



July 1970

THE NEW YORK TIMES

Print...
a tool for proclamation



Parents with children at home...

mark the box below that seems the most exciting.

- ☐ Invite a family of another socio-economic level for a backyard barbecue.
- ☐ Take your family to a religious service of some other faith or cult.
- ☐ Plan an imaginary trip to some other country. (Order travel brochures, check airline schedules, research customs and spots of interest.)
- ☐ Invite an international student to spend August school break in your home.
- ☐ Begin the study of another language with the aid of a set of language records.
- ☐ Take two underprivileged children on a pre-school shopping trip.
- ☐ Adopt an aging couple for special attention during the summer.
- ☐ As a family, figure ways to cut the family budget in order to give a special missions offering in August.

Now, make definite plans for your family's involvement in the family missions project checked. For additional help, see the Family Missions Guide (see WMU order form, page 48).

Home Service

Vol. LXVIII

JULY 1973

No. 1

Daisies Don't Tell, But the Pattersons Do	Roberta Ryan	2
Challenge of Human Need in Vietnam	Rondal D. Merrell	6
Evaluation on the Home Mission Scene	Orrin D. Morris	12
Evaluating Mission Action	Marjean Patterson	16
A Member Like Me?	Isabel Triplitt	18
The Icing on the Cake	Nina Brice Gwin	20
Dimensions in Membership	June Whitlow	22
Commentary on Membership	Margaret Bruce	23
Study Materials		
Baptist Women Meeting	Ashley McCaleb	24
Current Missions Groups	Carolyn Weatherford	26
Bible Study Groups	Justice C. Anderson	31
Books for Missions Reading	Val Harvey	34
Prayer Groups	Gladys Weaver	36
Mission Action Groups	William Crews	38
Forecaster	Margaret Bruce	40
Call to Prayer	Virginia Lindsey	43

daisies don't tell...

BUT THE PATTERSONS DO

Roberta Ryan

"They like it! They like it not!" Mentally I plucked petals from the daisies that splashed autumn across the desert-colored walls of the Baptist Spanish Publishing House in El Paso, Texas. They like it! They... I dared not finish. I was not sure I cared to know the daisies' evaluation of my literary gems.

I preferred the certainty of the postman's contribution on that had arrived earlier in the morning. Just what we need! a letter of commendation acclaimed *La Ventana*, the 42 year old missions magazine for Baptist women of Latin America. Not all postal offerings are as kind. Some are more

mundane and occasionally even a bit accusatory. But all are helpful in the evaluation of our printed materials.

Reactions produced by Baptist Spanish Publishing House literature are as diverse as the people who use it. Readers are as diverse as the new literate who traces out syllables with a stubby, earth-stained finger and the postgraduate who hastily scans the pages in a parqueted high-rise apartment, as diverse as the newborn babe in Christ and the multi-generation believer.

Yet, amid diversity, God is relevant to all. His Son is relevant. His message is relevant. And so the literature proclaiming this message must be relevant. Is it? The daisies weren't sure. Yes. No. Maybe.

Since its beginning in León, Mexico, in 1906, the publishing house had kept an ear tuned to the Spanish-speaking world. Missionary founder J. E. Davis rubbed shoulders with his reading public and measured the effectiveness of the pages he pulled from his hand-fed press.

Through the years, users of the materials have written to express their likes and dislikes. Publishing house editors have probed for criticism. Representatives have traveled as funds and invitations permitted. They have recognized yellowed dog-eared pages in thatched huts and dusty tomes still unopened, sleeping on forgotten shelves. Why are some used, others dormant?

As early as 1953, even before transfer to the publishing house, the Woman's Missionary Union department enjoyed the organized contributions of an internal annual publications committee. Its members, a lady from each national WMU entity that used its materials, convened every five years to report, study, and recommend improvements. Between sessions these women promoted distribution, subscriptions, and use of the materials and channeled the users' reactions to the director's desk.

Ten years later the women's committee dissolved to become part of the new and larger advisory committee for the publishing house which offers similar benefits to all phases of the Baptist Spanish literature ministry.

Still, weak links in the chain of communication often wear thin and sometimes snap.

"We must get out to the users," insisted missionary Frank W. Patterson. "We must live where they live. Sense the need. Observe their use of the materials. Understand their problems. Absorb their culture. See ourselves as they see us."

And you are the man for the job! exclaimed Dr. Charles W. Bryan, the Foreign Mission Board's area secretary for Middle America and the Caribbean.

Dr. Patterson had been related to the publishing house since 1940. For twenty-seven of those years he had been its director. He had written, edited, operated presses, and traveled extensively in Latin America. He had worked in the First Baptist Church, Ciudad Juárez, Mexico, and developed one of its missions from nothing into a church.

Mrs. Patterson was constantly at his side. Writing and editing for preschoolers and their leaders, she put her materials through the crucible of experience at the church and in the struggling mission. The "if it works here, it'll work anywhere" philosophy dominated her practice.

December 28, 1970, the Pattersons were off to warmer climes, six months from a San José, Costa Rica base, six months from Cali, Colombia, six from Buenos Aires, Argentina. They crisscrossed the Americas.

Fifteen months later, with three months still to go, Dr. Patterson reported: "This I have done: I have traveled thousands of miles by air, land, and water. I have slept in at least 100 beds. I have eaten ten times fifty-seven varieties of food and avoided drinking water. I have consumed several times my weight in bottled soft drinks. I have held conferences in 85 cities located in 16 countries. I have taught classes on church finance, evangelism through literature, writing techniques, and doctrine to an estimated 3,000 individuals representing approximately 200 churches. I have directed round table discussions on what is right and what is wrong with our literature program. I have conferred with deposit and book store managers and have visited nine Baptist evangelical book stores. I have tried two newspaper advertising experiments in cooperation with Baptist book stores, and I have initiated literature distribution projects through churches.

In addition, I have attended four Mission meetings and discussed our mutual literature problems and interests, and I have talked with 220 missionaries. I have addressed two national Baptist conventions, one national evangelism congress, and I have preached from one to four times nearly every Sunday.

I have written six quarters of Bible lessons in my bed room, and I have rewritten the *Manual de Finanzas para Iglesias*. A *Manual of Church Finances*. Also, I have prepared a brief manual on how to write simplified materials for adults.

Meanwhile, Mrs. Patterson was presenting samples of literature produced by the publishing house for the preschool and children's departments at a symposium. I was often expected to treat a group in the conference, she confessed. At first, I thought this would be impossible, but I did

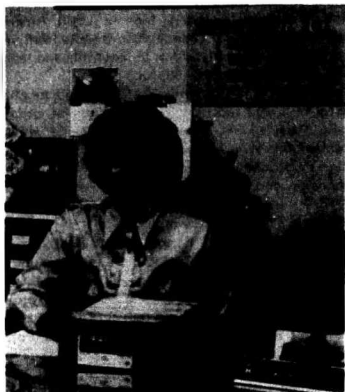
vised a program which I felt worked very well. One advantage in treating all these age levels together came with the discovery that in Latin America teachers frequently change departments from year to year. A wider orientation of materials and teaching methods was thus helpful."

By April 1, 1972, Mrs. Patterson had taught a total of 1,400 teachers, not counting the children who attended her classes nor the people who attended the WMU conventions, camps, and Vacation Bible Schools in which she spoke. "The children turned out to be a great blessing," she emphasized. "They were my helpers and live evidence that what I was teaching would work."

At the Paul Bell Baptist Theological Institute in Guatemala, Mrs. Patterson hung a handmade sentence strip holder on the wall. In the center of it she placed a silhouette of a teacher in prayer. "The Indian students leaned forward to see it better."

"This is a Sunday School teacher," Mrs. Patterson said. "She seems to be alone. But is she?"





"No, hermana (sister), she is not alone. She is praying. God is with her," the students replied.

"That's right," Mrs. Patterson encouraged them. "She has other helpers, too. She is not empty-handed." Mrs. Patterson slipped pictures into the pockets of the holders: pictures of a Bible, songs, books, teaching pictures, and periodical literature.

How do you use the Bible with preschool children? she prodded until her pupils responded. In manuals and teachers' quarters they searched for suggestions. They experimented with children who visited the class. They learned finger plays and sang children's songs.

Now! How do you use the Bible with younger school-aged children? The process was repeated. Then it was repeated again as they focused their attention on the older children. The hour was gone.

Tomorrow we'll talk about how to use pictures to teach children of different ages. Mrs. Patterson promised. Other nights we will learn how to use songs, books, and periodicals. The last night of the conference each of you may make a sentence strip holder and a picture holder to keep and use as your very own!

Over and over again, instructions for making these teaching aids had appeared in the literature, but seldom had they been used. Now they seemed to leap from the pages. Why? We had never seen it done. Now you have shown us. Now we know.

In one 25-day period the Pattersons visited 27 churches. From Merida, Yucatan, Mexico, they bumped over a rocky trail, 30 miles in three hours

—to attend the dedication of a palm-thatched, bamboo house of worship. The program began in mid-afternoon. Two hours later the director announced unexpectedly that, since Dr. Patterson was present, he would bring the dedication sermon. While the program continued, Dr. Patterson activated his computerized memory and came up an hour later with a sermon for the occasion.

The sun had set, darkness crept in. As Dr. Patterson began to preach, the electricity failed, lights dimmed and went out. The service continued by candlelight, and when it was over the celebration had just begun. The Pattersons were ushered into a narrow, side room filled with a long table spread with the traditional turkey, black mole (a dark, thick, sweet sauce), and a thin rice water drink. Outside, crowds of villagers stood, visiting, singing, and eating turkey.

How does one write and price materials for Christians like these? the Pattersons wondered as they bumped again over the rocky trail, this time toward the city of Mérida.

At weary last settled for the night, Mrs. Patterson reached for pen and paper. It was getting to be a habit: this reduction of the day's activities to a paragraph of annotations.

