.*



## **The rocking chairs are ready. Are you?**

Make plans to attend the WMU Summer Conference, August 9-15, at Ridgecrest, North Carolina. For more information, write: Reservations, Ridgecrest Baptist Conference Center, Ridgecrest, North Carolina 28770.

Or maybe you prefer the gardens of Glorieta to Ridgecrest rocking chairs. For more information about WMU Summer Conference at Glorieta, July 26-August 1, write: Reservations, Glorieta Baptist Conference Center, Glorieta, New Mexico 87035.

# DIMENSIONS IN MEMBERSHIP

## KATHLEEN MALLORY



Margaret Bruce

"As the Father hath sent me, so send I you," sounded the still, small voice within the soul of Kathleen Mallory as she read a letter from missionary Anna Hartwell of Shantung, China. She had been asked to read the letter at the state WMU meeting and she described the experience later as "the sudden unfolding of my mind and heart to world missions."

Her first state WMU meeting was in Roanoke in 1908 when she attended the Alabama Baptist Convention with her father. After finishing her college work at Woman's College of Baltimore (later called Goucher) she had been serving in her own church and association. Kathleen helped as leader of the Sunbeam Band and then as leader of the young women's missionary society of her church. Next she was elected superintendent of the county Woman's Missionary Union. Later she became volunteer leader of the Young Woman's Auxiliary of Alabama.

The year 1909 offered her the opportunity of becoming the WMU corresponding secretary-treasurer of Alabama. This opportunity would take her away from her Selma home

When Miss Edith Campbell Crane found it necessary to resign as corresponding secretary of Woman's Missionary Union she suggested Kathleen Mallory as her successor. Miss Crane spoke of her as the "brilliant and consecrated young woman" whom she had so admired at the Selma convention. On a May afternoon in 1912 in Oklahoma City, Miss Mallory was elected corresponding secretary of Woman's Missionary Union.

The first WMU Year Book was published about this time. The president, Miss Fannie E. S. Heck, set down clearly in the year book the WMU basic ideals. To these Miss Mallory devoted her time and energy for the next 36 years.

To delineate the contributions of Kathleen Mallory's life to Woman's Missionary Union would be to write the history of the organization from 1912-1948. This would include the growth of the Union. In 1912, there were 6,654 Woman's Missionary Societies and 3,909 young people's organizations. At the end of 1947, there were 14,043 societies and 32,673 young people's organizations. The growth of the Annie Armstrong Easter Offering was from \$19,180.72 to \$654,432.75 and the Lottie Moon Christmas Offering from \$28,943.21 to \$1,472,411.04.

Her contributions to the Union in-

cluded planning and editing *ROYAL SERVICE* and enlisting and inspiring women and young people to support missions. Through writing, speaking, traveling, and administration she promoted the cause of missions in a remarkable way.

Often her feeling for and sensitivity to persons whose life situations and cultural patterns were different from hers could be detected. She sought to bridge gaps and to communicate the gospel in her daily life.

Miss Mallory was not only a remarkable leader of Woman's Missionary Union, but she was a woman of unusual member skills which challenge today's woman.

As Woman's Missionary Union grew larger and larger and the organization required more work to maintain it, Miss Mallory felt that there was a tendency for members to lose the sense of being vitally important as individual laborers together with God. Insistently she called members to pray for missions. She could do this effectively, for she prayed. She suggested five essentials to victorious intercession for missions which characterized her own life: "faith in Christ and the coming of his kingdom; submission to the will of the Lord, unselfishness; persistence; and intelligent petitioning for definite missions causes."

# meals-on-wheels

Elaine Selcraig Furlow

Every Thursday morning, several Florissant, Missouri, women meet in the furnace room of the Salem Baptist Church to begin cooking 14 nutritious lunches.

While the rolls are still steaming, the women fill heavy paper plates with food, cover them with aluminum foil, and deliver the lunches to older people who otherwise might not get a good noon meal.

People like Walter Perry receive the meals. Walter has had two strokes and weighs about 90 pounds. He can't walk or move much, so he lies in bed all day. To pass the time, he avidly reads comic books and detective magazines.

His wife Gladys works six days a week, so if Walter needs something during the day, he has to wait until Gladys gets home.

The women who deliver his hot lunch on Thursdays just knock on the door, then walk in. "He can't get up to answer the door," explains one woman. "He's pretty much dependent on other people. Even though we only bring one meal a week, I think he enjoys the company as much as the food."

"Sometimes we stop by on other days besides Thursdays to see if we can do anything and a couple of times he's called us. One day he called and said his wife had left the window open. The temperature had dropped suddenly and he said, 'I'm about to freeze!' So somebody went over and closed it for him."

"Then another morning he dropped his pill on the floor and he called to see if we could come find it so he wouldn't miss his medicine. Little things like that make you realize he really needs somebody."

Walter Perry is just one of the people that meals-on-wheels volunteers have gotten to know in the past two years.

The program is sponsored by the Baptist Women of Salem Baptist Church, Florissant. Mrs. Rita Schulze, who helped develop the idea, says the church had been participating in a similar project in St. Louis' inner city before they began this effort.

"But that was a long way from here and some of the husbands didn't want their wives going down there alone. For several reasons, we decided it would be better to do something here in our own area,"

she explains. "We talked it over in a church business meeting and felt this was something the whole church could be involved in."

One of the biggest problems in getting started was the lack of kitchen facilities. The church is building a new kitchen, but for now the women must cook on a stove in the basement furnace room. The refrigerator is wedged in a nearby storage area; for water, the women run back and forth to a faucet 20 feet from the kitchen.

"This just shows you don't have to have fancy facilities to do something like this," Mrs. Schulze says.

To get names of people who needed hot noon meals, Mrs. Schulze called the county welfare department and county hospital. "We thought in this area there might be five or six on welfare," she says. "But they sent us 14 names."

The church wrote letters to the people, explaining that the meals-on-wheels program was free and didn't obligate them in any way. Two weeks later they visited the people to see if they wanted to participate.

"At first most of the people could not understand why we wanted to do this," Mrs. Schulze says. "Some of them were reluctant, and many of them asked how much it was going to cost them. They could not believe it would be free."

"I took dinner to one man the first week, and when I left I said, 'See you next week,'" recalls volunteer Alene Pogue. "He was flabbergasted—he thought we were only going to bring him the meal that one week."

"I remember the first time I took Mrs. Waldrip's meal," says another woman. "You could just barely see her nose through the crack in the door. Now, you can hardly get away from her," she laughs.

Mrs. Schulze says that most of the people they visit are "old and lonely. They've started looking forward to us bringing the meal each week. They like the visit as much as the meal."

Mrs. York, 73, has had two broken hips and stays inside most of the time. "She's tickled to get meals or anything else you bring her," says Mrs. Pogue. "Sometimes I try to go extra during the week."

Most women in the meals-on-wheels program do

try to remember birthdays and special occasions. One volunteer told Mrs. Barfield, the lady she delivered meals to, that she was going to Florida for a vacation.

"Oh, I wish you could tuck me in your suitcase," the old woman sighed. "I've always wanted to go to Florida." The volunteer did the next best thing—brought her a sack of Florida grapefruit.

One volunteer notes that, "It's a hard life for many old people. I don't think we realized that before we started. We have one lady who gets old-age assistance. That's \$85 a month. She pays \$60 of that for rent. I think the Catholic church pays her telephone and gas bills. But you can see that doesn't leave her much to live on."

"We've all become acquainted with the problems of living on welfare," says Mrs. Jean Dorrough, another volunteer. "The laws are so complex that they're hard for older people to understand. One little thing can completely confuse them."

"For instance, if they don't get a medical aid card renewed or food stamps come in with an error in their name, it can involve a lot of red tape just finding out what to do about it. They call their social workers," Mrs. Dorrough continues, "but the social workers are so overloaded with work they don't have time to help. They have to handle about 400 cases each. And if it's hard to understand when you're talking to them face-to-face, how is somebody going to understand over the phone?"

Mrs. Dorrough says that many of the older people get rattled by anything new or strange. "Mrs. Waldrip called me and was all upset about a sewer bill she'd gotten in the mail that morning. 'Do I have to pay this?' she was asking. And I didn't know, so I had to call several offices to find out."

Old people are not the only ones who need help from the meals-on-wheels volunteers. One woman who gets the hot lunch on Thursdays is a 30-year-old divorcee. She does not get welfare or any financial aid from the government for herself, but receives a small ADC (aid to dependent children) check. Her former husband sends only a small amount of money to help with the rent, and she and her children are about to be evicted because she has fallen behind on her payments.

"This woman has many financial problems," says one volunteer. "She was in a car wreck and broke her neck so she can't work. But she can't get disability compensation, either. We try to refer her to programs where she can get some help but I don't know what will happen to her if they do get evicted."

What started out as a simple plan—delivering one meal a week—has mushroomed beyond that. Volunteers find more and more people, with more and more problems. "Sometimes we can refer them to

other churches or individuals who can help," says Mrs. Schulze. "We had one man who was deaf and there was a church here with a special program for the deaf."

"The people in our own church have all pitched in to help with the meals-on-wheels program." Men of the church are building a ramp for an elderly man who uses a wheel chair. A group of girls fixes Easter baskets and birthday surprises. Young people contribute plates for the meals and others give money for the meat. Women who cannot cook or deliver lunches sign up for other items on the menu.

Mrs. Jo Ann Thomas and "Grandma" Wheeler planned the weekly menus after researching the dietary needs of old people and talking to a home economist. "The home economist said many old people just eat a bowl of cereal in the morning and one at night," says Mrs. Thomas. "We've worked out about nine basic menus now."

A typical menu makes the mouth water: baked chicken, potatoes and gravy, carrots, rolls, milk, and a pear. Because of the limited kitchen facilities, some cooking is done at home. The chicken, for example, was baked in home kitchens and delivered hot to the church. Rolls and potatoes were cooked at church.

"We're the biggest bunch of pan-flickers you ever saw," laughs one woman. "When we finish cooking we're all so hungry we want to go home and have somebody feed us. But when that plate is ready, you grab it and run to your car," she adds. "You know somebody's waiting on you."

## writing the story

(Editor's Note: In order to help Baptist Women members write articles for local papers about mission action, ROYAL SERVICE invited two professional writers to write mission action stories and comment on the writing technique they used. See also Everett Hullum's story on the next page.)

Start with the six basics—who, what, when, where, how, and why. In this case, you might have asked: (1) Who is running the meals-on-wheels program? Who gets the meals? Who had the idea for the program? (2) What exactly is a meals-on-wheels program? (3) When are the meals delivered? How long has the program been running? (4) Where is the program? (5) How did the idea for meals-on-wheels get started? What problems were there and how were they overcome? How are the meals prepared and delivered? (6) Why was this program started? Why was it needed?

People are helping other people and enjoying it, so tell your readers how this came about. Facts and

(Continued on page 27)



## Louise Yarbrough Goes All Out

Everett Hullum, Jr.



Celebration smiled brightly, and a gay, festive warmth permeated the dining room of Grandview Baptist Church, Anchorage, Alaska.

Sounds of laughter were heard amid the steady rumble of conversations punctuated by happy noises. Accents of the Spanish, Japanese, Eskimo, and Filipino mingled with a few southern draws and clipped Alaskan tones.

The occasion was the graduation exercises of Grandview's English-language class. Women of the class, their husbands, members of Grandview, and a guest speaker from the US Immigration and Naturalization Service had gathered.

Smiles were as common as snowflakes, but no one's smile matched the one wrapped around Louise Yarbrough's face. For Louise Yarbrough was watching a dream come true.

Miss Yarbrough is an alert, smiling dynamo in a diminutive frame. For eleven years she was Woman's Missionary Union executive secretary for Alaska. Hers was a growing conviction that "Alaskan Baptists needed

to enlarge the scope of present congregations, to prepare to minister to the needs of people in the community."

In 1968 she resigned to attend New Orleans Baptist Theological Seminary, where she focused her attention on methods of ministry.

"I'd been keeping up with what was going on in the denomination," Miss Yarbrough remembers. "I was familiar with the literacy programs of Friendship Mission in Fairbanks. I felt that literacy mission action was a definite need in Anchorage. To fail to teach nonreaders to read would be lack of stewardship."

Beginning such a ministry is never easy. Just the logistics of where to begin, and how, are enough to bog down many people.

But Miss Yarbrough was determined. When she returned to Anchorage and 225-member Grandview, she slowly built a base of support.

"I knew it would be a while," she says, "but I was willing to wait."

Her pastor, Clifford McConnell, was also convinced of the need for a new approach. The neighborhood was changing and he realized new techniques of ministry would be necessary. McConnell encouraged Miss Yarbrough, lending the weight of his pulpit to the cause.

"We sort of talked about it for almost two years," Miss Yarbrough says. "Last year I taught the mission study book on Christian social ministries and found a real interest in the people of the church."

"A number of women said to me, 'Why don't you lead our church to do more?' I said, 'Nothing would make me happier.' Awareness had come with study."

The first English classes enrolled twelve women from eight different countries.

"We worked closely with the US Immigration and Naturalization Service," Miss Yarbrough revealed. "It refers students to us. Most of them are wives of servicemen, but some are local residents. We haven't had a single one fail on her citizenship test yet."

To climax the classes, an immigration officer speaks at commencement, and every family brings their native dish to a carry-in supper. "I try them all," Miss Yarbrough laughs. "I don't like very much of it, but the Lord gave me a good strong stomach."

At first Grandview received some criticism because of its mission action program. "Most of the older pastors are used to a pulpit ministry," Miss Yarbrough says. "They've missed the mainstream of what's going on in the denomination. This is the only way to reach some people."

Some argued that the church's business was "saving souls," Clifford McConnell added. "But we think in the long run this is what the program will amount to. Every time something comes out in the paper people say, 'That is what the church ought to be doing.' We've had visits from people who heard about Grandview through the program."

McConnell says the church has a new spirit of unity as a result of its involvement in the community. "It's drawn us together. It fires us on. We're open and ready."

They have to be ready around Louise Yarbrough. On the heels of success, Miss Yarbrough began a ministry to kids in the neighborhood.

A cooking class was started for foreign-born women, taught by pastor McConnell's wife.

And a deaf ministry is planned. Further off—but not in the too distant future Miss Yarbrough hopes—is a day-care program for children.

A 900-unit apartment complex is opening across from Grandview. The need for child care is obvious, Miss Yarbrough feels.

"I know that every institution that starts child care fills up and has a waiting list almost immediately," she says. "This is one of Anchorage's biggest needs."

If programs keep mushrooming, Miss Yarbrough may have to invent a 30-hour day. As supervisor of benefits and records personnel at ITT Arctic Services Division, she puts in a full day's work. And coordinating and working in the mission action program of the church takes her spare time.