In Colombia, Panama, and other countries, the conferences were repeated. From 14,000 foot altitudes in Bolivia, Mrs. Patterson wrote, "It is summer here, but I slept this week under five woolen blankets and a heavy quilt, between cotton blankets, in socks and winter underwear, under ponchos, and with a hot water bottle at my feet. They say the winters are pretty bitter!" Still the Pattersons pushed on. They flew the hump and descended in Buenos Aires, Argentina.

There was a time when the major literature problem was one of supply. Dr. Patterson declares,

"Today, it is one of distribution. Availability is a greater factor in moving merchandise than is price."

Speaking of pricing, Dr. Patterson noted that, although publishing house materials are often priced high in relation to Baptists' incomes, they compare favorably with prices of similar items in secular book stores.

In Montevideo, Uruguay, Dr. Patterson met with members of various churches and organized them into groups of two. He explained a literature distribution plan, brooked out the surrounding territory, assigned 40 homes in each couple, handed them copies of a special edition of the Christian home life magazine, and sent them out. Only 40 percent of the homes accepted the offer.

So the workers mimeographed a note to slip under the closed door of each house, announcing that

the following day they would return with Christian literature. Eighty percent of the homes responded.

Next the workers circled the blocks in a car equipped with loudspeakers and announced that within 30 minutes someone would visit the homes to leave free Christian literature. Seventy percent responded.

The following week the visitors offered Bibles for sale. The next week they returned, got reactions to the literature, invited the families to church, and enrolled many in a home Bible study that would allow them to return periodically to pick up the completed lessons and explain new assignments.

Advertisements in daily newspapers brought new clientele to local Baptist book stores where, if a person bought a certain amount of books, he received a free copy of the New Testament in modern Spanish in which had been slipped an application blank for enrolment in a correspondence Bible study.

In Montevideo, two days of ads resulted in more than fifty enrolments in the study-by-mail course. In Buenos Aires, one ad in each of three leading papers brought 85 enrolments.

June 28, 1972, Dr. Patterson concluded his last conference. Mrs. Patterson penciled her last paragraph of daily activity. They packed their bulging bags for the last time. The next morning they breakfasted in Miami, Florida, USA, shed winter garments for lighter attire, and at mid-afternoon braved El Paso's heat to greet a cheering crowd.

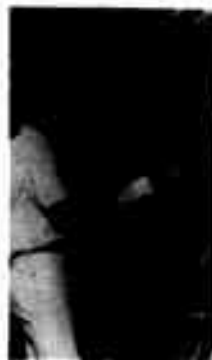
There is considerable interest in knowing what materials exist and how to use them," Dr. Patterson reported. "Many churches use only a minimum amount, partly because they do not know what is available and partly because of limited economic resources. A small minority has caught the vision of evangelizing through outreach literature. Full-time literature missionaries could render a great service to Baptist work in Latin America."

Then the Pattersons were off again. This time to their mountain retreat to unpack, label, and file hundreds of slides and photographs, transcribe taped interviews, and compile reports to share with writers, editors, and sales promoters at the publishing house and with key persons at the Foreign Mission Board.

Already sales are up. Good will abounds. Adaptations and improvements are evolving.

"Maybe the daisies don't tell," but the Pattersons do. "And I'll change their evaluation any day!"

Mrs. Ruth, a Southern Baptist foreign missionary, is secretary of the Department, Editorial Division at the Baptist Spanish Publishing House in El Paso, Texas.





CHALLENGE of HUMAN NEED in VIETNAM

WHAT WOULD YOU DO IF YOU GOT UP ONE MORNING OPENED
YOUR FRONT DOOR AND DISCOVERED SEVERAL THOUSAND REFUGEES
HUDDLED IN YOUR FRONT YARD?

APRIL 1975 • MAY 1975

Bob Compher, Southern Baptist missionary in Quinhon, Vietnam, did just that one spring morning during the 1972 Vietnamese invasion into the northern provinces of South Vietnam. The perplexing situation he faced is typical of situations faced by every Baptist missionary in the country.

Need literally sat down on Bob and Priscilla Compher's front doorstep. Four to five thousand refugees were stacked in the school area directly across the street from the Compher's Quinhon home. The missionary was immediately faced with the necessity of responding to that need whether or not he had funds, personnel, equipment, plans, or any special training. And thus goes the story of Baptist social ministries in Vietnam.

The first Baptist missionaries to Vietnam (November 1959) had been in the country only a short while when they were faced with the overwhelming needs of the impoverished battlefield of Southeast Asia. Following language orientation and study, the Herman Hayeses, Sam Longbottoms, and Lewis Myerases made their first move to meet needs in the capital city of Saigon with its then 1 1/2 million (now 3 1/2 million) citizens. They opened a reading room in the heart of downtown Saigon for the benefit of the city's large university population. Soon they scheduled English classes, providing teachers, materials, films, and language tapes. (English classes continue to be a major outreach in Saigon through ministries of Americans in Trinity [English speaking] Baptist Church.)

Beginning September 1961, new missionaries were sent to the highland city of Dalat for language study. Soon they opened English classes in their home to meet the needs of the Catholic University of Dalat students. (Later, in 1964, a reading room was added.)

In 1962, when Nha Trang became the second city for Baptists in Vietnam, Bill Robinson taught English Bible to civic leaders. Here, too, reading rooms were added in several suburban areas.

During these years South Vietnam's hope for survival was growing dimmer. Communist guerrillas descending from the North were increasing constantly, and the drive to take South Vietnam was moving into a calculated all-out effort to remove opposition. The campaign of terror, torture, and murder targeted on elected officials, civil servants, policemen, school teachers, the educated leaders of the people. Beheadings, shootings, disembowelings, abductions, minings, plastic bomb and grenade explosions, burnings, all became a way of life paralleling Communist invasion.

As word of Communist atrocities spread, refugees began piling into major cities.

In August 1965, missionaries Lewis and Toni Myers established residence in the northern city of Danang where 150,000 war refugees had doubled the city's

population. The Ron Merrells joined them eight months later and the four began seeking a way to minister. An activities center approach was opened in the summer of 1966 in a renovated residence in downtown Danang. English, sewing, typing, and French classes were geared to training the refugees for employment. A reading room was equipped and weekly medical and dental clinics were staffed with American military personnel providing professional assistance.

By summer 1967, most of the refugee and military community settled their overflow into the once barren sand dunes across the river. Danang officials offered Baptists a building there, and the Merrells agreed to work in the refugee hamlet. Aghast at the destitute shocks and ragged humanity, they assisted with hygiene and health care and distribution of clothing and supplies. American military personnel provided teaching and medical personnel. Applications for English and sewing classes always exceeded capacity. When the Merrells left for furlough, journeymen Jim Bobo and Carolyn Anderson continued the ministries.

That same year the Walter Rouths moved to Camranh, an area built up almost entirely of war refugees in various government rehabilitation programs. American servicemen there assisted with materials, construction, and personnel for the Camranh Christian Love Center. They offered sewing, woodworking, and first aid classes. For a time the center served as a facility for a government-sponsored hot lunch program. (Recently the government used the center facility for its three-month government training school for nurses. The Jim Gayles continue the ministry in Camranh.)

An uneasy truce for Tet, the lunar new year celebration, opened 1968. The explosions, amid the mid-night revelry of firecrackers blasting the evil spirits into oblivion for three carefree holidays, almost went unnoticed. Blazing rockets and charging commandos in Vietnam's cities soon jolted the rejoicing into shock and disbelief as their night of horror began. The night lasted for three months as the crack and boom of rockets, mortars, bazookas, and the chop of machine gun fire rocked Vietnam. Forty major cities were handed their Tet surprise by their liberators.

Naturally, all who could ran. In a few short weeks one fourth of Vietnam's population was transplanted. Though entrenched in the problems of security themselves, Baptists and missionaries in Vietnam felt keenly the imperative to minister to the sea of souls grasping en masse for some token of security.

In Saigon, the 52 members of Faith Baptist Church suddenly found themselves surrounded by 3,000 hungry and homeless. The young pastor went knocking on doors of relief agencies. Military chaplains heard and enlisted their men. Before it was over, the Faith Baptist Church area itself was a refugee area.





In Danang, a chaplain brought missionaries 1,500 loaves of bread, sparking the haunting words of a refugee lad to his buddy: "Aren't we lucky!"

On the outskirts of Dalat, a second attack on the little village of 3,000 hit the area surrounding the Baptist reading room. Missionary Sam Longbottom took the \$200 relief money he had on hand to the families whose homes and businesses lay in rubble, and whose loved ones were gone.

At Marble Mountain, missionaries took food and clothing to 30 families whose homes had been burned in a midnight attack.

Eventually, when the cities began to breathe again, the \$20,000 funds available from the Foreign Mission Board were expended. But the end of needs was nowhere in sight.

Rachel James, nurse and wife of missionary Sam James, returned from Bangkok with her new baby to the aftermath of the rain of terror. She and Celia Moore looked over the sick, sore bodies in one of the neediest areas in Saigon where a Baptist chapel stood out among the ruins. With a cabinet, a table, an Army doctor, and some medicine, Rachel opened an outpatient clinic in the chapel. Celia, Ida Davis, and Margaret Gayle assisted local members with organization, reception, and dispensing of medicine and served as interpreters for the military volunteer staff.

Like Sam James as he stood looking over the writhing mass of humanity struggling for survival on a Saigon soccer field, missionaries asked the agonizing question, "What can we do?"

Vietnam missionaries forwarded two requests to the Foreign Mission Board: a missionary couple specializing in social ministries and a professional study of needs in Vietnam. Dr. Walter R. Delamarter, associate professor of social work at Southern Baptist Theological Seminary, came to Vietnam in the summer of 1969. With his 46-page report in hand, the social ministries committee recommended guidelines for its program of social ministries: (1) Ministries must enhance the dignity of the individual. (2) Ministries should be identified with a local church. (3) Activities will be those in which Mission involvement can be terminated without damaging the effectiveness of the program. (4) Recognizing inability to touch all needs, the ultimate aim is to focus on quality of ministry.

A Vietnam missionary shared the need for day care for the children of displaced parents seeking to eke out a living. Miss Olive Allen, ten years a director of kindergarten work in Thailand, volunteered her services. Olive transferred to Vietnam in 1969 and began working through the Vietnam Baptist Theological Seminary in a program of instruction and in-service training for young Christian women interested in kindergarten and day care ministries. By October 1972, the program had expanded to seven kinder-

gartens in four cities with 335 children enrolled. In addition, a day-care center in Camranh ministers to 30 children. A first grade has been added there with 15 students. Another at Binh Tien (Chinese) Baptist Church (Saigon) has 12 students.

When Bob and Priscilla Campher opened Baptist work in Quinhon in 1969, they discovered that Binh Dinh Province had no public library for its one million people. On March 1, 1970, the first public library opened in the Baptist center. Following its success, the Binh Dinh Province Cultural Center organized a library, and two schools responded by adding libraries to their systems. (The reading room at Danang has also expanded into a lending library ministry and plans are underway for the same expansion in Camranh.)

An important event in the overview for Baptists in Vietnam took place on May 14, 1971. The ministers of social welfare and finance approved and recognized Southern Baptists' program of social ministries in Vietnam. The minister expressed appreciation and surprise at the amount of service Baptist missionaries were rendering without requesting special favors and financial advantage from the Vietnamese government. He also expressed amazement that missionaries had sought recognition by the Vietnamese government rather than by the US (purposely done to avoid a wartime identity and to demonstrate a long-term involvement with the Vietnamese people).

The recognition increased the imperative for a career missionary in social ministries. God relayed the plea to the hearts of Gene and Prissy Tunnell in Fort Worth, Texas. Decisions were finalized and the Tunnells arrived in Vietnam for language study in January 1972.

Meanwhile, Hope Baptist Church, Danang, was assisting 1,152 homeless victims of two Communist rockets. Utilizing Foreign Mission Board funds, they purchased, packaged, sorted, weighed, stamped, loaded, and distributed 170 fifty-pound bags of rice.

Typhoon Hester lashed the northern sector in the worst disaster for that area in 20 years, and \$6,000 worth of materials fingered out to its victims via the arms of Baptists. The Sam Longbottoms were being introduced to Vietnam's maimed and disabled brides through ministries in the Cantho government rehabilitation center. By 1969, the government of Vietnam estimated that a ready two percent of its population was physically handicapped.

Camranh assisted 30 families whose kindling wood stacks were flattened into charred ruins and helped a refugee area with some funds for their first school building. The Bibb Davises opened Baptist work in the imperial city of Hue (September 1971) with a reading room for university students.

The year 1972 began with an unrelenting push. Waves of refugees rolled into Hue, Danang, Quinhon,

Camranh, and Saigon as one million citizens hit the dusty roads to escape the northern armies pouring south across the DMZ and neighboring borders.

As the green of Vietnam's spring once again blackened into smoldering ashes, Mary Humphries, social ministries chairman, hurriedly called her committee together. Rice, milk, soy sauce, mosquito nets, sleeping mats, medicine, cooking pots were purchased and distributed as was clothing sent by families of members of Trinity Baptist Church in Saigon.

Thus it goes. Day following day, missionaries in Vietnam open their front doors to heartache, hunger, grief, desperation. Often the response is individual from the hands, heart, or pocketbook of the missionary. Other times, he takes it to his comrades, and together they strive for an answer. Sometimes a sorrowful shake of the head must meet the eyes of the Vietnamese whose ultimate plea is for a miracle.

The end is not in sight. When the Vietnamese minister of social welfare met Jim Humphries at a refugee center, he said, "Please thank your Baptist people for their concern and help. We need your help now, but more important we will need it in the future, when we start to rebuild our country. Please, tell your people not to forget us then."

Baptist ministries to human need in Vietnam have thus far been the story of the Christian's compassionate confrontation with the craving throngs. The thirty-six missionaries presently assigned to Vietnam hold fast to the dream of soon developing a planned diaconal ministry of caring and service which will attest to the long-suffering Vietnamese that the gospel of Jesus Christ is both truth and action.

Mr. Merrill is a foreign missionary in Vietnam.



Orrin D. Morris

EVALUATION ON THE HOME MISSION SCENE

To evaluate is to determine value, to examine, or to judge. To some this sounds rather threatening. Yet, the term *evaluate* has both a formal and a casual connotation. The fact is, all of us judge or assess every situation we encounter to determine its value to us or its value to others. Take for example the way we spend our money. It is an indication of what we place value upon. The model and year of our automobile, the type of housing, the investment in the education of our children or in personal amusement all reflect our values, or more specifically the product of evaluation. The motive behind titling for most Christians is the value they place upon their church and the work of God's kingdom. The same is true of the special efforts that are made in the Lottie Moon Christmas Offering and the Annie Armstrong Easter Offering. Jesus put it concisely when he said, "Where your treasure is, there will your heart be also."

In the life of the Home Mission Board, evaluation takes similar forms. Some evaluation is formal, a structured part of annual, systematic review. To a far greater extent, evaluation occurs through a natural interaction of staff, missionaries, and other related persons. To look at the dimensions of evaluation within home missions life, we will begin by observing some of the actual and informal processes and then turn attention to several examples of our organized efforts.

The average missionary differs from the average Christian who is concerned about following God's will. When the missionary seeks God's leadership for a task

he, like any Christian, wants to do his best. He wills that his energy be focused in the direction that the Lord prefers. So each day the missionary is making personal evaluation by asking: "Which way, Lord? Is this the right direction? Does work need to be started here? Should this person be approached to assist in this work? Should this work be terminated? Is that person ready for me to present God's claim on his life? Does that young Christian need counsel on the way in which he goes?"

Frequently the missionary is prompted to evaluate his work because church and associational leaders are visiting his field of service. The natural response of the missionary is to look the best he can. He shows the things he takes pride in, the areas where he feels he is succeeding or doing his best work, but he does not hide the difficult areas. If the persons who visit have special resources, he will discuss his problem and ask for their evaluation. So when a leader drops by a mission center, he may be approached by the missionary with the many needs that exist and the limited resources he has. The missionary may ask for some suggestions for meeting these needs. Thus the visitor will be involved in the evaluation process of the work and evaluation of resources.

When the visitor has special resources available, the missionary may ask for larger allocation of operational funds. He may ask for you to take leadership in a special project. Sometimes he may need counsel or for you to listen while he evaluates a situation aloud.

When state and Home Mission Board staff visit, more formal evaluation may occur in the normal dialogue between the leaders. Is this the best direction to move? Is this the best way to implement this program? The resources are limited; should they be directed differently? The needs are great over there; is there a way we can redirect present resources or secure new resources? At times, new insights into needs surface that prompt a totally different approach; movement in a direction never before attempted. And sometimes a particular activity is terminated, a program is stopped, energies are shifted from one activity toward another, a more successful approach is strengthened, or a new venture is launched.

Some visits by state and Home Mission Board staff are more specifically for evaluating the field than for dialogue with the missionary. On occasion there may be a need to check out facilities, the worship center, the education center, the missionary home, the equipment, the materials with which he works, or the changes in the community in which he works. Life is constantly changing; facilities aging, and new needs emerging. There are, however, personal needs that can be discovered by such visits on the field. Some missionaries make personal sacrifices at the expense of their own health, comfort, or emotional and spiritual well-being. According to Dr. Ed Carter of Personnel Development Services, personal carelessness and neglect may be an indication of emotional stress. Many times the only way for Home Mission Board staff to gain insight into such matters is to visit the field.

There are other types of field visits, the tour and the study. The

tour is a visit to several sites. From such tours the missionary leader gains insight into the breadth of the needs in a given locality. For example, Jack Redford of the Department of Church Extension may visit eight communities and neighborhoods needing new churches and, with the aid of the pastoral missionary and state staff, arrive at a consensus of priority for advance. The study is a more intense approach wherein the alternatives are in terms of the type of ministry launched for a specific locality rather than a selection of which locality receives priority. For example, Oscar Romo of the Department of Language Missions might join Dr. Paul Atkins of the Department of Christian Social Ministries, the missions director and the local superintendent of missions. They might confer to determine if a specific locality requires a language witness or a specialized approach provided by a Christian social ministries specialist.

Much of the work of the Home Mission Board and the state convention relates to providing opportunities for the missionary and related personnel to engage in training or dialogue concerning new situations and programs. An evaluation of the content of the program and the values of it for the missionary must be decided by national and state staff and, for that matter, by the missionary himself. Will the benefits from the experience justify absence from the field of service? Since the average missionary differs little from the average Christian, at the end of some conference he tells us what he thinks, in

general, the missionary tends to be complimentary and appreciative of such opportunities; however, as a normal person, he sometimes gripes about the experience. This is a form of evaluation, too. The shift from informal evaluation to formal evaluation comes at this point. Was the conference experience properly planned? Were the participants adequately informed concerning the purpose of the conference? Was the disappointment related to the program itself, the speakers, the topics, the discussion period (or lack of it), or the topics of discussion? Was it related to the facilities? Or was it related to the unmet personal needs of the missionary, conference time with leaders, fellowship time with other missionaries, travel arrangements, length of time away from family, and other arrangements? Or was there an unmet need of the missionary—frustration on the field that could be resolved by counsel, emotional problems, spiritual problems, or physical problems?

In recent years the staff of the Home Mission Board has been using various methods to evaluate such conferences. Dr. Russell Bennett of the Division of Associational Services has led the way in developing evaluation questionnaires and a system of measuring the effectiveness of conferences. He has been looking for the effect of the conference on the participants. What have they learned? Was the physical setting a help or a hindrance? Was there adequate preparation? Was the speaker an effective communicator? Finally, he requests suggestions from the participants concerning future experiences.