McConnell thinks the solution is not far away. "It sounds as if we're going to get into more literacy and other things," he says. "Louise is ready to quit her present job and go all out. If we can see how to put some beans on her table, she'll do it." (Editor's Note: On January 1, after this copy was prepared, Louise became the full-time weekday ministries director for Grandview.)

Beans or not, there's only one way Louise Yarbrough goes—and that's all out.

### Writing the Story

Newspapers, of course, print news. So the first thing to remember in writing for local papers is to zero in, whenever possible, on a news event. Even when writing a feature article, the news element gives the story greater importance—and, therefore, greater chance of being printed. So I chose the timeliness of the graduation ceremonies for my news peg.

When writing straight news, include the reporter's five W's—who, what, when, where, why—early in the story, usually in the first paragraph.

When writing feature stories, the writer has more freedom. But the five W's still need to be worked into the story. I tried to set a mood to get the reader into the feeling of the story, but I also tried to work in most of the vital information as quickly as I could.

To be honest, my story is longer—and more detailed—than most newspaper features. For instance, the fact that Miss Yarbrough was Alaska's WMU executive secretary for eleven years was probably of little value to the story—considering the audience of newspapers. (And remember, always write for a specific audience.)

When writing for a newspaper that goes to people of all denominations, ask continuously, Is this important? Why? Would I want to know that about a Methodist worker? Or a Catholic one? Does this fact get in the way of the reader's understanding, or help the reader understand?

Most elements of a good story—human interest, conflict, tension, emotion—are present in many situations in the church. Be careful to emphasize the universal nature of the event. Report why it transcends the parochial, partisan-Baptist viewpoint.

Usually, when featuring a person, it is good to quote others who know the person's life and work. I chose to add quotes from Clifford McConnell to balance out the story. He was able to say things about Miss Yarbrough that might seem to be bragging if Miss Yarbrough had said them.

Writing techniques? Gather ten times more information than you think you'll need. Read it over and jot down facts remembered from one reading. Most of the vital information will be noted.

Organize the story in a logical development. Only the writer can decide what organization a story needs. I tried to work from the news event into a portrait of Miss Yarbrough, describing her and introducing her to the reader through her own words.

To me, it seemed logical to tell first how the English classes were begun. Then to tell how the classes were received and that their success was a springboard to other programs.

Finally, I wanted to conclude with a note about Louise Yarbrough, since it was her drive and determination that really made the program work.

As a reporter for the Home Mission Board, I meet many people and spend much time gathering information for articles on home missions. But I have a disadvantage in that I never get to spend enough time—for me—with the people I'm meeting.

I was with Miss Yarbrough and Clifford McConnell for only a few hours. My report, understandably, is limited. That's where a Baptist Women member has an advantage over me and most other reporters—even those in her area. She lives with, and knows personally, most of the people she'll be writing about. And people are the most important part of any story.

That's why I featured Miss Yarbrough and Clifford McConnell instead of the classes themselves. Reading studies show that people like to read about people, especially if the people are doing unusual or exciting things.

And the more real you make the subjects of a story, the more they become real people through words, the more the story will be read. Combine real people and real events and a strong story will be written.

Mr. Hullum is the associate editor, Department of Editorial Service, Division of Communication of the Home Mission Board.

# Operation Eye-Opener

Pat Clendinning

Your family may be seriously short-changing itself right now and limiting its future as well. How much do you and your family know about other cultures, religions, and races? Are you aware of what's going on with other people? Do you know enough about minority groups to really pray for them?

If you have answered these questions negatively, it's a good time to expand your family's horizons and add awareness of how other people live. Propose Operation Eye-Opener as a continuing project for your family. The idea is to learn about different people—other races, nationalities or religions, the disadvantaged or oppressed, those who have suffered from persecution. Direct relationship with these will enable your family to see through their eyes, and thereby open your eyes.

Besides the sheer adventure of it, we cannot relate to others as Christians unless we know something about their joys, sorrows, hurts, desires, and ambitions. When we understand their lives, their be-

liefs, and some of the forces that affect their lives, we are much more likely to be able to relate to them in the most constructive way. Only when we understand another person and his needs can we intelligently pray for him. Only when we have tried to understand does he believe that we are serious about relating to him.

When we have shown serious interest in a person's total life needs, not just his spiritual condition, we have a real opportunity to minister in the name of Christ. Through this we have our most normal opportunity for soul-winning.

Why speak of this in terms of a family instead of individuals? This is where the present and the future are affected. Not only for the joy of today, but for a depth of awareness throughout all of life, your children should be involved in Operation Eye-Opener from a very young age. As the child sees his parents actively interested in other people, he finds this a very natural and normal thing for him to do all through life. Concern for and ministry to people in need become a part of his life-style and he has begun early to make an effective con-

tribution to mankind in the name of Christ.

Where can your family start in this eye-opening exercise? Just start with the most natural opportunities you have. Do you or your husband work with someone of a minority group? Why not start with getting to know that person and his or her family? Does one of the children have a classmate of another racial or religious background? This, too, would be a good starting place.

Around most of us are natural potential relationships. These will be easier and more interesting to develop. In addition, they will bring more valuable insights.

Does your church have missions work among any minority group? This might offer a good possibility for contacts could be readily established. Work with a mission becomes much more personal and more meaningful when our own hands are involved in the lives of people less fortunate than ourselves.

A variety of ideas for locating such people will be found in the mission action group guides produced by WMU (see WMU letter form, p. 48). Each guide has a

how-to sample section called Survey Action.

If you still need direction in locating persons of other races, nationalities, or cultures, there are other ways. In most large cities, the public library will have a listing of foreign residents which might serve as a guide. If you are interested in a particular minority group, consult the telephone directory for the community services council which could give you such information. Or look under government agencies in the yellow pages.

If you have a college or university nearby, the registrar could give you names of some international students. Even a call to a local hospital might give you the name of an internist doctor or a nurse from another country.

When you've found the name of an individual or a family, then what do you do? Above all, do something that would be natural for your family. This, of course, does not rule out trying something new. One of these suggestions might strike a responsive chord with you:

- After you've made your initial contact, invite them over for dinner, for a Saturday evening cook-out, or just for coffee and cake on Sunday afternoon. Get to know something of their background, different customs in their families, how they are treated in your community, and what their impressions are of democracy or Christianity.

- Take turns going to each other's worship services. Invite the entire family to worship with you, and ask if you might attend their worship with them at a later time. If they are not acquainted with Christianity or with Baptists, give them a little explanation of the purpose and procedure of worship beforehand.

- If you attend a Catholic mass, for instance, or a synagogue service on Friday night, be sure to show complete reverence and respect. Ask questions to show your genuine interest; compliment any

part of the service that seems especially meaningful.

- Ask a Jewish family to visit you and tell you about home services that are run weekly around family participation. Find out how these are used as teaching occasions. Ask how these have kept the Jewish people together over the years. You might even find something you would want to adapt for your own family's use.

- Attend as a family any public meetings you know about or watch television programs that give opportunity for the oppressed, the poverty-stricken, or minority groups to voice themselves. Listen carefully for evidence which your family can recognize as truth. Decide as a family what you can do to alleviate the conditions being discussed.

- In many cities there are museums that sponsor lectures, usually illustrated with slides or films, on other countries and cultures. These are free, and are as informative as they are entertaining. Learn about a people or a country you may never meet in person.

- As preparation for a visit, as a follow-up study, or where you are not able to meet in person individuals of a particular group, your family can learn much from reading together. Your church or community library will have many books on minority groups, the economically disadvantaged, other religions and races.

If your church has not already afforded your family opportunity to study the Home Mission Graded Series this winter, you might want to study one or more of these books as a family. In order from adult through younger children's book, these are: *No Man Goes Alone* by M. Thomas Starkes, *What About Pete?* by Betty Price, *Jeff the Baptist* by Phyllis Woodruff Sapp, and *Next-Door Friends* by Alexine Gibson (available from Baptist Book Store). Each of these books is well written and deals at the different age levels with interfaith witness.

- For youth or adults, an interfaith or interreligious dialogue group is most helpful in moving one's own through errant eyes. Such groups may be Baptist-Jewish or Christian-Muslim, whenever needed for ethnic respect and appropriating in that situation. These dialogues will usually be planned as a one-time program, but may easily result in a continuing monthly meeting.

- To become better acquainted with how other people live, take your family for a walk through a slum or ghetto area in your community. Look at the housing, make notes on sanitary conditions, smell the smells, and hear the sounds of a different kind of neighborhood. If questions of why are raised, answer them as best you can or seek answers from social workers or schoolteachers in the area.

- If your family wants a real eye-opener, lead them to decide to work in a mission chapel in a disadvantaged area. It may be for Vacation Bible School only, or for a half or whole year as members of the group. Get to know and love the people; visit in their homes to enlist, to show interest, to comfort; work side by side with them for a while. Your children may be able to help out in some way, but they will learn plenty by just being one of the people there.

- Befriend different people you may have had slight contact with. A talk with a Mexican-American or a black paperboy when he comes by to collect can be a most revealing experience.

There are many ways to participate in Operation Eye-Opener. Your own imagination and local situation will give you even more possibilities than these. Your enriched lives, your broader vision, and your deeper awareness will be worth infinitely more than the trouble eye-opening takes.

Dr. Clendinning is minister of counseling at Second Ponce De Leon Baptist Church, Atlanta, Georgia.



## Baptist Women Meeting Seeing Life from the Other Side

Monte McMahon Clendinning

### Prologue (two hidden readers)

TOGETHER: Buenos días! (BWA-sus DEE-ya) We live on the island of Puerto Rico (PWER-to REE-ko), a thousand miles from Miami, Florida.

READER 1: Think of a place that is one hundred miles from you (pause). That is how long my island is.

READER 2: Think of a place that is thirty-five miles from you (pause). That is how wide my island is.

TOGETHER: We are Puerto Ricans.

READER 1: We are United States citizens; someday our island may become a state.

READER 2: Just now we are a commonwealth.

READER 1: Our beautiful island is perhaps more over-populated than any area in Latin America.

READER 2: Our population includes continental American immigrants—both military and civilian.

READER 1: But our largest group is Spanish, mainly Puerto Ricans.

READER 2: We have a great deal of poverty.

READER 1: and crime . . .

READER 2: and disease . . .

READER 1: One of our towns no longer has space to bury her dead.

READER 2: Half of us live in cities where almost half our houses are inadequate and ramshackle.

READER 1: We are classified as upper class, middle class, and lower class.

READER 2: Our standard of living is rising, but while the poorest man wears shoes, a clean pair of slacks, and a sportshirt, still he often walks around with empty pockets and an empty stomach.

TOGETHER: But not all Puerto Ricans live in Puerto Rico.

READER 1: Each year 30,000 leave our island to go to the United States.

READER 2: There are more Puerto Ricans in New York than in our capital city, San Juan.

TOGETHER: We are Spanish by heritage and American by circumstance.

READER 1: At first, we were taught English.

READER 2: Finally, Spanish became the language of instruction in the schools. English is a required language.

READER 1: Nearly one-third of our budget is spent on education.

READER 2: Many of our students drop out before they finish high school.

READER 1: The number of schools and colleges, as well as libraries, is growing.

TOGETHER: This is Puerto Rico.

READER 1: We make our living

through growing sugar cane and other crops . . .

READER 2: But mainly through manufacturing. "Operation Bootstrap" has helped us establish more than 2,500 factories on our island.

READER 1: Yet unemployment is more than double the average in the United States.

TOGETHER: Puerto Ricans are religious.

READER 1: So, our island writer, says we are a religious people in search of a religion.

READER 2: The majority of us profess to be Catholics, but it is a kind of "womb to tomb" Catholicism with little in between.

READER 1: Spiritism strongly influences the thinking and life of the majority of our people. Some use certain kinds of herbs.

READER 2: Many visit mediums who claim to contact the dead. This started with rural people but now is widespread among professional people such as doctors and lawyers.

READER 1: Many engage in witchcraft to help ward off *el mal ojo* (evil eye).

TOGETHER: But evangelicals are in Puerto Rico, also.

READER 2: The number is small, but Baptists are among them.

READER 1: They are doing a significant work.

TOGETHER: Southern Baptist missionaries are here.

READER 2: They care about us.

READER 1: They try to see our viewpoint.

READER 2: They work with strong Puerto Rican leadership.

TOGETHER: They want Puerto Rico to be won to Christ.

STUDY CHAIRMAN: From the voices of Puerto Ricans we have learned some things which help to make up life from the other side. Let us now consider the ways that understanding of Puerto Ricans enables our missionaries to make their work for Christ more effective.

### Using Their Language

In the first decade of Southern Baptist growth (1956-63) in Puerto Rico a Southern Baptist church was established on each of the four sides of the island. Sensing the need to minister to the people around them, each began missions among the Puerto Ricans living near the church.

The pastor in Aguadilla (ah-gwah-DEE-ya) enlisted a Puerto Rican non-Christian business employee to interpret for him. In this manner the first Puerto Ricans were converted. By 1971 thirty-eight percent of the total Southern Baptist membership was Spanish. Probably one of the contributing factors has been the organization of the Puerto Rico Baptist Association, dedicated to the growth of Spanish churches all over the island.

### Developing an Outreach that is Natural

It is tragic in most instances to try to transplant onto Puerto Rican soil the typical Southern Baptist church-type organization. Rather our missionaries seek to play down that type organization in favor of an indigenous approach. This means that a Puerto Rican Baptist congregation develops its worship, Bible study, evangelism, and church training in the context of its own culture rather than becoming a carbon copy of a Southern Baptist church in the States.

Often church growth is one by one. As a Puerto Rican is won to Christ, he, in turn, leads another and then another. Then he draws around him in his own home this group of new converts for Bible study and worship and eventually a congregation comes into being.

### Developing a Congregation They Can Support

Recognizing the importance of the early contributions of English-speaking churches on the island, our missionaries nevertheless have come to see problems with this approach. "It has happened time and time again," says Gerald Palmer, former secretary of language missions, "that dollars have stifled initiative."

Rather than waiting to invest in church buildings, many congregations are meeting in homes and buildings designed for commercial use.

Missionaries advise groups against becoming too large. Milton S. Leach Jr., area director for Puerto Rico, says, "Over 125 people is considered large, and we don't encourage any congregation to get any larger." Rather, when the people can pay their pastor, buy their own literature, and contribute to missions, they are encouraged to start a new mission.

### Using Methods of Communication Familiar to Them

Person-to-person contact is used widely to reach Puerto Ricans living in La Perla, a slum area just outside the walled city of Old San Juan. In visitation through mission Sunday School, the pastor of Nazareth Baptist Church gave a family a Bible as he witnessed to them about Jesus. Positive results came, for on a later visit the pastor noticed that the sign over the door, having formerly read *Viva tu vida* (live your own life), now read *Viva tu vida con Dios* (live your life with God).