Formal evaluation takes place also on the national scale. From the standpoint of the agency, the budgeting process, budget control, plan formulation, and long range

planning are all a part of or contain elements related to evaluation. One of the more exciting dimensions of formal evaluation is incorporated in the Planning and Coordination Section of the HMB, newly structured in 1970. This unit comes the closest to what has been coined in industry as the "think tank." Current planning includes goals for missionary personnel, evangelistic thrust, and specialized ministries throughout this decade. In addition to the time span through 1980, the Department of Planning Services studies the projection of trends and the speculated conditions that might exist in the nation for the year 2000.

In 1969 a survey was made which estimated that there were 600 professionals employed by industry and universities that devoted full time to the study of the future. Today the figure may be closer to 1,000 professional "futurists." The focus of their service centers on technological forecasting and the prediction of social change. This latter area is of greatest concern for the development of the Home Mission Board national strategies. Where will the majority of the people be living? In what settings will they reside? What will occupy their time? What values will direct their resources? How will they relate to one another and increasing tension, greater hostility, greater apathy, or to more impersonal leave? Thus, as agents of Christ, the Prince of peace, the authors of love, where will the frontiers of ministry and witness exist in the future? Where will the missionary force need to be located?

What of ethnic and racial relationships? Are the emerging "rights" groups a foretaste of new movements of protest? We have heard from the young, the black, the red, the female, the poor. But what of the aged, the government employee, the Jew, the Buddhist, or the atheist? Do trends toward group identity overshadow greater diversity, polarization, and hostility? To what extent will these forces fragment the church? Will each church eventually be uni-class, serving only one kind of people?

The doomday prophets are on every hand and the intensification of many trends that can be currently observed feeds their pessimistic predictions. On the other hand, there are humanists who herald the dawning of a golden age. The staff of the Planning and Coordination Section sifts through the full range of views, and then presents a representative set of alternative futures. For example, look at five possible conditions that could exist relative to the ethnic and racial identity crisis that seems evident in the US today. First, if things continue as they appear, the population could become intensely polarized with each group at war with everyone else. Conceivably powerful minorities could seek the partition of the land so that each could dwell in isolation "doing its own thing." Such civil war and internal strife would nullify all claims that ours is a Christian nation.

A second alternative future might be as predicted by futurists who espouse the cyclical interpretation of social change. They declare the

Negroes to be the current "in group." They would say that as fads come and go, another group will emerge, followed by another, then another. This could very likely occur if the image-building power of mass media does in fact exist. This is not a more desirable future than the first alternative. Each group would be exploited even though members were recipients while they were in. Members would again be deprived when they were out.

A third alternative future could result from some external threat such as war. Some futurists predict that violent retaliation could erupt as the masses of the world's starving population demand food from the well-fed minority. Such external threat would likely solidify national feelings, and the divergent groups would unify in order to defend the nation against the external enemy. This is certainly no desired future.

A fourth alternative future could be postulated from the pendulum model. This model predicts that society swings from permissiveness to oppression and back and forth between the extremes. It would predict the reversal from the public recognition of minority rights to the ruthless suppression of all dissent and the arbitrary enforcement of identity with the dominant majority. From the Christian perspective such a condition is as immoral as war or anarchy.

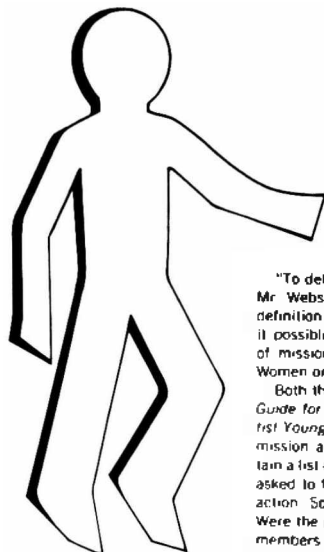
A fifth alternative future might be the result of a deliberate effort of all people of good will to neutralize extremist views. An effort might occur to promote a national atmosphere of tolerance and equality. This would include a climate of respect for the rights of peoples to peacefully express the personal strength which comes from an awareness of their heritage, its values and traditions. The creation of such a climate is idealistic but is within the realm

of possibility, as are any of the four previous alternatives.

When faced by these possible futures, home missions efforts would drastically differ from what they are today. The planning process of the Board is built upon the assumption that knowing the possible future also calls for deliberate action in the direction of creating the desired future. Thus the purpose of the Planning and Coordination Section is to look to the future, to determine possible alternative situations; to lead in the preliminary design for actions required in any given situation, and then to place priority on those actions in the immediate future which would move reality toward the desired condition. The national and international trends would be constantly monitored and, as events remold the course of history, the agency could be ready to redirect resources and strategies to meet the new situation with competent missionaries and evangelistic techniques.

Evaluation—we all do it formally and unconsciously. Amid accelerating changes, the Home Mission Board is attempting to be quick to launch new initiatives in crossing barriers to make disciples for Christ of all peoples in our land.

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



Marjean Patterson

EVALUATING MISSION ACTION

"To determine the worth of Mr. Webster said, when I sought a definition for evaluate. But how is it possible to determine the worth of mission action done by Baptist Women organizations?

Both the *Mission Action Projects Guide for Baptist Women and Baptist Young Women** and the various mission action group guides* contain a list of questions which may be asked to find the value of mission action. Some of the questions are: Were the plans adequate? Were the members of the organization (or group) adequately prepared? In what ways were there evidences of spiritual growth on the part of the helped and the helper?

Another ready source of help in evaluating mission action is the new individual study book *Persons, Not Things*.*

A very personal appraisal of one's own activities is sometimes painful and is almost always revealing. For example, why did I ever get involved in mission action in the first place? An honest answer here is necessary before it is possible to evaluate further.

As a simplified measuring stick for evaluating mission action, consider each project or action in the light of three general, but primary, questions:

What happened to me?

Did I plan well enough before ministering that I was at ease in the ministering situation? Did I go as a witness for Christ or a recruiter for my church? Did I come away from the experience with less prejudice, with more compassion, with fewer criticisms toward certain groups of people, with a more open attitude toward myself? My own view of the privileges of life as a Christian should be strengthened each time I perform any mission action. In addition, my sense of responsibility to obey Jesus' proclamation mandate should be deepened.

The young adult tutoring the small girl in the orphanage learned that deprivation may be one of the causes of underachievement in a school child. The business woman who uses her off time to shampoo and set the hair of an elderly nursing home patient learned that it is more blessed to give than to receive. The family group enjoying an informal visit with an international student knows that as they minister and witness through their home, they are doing essentially the same thing that any foreign missionary family does.

Some women are learning tolerance, patience, and understanding as they work with children of minority groups in mission Vacation Bible Schools. They are also learning that changed attitudes are possible within the love of God.

What happened to me as I participated in mission action? How is my own life being changed because I ministered in the name of Christ?

What happened to the person to whom I ministered?

Did I cause the person to feel he was a project rather than an important individual in the eyes of God? Did I at any point trample on the pride and self-respect of the person involved?

The woman who had been estranged from Christ and his church warmly received a group of concerned Baptist women when they visited her following an automobile accident in which her husband had been injured. Gradually the response of the woman led her to accept gifts of clothes from the group members, because she knew they were seeking to minister to her out of lives which had been touched by the love of Christ. It was a short step for this woman to attend the nearby church and subsequently express her faith in Christ.

Ministry is not done primarily to change the life-style of an individual. Ministry and witness is geared to meet human need and to present Christ as a loving, concerned Saviour. The Asian prince who was attending graduate school in this country became a Christian because of the example and witness of a lovely, young Baptist woman who was interested in him, his culture and his religion.

What needs to happen next?

Where do we go from here? Do I need to refresh my own mind and heart about how to treat a person who is hurting? Do I need additional financial or physical resources in

my mission action work? Would it be helpful to make a referral to the appropriate community agency or institution? Have I been careful not to get in over my head in a situation where professional help of some sort is needed?

Are there ways other members of my church could be brought into the situation? What about the services of my church or city library? How can I better be prepared to convey Christian concern through ministering to a person in need? Do some of my attitudes need to be changed?

Use this evaluation form as you think about your mission action work.

1. Was I as well prepared spiritually and mentally as I should have been?
2. How did I relate to the person I was trying to help? poorly? comfortably? well?
3. At what point did I feel insecure or unsure as I was engaged in the activity? Why?
4. What could I have done differently?
5. Why did it need to be done differently?
6. What can I do to be better prepared the next time I participate in mission action?

Miss Patterson is WMU executive secretary, Mississippi Baptist Convention.

*See WMU order form, page 48.



A Member Like Me?

Isabel Triplett

A plaque hangs in a Sunday School room in my church with this motto inscribed on it "If every member were just like me, what kind of class would my class be?" Adapt this saying by substituting Baptist Women organization in place of class. What kind of member have you been this year? Were you only a name on the roll? Did you just fill a chair? Or were you actively involved in mission study, mission action, and mission support? The strength of the organization reflects the strength of each member.

A member who contributes to a strong organization is faithful in attendance at the Baptist Women monthly meeting. This meeting is the

heart of the organization. This is the place where knowledge of missions is shared. The learning that takes place motivates intelligent prayer for missionaries and their needs in all parts of the world.

Vision is enlarged to include people in all countries and in all walks of life. At the same time, focus is placed on the community, and opportunities to serve become apparent. As a Baptist Women member learns about a missionary helping a nonreader in another country, she sees that she could have this same thrilling experience with a nonreader in her own community. A member learns that she can help a family whose children do not have the proper clothing for school or help tutor children who do not have an adequate study environment at home.

The study at the Baptist Women meeting also motivates members to give more generously because of awareness of circumstances that exist. Gifts act as a bridge of Christian love where members cannot go personally.

This year emphasis has been on enlistment. Were you motivated to share your love for missions with another friend and help her become a part of the missions activities of your church? When enthusiasm is genuine, it is contagious.

Did you share *ROYAL SERVICE* with your friend or give her a gift subscription? Her eyes could be opened to new horizons as she encounters new countries with strange sounding names, people with unfamiliar religions and customs.

Several serendipities are provided for Baptist Women members. Have you accepted any of these phases of the work? The study of the missionary message of the Bible this year in the Bible study group has been an in-depth study of the book of Mark. Something brand new was coffee dialogues. These dialogues provide an informal way to share faith with women in your neighborhood.

The Foreign Mission Graded Series study focused on Europe, and the Home Mission Graded Series study focused on interfaith witness. Through the latter opportunity was given to learn about other religious beliefs and to learn how to give a positive witness to these followers.

Special opportunities were offered for members to increase prayer skills. Have you felt the presence of the Holy Spirit in a prayer retreat and experienced renewal of commitment in your life? A very vital part of the life of the church is the five-day observance of the weeks of prayer for foreign and home missions. Did you have a part in making these weeks a most meaningful time?

As parents, Baptist Women members are instrumental in deciding whether families will be committed to missions. The *Family Missions Guide* suggests ways families can become involved. Have you created an atmosphere for missions learning in the home? Missions books and missionary biographies have been written for all age groups. Are they available for your family? Is your family learning about tithing and experiencing the joy of giving from the example you set? Have you exposed your family to the cultures of other people?

Many opportunities are offered to members of Baptist Women. Members may choose those that interest them, those that will help them be more committed Christians, those that will help them have a more positive influence on others, those that give them a stronger conviction to share the message of Christ with the world. Members of Baptist Women belong to a unique organization an organization that encourages women to establish their priorities of time, talent, and money. The opportunities are provided. Did you take advantage of them?

Make this quick self-evaluation of your participation in Baptist Women this year. Did you

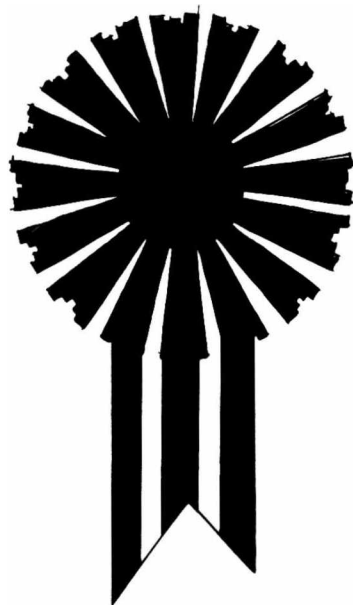
1. attend Baptist Women meeting monthly?
2. subscribe to and read *ROYAL SERVICE*?
3. study the Graded series books for foreign and home missions?
4. participate actively in mission action projects or ongoing ministry?
5. pray for missionaries using the prayer calendar as a guide?
6. participate in five-day observance of weeks of prayer for foreign and home missions and in your state missions observance?
7. set personal goals and give generously to the Lottie Moon Christmas Offering, Annie Armstrong Easter Offering and state missions offering?
8. give regularly through the Cooperative Program?
9. bring and then enlist a new member in Baptist Women?

If you answered yes to these questions you already know the difference between mere existence in Baptist Women and the joy of being fully involved in missions.

If your answers did not measure up to these standards of good membership in Baptist Women, now is the time to determine your course for the coming year. You will reap the benefits.

Mrs. J. W. Triplett is immediate past president of the Alabama WMC.

THE ICING ON THE CAKE



Nina Brice Gwin

Now it came to pass in the twelfth month of the church year, the same being September (when presidents are wont to assess the year's work), that a certain president returned to her abode from a meeting of her Baptist Women and, breathing a sigh of satisfaction, sat down to check her Achievement Guide. And lo, she was exceedingly pleased, for her Baptist Women had, with some earnest effort, reached that peak which every president doth seek after—attainment of the level of a Merit organization!

And as Madam President sat savoring the victory (what president would not?), she called to mind the previous annual planning when she did compare the Achievement Guide to a recipe for concocting a cake. And, withal, did she liken following the Achievement Guide planning steps to taking measures of flour, sugar, etc., stirring, and baking according to directions; and lo, the result is a cake beautiful to behold, the taste of which is delectable to all the senses. Could the heart of a dedicated cook for a Baptist Women president desire more?

Thus being vastly satisfied with her leadership the past year, Madam President did drowse and sleep and dream in her chair. The dream was a vision of wondrous proportion, the like of which she had never known wherein she did again stand greeting her Baptist women.

But lo, in her dream were things not the same, albeit, they were the selfsame women, to be sure. But the names they bore were strange names to be bestowed upon women, yet (marvelously great to think upon) each was endowed with the particular quality of her name.

Moreover, each could impart her quality to others—qualities, by the way, much longed for by Baptist women.

And so (as Madam President dreamed), who should arrive first but Punctuality. She it is who keeps meetings running on time, starting and closing as announced (except, perhaps, in a dire circumstance).

Among early arrivals was a family whose idiosyncrasy (and who does not have one?) is manifest in nicknames. The mother, Amiability, then, is Gentleness, two daughters, Affability and Sensitivity, are known as Courtesy and Compassion. Tolerance, the youngest, being a totally thoughtful person, is called kindness. Their attendance smoothes the procedures of any meeting.

Presently Madam President perceived that she too bore the name Cordiality, but often, in jest, is she addressed as Miss Proper, inasmuch as she adheres to rules of order in conducting meetings. But she could depend upon her close ally, Informality, to prevent stiffness, stuffiness, and boredom.

Two ladies appropriately named Enthusiasm and Vitality came next. Their effervescent spirits, like communicable diseases, are catching (and easily become epidemic) and with their enthusiastic responses, they do assist mightily in successfully concluding any project.

Loyalty and Dependability (two peas in a pod! arrived (and did anyone doubt they would come?)) But Madam President was possessed of private knowledge that both had firmly declined an evening invitation to go shopping in the city, a rare diversion for them. Furthermore, Dependability had weakened with a rather bad head

ache. Notwithstanding, she did take some aspirin and steadfastly set her mind toward the meeting with full confidence that she would forget her discomfort in the presence of friends.

Friendship, Fellowship, and Understanding came together since they share gregarious spirits and welcome any opportunity to go to church.

Then Magnetism came into sight, much like the Pied Piper, for none resists her charm and grace. With her came Poise and Dignity to lend orderliness and a sense of importance to the meeting. Cheerfulness smiled infectiously, she being that same Good Cheer who spreads herself everywhere. Appreciation was even now expressing herself so aptly, making a member glad she came. Commitment had an air of determination about her. Her depth of spirit lends stability to everyone. Aspiration, a sincere climber, was in the group. She urges the members to go a little higher and farther.

Just then Punctuality signaled Madam President to start the meeting lest some with pressing duties at home or elsewhere would perforce, slip out before the meeting ended.

Barely in time to be greeted by Madam President came that delightful member, Esprit de Corps. Rarely is she heard to speak, but her presence is unmistakable. Esprit's adhesive qualities bind the organization into an incredible unit, managing even when Baptist women are dispersed into their several groups to hold them as one body in purpose.

As Madam President forced the gathering, she saw some members who had come in another way. There was Pride beside Humility,

(friends who balanced one another), Pride being justly elated to be a part of Baptist women and their work, and Humility who reminds her that selfish pride and a holier-than-thou eye have no place in the organization. Sympathy's awareness of people and their problems fairly shows in her face. Felicity's aura of happiness and well-being pervades the atmosphere. Persuasion often solves a touchy situation by asking members to flax their muscles and their minds and not become too fixed in method or opinion.

"The meeting will . . ." The words on her lips awoke Madam President too soon from her dream. It must be morning, she thought (as you and I have done sometimes), rousing herself reluctantly and trying to hold every detail of the dream. It was so real . . . so so . . . refreshing.

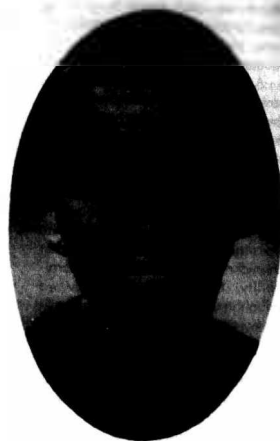
The sound of her husband's key in the door started Madam President toward the kitchen. There was some cake, but what else for supper?

"Cake? The dream? Icing on the cake! That's it! That's the thought she would pass on at next week's planning meeting. The icing makes the cake even better!"

Mrs. Ralph Gwin is a homemaker from Marietta, Alabama.

DIMENSIONS IN MEMBERSHIP

ETHEL WINFIELD



June Whitlow

No doubt the name of Ethel Winfield will be strange to those of you who have been following this series of articles. As the months have passed, you have been reading about Annie Armstrong, Juliette Mather, Ann Graves, Mildred McMurry, Fannie E. S. Heck, Frances Tyler, Laura Armstrong, Kathleen Mallory, and Minnie James. Much has been written about these women. They were women who presided at WMU annual meetings, made public addresses, wrote books, traveled extensively, and executed the business of Woman's Missionary Union.

But everyone knows that, in order to keep an operation moving, there must be those who work behind the scenes. Those who never preside at annual meetings, those who never make a public address, those who never write books, those who never travel to distant places. Such was the case of the one who is featured this month.

Ethel Winfield's job description

discloses something of her true nature and of her unique contribution to the work of Woman's Missionary Union. In 1919 she became assistant to Kathleen Mallory, the corresponding secretary of Woman's Missionary Union, SBC. One of her duties in that position was to assist with the work of the Literature and Supplies Department. In 1923, because of her love of materials and her efficiency in handling correspondence and orders, she was elected secretary of that department. Until her retirement in 1952, she served as both assistant to the executive secretary and secretary of the Literature and Supplies Department.

Miss Mallory was keenly aware of Miss Winfield's efficiency in office responsibilities. On one occasion, as Miss Mallory was expressing gratitude to the Executive Committee for Miss Winfield's assistance, she said: "It has been necessary for me to do only a very little office work."

On another occasion, Miss Mallory said, "Miss Winfield is so remarkably accurate that there has been no fear as to office details during the 156 days spent on the field."