Puerto Ricans listen to radios. One day after a mother had listened to "Moments of Meditation," a Baptist program, she wrote a letter requesting free literature which had been

offered. Alert workers with the Baptist radio program not only send her the requested material but also gave her the address to the local pastor who followed up this contact. Soon a Bible study was begun in the home with the parents taking the lead. The father was firm to make his public profession of faith. Later the mother and the five children, ages nine to eighteen, gave their hearts to Jesus. A baptismal service in which all seven members were baptized made an impact on this Puerto Rican community.

### Discovering and Training Leaders

There is a great need for Spanish leadership among the Puerto Ricans. For years the more aggressive, dominant American immigrant has taken leadership positions. But the trend today in Puerto Rico is for missionaries to discover potential leadership in the churches and to train them by helping and suggesting without hindering their own growth in leadership.

Such is the philosophy of Donald T. Moore who serves as regional missionary in the southern region. He prefers to teach one-to-one in Bible study in order to train lay leadership who in turn lead Bible study fellowship groups. Dr. Moore states his position clearly, "The Holy Spirit must be the ultimate teacher." He recognizes that the approach is slow but he feels that the end result will be more effective. He aims at eventually having congregations but non-subsidized ones.

This approach is exemplified in the life of Gregorio Ayala (gree-GO-reo-ah-YAH-la), one of Moore's students. A public car driver, Ayala is a member of the Spanish congregation of the Ponce Baptist Church. Every Wednesday night he leads a Bible fellowship in his garage. The following Monday evening Moore meets with him to discuss his material.

On one such Monday evening Ayala said to Dr. Moore: "I remember reading about the woman who washed the feet of Jesus with her tears, but I cannot find it now." Dr. Moore helped the man find the pas-

sage after which both read it over silently. Ayala gave his reaction to the passage, and the discussion began. Dr. Moore did not do all the talking, for he was eager for his student to engage in creative thinking and understanding.

The following Wednesday night Ayala directed the Bible study *in his* garage with confidence. Often Dr. Moore does not attend on Wednesday night so that Ayala may increasingly feel he himself is the one in charge.

In addition to one-to-one training, leadership schools are being developed in the local churches. A mobile library has been developed offering a basic curriculum to the pastors.

#### Framework Through Which the Home Mission Board Works

The Home Mission Board officially entered Puerto Rico in 1964. Now the work has grown to such proportions that the island has been divided into four regions with a missionary leading the work of each. Donald Moore serves in the south, Thomas Eason in the east, Larry Wilkerson serves in the north. Just now there is no one directing the work in the western region. These men give leadership to every phase of Southern Baptist missions there, including island-wide evangelistic campaigns.

In 1966 the first such campaign was held, which stimulated the planting of three congregations. Two years later the Puerto Rican phase of the Crusade of the Americas was conducted, which resulted in a marked increase in decisions for church membership.

These missionaries, along with others led by Milton Leach, Jr., seek to provide a framework through which the Home Mission Board can work in Puerto Rico.

Striving to see life through the eyes of nationals themselves enables our missionaries to become more effective instruments through which God's transforming love penetrates the hearts of Puerto Ricans, our fellow-Americans.



## Planning the Baptist Women Meeting

Hymn: "Open My Eyes That I May See" (Baptist Hymnal, No. 312)

Scripture: Matthew 9:35-38

**Call to Prayer:** Ask members who will pray silently for specific missionaries to raise their hands, indicating their choice as the list is read. Read names of missionaries who have a birthday today, pausing after each one to give members time to raise their hands. Close with audible prayer.

#### Organization Plans

1. **Promotional Feature**—A woman enters with suitcase in hand. She enthusiastically tells of her plans to attend WMU Summer Conference at either Glorieta or Ridgecrest. She gives the dates for each week, tells plans of Baptist Women members who are going. If she attended last summer, she could give a testimony of the value of the trip to her.

At the close, make specific plans for women attending WMU Summer Conference at either conference center this summer. Encourage members to visit our Southern Baptist mission points as they make plans for travel this summer (Locations and addresses of missions work may be found in "Cooperative Program Travel Guide," free from Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309.)

2. **Preview of next meeting**—Distribute 3 x 5 cards and pencils, asking women to write answers to these questions as they are read: (1) Do you know (1) who the Holy Spirit is? (2) if he is present in your life? (3) how he helps you as you attempt to share your faith in Christ? (4) how he is at work in Malaysia? (5) Come to the Baptist Women meeting in June and hear

testimonies about the work of the Holy Spirit among Christians in Malaysia.

Salm: "He Touched Me"

#### Study Session

##### 1. Understand the Aim

This is the second in a series of studies under the general theme "Faith Sharing." Last month we studied developing a sensitivity to persons.

Today's session focuses attention on how missionaries in Puerto Rico become more effective by attempting to understand the viewpoint of the people with whom they share their faith. Next month we will study relying on the Holy Spirit.

As a result of today's study, members should be able to increase their effectiveness in witnessing through seeing life from the other side.

##### 2. Choosing Learning Methods

Enlist two women to read the Prologue. Ask them to stand behind an enlarged map of Puerto Rico so that they are completely hidden from view.

Study chairman will stand in front of the map of Puerto Rico as she introduces ways by which understanding of Puerto Ricans enable missionaries to be more effective in their work.

Ask six women to discuss the ways mentioned. Fewer women may be used by combining topics. As each speaks the places on the large map a cardboard strip denoting her topic (see Using Learning Aids).

##### 3. Using Learning Aids

Cover to the floor a portable chalkboard with butcher paper. On the front write "Seeing Life from the Other Side." Below this topic sketch an outline map of Puerto Rico. Write in the name of the island and the capital city, San Juan.

Prepare six small cardboard strips. Print a topic on each: (1) Their Language (2) Natural Outreach (3) Church Self-support (4) Familiar Communication Methods (5) Leadership Development (6) Framework for Home Mission Board.

On the back of each, place a small piece of masking tape rolled into a circle for sticking the strip to the map.

##### 4. Evaluating the Study

On the back of their printed program or another sheet of paper, ask members (1) to list one or more factors they remember about life in Puerto Rico (2) to write beside each one how an understanding of this factor enables missionaries to be more effective in their work.

##### 5. Planning for Follow-through

Encourage women to participate in follow-through activities.

Lead them to study ways they may increase their own effectiveness in sharing Christ by developing ability to see life through the eyes of the one with whom they share. Urge members to use the individual study booklet, *Faith Sharing in Mission Action* (see WMU order form, page 48, for ordering instructions).

Locate names of missionaries in

Puerto Rico and pray for them by name daily. ("Personal Directory of the Home Mission Board" may be secured free from the Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309.)

Read a book on life in Puerto Rico, such as *Isle of Enchantment* by C. Marly Morrow (available from Baptist Book Store).

Mrs. Pat Chendinning is a homemaker from Atlanta, Georgia.

## Are You Looking

for specific answers to the questions you have about sharing your faith through mission action? Concrete practical situations are explored in the individual study guide *Faith Sharing in Mission Action*. Order your copy today. See WMU order form, page 48, for further instructions.

#### Meals on Wheels

(Continued from page 19)

figures are fine, even necessary. But don't limit yourself to saying that 14 meals are served each week. Tell your readers what sort of people get the meals. Old? Sick? Poor? Lonely? Let a little of their personalities show through, but don't let the article turn into a personality sketch instead of a feature on the project (this is especially true for newspapers).

To avoid confusion, don't quote too many people. But you should talk to several people involved in the project so you'll have different opinions and viewpoints to draw from. Mention problems as well as accomplishments.

When writing for a local newspaper, remember your readers. Not everyone is a Baptist or knows what mission action means. Avoid or explain terms that not everyone is familiar with. (Does a Catholic know what a church conference is? Does a Methodist know what Acteers are?)

Write so that someone totally unfamiliar with the project could understand—by reading your article—what is going on. It might be a good idea to give the story to some uninvolved person first (a neighbor or a friend at work) and ask if the article brings up any questions you've left unanswered. Or, just hide the article away for a couple of days after you've finished it, then reread it to see if you need to add or delete anything.

Type double-spaced on clean, white paper and keep a carbon. Include the names, addresses, and phone numbers of two people a reporter could contact for more information. If someone from the local paper does contact you and wants to write up the story, your original report can serve as a basis for an accurate, interesting account of a worthwhile mission action activity.

Mrs. Furlow is a freelance writer from Columbia, Missouri. \*See WMU order form, page 48.



# Current Missions Groups

## Miscommunication

Sunnye Dykes Jones

"The question is," said Alice, "whether you can make words mean so many different things."

"The question is," said Humpty Dumpty, "which is to be master—that's all."

—Lewis Carroll

Someone has said, "The peoples of the world are islands shouting at each other over seas of misunderstanding." Miscommunication has long been a source of embarrassment, heartbreak, and misunderstanding.

One extreme case of miscommunication involving the interpretation of the Japanese word *mokusatsu* occurred during World War II. *Mokusatsu* has two meanings: to ignore and to refrain from comment. The release of a press statement using the second meaning in July 1945 might have ended the war then. It is reported that the Emperor was ready to end it. The cabinet was preparing to accede to the allies' ultimatum of surrender or be crushed—but wanted more time to discuss the terms.

A press release was prepared announcing a *mokusatsu*, with the no comment implication. Through translation the message got on the foreign wires with the ignore implication. The cabinet ignores the demand to surrender. To recall the release would have entailed unthinkable loss of face.

A month later the atom bomb was dropped on Hiroshima. Three days

later a more powerful bomb destroyed Nagasaki.

On the premise that this story is true, it could be believed that tens of thousands of Japanese and Americans might have been saved had one word not been miscommunicated. To communicate in the language of the people is most important.

A missionary cannot just memorize a new vocabulary and artificially put it together the way he would in English. More than memorization, language learning involves entering as much as possible into the very life and viewpoint of another people. Language study involves the grammatical arrangements of the language, understanding the customs and culture from which the language comes, and becoming familiar with the idioms, dialects, intonations, and accents. Because of the complexities of language study, missionaries find themselves in many circumstances of misunderstanding and miscommunication.

### Queer Sounds and Strange Words (Did I say that?)

A major problem in many languages is the differences of tones called inflections or intonations. Imagine a language in which there are four different registers of tone with glides up and down from one register to another. For example, in one native language, *ian chi kwin cham* with the *chi* occurring on a mid tone means, "I am not going to eat food." The same

phrase with a *chi* occurring on a high tone means, "I ate food."

An accent change might be the difference between speaking of a sheep or an old woman. Confusion of syllables makes the difference between saying one was without shoes or without pants.

The simple flip of the tongue might be the difference between *answered* and *death* or what a *psy* and what a *leg*.

If this were all, that would be bad enough, but the association of sounds in the mother tongue to sounds in the language being learned can often be the difference between the phrase, "give your support to your pastor" and "tolerate (superior) your pastor."

### Cultural Differences

(I'm sorry I did it that way . . .)

Not all the exasperating difficulties in miscommunication which beset the missionary are caused by tongue-twisting sounds and confusing grammar. Many problems arise because of the profound differences in the life-style and customs of the people.

Because meaning is relative to one's experience, cultural contrasts definitely affect communication. One might say to the native people along the winding shores of Lake Victoria, "Behold, I stand at the door, and knock" (Rev. 3:20), but this would mean that Christ was declaring himself to be a thief. In this area of Africa thieves customarily knock on the door of a hut which they hope to burglarize.

If after knocking they hear any movement or noise inside, they dash off in the dark. An honest man will come to a house, call the name of the person inside, and in this way identify himself by his voice. Because of the cultural difference it is necessary to say, "Behold, I stand at the door, and call."

In every culture there are certain non-verbal cues that can produce gross misunderstanding. Betty Tennison, missionary to Portugal, discovered it was a great offense to the hostess when she pushed her chair up to the table following the meal. Her hostess thought she did not enjoy the meal and therefore would not plan to return.

Also, the hand motion for "come here" in English means "goodbye" in Portuguese. And vice versa, the hand motion for "goodbye" in English means "come here" in Portuguese.

In Portugal for an individual to point at an object with the finger is considered a very crude, vulgar gesture. It is more proper to point with the chin. "Some are better equipped to point in Portuguese than others," adds Mrs. Tennison.

Edward and Anne Nicholas, missionaries to Gaza, found that a westerner often interprets the actions of the Arab in terms of his own morality. What seems to an American Christian a deliberate lie, may be an Arab way of showing kindness. An Arab would say only that which he thinks would make the person happy.

"Many of the things we attempt to do out of love for our Arab neighbors never seem to get through to them. Because of the political situation, they are constantly looking for hidden meanings and motives," the Nicholases add.

The customs of all persons present living when someone enters the room, never sitting so as to show the sole of one's shoe, or never offering an object with the left hand are all forms of non-verbal communication that are important.

Thus an individual may say all the correct words and phrases and yet cause misunderstanding because of

the way he sits, stands, or holds his hands.

### Idioms and Accents

(I thought he said . . .)

A major problem to many missionaries who have learned to use the basics of a language rather fluently is being misunderstood because of local idioms. It takes years to enter into the soul of a language and take on a part of its rich storehouse of idioms.

In one African culture, to translate the phrase "mind your own business" might accomplish little. The native way of saying the same thing is "sit in the shade of your own hut." That is, "do not be a busybody." To the African, walking has no connection with behavior, while sitting does.

"Early in my missionary career," recalls Betty Merritt of Nigeria, "I discovered that I would not be accepted until I learned to speak in the idiom and accent of the people. When a student or servant was tardy I would say, 'You are late.' But the Hausa way of expressing it would be, 'The market is closed and the people have scattered.' In a bargaining encounter the phrase 'Before you see the monkey, the monkey sees you' indicates you are aware of the value and situation.

"We had studied the Hausa language for one-and-a-half years," she recalls. "One day I felt confident enough to talk freely with a group of women. Almost abruptly I was halted with the words 'I don't hear English.' I realized then I was speaking Hausa with an English accent. Until I learned the language, employing the native idiom and accent, they could not hear me."

Another missionary to Africa relates an attempt to explain to naive helpers the meaning of the word *comforter*. Having difficulty getting the spiritual truth over to the nationals, she went into great detail to explain the work of the Holy Spirit. She explained how he guides, encourages, exhorts, protects, and comforts the Christian.

Finally one of her assistants ex-

claimed, "Oh, if anyone would do all of that for us, we would say, 'He's the one who falls down beside us.' At first this seemed quite an inadequate description of the Holy Spirit, but the native went on to explain the way it was used.

On a long journey, porters carrying heavy loads on their heads often become sick with malaria or dysentery. Many times in weakness they fall prostrate along the trail, fully aware that if they do not reach the safety of the next village, they will be killed and eaten by wild animals during the night. If, however, someone passing along the trail takes pity on them, stoops down to pick them up, and helps them to the next village, they speak of such a person as "the one who falls down beside us." Certainly this is an apt description of the one who sustains, protects, and keeps the children on their journey toward their heavenly home.

Putting eternal truths into the speech of everyday life reflects the same style utilized in the writing of the Greek New Testament.

### Embarrassments

(Sometimes I feel like a bloh!)

To ease the stress, missionaries usually try to recognize the lighter side of sticky situations. Almost every missionary can tell a humorous incident relative to mistakes he has made and embarrassments he has endured in trying to master a new language.

Oliver and Peggy Gilliland, missionaries to Indonesia, found a sense of humor a priceless possession as they floundered, made mistakes, were laughed at, and in turn laughed at themselves. At the time of their arrival in Indonesia, Peggy was expecting a baby. One of the first words she learned or thought she learned was *baby*. Upon telling an Indonesian she was going to have a baby, the woman sort of smiled and snickered. What she had actually said was, "I'm going to have a pig."

In Indonesian the words for prayer and sin are similar; and likewise, the words for head and coconut. Imagine the embarrassment in church service

when one of the missionary leaders said, "Let us bow our heads and sin."

#### Obscure Meanings

(It all seems rather vague to me!)

Many languages present major problems in translating the Bible in the language of the people. Literal translations sometimes turn out meaningless.

On the fringe of the vast Sahara desert, the native people know nothing of ships, and certainly nothing of anchors. It would be folly to talk about "an anchor of the soul, both sure and steadfast" (Heb. 6:19). Only great detail would explain the word anchor. After many attempts to explain, the missionary discovered the native way of expressing the similar idea was "a strong and steadfast picketing-peg for the soul." The native people have prized herds of horses and cattle. The most prized animals are staked out at night, tying them to a picketing-peg. One of their proverbs is "A man does not tie a good horse to a bad picketing-peg."

R. Keith Parks, area secretary for Southeast Asia, has said, "God spoke

to man in heavenly language for centuries. Then the Word grew hands and feet, skin and hair, and talked man's language. And man saw God. Missionaries must learn to speak the language of people in other lands before these people, too, will see God."



## Planning the Current Missions Group Meeting

### Study Session

#### 1. Understanding the Aim

This study is the second in a three-part unit on missions and language problems. This study concerns the missionary and miscommunication. At the conclusion of this study, members should be aware of the problem of miscommunication missionaries face and be able to identify some of the causes of miscommunication.

#### 2. Choosing Learning Methods

(1) Share verbally the first two full paragraphs of the study material. Couple-buzzers—To help members identify with the missionaries in their problems of miscommunication, ask each to get a partner and share in one minute an incident when she was misunderstood because of something that was said or done. Share some of the more interesting incidents with the entire group.

Use a strip chart to introduce the five headings or subheadings. Ask five women to summarize the study material.

(2) Listening Teams—Divide members into subgroups. As study material is discussed by five women, ask one group to listen for some of the causes of miscommunication as given in the study material. Ask the other group to listen for some of the idioms and the cultural differences discussed.

#### 3. Using Learning Aids

Prepare a strip chart listing the subheadings or those personal remarks

a missionary might make on the occasion of a mistake. A strip chart is a poster with each line covered by a strip of paper. As attention is focused on each of the five sections of the material, remove the strip of paper and display the proper statement.

#### 4. Evaluating the Study

Ask women to share the area or cause of miscommunication which would appear to them to be the most distressing.

#### 5. Planning for Follow-through

Throughout the study members heard specific causes for misunderstanding and miscommunication. Discuss some of the ways members could avoid miscommunication in their own local communities and thus improve witness to their neighbors.

Covenant together to pray for the missionaries daily.

#### Related Activities

**Call to Prayer.** Before the meeting, write the name and place of service of each missionary on a strip of gold construction paper. At the meeting, call the names of missionaries and paste the strips of paper together to form a chain. Then place the chain around a world globe. Explain to members that the chain is symbolic of their prayer support for missions. Each member is a link in a chain that binds the world. Ask members to pray daily for missionaries on the prayer calendar.

**Preview Baptist Women Meeting.** Ask one member to read the following monologue: "You and many others in our church seem to have a greater depth in your Christian experience than I, and I'm beginning to wonder if this isn't connected with the work of the Holy Spirit. That's just my problem: I don't understand the Holy Spirit. Who is he anyway?"

For the answer to this question attend the Baptist Women meeting next month. Learn about the Holy Spirit's relationship to missions.

Mrs. Rutland Jones is a homemaker from Morgan City, Louisiana.



# Bible Study Groups

## Entering the Kingdom of God

Tucker N. Callaway

Passage for Study: Mark 10

#### The Unacceptability of Divorce

Divorce comes easily in many cultures. Before the revelation of God's law through Moses it was common practice even among the children of Israel for a man simply to discard a wife who displeased him, leaving her no rights and no respectable place in the community. Moses commanded a man to give such a woman a legal certificate of divorce as a step in the direction of improving this situation. Jesus condemns both the casual putting aside of a wife and the kinder system of legal divorce by affirming the eternal purpose of the Creator. It is his unchanging will that one man and one woman be joined together "so they are no longer two, but one" (Mark 10:8 TEV). Marriage made in accordance with Christlike love is until death. Any sort of separation or divorce or multiplication of sex partners rips the fabric of a relationship which man's created nature requires to remain whole and is, therefore, sin.

When a missionary brings teaching to people whose culture even allows polygamy and the keeping of concubines it becomes a stumbling block for many. In parts of Africa, for example, what is to become of the several wives of a new convert who has until his conversion treated them kindly and given them domestic security? What is such a husband conscientiously to do when he comes to

Christ? Should he put away his wives in a society whose members have no understanding of the sanctity of monogamous marriage and will judge such an act as moral irresponsibility? Should he rather keep his harem?

There are no easy answers. On the one hand, the missionary must teach the whole truth concerning the Creator's intentions for lifetime, monogamous marriage. On the other hand, he must exercise the compassion and wisdom of that divine love which first accepts men just as they are, and then gradually remakes them into the image of Christ through a continuing process of repentance and forgiveness.

#### The Necessity of Childlike Faith

In Jesus' day a king had absolute authority over his subjects. To belong to his kingdom meant to be yielded to his will. The decision to receive the kingdom of God meant, therefore, the decision to become obedient to the rule of God. Such submission is impossible to one who is self-confident and proud. Only when there is a childlike sense of helpless dependence upon God can we truly give ourselves to his keeping. No wonder Jesus said, "Whoever shall not receive the kingdom of God as a little child, he shall not enter therein" (Mark 10:15). For this reason the sophisticated citizens of highly developed countries are often more difficult to reach for Christ than the members of more primitive civiliza-

tions. God enabled me to win more people to Christ in the sugar cane fields of Hawaii in two years than during twenty years of witnessing to the highly cultured inhabitants of Japan's great cities.

#### The Necessity of Putting Christ First

In general the Jews among whom Jesus ministered looked upon material prosperity as a mark of divine favor. Naturally they were amazed when Jesus said it was all but impossible for a wealthy man to enter the kingdom of God. Believing a man's riches to be a sign that God was pleased with him, they would have thought the more a man possessed the greater his assurance of salvation. Now they hear their Master saying the very opposite.

The event which occasioned this astonishing teaching was the rich man who went sorrowfully away from Jesus when asked to sell all he had and give it to the poor. He had been faithful in obeying the Ten Commandments, but Jesus saw that he lacked the most important thing: to love God above all else. This rich man was proud of his religious accomplishments and, no doubt, looked upon his wealth as his just reward. Jesus perceived his preoccupation with his own achievements and possessions rather than with humble submission to the requirements of God's love. When he heard Jesus' request that he sell it all and give it to the poor

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he suddenly realized he loved his riches more than God.

When Jesus said it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God, I believe he meant that as the first is impossible, so is the second. We have noted above that entering God's kingdom means submitting to the rule of God's will. A rich man is one who loves his possessions more than God and is, therefore, not free to put obedience to God first in his life. To acknowledge God as one's absolute sovereign while at the same time choosing not to obey him is nonsense. It must be one or the other; it can never be both. Each person must make this choice in coming to Christ. If he loves anything or any person more than Christ, he cannot follow Christ into the kingdom of God.

Jesus' true disciples are those willing to leave real estate, relatives—any thing and any person—in order to go where God wants them to go and do what God wants them to do.

My mother had been active in WMU work for many years when God called me to be a missionary to Japan. When I told her, she wept, begging me not to go: "We need you here in America, my son. Don't leave me." To some it seemed I was heartless in turn a deaf ear to my mother's tears and go halfway across the world to serve people who were strangers to me. But the Lord sent me there. How could I call him King and not do what he commanded? Since then I have met a surprising number of missionaries from strong Baptist homes who nevertheless had to disobey parental wishes in order to follow God's call to foreign missions. Should it be so?

Perhaps it should be added that ownership of property in itself will not keep a man out of the kingdom of God any more than will love for one's parents or children. It is only when devotion to the property or the loved ones is given priority over God's commands that the problem arises. When a man uses his possessions in God's service, they become holy in-

struments; when his human loyalties motivate more complete devotion to the ways of God, they become divine assistants. There would be few foreign missions without people with money to give; there would be few missionaries without families and friends to stand behind them.

#### No Turning Back

Jesus knew well the suffering which awaited him in Jerusalem. He could easily have remained with his disciples in some safe region remote from that center of priestly power. But Jesus was not in the business of staying safe; he sought first the kingdom of God. He had come to do God's will. And thus he left us the example to "follow in his steps." A Christian does not weigh dangers or calculate comforts. He asks only, What does God want me to do? As our Lord set his face like a flint toward Jerusalem and dark Golgotha, so we must move toward the God-assigned mission before us.

#### Not to Be Served, But to Serve

As in chapter nine here again in the tenth we find the disciples debating which of them would be greatest in Christ's coming kingdom. In their minds they pictured an earthly domain with a palace and royal thrones. They saw Jesus flanked on either side by his two most exalted followers, all decked in regal robes, the objects of the respect and envy of everyone. How glorious it would be!

Once again Jesus patiently tries to lead them from this false notion of greatness toward an understanding of the real values of life. True success is not attaining wealth and public acclaim—not passing the Joneses in the rat-race of competition—but giving up oneself to serve others in accordance with the will of divine love. There is no fulfillment of talents and potentialities in sitting around enjoying the praise and services of others. It is only when we stretch ourselves to the limits of our ability to minister to the needs of our fellowman that our latent powers are realized. We grow, not through passive receiving, but

through dynamic giving.

Wherever the world mission of Christ is taking place, there we find preaching of God's love interpreted by ministering deeds motivated by God's love. Grace-words must be accompanied by grace-acts before the lost will hear and heed.

*Dr. Callaway is currently serving as a missionary in Liberia.*



## Planning the Bible Study Group Meeting

Rachel Merrill

### Study Session

#### 1. Understanding the Aim

In Mark 10 Jesus approaches the end of his public ministry. Aware of the difficult times ahead, he continues to teach, by word and action, the truths his disciples will need in their ministry. From the study of this material, members should understand those truths Jesus taught and think about how to apply them in life today.

#### 2. Choosing Learning Methods

Divide the members into four mini-groups to study parts of the Scripture passage and report their conclusions to the rest of the members.

Mini-group 1: (Mark 10:1-12, 46-52) Ask one person chosen in advance to report on her study of Jewish divorce customs. Let the group then discuss the significance of Jesus' stand in relation to this information. Note how Jesus does not avoid difficult issues and how he goes to the core of the problem.

Mini-group 2: (Mark 10:13-16) Choose someone in advance to lead this group in a discussion of childlike qualities like receptiveness, dependence, lack of self-consciousness, and capacity to develop. How do these qualities relate to Christians today?

Mini-group 3: (Mark 10:17-31) Use the study text for a discussion about possessions. Do we consider material prosperity a mark of divine favor today? Is it possible for a poor person to love his few possessions as much as a rich person can love his many possessions?

Mini-group 4: (Mark 10:32-45) Select volunteers to dramatize this encounter between Christ and the disciples. Using their imaginations to put the dramatization in any form they think effective, they should present Jesus' truth about true greatness. Possibly this whole group could be chosen in advance to present their work at the meeting.

#### 3. Using Learning Aids

Pencils and paper will be needed for each member. Commentaries should be available for those members leading discussions and researching issues.

#### 4. Evaluating the Study

Give each member a sheet of paper and a pencil. Ask each one to draw a word picture describing an imaginary, contemporary Christian who illustrates the truth learned in this study. Ask for volunteers to share their results.

#### 5. Planning for Follow-through

- 1) Prayerfully search your life to discover whether the desire for possessions or position weakens your Christian ministry.
- 2) Continue to minister to those in physical need.
- 3) Encourage young people to understand the spiritual aspect of marriage.
- 4) Pray that your life will have the desirable childlike qualities.

#### Related Activities

**Call to Prayer.** Read the names listed on the calendar of prayer. Assign one name to each member. Ask members to review the word picture they created of a contemporary Christian, illustrating truths learned in the study. Ask members how their word pictures would need to be altered to

be applicable to the assigned missionary. In a period of silent prayer, ask members to pray that their assigned missionaries will grow in the spiritual truths discussed during the meeting.

**Preview Baptist Women Meeting.** Come to the Baptist Women meeting next month and meet Mr. Chin, the king of the pineapple industry in

King, Malaysia. When Mr. Chin had a heart attack, his life drastically changed. You'll want to hear his testimony and learn the results of his changed life.

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

Do you wish for a chance to witness to a neighbor?

Do you want to talk to fellow workers of other denominations about their beliefs?

Do you long for the opportunity to examine the Scriptures in a new and vitally fresh way?

These things you can do. Start a coffee dialogue in your neighborhood as soon as possible.



## COFFEE DIALOGUES

An easy-to-follow discussion guide has been prepared for you by WMU *Leading Coffee Dialogues*, only 30 cents from WMU only (see WMU order form, page 48)



## Books for Missions Reading

### What's It Like to Live in Another Country?

#### Session II: Living in Latin America

Shirley Forsen

**Aim:** To learn what total commitment means to a Christian living in Latin America

#### Introduction

The house was on fire! The whole family was imprisoned inside. Angry neighbors with guns stood outside to make certain that no one escaped. After a few minutes the men left. The high surge of the flames made them think the family was doomed to death.

What had the family done to deserve such torture? Nothing, unless the penalty for accepting Christ and telling others about him is death by fire.

Those who have become Christians in some areas of Latin America are really put to the test. Not only do they confront personal danger, but they also are constantly entangled with traditional beliefs that are not scriptural. For instance, one who becomes a Christian is considered an infidel. Reading the Bible is thought to bring death.

Superstition also has to be over-

come. In certain villages in Mexico, people believe that strangers have evil eyes.

Another octopus-like arm that tries to possess people is materialism. Because most of the people are so horribly poor, they rush to the newly industrialized cities to get rich. There they become slaves to another god—money.

In spite of violence, strong beliefs in false gods, superstition, and industrialization around them, Christian people are spreading the gospel message. These are the kind of Christians that we find in the books for study this month.