Through the years, Miss Winfield's first love was the Literature and Supplies Department, for she realized the impact that the printed page could have on the lives of women and young people. She assisted with correspondence, edited and proofread material for printing, mailed packages of literature, and handled numerous other responsibilities. In fact, she wrote many leaflets herself. She was a master at details and unusually skilled in keeping things in order. Under her direction the Literature and Supplies Department was greatly expanded.

Miss Winfield was well trained for the responsibilities to which she devoted thirty-three years and three months of her life. She was reared in a Christian home in Petersburg, Virginia, and made a profession of

faith at an early age. She received her education at Southern Female College, Petersburg State Normal School (now Longwood College) in Farmville, Virginia, and the University of Virginia in Charlottesville. She taught in the public schools in Petersburg and attended the WMU Training School in Louisville, Kentucky. Following her graduation, she became young people's secretary of Virginia Woman's Missionary Union. She served in this position until she moved to Balti-

more to work with WMU, SBC. Later Miss Winfield went to Birmingham when the WMU moved its headquarters. She remained in Birmingham until a year before her death. She died in Richmond, Virginia, in 1969.

Feeling the call to mission service, but finding the door to foreign missions closed, she accepted the opportunity of service through Woman's Missionary Union, SBC, as fulfillment of her call.

For Miss Winfield, this call was

to work backstage. One who produces a drama knows the importance of the technical crew or those who work behind the scenes. Because of the efficiency of those who are never seen, the production gets wide acclaim and the stars are praised for their excellence. While Miss Winfield never performed on center stage, she was back there supporting those who did. To Miss Winfield and others who have played a supporting role, WMU owes a great deal.

COMMENTARY ON MEMBERSHIP

Margaret Bruce

Every woman is familiar with radio and television commentators who report and discuss the news. A news commentator gives a commentary on the news. But what does the word commentary really mean? The word may be defined as a systematic series of explanations or interpretations.

For the past ten months ROYAL SERVICE has presented some of the outstanding women in WMU history. The commentaries on membership seek to relate the member skills demonstrated by these women to responsibilities which today's member needs to accept.

Miss Ethel Winfield is a good example of a woman who demonstrated excellent member skills. She had wanted to be a foreign missionary. But when the door to foreign missions was closed, she became a co-laborer with missionaries as she gave unfailing prayer support and generous financial support to them.

In a tribute to Miss Winfield

written after her death in 1969, Miss Alma Hunt pointed out these exemplary characteristics. "She was loyal, punctual, disciplined, honest, exacting in her demands on herself and others, appreciative in her quiet way, and, though not outgoing in personality, she loved deeply."

In 1919 Miss Winfield became assistant to the WMU corresponding secretary, Miss Kathleen Mallory. One of her duties was to assist in distributing literature and supplies which led to the secretaryship of that department. She held this position until her retirement in 1952.

In *The Story of Kathleen Mallory*, Annie Wright Usery says of Miss Winfield: "Her quiet dignity, gentle manner, splendid reserve, efficient orderliness, and deep consecration made of her the ideal office assistant. She quickly became indispensable." And Miss Mallory said of Miss Winfield: "I could not leave the Birmingham office unless there was one to keep things in order, to

look after mail, and to attend to numerous Union responsibilities. That someone is Miss Winfield. Not only does she shoulder heavy burdens as assistant to the executive secretary, but her service as secretary of the literature department is indispensable. She attends to publication of WMU annual meeting minutes, the ordering and managing of our shipments of free literature to the states, the planning for our priced materials, and filling orders for literature, pins, charts, and guides. Most gratefully do I thank the Father for Miss Winfield's manifold helpfulness to me and for the magnitude of her service to the Union."

Miss Winfield was noted for her unfailing prayer and generous financial support of missions. She was loyal to the WMS to which she belonged. Her deep consecration and service to the Lord remind women today of the value of those lives dedicated to the maintenance of Woman's Missionary Union.



Baptist Women Meeting

Evaluating Existing Methods

Ashley McCaleb

Introduction

Where are the people? What are they thinking? What do they need? Where will they be next year? What will they be thinking? What will they need?

These questions are vital in planning and evaluating missions strategy. They are of major concern to the Department of Survey and Special Studies of the Home Mission Board.

Don F. Mabry, secretary, guides this department in research operations designed to determine trends that Baptists must consider in determining future plans.

What are some of the methods used by those involved in answering the questions preliminary to planning? What are some of the materials produced? How do modern scientific methods contribute to missions opportunity?

Special Studies Methods

Imagine a committee meeting on church growth at the Kansas-Nebraska convention headquarters. A Brief Study of the Churches and People of Nebraska and Kansas is before committee members. The 39-page booklet contains pertinent data on population, economic, and housing trends of the two states.

Of particular interest to the group at this moment is the section, "Conclusions," a summation in five parts of the compiler's findings.

Conclusion four begins: "The metropolitan areas offer the most prime opportunities for church extension."

The author, Don Mabry, sees possibilities for population growth for these two states to be in their cities. Changing circumstances in the older neighborhoods of the central cities will make them more accessible for church extension activities, he feels.

Because the life-style of Kansas and Nebraska is open and young, he believes that the influence of Southern Baptists can also penetrate the smaller communities which are now opened up to accept outside industries and developments. New life-styles will hit these communities during the 1970's. Southern Baptists must be ready to take advantage of these opportunities.

Special studies characterize one of the major services of the Department of Survey and Special Studies to churches, associations, and state conventions. Intensive studies of Southern Baptists in Alabama, Wyoming, and in inner city churches in St. Louis, Missouri, indicate but a few areas across the convention which have turned to the department for help in evangelistic outreach.

Multi-Ministries

A study made by J. V. Thomas, church extension consultant in the

Missions Division, Baptist General Convention of Texas, reveals numerous missions activities opportunities for Plano, Texas, a community twenty minutes away from Dallas.

He finds special needs there in apartment complexes for tutoring, recreation, day care, literacy classes, Bible study centers, and special lectures.

He also recommends the establishing of a satellite ministry in a section of Plano near a new expressway. "A church satellite," Mr. Thomas explains, "is one church in two or more locations." This is a church with one staff, one office, one budget, and one records system that meets in two or more locations. Such a church brings a broader spiritual image to the community.

It makes a wider range of program and ministry available to the mission station (satellite), such as graded choirs, youth programs, missions tours, and leadership training. The church can develop a more specialized staff and therefore a more meaningful ministry. It takes a strong church to sponsor a satellite. Such a church will usually have a staff of the strength that a new mission would not be able to develop for years.

In another study, J. V. Thomas makes several observations concerning ministry in communities which are experiencing ethnic group changes. He notes that the older

people who remain in such communities continue to need ministry. "Is it possible," he asks, "that some of our people are running from a missions field?"

Religious Survey Method

The religious survey is the other main responsibility of the Department of Survey and Special Studies. The department provides a wealth of specialized materials for survey purposes. Among these are: *Surveying New Communities to Start New Churches*, *The Individual Church Survey* (for rural churches), *Interdenominational Area Religious Survey*, and *The Student Summer Missionary Survey Manual*.

Survey specialists are available to give the training necessary for conducting a survey. An association or a group of churches realizing the need for a survey in their area may contact Don Mabry of the department for the name of a specialist.

The Urban Church Survey

Imagine a brisk September Friday in Denver. Campers and cars are already pouring onto the freeways bound for the high country. The mountainsides, spotted now with the variegated yellows of the aspen leaves, alert travelers that fall is once more on its colorful rampage through Colorado.

Meanwhile, spinning south on Interstate 25 is George P. Gaskins, able superintendent of metropolitan missions for Denver Association. Though he also enjoys Colorado's change of seasons, his Friday evening will be spent teaching *The Urban Church Survey Manual* to concerned churches in Pueblo, Colorado.

What are some of the main points he will cover during the three hour session with these churches?

Purpose. William A. Powell author of the manual notes that this is not a religious survey to gather information on every person. Rather, it is to locate unchurched

families, meaning those whose attendance at any church is less than monthly.

Possibilities. "The methods in this manual," the author states, "make it possible for a church to canvass the largest possible population with a limited number of workers in the shortest time possible."

"The most important part of the survey," he continues, "is what happens after the canvasser returns the cards to the church office." He is referring to cultivation and follow-up of prospects.

Questions. In the early stages of the survey these questions should be determined by the church: (1) What areas do we want to canvass? (2) How many telephone canvassers can we recruit in our church? (3) What follow-up projects will we plan to use?

Follow up. Lay evangelism schools, evangelistic crusades, and special efforts will be considered. Linking the survey with a lay evangelism school is most effective. Through the cultivation phase of the survey, unchurched families, having been in contact with interested Christians for six months already, are often open to the claims of the gospel presented by those who witness to them at the conclusion of the school. Also this responsiveness lends confidence to those who share their testimonies.

Telephone Canvassers

Training. Some time will be spent on guidelines for training telephone canvassers. Says missionary Gaskins, "We want the canvasser to know how to call, what approach to make, and how to secure information. Primarily there are three questions we would like to get from the families canvassed: (1) What church does the family belong to in the community? (2) Do they attend as often as one time a month? (3) Is this true of every member of the family?"

"Cards can be filled out only on

unchurched families. In the Denver area we have found that approximately 35 out of 100 calls are unchurched. Whenever possible, I make a demonstration call using a telephone amplifier so that everyone present can experience a live call to an unchurched family before the actual survey."

At this point, missionary Gaskins advises each trainee to make at least 100 calls before instructing canvassers in his own church. After that many calls, a person can answer most of the questions which arise during a training session.

After canvassers are trained in telephone techniques, they receive packets with up-to-date information on assigned areas to contact. When the completed cards are turned in, further contacts and visitation are sustained with the unchurched families over a six-month cultivation period, climaxed by definite follow-up projects.

At the end of the class, trainees are ready to assume responsibility for training, teaching, and leading the churches they represent to conduct this type survey.

Evaluation

Knowing the effectiveness of the urban church survey, particularly in rapidly expanding population areas, George Gaskins says, "This is where I've been devoting most of my time in so far as being of help to the churches."