#### Books for Reading and Study

*An Uttermost Part* by Eunice V. Pike (Moody, 1971) \$3.95\*

The title, *An Uttermost Part*, refers not to some distant country but to our neighbor, Mexico. The book contains the true experiences of several Wycliffe translators in small remote villages.

Teaching people to read who have not had a written language can be difficult, especially if they think of the missionaries as witches. At first, none

of the people would tell the missionaries their names. They were afraid that the missionaries would take their names to the demons. The demons would then snatch or eat their souls.

One young man, among several, became a most avid learner and witness. He would spend hours learning the verses or hymns and then he would share them with all his relatives and friends. Later, because his life was threatened, he had to leave his home. Only for short snatches of time could he return.

#### *Isle of Enchantment* by C. Manly Morton (Bethany, 1970) \$1.95\*

In this book are a number of stories based on the lives of the people living in Puerto Rico during the rapid changes of industrialization. One story tells of a young woman whose husband dies right after they are married. Then her son leaves a few years later for schooling in the city. She wonders what influence the city will have on the boy who has lived in the rural mountain valley all his life. Another story deals with a young man who dreams of enjoining the seminary but learns during his last year of high

school that he has tuberculosis. The last story tells how a grandmother greatly sacrifices so that a church can be built in her community.

#### *In Crossfire of Hate* by Martha Wall (Moody, 1970) \$4.95\*

This book is a true story of the Marco Franco family in Colombia. After accepting Christ and becoming avid witnesses, they are persecuted. Their house is set on fire and surrounded by armed men. They would be killed, but God saves them through the youngest child in the family. Marco Franco, himself, is beaten with clubs but God sustains his life. The whole family remains faithful to the Lord and are responsible in helping many to acknowledge Christ as Lord.

#### *A Roaring Lion* by Martha Wall (Moody, 1967) \$3.95\*

A sequel to *In Crossfire of Hate*, this book relates how Vicente Gómez becomes a most remarkable pastor in the village where the Marco Franco family is living. Walking miles to reach people, displaying unusual faith in hardships, he sets an extraordinary example for his church members. Through his leadership churches are built in numerous valleys. When some of the buildings are destroyed by unbelievers, they are rebuilt. The church members just show greater compassion on those who destroyed the building and bring many of them into the fellowship of God's family.



### Planning the Books Group Meeting

#### Study Session

Send for the following from the Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230:

Area map of Middle America and the Caribbean

Area map of South America  
Pamphlet, "Mexico, A Continuing Revolution"  
Pamphlet, "Colombia: Land of Change and Renewal"

Ask four women to take the roles of the following people who will be interviewed on the program: Eunice Pike, author of *An Uttermost Part*; Dona Rosa, Franco's wife; Don Vicente Gómez; and C. Manly Morton, author of *Isle of Enchantment*. Each one should read the appropriate book and be prepared to answer the questions when they are interviewed on the program.

Ask one person to describe how the bloody revolution for liberation in Mexico has changed into other kinds of revolutions: economic, national consciousness, population, and spiritual. Another person could then tell of the kinds of Baptist work there and of the progress of the work. (Information can be found in the pamphlet, "Mexico, A Continuing Revolution.")

Ask another person to tell of the socio-economic changes taking place in Colombia. Still another could tell of the tremendous growth of Baptists and of the reasons for continued rapid growth. (This information can be found in the pamphlet, "Colombia: Land of Change and Renewal.")

To introduce the session, you might quote this paragraph from *In Crossfire of Hate*: "*Enrregarse al evangelio*—the term invariably used by the sturdy-headed Colombians who had taken their stand in this new Christian movement—meant total commitment to the gospel, to Christ, inseparable from faith in Jesus Christ was the gospel—the proclamation of His reality and of the change that God and man expect of one who is rightly related to Him. An evangelical was a witness."

Say that the quotations came from one of the books, *In Crossfire of Hate*, and that the people have come in tell of their own experiences of being evangelists in Mexico, Puerto Rico, and Colombia.

Then introduce Eunice Pike and

indicate on the map where she works and the type of work she does. Ask her the following questions: (1) How would you describe the economic conditions under which the people live? (2) What are some of the superstitions which keep the people fearful? (3) What religious beliefs keep the people from accepting Christ? (4) Tell us how God helped you to overcome a crisis in your life. (5) What part does violence play in the lives of the people? (6) Tell us about Leto-Cayo and his faithfulness to the Lord.

To conclude, call on the women to report on the material found in the leaflet on Mexico.

Next, introduce Pastor Manly Morton. Ask him the following questions: (1) How has Puerto Rico changed in the last generation? (2) What effect has industrialization had on the people? (3) Tell us about some Christians who overcame crises in their lives.

Next introduce Dona Rosa Franco and Pastor Gómez. Ask each of them the following questions appropriate for them: (1) Dona Rosa, tell us how God led you to faith in him. (2) Pastor Gómez, tell us how God enabled you to attend the Bible institute. (3) Dona Rosa, tell us of the crises that you and your family experienced because of your faith. (4) Pastor Gómez, tell us how God took care of you when others tried to harm you. (5) What have been the results of the faithfulness of God's people in Colombia?

Ask for the reports on the changes that have been taking place in Colombia and on the tremendous progress of the Baptist work there.

Close with prayer that God will continue to keep the Christian witnesses in these areas faithful to him and that he will send more missionaries to help them.

#### Related Activities

See page 30 for related activities.

Miss Forsen is a public school teacher in Independence, Missouri.  
\*Available from Baptist Book Store.



## Prayer Groups

### Peru

Gladys Weaver

MISSIONARIES: Father, the fields are white unto harvest, the people are eager to receive your word, and yet, the laborers are so few.

LEADER: And God would speak, saying, "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."

MISSIONARIES: Father, we have so many tasks to perform each day, so many responsibilities to shoulder—we grow so weary.

LEADER: And God would speak, saying, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

MISSIONARIES: Father, we spend ourselves to clothe naked bodies, to heal the diseased, to give knowledge to questing minds, to bring happiness to the sorrowing.

LEADER: And God would speak, saying, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

MISSIONARIES: Father, there are times when the pressures seem unbearable, when we selfishly desire the comforts of the homeland and a routine job, knowing all the while that

you who led us here will sustain us.

LEADER: And God would speak, saying, "The eternal God is thy refuge, and underneath are the everlasting arms."

#### Exploring Prayer Needs in Paraguay

Southern Baptists may well be standing at a crossroads in the work in Paraguay. "At this time, the fields are exceedingly white, and the doors are open wide in Paraguay," writes missionary Charles Hobson. "It is the hour for advance . . . to claim the victories that God has for us."

The missionaries now serving in Paraguay carry out multiple responsibilities in order to meet the challenges and opportunities now open to them. They work through the three-fold ministry of healing, teaching, and preaching.

#### Healing Ministry

The Baptist hospital in Asuncion, by its consistent Christian testimony, has broken down many prejudices against evangelicals. Opened in 1953 with fifty beds, the hospital ministers to more than 20,000 patients annually. The hospital's operation is the largest item in the Paraguay Baptist

Mission's (organization of Southern Baptist missionaries in Paraguay) budget. Additional space for doctors, a chapel, and counseling space for the chaplaincy program have recently been completed.

Donald E. McDowell, missionary physician serving in the hospital, is instrumental in setting up satellite clinics in area churches. He is not able to work in them due to responsibilities at the hospital.

For about the past eight years, the hospital has sponsored a mobile clinic which enables missionaries and Paraguayan Baptist doctors to extend their outreach to thousands of people in the interior. From time to time the mobile clinic goes inland 50 to 200 miles depending on the time and the request of the ministers in the country.

For the past few years, Manuel Talavera, a Paraguayan doctor, has operated the clinic assisted by two or three nurses from the hospital or the school of nursing.

When the contract nurse who was serving as director of the nursing school left in 1972 at the expiration of her term of service, Mrs. Betty Harper, missionary nurse, assumed that position along with her duties as

director of nursing services at the hospital. Although she is assisted in both positions by Paraguayan nurses, they have not completed training that would enable them to assume places of leadership.

#### Teaching Ministry

The school of nursing of the Baptist hospital functions in connection with the hospital, but as a separate institution. All nursing students receive instruction in Bible and in personal witnessing along with their professional training. In 1971, the school of nursing received official recognition, authorizing it to offer the bachelor's degree in nursing. A missionary nurse is urgently needed to become full-time director of the nursing school.

The theological institute in Asuncion, led by director Gilbert A. Nichols, strives to prepare national workers to help supply the needs of the churches for pastors and leaders who can speak Guarani.

In order to better train church members and a corp of national leaders, the theological institute is planning to open extension courses in several parts of the country in the near future. The teachers will be members of the theological institute's faculty and local pastors.

One of the greatest needs of the educational ministry is to conserve the fruits of evangelism. Only about 20 percent of the people who make professions of faith follow through to baptism.

Both Charles and Wanda Hobson are involved in the teaching ministry. Missionary Hobson serves as a professor at the theological institute. His wife teaches fifth and sixth grades full time at the *Academia Christiana* where her pupils are children of Baptist and other evangelical missionaries.

Mr. Hobson also serves as director of the Audiovisual Department of the Mission. He purchases necessary media and plans meetings. He states, "We need a film truck with generator, a tent with folding chairs, and some-

one to help with the increasing load of this department."

#### Preaching Ministry

Progress is being made in the preaching ministry, for in 1971 six missions were organized into churches, and at the present time almost all churches sponsor missions or preaching points. The church pastored by Charles Hobson organized three missions into churches in 1971. The church sees a need to begin four more missions, but needs trained laymen to assist in beginning the work.

G. C. Harbuck, his wife, and young son are involved in field evangelism in the southern portion of the country. They are stationed in Encarnacion and work through the church there to assist outlying churches and to open and establish new work in other towns in the area.



## Planning the Prayer Group Meeting

#### Preparation Period

To pray effectively, prayer group members need to understand the requisites for true prayer. Ask group members to study the section "Prayer As Taught by Christ," pages 26-27 of the *Prayer Group Guide* (see WMU order form, page 48). Ask individual members to discuss the various Scripture references and the requisites they illustrate, using the material in the guide and their own interpretations.

#### The Prayer Experience

The aim of this prayer experience is to pray with meaningful concern for the spiritual and physical needs of the missionaries in Paraguay who are faced with multiple tasks and to intercede for pressing needs of the work.

Lead the group to read responsively the meditation prayer. Have several women discuss the work in Paraguay. At the conclusion, talk together about

prayer needs of the work, both stated and implied. Then list these needs on a flip chart or chalkboard. Display a list of all missionaries serving in Paraguay. William (Bill) and Annette Bickers, O. C. and Patricia Harbuck, Leland and Elizabeth Harper, William and Jane Hickman, Charles and Wanda Hobson, Randall and Lorraine Jones, Gail and Jerry Joule, Donald and May McDowell, Dennis and Jean McEntire, Gilbert and Deane Nichols, Wanda Proder, William and Frances Skinner, Charles and Eulene Smothers, Kenneth and Linda Watkins, James and Frances Watson, Jo Yates.

Remind members that all these people serve in busy and responsible positions. For example, Leland J. Harper, husband of nurse Betty Harper, serves as administrator for the Baptist hospital, as Mission treasurer and business administrator, and as unofficial music and education director in his church.

After considering the needs and the missionaries prayerfully, ask three or four volunteers to lead in audible prayer, praying for specific missionaries and needs of the work.

Lead each woman to choose a missionary and pray for him or her during the next month.

#### Related Activities

**Call to Prayer.** On 3 x 5 cards write the name of each missionary on the prayer calendar and a Bible prayer promise. At the meeting ask each woman to take a card and read it, claiming the prayer promise for her missionary.

**Preview Baptist Women Meeting.** Missionaries know they must depend on the Holy Spirit for the convicting action that follows communication. Come to the Baptist Women meeting next month to hear personal testimonies of nationals which show the relationship of the work of the Holy Spirit's intercession and the missionary's communication.

Mrs. Betty Weaver is a seamstress from Navasota, Texas.



## Mission Action Groups Locating Referral Sources

Anne Davis and Betty Guthrie Dawson

A man, traveling on the road from Jerusalem to Jericho, discovered a fellow human being in need. The stranger had been beaten, robbed, and left to die. Many have tried to second-guess what might have gone through the Samaritan's mind in that second of discovery. The Scripture passage simply says the Samaritan went to the man, bandaged up his wounds, and took him to an inn. It is at this point that the Samaritan speaks and acts out the emphasis of this article. Having done all he could do, he sought resources to offer extended care. He made appropriate arrangements with an innkeeper for that which he could not do himself.

One day Jesus was speaking to thousands of people. He soon realized that the people were hungry and that they had made no provision for their obvious need. He called his disciples and related the problem to them. It is evident from the account that the disciples, assuming that they had to do it all, were overwhelmed by the need. They quickly responded that they did not know what to do. Jesus simply instructed them to go into the crowd, look for the resources available, and bring them to him. They found a few loaves and fish. But what could these meager resources mean in the face of overwhelming need? Then miracle of miracles, Jesus blessed the meager resources and thousands were fed!

It is impossible to seriously discuss

locating community resources without having these two biblical accounts as theological backdrops. For out of these two experiences, some guidelines for locating resources emerge.

First, Jesus calls us to look at those resources available to us as people. But beyond ourselves, he calls us to look at the resources of our church family. This then becomes our first "other place" to look. If you have not done so already, begin to look at the congregation. Gather the names and addresses of possible resource persons within the family of God in your church.

In many churches there are people representing the medical, legal, educational, financial, and business professions. These individuals are often eager to offer their services as helpers. If their time is limited, they still will be good consultants in direct you to other sources.

Be sure to include in these in-church resources those people whose life experiences have equipped them as resource people. For example, often people have had family medical circumstances through which they have become informed about services which are available.

Secondly, Jesus teaches that there will be times when our resources, like those of the Samaritan, will not be enough. At this point we must look beyond ourselves to the larger community. These external resources are usually private, public, or sectarian in

nature. The Samaritan found an inn. You may find a family counseling agency, a children's home, a medical clinic, a mental health center, or a district office of the Social Security Administration.

Thirdly, we are reminded that often the group with the need also has resources. The loaves and the fishes came from the crowd of hungry people. Jesus helped the disciples to realize that their role was one of gathering, bringing to Jesus, and then redistributing. When we translate this into our day, we can begin to see that part of helping is to enable people to better utilize the resources they already have. For example, in working with juvenile offenders, your role may be enabling them to redirect their resources of mind and energy while adding resources only as supportive measures.

Having looked again at two familiar Scripture passages, let us turn now to how to locate resources. It should be noted here that to varying degrees every community has resources. Secondly, locating resources takes serious effort and some time. Also, it is a never-ending process. New resources are introduced almost daily and are phased out at almost the same rate.

The most productive way to locate resources is to think in terms of large blocks of human services. The family physician is a place to start in the block of health services. The local office of economic security/public

welfare is a good point of entry in the area of financial assistance and child welfare. Your local school board is the initial point of inquiry for both childhood and adult education. The police department is the starting point for adult and juvenile corrections. The state commission on aging has proven to be helpful in locating services for the aged.

In moving to a more specific neighborhood focus, rural churches may find the agricultural extension department or the home demonstration agent to be a valuable place for inquiry about community resources in your area of concern. Urban churches may have the benefit of a published directory of health and welfare services. In most large urban areas the local Health and Welfare Council of the United Way or the League Of Women Voters publishes and updates such a directory.

Whether you are trying to feed the hungry, serve the sick, or counsel with a young Christian about his vocation, resources will be needed. Whether you seek out public welfare, a Baptist hospital, or a board of education, you will be helping gather loaves and fishes in Jesus' name.

Of signal importance in locating resources is the need to go personally and talk with representatives of the resources. Find out what is available and how the resources may be used. Keep a notebook of accurate names, addresses, and services. Always keep an eye open for new resources as they are introduced through the newspaper,

television, and radio. Many times by word of mouth or over the backyard fence additional resources may be found.

Tomorrow you may be going from your Jerusalem to your Jericho, or you may be faced with hungry people who need to be fed. If you find yourself in this position, where is the inn and how many loaves and fishes can you locate?



## Planning the Mission Action Group Meeting

### In-service Training

#### Exercise I

It is assumed that your mission action group may have already taken an in-church survey of resources. If not, have the members plan a short questionnaire to collect the names, addresses, phone numbers, and areas of expertise of church members. Special emphasis should be placed on those who have special training and/or experience. For example, lawyers, doctors, teachers, social workers, and public officials will be good resource people.

#### Exercise II

If your city or county has a directory of health and welfare resources, secure a copy and visit the places

which you will use most often. Make personal contact with their staff.

If there is not such a directory, compile one for use by your mission action group. Visit places and put together a loose-leaf notebook of resources. You will find it most helpful. For example, a group engaged in tutoring may well need to know where hearing tests are given, where phones may be secured for a child with impaired vision, or where library resources are available for small children.

### Related Activities

**Call to Prayer.** Review the introduction to the article on the preceding page. Ask members to list ideas from the story of the good Samaritan that might be applied to home and foreign missions. Read the names on the calendar of prayer and ask one member to lead in prayer for home missionaries listed and another member to lead in prayer for foreign missionaries listed.

**Preview Baptist Women Meeting.** Attend the Baptist Women meeting next month and meet Richard Kapung. Mr. Kapung lives in the far eastern part of Malaysia. As you attend the study session next month, try to determine how your life is like Mr. Kapung's life.

*Mrs. Davis is assistant professor of social work education at the Southern Baptist Theological Seminary. Mrs. Dawson is a psychiatric social worker at the Tennessee Psychiatric Hospital and Institute.*

## MISSION ACTION IS NEWS!!

Why not share the success stories of mission action done by your Baptist Women organization with the community in which you live? The editor of your local paper will be impressed with a well-written story capturing the excitement of mission action projects and activities in your community.

For help in writing your story, see the sample

And remember, MISSION ACTION IS NEWS.

mission action stories in this issue: "Meals-on-wheels" and "Louise Yarbrough Goes All Out." At the end of each story, the writer shares tips about the writing of the story. Follow the advice these professionals give. Choose a subject, write a story, type it neatly in double-spaced lines, and mail it to the editor of your local paper.



Margaret Bruce

## Nominating Committee

The Baptist Women nominating committee must be elected early enough for the committee to make thorough preparation for the work it has to do. Since

officers should be elected in the spring or early summer the nominating committee needs to begin its work very soon.

Here are some suggestions to help the nominating committee prepare for its work:

1. Find out which officers will be needed for the new year.
2. Study duties of Baptist Women officers (pages 27-39, *Baptist Women Leader Manual*).
3. Study suggestions for contacting prospective leaders (pages 86-88, *Baptist Women Leader Manual*).
4. Pray for guidance of the Holy Spirit in selecting and contacting leaders.
5. Match the responsibilities of the office to prospective officers.
6. Present the work to each nominee as a means of service to God.
7. Explain basic materials needed by each officer (*Baptist Women Leader Manual*, *WMU Year Book 1973-74*, *Baptist Women Officer Plan Book*, *Working in a Missions Group*).
8. Be sure that each prospective leader understands the work being offered to her.
9. Give each person time to think and pray about the responsibility presented to her.
10. Respect the prospective leader's answer; do not pressure the woman into saying yes.



## Informing the Community of Mission Action

Communication is a high priority subject today. There are so many ways to communicate and so much that needs to be told. Does your community know that Baptist Women are ministering and witnessing to persons of special need through mission action? Plan ways to let others know of your work. Have you used television and radio to tell your story? Have you used the local newspaper?

When these channels are used, be sure that you communicate effectively. Here are some tips for informing the community of mission action:

1. Be specific and accurate and use as few words as possible.
2. Tell the whole story, not just time and place.

3. Point out some results.
4. Give names of persons involved in the work.
5. Show needs and reasons for engaging in mission action.

The November ROYAL SERVICE gave suggestions for writing manuscripts for the Communications Contest conducted by ROYAL SERVICE. Review "Writing Your Article," pages 20-21, and use the ideas given there for effective communication. Two articles in this issue give additional suggestions. Read "Meals-on-wheels" (pages 18-19) and "Louise Yarbrough Goes All Out" (pages 20-21) to find out how two professional writers prepared their mission action stories.

## BAPTIST WOMEN ORGANIZATIONS WITHOUT MISSIONS GROUPS

There are some Baptist Women organizations which have not organized missions groups within their general organization. Sometimes this is because women do not understand that groups can be formed with only a few women. Mission action and prayer groups may have as few as three or four members. Study groups will usually have at least four to six members in the beginning. As groups grow in membership, additional groups can be formed.

A part of the genius of WMU through the years has been the small group plan formerly known as circles. This plan is one of the best ways of enlisting women in missions. If your organization does not have missions groups, be sure to plan ways for members to use the resources provided for missions groups. Here are two possibilities:

1. Plan weekly meetings of the organization using the following materials:  
First week—material in ROYAL SERVICE for Baptist Women meeting  
Second week—material in ROYAL SERVICE for current missions groups  
Third week—material in ROYAL SERVICE for Bible study groups  
Fourth week—material in ROYAL SERVICE for prayer and/or mission action groups
  2. Plan biweekly meetings of the organization:  
First week—material in ROYAL SERVICE for Baptist Women meeting  
Third week—material in ROYAL SERVICE for current missions groups  
Suggest that materials for Bible study, prayer, mission action, and missions books groups be used individually
- Plan for at least two meetings of your Baptist Women organization each month. Be creative in your plan for using all ROYAL SERVICE resources. Regardless of how often your organization meets, mission action projects are to be planned each month.

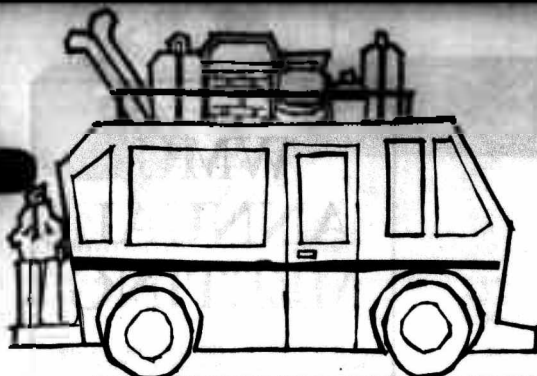
## WMU ANNUAL MEETING

June 10-11 is the date set for the WMU Annual Meeting in Portland, Oregon. Do you have plans for sending a representative from your Baptist Women organization? It isn't too late to write your state WMU headquarters and ask if there are chartered buses going or if there are groups traveling together and staying together.



If reservations are not to be made through your state WMU headquarters, write for reservations to: Portland Convention Bureau, 824 Southwest Fifth Avenue, Portland, Oregon 97204.

The WMU Annual Meeting will be a time of hearing home and foreign missionaries speak, a time of learning more of Woman's Missionary Union work, and a time of inspiration and fellowship. Plan to have your organization represented in Portland!



## FAMILY MISSIONS VACATIONS

A family vacation is a wonderful way for family members to improve relationship patterns. Such a vacation gives family members opportunities to enjoy each other in new surroundings and in a more relaxed atmosphere. Family missions activities provide an additional dimension to vacations. One family has gone to Alaska in their camper for the past two summers. They have helped with Vacation Bible Schools, turning their vacations into family missions vacations.

There are things to remember when planning a family missions vacation. Plan well; pray earnestly; and prepare mentally, spiritually, and physically.

If your missions vacation is to include visits to various missions points, notify leaders that you are coming. Consider the time demands faced by leaders and missionaries. If you plan to attend a worship service on a missions field, be punctual and reverent. If you plan to take pictures, do it

before or after the services. The "Cooperative Program Travel Guide" and the "Personnel Directory of the Home Mission Board" will be very helpful to you in planning your family missions vacation. They may be secured free from the Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309.

Another item for persons planning missions vacations is "Introducing Campers on Mission" (available free from the Home Mission Board). Campers who desire to share their faith with other campers will find this leaflet most helpful.

The Family Missions Guide\* is a booklet for use by families who are searching for ways to witness to persons. This guide will be most useful in preparing the family for a missions vacation, in addition to giving guidance to the family wanting to continue its missions activities after the vacation is over.

### Officers Council

One way for Baptist Women chairmen to confer with missions group leaders and to assist them in their work is to schedule a meeting of chairmen and group leaders before the officers council meets. This allows time for the mission action chairman and mission action group leaders to evaluate group meetings, discuss needs groups may have for organization help, discuss resources needed for in-service training, and share mission action experiences.

Likewise, the mission study chairman can assist mission study group leaders and the mission support chairman can assist prayer group leaders with their work.

\*See WMU order form, page 48

### Officers Council Agenda

#### Call to Prayer

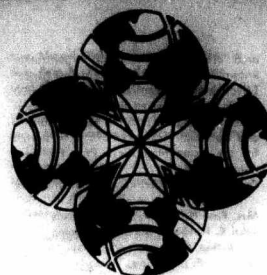
**Announcements** (information from Baptist Women council or WMU council)

**Reports of officers** (including report of coffee dialogues, progress on Giant Step goals, and use of faith sharing booklet)

**Special report**—review of article in April ROYAL SERVICE "Pick a Mission Action Project." Report may be given by mission action chairman or one of your mission action group leaders

**EVALUATE** past work and plan for month(s) ahead.

**Closing prayer**



Hermione Jackson

## Call to Prayer

1 Tuesday Matthew 5:13-30

W. Ross Harmonson is a pastoral missionary in Butte, Montana. Through a centrally located church, he endeavors to reach out with needed ministries to communities within the city and surrounding towns. His wife directs a day-care center in the educational building. The Harmonsons have five children, three of them teenagers. Ross Harmonson's number one prayer request is that he might "be used of the Lord to stir interest and commitment in the hearts of the members of the church."

Michael B. Brown, Baptist center, Wisconsin

Mrs. Jane Cooper, deaf, Indiana  
W. Ross Harmonson, pastor, Montana  
Roman Martinez, Spanish, California  
Roberto Martinez, Spanish, Texas  
Helen Mulgar, Baptist center, Louisiana  
Charles Pearson, Spanish, Texas  
Ollie Tomala, center director, Alabama  
Mrs. Bob Yehlingtree, Indian, New Mexico

3 Wednesday Matthew 6:1-8

Although her missionary assignment is to be secretary for Brazil Baptist headquarters in Rio de Janeiro, Margaret Johnson has found her richest rewards in working with GAs (called Messengers of the King in Brazil). Visiting in the homes of the girls with whom she works, Mrs. Johnson has been reminded that houses do not make homes. When encouragement from Christian parents is lacking, it becomes most difficult for the girls to participate in the programs of the church. Pray for these girls and their homes.

A. F. Calhoun, Spanish, Texas  
Edward B. Freeman, Jr., weekday ministry, Kentucky

Mrs. E. B. Hammett, retired, New Mexico  
Claude Ishloppe, Indian, New Mexico  
Charles E. Magruder, superintendent of missions, Ohio

Mrs. Laverne Jackson is a homemaker in Birmingham, Alabama

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Lowell Wright, superintendent of missions, Indiana

Thomas L. Cole, preaching, Argentina  
Barclay E. Murray, preaching, Rhodesia  
Margaret Johnson, secretary, South Brazil  
Mrs. Irvin B. Williams, home and church, Liberia

1 Thursday Matthew 6:9-13

A freed slave from Virginia started Baptist witness in Jamaica. Today there are more than 260 churches in the Jamaica Baptist Union. At the invitation of these churches, the Foreign Mission Board appointed two couples as fraternal representatives in Jamaica. One of these is the Daniel M. Carrolls. After teaching fourteen years at the seminary in Buenos Aires, Carroll went to Jamaica as a specialist in religious education. Consider these prayer concerns for developing work in Jamaica. The churches have had only limited success in missionary outreach, churches are made up of a small number of men (25 percent), the proportion of youth to adults is rather low (only eight percent under twenty).

Cora Comares, Spanish, Texas  
Mrs. Maria W. Deane, Baptist center, South Carolina

Coy Fiolet, pastor, New Mexico  
Mrs. William Fuenot, Spanish, Texas

Mrs. Allen Green, associational services, New Mexico

Mrs. Fred B. Karpas, Jr., US-2, Christian social ministries, Florida

Mrs. George L. Williamson, Spanish, Texas

Daniel M. Carroll, Jr., religious education, Jamaica

Jack L. Carter, education, Thailand

Mrs. Barbara W. Baranowski, home and church, Argentina

David W. King, education, Lebanon

Mrs. Dick A. Rader, home and church, Zambia

4 Friday Matthew 9:24-34

For 34 years, Mrs. John Allen (Patterson) Moore has been a missionary to Europe. Appointed first as a women's worker in

Belgrade, Yugoslavia, she has since served in Hungary and Switzerland. For one year during World War II, she ministered to Yugoslav refugees in Egypt. Now she and her husband are fraternal representatives to eastern Europe. Pray for the Baptists of Yugoslavia. No American missionaries have been permitted to reside there since 1939. Pray for the Baptists in Hungary where only limited assistance can be given.