During the past year, George Gaskins has taught the manual more than 30 times in seven states. "Actually, you can do about 20 times more in the same amount of time with the same number of people using the telephone than you can by going door-to-door filling out a card on everybody the way we used to do a few years ago," he nods convincingly.

A Youth-Centered Survey

"Dear Friends,

A youth choir will be coming to Lawrence from Atlanta, Georgia, the

last week of June 1971. They will be singing in the schools and parks and conducting Vacation Bible Schools in the mornings.

"Would you be so kind as to fill out the attached form giving some indication of what you feel are some needs of your neighborhood?"

These lines are excerpts from a letter written by pastor John N. Meadows of the New Colony Baptist Church, Billerica, Massachusetts. The youth of that church distributed copies of the letter and form to persons living in a 200-unit public housing area in nearby Lawrence. Returning the following Saturday, the youth collected 20 completed forms.

"This gave us 20 families with whom a young couple began to hold a storytime in the open air. A little later we found two other families who helped us give a little closer grading. Most of the interest was for the children." Thus, Miss Edith P. Lawrence, director of church extension ministries of the Baptist General Association of New England, describes the beginning of Baptist work in Lawrence, a city of over 66,000.

The prelude to this youth-centered survey began in October 1970 when Miss Lawrence began getting the feel of the city, marking churches on a city map, and visiting city agencies to "gather attitudes." At this time she states, "We had no prospects nor members in the city." Through the concerted efforts of many persons, a mission emerged in June 1972 sponsored by the New Colony Baptist Church and pastored by John Meadows.

Judson Memorial Chapel Sunday morning services are held in North Andover in a small community center just prior to those at New Colony some 20 miles away. A Bible study is held each Tuesday night in the home of an Italian Catholic family who attends the chapel and who is open and searching for spiritual answers.

Ever alert for prospects, mem-

bers of the mission regularly check each new telephone directory against the last one. In the 1973 directory, they located approximately 500 names of newcomers, many possibly unchurched. Additional outreach plans include a church library.

Telephone and Bible Study

Another effective means for reaching people has been developed by missionary pastor Robert Tremaine of the Worcester Baptist Church, Worcester, Massachusetts, and has now been incorporated into the leaflet, "A Fellowship Bible Class."

This approach begins with a telephone survey to locate people interested in informal Bible discussion. In preparation, sponsoring church members select the survey area, a home, a host and hostess, and a teacher for the proposed class. Letters of explanation are mailed to those who will receive calls. Telephoners are enlisted, instructed, and given assignment packets. Times for calling, reporting, and follow-up visitation are scheduled.

The key to this survey is the groundwork preceding the telephone and visitation contacts. "The people from the sponsoring church are well trained before they make their first contact and proceed with purpose because they have the vision of ministering to people," observes Edith Lawrence.

In both of these surveys, Miss Lawrence emphasizes the importance of intensive follow-up on all contacts. She has found that the people in her area seem to be initially more responsive to Bible fellowship groups or to working with the children than to attending church services. She adds that "both methods are later instrumental in bringing people within the church fellowship."

Application

In examining several special studies and religious surveys (two

methods of evangelistic analysis used by the Home Mission Board) and by focusing on two innovations of the survey developed by two home missionaries, we have seen the actual application of one of the long established Home Mission Board guidelines.

"Trends and conditions that may directly or indirectly affect our witness and communication of the gospel shall be carefully noted,

such as social, political, economic, moral, racial, educational, international, denominational, and population trends. The gospel is sufficient and relevant, but interpretation and better communication of the gospel are always needed," stated the Home Mission Board in *Home Missions*.



Planning the Baptist Women Meeting

Call to Prayer: Prepare a poster containing the silhouette of a man or woman with this caption beneath it: "... a lovely life ... witnessing, praying, studying, giving." In large letters on another piece of poster paper, write the names of the missionaries on the prayer calendar. Tape the two pieces together book style. Stand the double poster on a table.

Begin the Call to Prayer by thoughtfully reading this monologue.

She saw a lovely garden
"How pretty! I wish my garden were like that," she sighed. "I'm sure it takes a lot of tending, though ... weeding ... watering." She mused as she passed by.
She met a lovely missionary
"How beautiful! I wish my life were just like that," she sighed. "I'm sure it takes a lot of tending, though ... praying ... witnessing." She mused as she passed by remembering ...
"That lovely garden!"

Now ask members to read silently the names of the missionaries, choosing several for whom they will pray specifically during the prayer-time to follow. In a period of directed prayer, ask members to consider priorities. Ask, Which would I pass by remembering—a garden or a life? Which tending keeps me busier—watering and weeding or praying and witnessing?

Conclude with appropriate vocal or instrumental music or have a medley of prayer hymns played throughout the period. Music suggestions: prayer medley—"Saviour, Like a Shepherd Lead Us" (*Baptist Hymnal*, No. 344), "More Holiness Give Me" (*Baptist Hymnal*, No. 338), and the chorus to "Tis the Blessed Hour of Prayer" (*Baptist Hymnal*, No. 329).

Hymn: "Love Is the Theme" (*Baptist Hymnal*, No. 293)

Scripture: 1 John 5:9-10

Methods of evangelism may change, but Christ's love remains the eternal theme of the gospel message.

Preview Baptist Women Meeting:

On one side of a paper plate, print the words "New Recipes." Leave enough space between the two words to insert the word "missions" later during the actual preview. On the other side of the plate print "New Ideas in Lebanon!" Add date, time, place of the August Baptist Women meeting.

At the time of the preview, show side one of the plate as you say, "Do you like to try new recipes? Well, our missionaries in Lebanon do too. Theirs consist of news, paper evangelism, correspondence courses and a combination reading room and book store plus other ideas in experimental cookery." Turn to side two. You're coming, aren't you? (Point to side two information.)

Turn plate to side one again. Be

ready to print the word "missions" as you say it.

"If you are, you'll learn some brand-new missions recipes!" Put the plate reminder where members can see it during the remainder of the meeting.

Study Session

1. Understanding the Aim

This study session will introduce some of the methods of evangelistic analysis employed by the Home Mission Board; show members how special studies and religious surveys are applied in evaluating present methods of outreach, in locating the unchurched, and in projecting future missions plans; and show members that missionaries evaluate existing evangelistic methods in the process of developing new ones.

2. Choosing Learning Methods

Before the session, tape the content material except for the "Introduction" and "Application" which you will present live. You may want to assign the material to be given in either of these ways.

Using six persons: (1) "Special Studies Methods"; (2) "Multi-Ministries"; (3) "Religious Survey Method"; (4) "The Urban Church Survey"; (5) "A Youth-Centered Survey"; (6) "Telephone and Bible Study." (If you choose to use only three persons, give to each person the material assigned to two persons above.)

At the beginning of the study, have members share what they learned in the browsing period (see 3). Before the "Introduction," ask members to turn to the "Listener Response Quiz" on page 44 in ROYAL SERVICE. During the session, they are to fill in the blanks of the quiz. Explain that after each topic there will be a break for sharing and discussing responses rather than waiting until the conclusion of the entire study.

Ask members to review the home missions article beginning on page

12 in this issue of ROYAL SERVICE. This article focuses on one example of evaluation.

If your association or area has benefited by a special study or religious survey such as those presented in the study material, invite your associational superintendent of missions to share these findings in your study session. If he cannot be present, arrange a taped interview with him or request a letter from him.

3. Using Learning Aids

Order several copies of the leaflet "Crossing Barriers Through Home Missions" which pictures the overall work of the Home Mission Board. (Order free from Home Mission Board, 1350 Spring Street, NW, Atlanta, Georgia 30309.) Order copies of "A Fellowship Bible Class" (available from Church Literature Department, Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville, Tennessee 37234, 10¢).

Place materials where members may browse through them as they arrive. Ask each one to find a fact or suggestion to share later with the group.

If possible secure a map of your association. Suspend it above a table. Arrange a display of mathematical tools such as a compass, slide rule, and adding machine tapes on a table with a placard containing this caption: "Linking Science with People." If you taped the study session, place the cassette or recorder on the table. If the material is to be presented live, ask each person to stand near the display as she gives her topics.

4. Evaluating the Study

Briefly review "Understanding the Aim." Ask for comments. Members may want to scan their quiz sheets.

Apply the title of this study to your own Baptist Women organization. In small groups or by two's, ask members to evaluate Baptist Women (a) study sessions

[Continued on page 44]



Current Missions Groups

Missions: A Shared Task

Session I: Other Baptist Missions

Carolyn Weatherford

Approximately 25,000 evangelical missionaries from the United States are at work around the world. Southern Baptist foreign missionaries make up almost one-tenth of this missionary force.

Missionaries are sent by other Baptist agencies, by other Protestant groups, and by nondenominational and interdenominational agencies. Southern Baptist missionaries cooperate in varying ways with many of these other missionaries.

For three meetings we will look at the foreign missions work done by missionaries sponsored by other agencies. The first session will consider other Baptist missionaries. The second will deal with Protestant agencies, and the final session will consider the missions effort of non- and interdenominational groups.

Baptists Are Missionary

The first general organization of Baptists in the United States was a missionary organization. The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions was organized on May 21, 1814, in Philadelphia, Pennsylvania. The event which sparked it was the change to the Baptist faith by Congregationalist missionaries Adoniram and Ann Judson and Luther Rice to Burma.

Recognizing that he could no longer receive support from the Congregationalists, Judson wrote back to America: "Should there be formed a Baptist society, for the support of missions in these parts, I shall be ready to consider myself their missionary."

This, however, was not the beginning of the interest of American Baptists in missions. Mission societies, Female Cent Societies, and the sending of missionaries to isolated settlements on the American frontier had been a common thing.

Through the years, as various Baptist denominations have come into being, Baptists have generally been missionary. Today, in addition to the Foreign Mission Board of the Southern Baptist Convention with its 2,500 missionaries, there are at least seventeen other Baptist agencies in the United States engaged in the world missions task. Baptist Mid-Missions, Conservative Baptist Foreign Mission Society, Association of Baptists for World Evangelism, American Baptist Churches, and Baptist Bible Fellowship International have almost 2,000 missionaries. Nearly 600 others serve under the twelve other agencies.