Mrs. David Bond, weekday ministry, Georgia

Mrs. W. J. Hagbin, church extension, Wyoming

Dorothy Wilson, Baptist center, Kansas

Raymond Osuna, Japanese, California

James E. Pinkley, Jr., superintendent of missions, Ohio

Mrs. Manuel Rios, Spanish, Texas

Mrs. Albert B. Crawford, home and church, Italy

Y. S. Bawls, doctor, Korea

Jimmy Martfield, religious education, Mexico

Mrs. John Allen Moore, home and church, Europe

Hope Bull Taylor, social work, North Brazil

John P. Wheeler, education, Switzerland

5 Saturday Matthew 7:1-8

In 1959 Tom and Mary Small helped pioneer the Southern Baptist witness in Zambia. The Mission (organization of Southern Baptist missionaries in Zambia) has grown to more than 36 missionaries located in seven towns and cities. A publication house, radio television studio, a Bible correspondence school, and a thea-

trical school are listed on their birthdays. An asterisk (\*) indicates missionaries on furlough. Addresses of missionaries are listed in Directory of Missionary Personnel, free from Foreign Mission Board Literature, P.O. Box 6597, Richmond, Virginia 23230, or in Home Mission Board Personnel Directory, free from Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309.



logical seminary have all been developed. Yet there are additional needs. Missionaries are needed for untouched and neglected areas. Church buildings are needed for congregations worshipping out-of-doors. More Zambians are needed in the ministry.

**Mrs. George Beckett**, Baptist center, Oklahoma. **C. B. Storton**, Spanish, Texas. **Mrs. John M. Goble**, home and church, Indiana.

**Maria Isbell**, education, Hong Kong. **Mrs. Thomas B. Klepach**, home and church, Bangladesh.

**John E. Mahoney**, preaching, Thailand. **Mrs. James B. Ragan**, home and church, Malaysia.

**Mrs. J. W. Blumhoffer**, home and church, Tanzania. **Archie Raper**, education, Nigeria.

**Mrs. Tom B. Baul**, home and church, Zambia.

**Rosemary Spennard**, nurse, Thailand. **James E. Young**, preaching, Bangladesh.

**4 Sunday** Matthew 7:9-20

Mary Cannon had worked in the education ministry of the Fujisawa Baptist Church for four years when furlough time came last October. Before she could leave for her year in the States, she had to help Japanese Christians prepare to continue the education ministry of the church. Arrangements had to be made for other nursery helpers to bring juice and cookies each Sunday, and leaders had to be enlisted for other areas of service. Pray for the Japanese leaders of the Fujisawa Baptist Church.

**Mrs. Larry Hunt**, National Baptist, Florida. **John G. McNeely, Jr.**, weekday ministry, Kentucky.

**Bob S. Sane**, Spanish, New Mexico. **Myr. J. Ed Taylor**, Christian social ministries, South Carolina.

**Mary Carson**, education, Japan. **Jack D. Hagan**, preaching, Guadeloupe.

**Mrs. James D. Wolfe**, home and church, Hong Kong. **Alma Jackson**, retired, Brazil.

**Thomas Y. Jackson**, business administration, Korea.

**Quinn P. Mangos**, student work, Malawi. **Michael S. Blumhoffer**, music, Japan.

**Jimble D. Sane**, education, Uruguay. **Mrs. Edgar J. Thorne**, home and church, Hong Kong.

**7 Wednesday** Matthew 7:21-29

For ten years Henry P. Haynes III has worked with students in Venezuela. Three major universities have active student groups and plans are being made for expansion to other areas. Haynes writes: "The effectiveness of our labor depends in a large part on prayer—your prayers." Pray also that Christians from the States on job assignments in Venezuela will vol-

unteer time to assist with student ministries.

**Mrs. Bobby R. Boffie**, church extension, Hawaii. **Mrs. W. W. Grant**, associational services, Colorado.

**Mrs. Beverly Malone**, Spanish, Arizona. **A. A. Moore**, Indian, Arizona.

**Carlisle E. Offutt**, National Baptist, Kentucky. **Frank Ramirez**, Spanish, Arizona.

**Aracelis Virgen**, Spanish, Texas. **Mrs. George C. Barlow**, home and church, Tennessee.

**Muriel E. Hancock**, music, Korea. **Henry P. Haynes, III**, student work, Venezuela.

**Mrs. W. Griffin Henderson**, home and church, Hong Kong. **Mrs. Donald E. McDowell**, home and church, Paraguay.

**Mrs. Edward G. Sanders**, home and church, Indonesia.

**8 Tuesday** Philippians 1:18-30

In addition to her duties as a missionary homemaker, Mrs. J. Radolph (Mary Frances) Dixon is a teacher in the Peruvian Baptist Theological Institute. The school was built in 1964 in Trujillo, a city 330 miles to the north of Lima. A skilled musician and former public school music teacher in the States, Mrs. Dixon now uses her abilities in the training of national leadership. Two pre-teen children also occupy much of her time. Pray for young Peruvians who are training for Christian service and for the missionaries who teach them.

**Mrs. Eugene Briggs**, language missions, Michigan. **Paula M. Y. Lin**, Chinese, California.

**Miguel A. Lopez**, Spanish, New Mexico. **Samuel P. Morris**, Indian, Kansas.

**Orville Pittman**, deaf, Texas. **Alfred Poffert**, superintendent of missions, Vietnam.

**Alfred J. Smith, Jr.**, superintendent of missions, California. **Mrs. Paul Vane**, Spanish, Texas.

**James B. Varney**, education, Ghana. **S. Preston Bennett**, preaching, Japan.

**Mrs. Dale D. Brown**, home and church, Zaire. **Mrs. J. Radolph Dixon**, home and church, Peru.

**Mrs. B. P. Immanuel**, home and church, Japan. **Virginia Nightfall**, religious education, Japan.

**Mrs. Lawrence D. Ingram**, home and church, Hong Kong. **Mrs. Robert F. Wakefield**, farm parent, Malaysia.

**9 Wednesday** John 15:1-10

W. R. (Jack) Hall has served in two African countries: Tanzania and Kenya. Although there are separate, independent nations, Southern Baptist efforts in the

area are integrated in an organization known as the Baptist Mission of East Africa. Effective evangelism has resulted in 5,000 people being baptized in over 100 congregations during the past ten years. Churches and community centers have been started for the Asian minorities. Pray for these Asian people.

**Bob Butler**, superintendent of missions, Indiana. **Mrs. Paul M. Gaudin**, Spanish, Texas.

**John B. Hubbard**, Indian, Oklahoma. **W. Arthur Gossage**, education, Nigeria.

**W. R. Hall**, preaching, Tennessee. **Bobby L. Jann**, preaching, Indonesia.

**San Ann Marcella**, education, Peru. **James C. Mize, Jr.**, preaching, Ecuador.

**Mrs. Wyatt M. Paden**, home and church, Equatorial Brazil.

**Mrs. Roy B. Raul**, home and church, Korea. **Thomas A. Weddell**, preaching, Zambia.

**10 Thursday** Ephesians 5:6-14

Jim and Althea Satterwhite have been in Japan for twenty years. They were among the missionaries beginning the Japan Baptist Hospital in 1954. Later, they helped establish the school for nurses which has graduated 62 students, all of whom have passed the national examination. The school may have to be closed for lack of financial support. Dr. Satterwhite's prayer request is "that some way may be found to continue this vital part of Baptist work."

**Mrs. Beulah Bagan**, Spanish, Colorado. **Mrs. Lucinda Garcia**, Spanish, Texas.

**F. E. Mammola**, retired, New Mexico. **Frederick H. Anderson**, preaching, Italy.

**Wallace L. Burt**, education, Nigeria. **Mrs. Robert N. Poley**, home and church, Philippines.

**Corey Ray Hardy**, education, Nigeria. **Mrs. James P. Humphries**, home and church, Vietnam.

**Billy M. Lave**, English-language, Malaysia. **William D. Mumley**, preaching, South Brazil.

**Cheryl Ray**, social work, Zambia. **James P. Satterwhite**, doctor, Japan.

**Mrs. Jacques M. Young, Jr.**, medical, Yemen. **11 Friday** Psalm 27:1-14

For more than a decade, H. Cloye Starnes has been a missionary in Korea. At first he was assigned to general evangelism, then to teaching in the Korea Baptist Theological Seminary, and now to the Wallace Memorial Baptist Hospital in Pusan. From a small clinic, the hospital has grown to a facility that trains doctors, nurses, and chaplains. Over half the Korean population is under twenty years of age. Ninety percent are illiterate and determined to get an education. Pray that they may learn of Christ.

**Mrs. Marcella Garcia**, Spanish, Texas. **Ray E. Chubb**, pastor-director, Pennsylvania.

**Mrs. Miguel Gaudin**, Spanish, California. **Mrs. Roy B. Raul**, Indian, Oklahoma.

**Mrs. Robert A. Bortis**, home and church, Lebanon. **Samuel Gray**, religious education, Kenya.

**Mrs. Billy Mammola**, home and church, Japan. **H. Cloye Starnes**, education, Korea.

**Mrs. Charles E. Westmore**, home and church, Argentina. **Biola E. Vogt**, education, Japan.

**12 Saturday** Psalm 89:13-18

In 1942 Helen Meredith went to Barranquilla, Colombia, when Southern Baptist work was only one year old. Even before she had finished language study, she had begun a small elementary school with 47 children. Since 1948, she has been working with schools in Cartagena. Pray for more missionaries to help evangelize one of the fastest growing populations of the world. The number of baptized evangelists more than doubled in the past decade, and evangelical church growth is nearly five times that of the population.

**Mrs. Quindale Albrit**, Spanish, Texas. **Mrs. Corla Pineda**, Spanish, Texas.

**Mrs. Burton De Wolfe Davis**, education, Equatorial Brazil. **Helen Meredith**, religious education, Colombia.

**Donald B. Morris**, education, Kenya. **Mrs. James D. Pouch**, home and church, Costa Rica.

**Agne Pender**, retired, China; Hawaii, Singapore. **Tom G. Small**, education, Zambia.

**Mrs. Yandell C. Woodlin III**, home and church, Switzerland. **13 Sunday** Deuteronomy 4:29-40

International work is of special interest to Mrs. Ross L. Hughes. The McKinley Baptist Chapel in Youngstown, Ohio, where she is a member, is near two large hospitals. When daughters of a Korean doctor attended Vacation Bible School held by the church, Mrs. Hughes visited their home. She discovered that the father was interested in becoming a Christian. He said, "When we first came to the United States, I sent my girls to church and thought some one would come tell me how to be a Christian. No one came." Since his conversion, nine other Korean doctors have become Christians.

**Robert J. Caspe**, Spanish, Texas. **Mrs. Linda W. Collins**, associational services, Indiana.

**Mrs. Roy L. Hughes**, associational services, Ohio. **Mrs. Estelle Johnson**, retired, Louisiana.

**Boris Makarov**, Estonian, California. **David H. Mader**, Baptist center, California.

**David H. Perkins**, pastor-director, Pennsylvania. **Mrs. Camille Rice**, Spanish, Texas.

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**Henry B. Shultz**, Salina, Alaska. **James Wiggins**, Spanish, Texas.

**Mrs. Robert B. Smith**, home and church, South Brazil. **Mrs. Robert A. Humphreys**, home and church, North Brazil.

**Mrs. Roy B. Wyatt, Jr.**, education, Colombia. **14 Monday** Deuteronomy 5:6-22

Betty and William N. (Mac) McElroy work at designing creative plans for family experiences apart from their regular missionary activities in Indonesia. Early one Easter morning they took their two boys to a windy mountaintop near Bandung. There they held their own family celebration of Christ's resurrection. Son Tim chose Scripture verses for reading and Jamie chose the hymns. After worship the family prepared breakfast on buddy burners and tin-can stoves.

**Annelle Blum**, retired, New Mexico. **Edgar W. Plaster**, Spanish, Texas.

**Mrs. Albert M. Henge, Jr.**, special missions ministry, New York. **Norman B. Lyle**, superintendent of missions, New York.

**Walter Scott McElroy, Jr.**, US-2, student work, Massachusetts. **Abraham J. Silve**, Spanish, Georgia.

**Ed C. Thomas**, Spanish, Colorado. **Paul J. Thomas, Jr.**, Baptist center director, New Mexico.

**Jackie G. Conley**, preaching, Kenya. **Mary Lee Smith**, religious education, Singapore.

**John E. Ingersoll**, publication, Indonesia. **Mrs. William M. McElroy**, home and church, Indonesia.

**Pete Palmer**, student work, Taiwan. **Mrs. Douglas G. Ringer**, home and church, Laos.

**Roberta Ryan**, Baptist Spanish Publishing House, El Paso, Texas. **15 Tuesday** Deuteronomy 6:4-18

Although the apostle Paul once taught and preached in this area, Turkey today is 99 percent Muslim. In 1966, the James F. Leepers went to the capital city of Ankara to work with the many Americans stationed there. Now there are 70 members of the Galatian Baptist Church. Pray for this church and its members in the difficult task that confronts them. Pray for the indispensable qualification for missionaries in Muslim lands: the ability to just go on.

**Mrs. H. Daniel**, superintendent of missions, Arizona. **Mrs. George P. Gaskins**, associational services, Colorado.

**Mrs. Blanche Davis**, Spanish, Texas. **Mrs. Eduardo Ramirez**, Spanish, Texas.

**B. William Mulvey**, education, Japan. **Mrs. James F. Leeper**, home and church, Turkey.

**Mrs. Joe V. Pae**, Spanish, Paraguay. **Monte, El Paso, Texas.** **Robert B. Williams**, preaching, Nigeria.

**16 Wednesday** Deuteronomy 15:7-11

Last summer music critics in Beirut praised the performance of Timothy Fuller, son of the J. Wayne Fullers. The young concert pianist was featured at the Beirut College for Women. Young Fuller graduated with honors from Phillips Exeter Academy in New Hampshire and is currently studying at Oberlin College and Conservatory in Ohio.

**Mrs. Sam B. Beard**, retired, Oklahoma. **Mrs. Samuel M. Hernandez**, Spanish, Arizona.

**Mrs. P. William Kuntz**, church extension, Connecticut. **Mrs. Roger W. Brubaker**, home and church, Uganda.

**Pat H. Carter**, education, Mexico. **Mrs. J. Wayne Fuller**, publication, Lebanon.

**Carl E. Hoff**, social work, Kenya. **Kenneth B. Miles**, preaching, Indonesia.

**Mrs. B. Sylvia Mackee**, home and church, Ivory Coast. **Mrs. J. Earl Pease, Jr.**, home and church, Philippines.

**Mrs. William L. Wagner**, student work, Austria. **Catherine Walker**, education, Indonesia.

**James G. Wilson**, preaching, Paraguay. **Ralph A. Wilson**, preaching, Honduras.

**17 Thursday** Deuteronomy 24:1-16

As you use the Call to Prayer daily, have you noticed that it is a rare day that the list does not include missionaries to Spanish-speaking residents of the US? Texas has over 200 Home Mission Board appointees who work with Spanish-speaking people. Pray for Raul Garcia who ministers to Mexican-Americans.

**Paucal Corrales**, Spanish, Texas. **Jackie G. Fentles**, education, Tanzania.

**Mrs. William P. Roberts**, home and church, Japan. **William E. Wakefield**, field representative, Southeast Asia.

**18 Friday** Deuteronomy 28:1-14

In 1972, the Southern Baptist Foreign Mission Board sent out 171 new missionaries. This figure is down from the 228 sent out during 1971 and, along with a high number of personnel losses, accounted for the first annual net loss in the board's missionary force since 1937. Career appointments were down 37 from the last year. There were 17 fewer missionary associates and one less layman employed. The sharpest decreases came in the number of persons for secondary teaching, seminary teaching, student work, and business management. Pray for additional volunteers and funds to send them.

**Mrs. Anthony Ahear**, Russian, California.

Felia Gove Gove, Spanish, Florida  
Mrs. Bonardo P. Meade, National Baptist,  
Louisiana

Charles W. Campbell, preaching, Argentina  
A. L. Gilgus, preaching, Japan  
James B. Mungah, education, Tanzania  
Edward M. Longbridge, preaching, Trin-  
dad  
Mrs. G. Ruyam Schell, home and church,  
Rhodesia

Mary Jane Wharton, secretary, Nigeria  
19 Sunday Proverbs 30:1-16

Mrs. J. Wayne (Wirtle) White doesn't  
live in an isolated adobe village. Guadalupe,  
Mexico, is a cosmopolitan city of over  
a million inhabitants. Because it is a center  
for schools and universities, Baptist  
sponsor student homes for both girls and  
boys. Here students receive room and  
board in a Christian atmosphere at a min-  
imum cost. Non-evangelists are attracted  
to student centers by recreational facilities,  
concerts, English classes, and lectures.  
Many hear the Christian message for the  
first time. Pray for these students and  
those who work with them.

Peter Goss, Chinese, California  
Mrs. Claudia Iglesias, Indian, New Mexico  
Mrs. Susan Martinez, Spanish, California  
J. Charles Allen, preaching, Ecuador  
Brazil

Charles W. Budgebaugh, education, Tan-  
zania

William B. Booder, education, Nigeria  
Patricia Hopkins, education, Philippines  
Mrs. Harold H. Snodgrass, retired, China  
James N. Watterland, preaching, Rhod-  
esia

Mrs. J. Wayne White, home and church,  
Mexico

#### 20 Sunday Proverbs 2:1-15

For 23 years, Lester C. Bell has worked  
with Portuguese-speaking people. Eighteen  
of these years were in Brazil where he  
taught at the seminary in Rio de Janeiro  
and served as executive secretary of the  
Brazilian Baptist Convention. In 1968, he  
transferred to Lisbon to direct the Portu-  
guese Baptist Seminary. Last year the first  
graduating class boasted two pastors, one  
student who must serve three years of com-  
pulsory military service and one student  
who returned to work in his native Angola.  
Ray L. Bradley, superintendent of missions,  
California

Mrs. Clifford F. Bratley, deaf, District of  
Columbia

Wayne A. Bueh, superintendent of mis-  
sions, California  
Edward Gonzalez, Spanish, Texas  
Mrs. Mildred Strayer, weekday ministry,  
Colorado

Leona C. Bell, education, Portugal  
Mrs. J. Marvin Leach, home and church,  
Indonesia

John B. McGinn, preaching, Nigeria

Mrs. Timothy B. Rayburn, education, Guam  
Lorena Tiffed, student work, Taiwan  
Mrs. Gene H. Wile, home and church,  
South Brazil

#### 21 Monday Proverbs 3:1-24

After one year in Taiwan, Bernice G.  
Winstead writes of "the thrill of seeing God  
work in the lives of Chinese young men and  
women." His exquisite special prayer for  
Kiki Chung who had never read a Bible  
before attending his class, Peter Lin who is  
discouraged with his life, Bruce who is  
coming to New York to study dentistry,  
Christopher who is from a strict Buddhist  
home, and Ruth who wants to know God's  
will for her life. Winstead adds, "Pray  
that God will bless all of the students to  
whom we minister in Taiwan."  
Mrs. Warren Christman, amateutical ser-  
vices, Minnesota

Audrey Acosta, preaching, Spain  
Jared B. Brown, religious education, Israel  
Terry W. Clark, education, Kenya  
Robert L. Collins, religious education, Thai-  
land

Gina B. Kingsley, education, Malawi  
Donald L. Smith, preaching, Tanzania  
Ronald G. Winstead, education, Taiwan

#### 22 Tuesday Proverbs 6:1-23

For twenty years, Vance O. Yaman  
labored in the Amazon regions of Brazil.  
Now he is serving in Rio de Janeiro, a city  
of over four million inhabitants. So respon-  
sive are the people that opportunities for  
Christian service in South Brazil surpass  
the number of workers. There are more  
churches than there are pastors and wife  
candidates to serve them. In addition, there  
are about twice as many congregations as  
organized churches. Training church lead-  
ers is an imperative. Pray for more religious  
education workers.

Rae B. Beard, retired, Oklahoma  
Mrs. Henny Matthe, Spanish, Texas  
Alice W. Campbell, radio-TV, Latin America  
Gordon B. Berringer, business adminis-  
tration, Jordan

Mrs. W. David Morris, home and church,  
Honduras

Regina A. Moore, doctor, Tanzania  
Mrs. Robert J. Page, home and church,  
Philippines

Marlene Perryman, education, Jordan  
Orvil W. Reid, preaching, Mexico

Mrs. Charles O. Seale III, home and church,  
Korea

John E. Schaefer, English language, South  
West Africa

Vance O. Yaman, religious education, South  
Brazil

#### 23 Wednesday Proverbs 9:1-18

The E. E. Scarboroughs work in the area  
of Christian social ministries in Stone  
Mountain, Georgia. They deal with prob-  
lem children whose offenses vary from mis-  
chief to murder. Mrs. Scarborough writes,

"They have many needs, but their greatest  
need is to know Jesus as Savior and Lord.  
Pray that our ministry may lead these  
young people to trust him."  
Mrs. Charles R. Clayton, church extension,  
California

John Aris, day-care center, Texas  
Mrs. Harold T. Gruen, Spanish, Texas  
Lola Rocco, Spanish, Florida

Mrs. C. B. Southamph, youth and family  
services, Georgia

Mrs. W. Noville Chasen, home and church,  
Dahomey

Mrs. Kenneth L. Good, home and church,  
Vietnam

Mrs. Ralph W. Marshall, home and church,  
Kenya

Mrs. Margaret S. Morris, home and church,  
Hong Kong

W. Gay Macdonald, English language, Phil-  
ippines

Mrs. Hugh T. McElroy, home and church,  
Rhodesia

Mrs. Charles B. Whitman, home and  
church, South West Africa

#### 24 Thursday Proverbs 10:18-32

For 12 years, Neal L. Peyton has pro-  
duced a television program for the deaf  
called "A Light Unto My Path." A worship  
service, the program uses both voice and  
signs so that hearing persons can also enjoy  
it. The program is currently on nineteen  
television stations in nine states. Pray that  
God will continue to use the program," says  
Peyton. "And that new work with the deaf  
will be started. Pray, too, that the pro-  
gram for the deaf will be broadcast into  
new areas."

Mrs. Bonalugo Ponce, Spanish, Texas  
Mrs. Ricardo Blake, Spanish, Florida

James A. Latham, actor-director, Colorado  
Mrs. Annelle Lopez, retired, Texas

Neal L. Peyton, deaf, North Carolina  
Mrs. Sidney Smith, Jr., Christian social  
ministries, California

Aurelio Trevino, Spanish, Florida  
Fernando Whitehead, Spanish, California

Mrs. Charles W. Campbell, home and  
church, Argentina

Doris Paulsen, social work, North Brazil  
Mrs. William W. Bessant, home and  
church, Guatemala

Mrs. H. Van Werten, home and church,  
Indonesia

#### 25 Friday Proverbs 11:13-31

Mrs. Charles C. (Carolyn) Worthing serves  
with her husband in Jerusalem, Israel. As  
a homemaker she has the responsibility of  
her two children, Sharon (sevent) and Scott  
(three), as well as the needs of a busy hus-  
band. In addition, Carolyn entertains dif-  
ferent groups of people in her home. She  
tries to find time to continue her study of  
Hebrew and often serves as pianist for the  
West Jerusalem Baptist Church. Pray for  
Carolyn and her ministry of love and res-  
toration in Jerusalem.

John Sallada, Uruguayan, Pennsylvania  
Mrs. Stephen T. Chasin, Spanish, New  
Mexico

William S. Smit, superintendent of missions,  
California

Mrs. Joseph Paul Olson, church exten-  
sion, Oregon

Mrs. Susan Smith, Spanish, Texas  
Mrs. Otto D. Baker, home and church,  
Ecuador (Brazil)

Gina A. Clark, preaching, Japan  
Alice B. Goss, preaching, Argentina

Samuel M. Jones, education, Vietnam  
Susan Kirby, education, Hong Kong

John V. Marshall, preaching, Indonesia  
Donald B. Smith, preaching, Venezuela

Harold E. Spencer, education, Philippines  
Mrs. Charles C. Worthing, home and church,  
Israel

#### 26 Saturday Proverbs 14:21-35

Quayquil is the largest city of Ecuador.  
Although much of the country is mountain-  
ous and cool, this busy seaport of nearly  
800,000 is in the muggy lowlands. Once  
we captains refused to anchor here because  
of yellow fever and malaria. Sickness is  
still a problem at illiteracy and poverty  
vigorous student and youth work reaches  
thousands of young people untouched by  
the gospel in Quayquil. Pray for Marvin

R. and Anna Ford in this strategic work.  
Gordon B. Gooden, deaf, Georgia  
Joan V. Baskin, Spanish, Texas

Volante J. Hardy, US-2, church extension,  
Kenya

Leona Patterson, Indian, Oklahoma  
Robert Woodham, Spanish, Texas

Mrs. Moore E. Reed, home and church,  
Kenya

Charles M. Marks, preaching, Malaysia  
M. David Phibbs, dorm parent, Thailand

Hebe Soller, medical, Rhodesia

#### 27 Sunday Proverbs 15:1-12

Mrs. John H. (Kathy) Dillman is in her  
first term as a missionary homemaker in  
Kenya. She and her husband are stationed  
twenty miles north of Nairobi at Limuru.  
This is the location of the Baptist Assembly,  
the place where the Kenya Baptist Con-  
vention was organized in 1971. The camp-  
us is used for women's meetings, youth re-  
treats, and the annual meeting of Southern  
Baptist missionaries working in East Africa.  
It also houses the language school for new  
missionary appointees.

Mrs. Cleopatra A. Allen, home and  
church, Kenya

Thomas D. Barnes, preaching, Indonesia  
Mrs. Howard E. Blake, Jr., home and  
church, Malawi

Mrs. John H. Dillman, home and church,  
Kenya

Frederick M. Martin, education, Japan  
Mrs. James M. Wall, home and church,  
Taiwan

#### 28 Monday Proverbs 15:13-33

For nineteen years, William R. Medling  
was under appointment by the Foreign Mis-  
sion Board for Japan. He is still a mission-  
ary to the Japanese, although his address  
has changed to Okinawa. Here he has  
made a strong contribution to work in the  
Japanese-language churches while also  
serving English-language congregations. In  
June 1971, the United States agreed to  
return Okinawa to Japan. It had been a  
major American military base since World  
War II. Pray that local congregations will  
continue to grow in this time of adjust-  
ment.

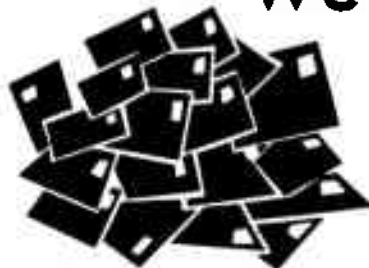
Mrs. Thomas Okabeke, Portuguese,  
Rhode Island

J. B. Parker, retired, Texas  
Mrs. Joyce Padgett, Spanish, Texas

Constance McClellan, nurse, India  
William R. Medling, preaching, Okinawa

Gary K. Swafford, preaching, Malawi  
Mrs. J. Ben Thompson, home and church,  
Colombia

## We Get Letters



#### From Baptist Woman X

My calendar clearly says it's still March, but  
the postman just delivered my May ROYAL  
SERVICE. By the time May comes I'll probably  
have mistle M. Why are magazines mailed so  
far in advance?

#### From Baptist Woman Y

As study chairman in our Baptist Women, I  
am eager to plan ahead for our programs.  
Would it be possible for me to receive ROYAL  
SERVICE any earlier?

Your questions are typical of two types of  
reader response we receive. On one side are  
women, usually officers, who want the magazine  
months in advance so they can make plans and  
order materials. On the other side are those,  
usually members, who don't particularly need  
the magazine until the month of its date.

We try to please both kinds of readers. ROYAL  
SERVICE regularly comes off the press a full  
two months ahead of the date on the cover.  
This gives plenty of time for magazines to be  
delivered around the world in time for use. It  
gives Baptist Women leaders at least a month  
to get ready for their work. This early arrival  
date gives all readers ample notice of upcoming  
emphases, meetings, and happenings about the  
world. Yet the features in each issue of ROYAL  
SERVICE are current as the month on the cover.

Our suggestion to Miss X is that she set aside  
a nook especially for keeping ROYAL SERVICE,  
but that she glance through it as soon as it  
arrives for a forward look. Mrs. Y, we suggest  
that you consult your WMU Year Book 1972-73  
for the study topics and materials for the months  
ahead.



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# DEAR PASTOR



"Before there can be a response to missions, there must be exposure to missions."

"I go as a Southern Baptist missionary because of the desires placed in my heart through the missions organizations of my church."

If you heard no more, these two expressions ought to give you cause to believe in the missions education program in your church.

Of course not all will go as missionaries. At least not all will go as missionaries to Africa or Thailand—to ethnic groups or disadvantaged people. But we all go as missionaries—outside the four walls of our church—to meet needs and reach people.

The who, what, when, where, why, and how of being a missionary—anywhere—is learned through the missions organizations of a church. The teaching of missions is significant in the life of a church. In the teaching of missions, persons are led to explore with growing understanding the nature and implications of God's missionary purpose and to respond to that purpose in personal commitment and obedience.

Woman's Missionary Union has just completed an all-out enlistment emphasis called "Each One Bring One, Cultivate One." This special activity was a part of the year-long enlistment emphasis in WMU. Believing that all persons need to be involved in a missions organization, WMU is seeking to enlist women, girls, and preschoolers in one of its missions organizations. WMU organizations have the structure, materials, and the potential leadership for missions awareness and involvement.

It is our prayer that the Woman's Missionary Union in your church keeps your church informed about its total missions program and leads your church to support representative missions work through prayer, Cooperative Program gifts, special missions offerings, and missions personnel for long- and short-term service. Certainly this is the purpose to which Woman's Missionary Union is committed.

WMU STAFF