Conservative Baptist Foreign Mission Society

The Conservative Baptist Foreign Mission Society was formed in 1943

by a group of conservative pastors in the American Baptist Convention who objected to the appointment of missionaries who followed a liberal theology.

In recognition of the importance of cooperation in missions work, the Conservative Baptists adopted recommended principles for cooperation. These principles indicate that in areas in which doctrine is not a determining factor, such as service agencies and representation before governments, the missionary is free to cooperate with missionaries of other denominations in evangelism, inter-church fellowships, and training schools. However, they can cooperate only if there is no difference in doctrine.

This group of Baptists has set some challenging goals for the decade of the seventies. They hope to have 745 missionaries, an increase of 215. Their goal for mission support is to have 1,905 churches, an increase of 200, giving \$3,700,000 for missions, an increase of a million dollars.

Evangelism, building churches, printing literature, training national Christians, and a medical ministry are ways that Conservative Baptists are doing missions. As Southern Baptists have watched their medical work in Indonesia grow, so Conservative Baptists experienced joy when they received news from the

Indonesian government that permission had been granted to build a hospital at Serukam. In Zaire, Ivory Coast, and Pakistan this mission also has hospitals. In India they have two hospitals, one of which is a hospital and home for treatment of leprosy.

Correspondence, Bible courses and gospel book stores are means used by Conservative Baptists. Missionaries and nationals spend many hours writing and translating books, tracts, and Sunday School and extension seminary materials into the languages of the people.

Conservative Baptist missionaries serve in 20 countries. In most of these there are also Southern Baptist missionaries. In language schools and in schools for missionary children there is contact between the two groups.

Baptist Missionary Association of America

With headquarters in Little Rock, Arkansas, this Baptist group has missionaries in 18 countries. Begun in 1950, their work has grown. Their basic approach to missions is through evangelism. As a result of their evangelistic efforts, they have established some training schools and seminaries. Printing facilities and clinics are becoming a part of their work, and they have established one home for orphaned children.

As the leaders in this denomination consider the future, they plan to begin more work with Indian people around the world. They want to enter new fields, and there is a felt need for more schools of higher quality.

This group has no specific requirements for missionary appointment. Educationally, emphasis is placed on basic attitudes, Christian virtues, ability to communicate with people, and doctrinal soundness. The missionary candidate must be a member of a church affiliated with the Baptist Missionary Association.

Evangelical Baptist Missions

This Baptist group was formed in 1928 to sponsor work already begun in French West Africa. Using the name of Africa Christian Missions, the agency grew and spread its work to other areas. To a large extent, however, the development of missions has been in lands formerly under the control of France which have gained their independence.

Receiving its support mainly from independent Baptist churches in the United States, this missionary agency established schools, training centers, dispensaries, and clinics as means for making their Christian witness. A faith mission, it requires that the missionary commit his personal support before he proceeds to the field.

Missionaries serve in three countries in West Africa: Niger, Mali, and Dahomey. Evangelical Baptist missionaries are at work in the Bible lands, an orphanage in Beirut, Lebanon, and a church in Damascus. Work in Syria was begun in 1947 by a national and was taken over by Evangelical Baptist Missions in 1957. The work was given approval by the Syrian government, the first approval ever given to Baptist work there.

Missionaries of this agency are also located in France, the French West Indies, and in Canada. The agency has appealed, also, for workers among the Arabic-speaking people in the eastern part of the United States. The two new areas recently entered are Argentina and Australia.

Association of Baptists for World Evangelism, Incorporated

By its own statement of purpose, this association was created to provide fundamental Baptist churches and individuals with a foreign missionary agency in agreement with their doctrinal beliefs. It is not related to any denominational body, but it has a statement of cooperation with other missionary groups.

"This Association believes in co-operating with other missionary groups which are true to the faith and one with us in spirit and purpose as long as no compromise of testimony is involved."

The approach that this agency makes to missions work is a wide, forward-moving program of evangelism leading to the establishment of churches. Their policy is to keep buildings and property investments to a minimum. They have classified five areas of evangelism: medical evangelism, educational evangelism, intensive evangelism (revivals using tents or rented halls where possible), student center evangelism, and literature evangelism.

This association is a faith mission. Missionary salaries are not paid from the budget of the mission.

Missions: A Shared Task

The Great Commission was given to all believers in Jesus Christ. It is read and heeded by all kinds of people. Southern Baptists have responded. So have other kinds of Baptists. Only four have been given here.

In 1960 the first Southern Baptist missionary was sent to Okinawa. Baptist work had been in existence there before, however. Baptists in Okinawa organized the Okinawa Baptist Convention. Both the American Baptist Foreign Mission Societies and the Foreign Mission Board of the Southern Baptist Convention are represented. Along with the Okinawan pastors and laymen, these two boards are working together in the Okinawa Baptist Convention to bring the gospel to the island. Missionaries and national pastors also project Baptist evangelistic efforts on other islands. They do not try to differentiate between American, Southern, and Okinawan Baptist work, but they call all of the Baptist efforts the work of the Okinawa Baptist Convention. All of the missionaries feel that this cooperation has done

much to advance Baptist life so rapidly. There are now at least 17 Baptist churches and about 13 missions on Okinawa and the outer islands.

This is just one example of the kind of cooperation that is necessary in a country where all the Christians together make up a minority of the population. It is well for Southern Baptists to be aware of the efforts of other Christian groups at work in foreign missions around the world.



Planning the Current Missions Group Meeting

Study Session

1. Understanding the Aim

This is the first in a series of three study sessions on the shared task of missions. The aim of the series is to lead women to recognize the work of persons other than Southern Baptists in foreign missions, to see similarities and differences in the ways Southern Baptists and other missions agencies function in missions. This study should lead to a more intelligent appreciation for the work of the Southern Baptist Foreign Mission Board in sending and supporting missionaries.

2. Choosing Learning Methods

(1) Before the meeting, locate any Baptist churches other than Southern Baptist in your area. Assign members the responsibility of interviewing the pastor or other church leaders to determine what kind of missions work the churches have. At the meetings, have members share findings with the group. If a church is connected with one of the agencies in the study material, have the reporting member tell about her interview in connection with the study material.

(2) Use agree-disagree state-

ments. Make a copy for each person, or list the statements on a piece of newsprint or wrapping paper. Use these statements. Missionaries should be supported by those who send them. Missionaries should spend their furlough time speaking in churches so that they can raise money. Missionaries in foreign countries should cooperate with other missions groups more than churches of different conventions cooperate at home. Missionaries are ambassadors for Christ; therefore, they should be well trained and qualified to lead in the countries where they serve.

Is
every
member
of your group
a
**ROYAL
SERVICE**
SUBSCRIBER?

After each group member has indicated her response, discuss the statements. Be sure that the group recognizes the advantage of a mission support plan that frees missionaries from worry over financial needs. Discuss the reasons why the Foreign Mission Board, SBC, has strict requirements for missionaries in the area of educational preparation, physical and mental health. Discuss the two different ideas about cooperation: cooperating with other Christian groups in

spreading the gospel versus cooperating only with Christian groups who hold the same basic ideas.

3. Using Learning Aids

Prepare agree-disagree statements.

Display a map, "Southern Baptist Missions Around the World" (available free from Foreign Mission Board Literature, P.O. Box 6597, Richmond, Virginia 23230), on which you have placed the words: Missions: A Shared Task. Use it at the front of the room for these three meetings. On slips of paper write the names of missions agencies mentioned in the study material for the three meetings. Add the slips to the map as each agency is studied.

4. Evaluating the Study

At the close of the meeting, ask members to share their reaction to the study session. Give them an opportunity to mention other Baptist groups they know about that send missionaries.

5. Planning for Follow-through

Ask members to volunteer to talk with women in other churches in your area to find out as much as they can about what Protestant churches are doing in missions. Ask them to find out how the women learn about their missions work. Compare Baptist Women with the women's organization in their churches.

Related Activities

Preview Baptist Women Meeting
Pose the question, Why are new methods of evangelism needed on the foreign missions field? After members have suggested several answers, invite members to the Baptist Women meeting in August to learn why new methods have been introduced by Southern Baptist missionaries in Lebanon.

Call to Prayer Join hands as names of missionaries are called. Ahead of time, ask a member to voice the prayer.

Miss Weatherford is WMU executive secretary for the Florida Baptist Convention.



Bible Study Groups

Christ: The Prototype for Missions

Jesus Christ: The Missionary Strategist

Justice C. Anderson

Passage for Study: Mark 13

Modern missionaries, at home and abroad, are concerned with mission strategy in the future-oriented world of rapid change. Missionaries try to keep pace with the newest techniques in such areas as communications, planning, management, and education. Contemporary missions advance is dependent upon understanding of the times in which men live.

In Latin America, the Foreign Mission Board recently sponsored an in-depth study of mission strategy. This study has caused Missions (organization of Southern Baptist missionaries in a country) to analyze their work.

As we concern ourselves with strategy, we must also think of the biblical basis of missions. Christ set out certain guidelines and structures. Of course, we must be constantly changing the forms; but we must not depart from the basic strategy revealed in the lordship of Christ. He sets the stage. His are the prerogatives.

In Mark 13 we find some basic teachings on the matter of mission strategy.

Jesus Christ recommends a strategy which does not depend on brick and mortar (12:30-31).

Impressive buildings can never

take the place of living people. A mission strategy which places prime importance on church and institutional buildings is putting the cart before the horse. Towering temples will be torn down or converted into museums. They are secondary. They are vulnerable. They are constantly passing away. They usually serve only one generation (v. 30). Only the living Word incarnate in persons is permanent (v. 31).

Jesus is urging us to first find the people, then let them build the buildings. He detected the "tower of Babel complex" in the adulatory words of the apostles (v. 1-2). He had to shock them back to reality. "Not be left one stone upon another, that shall be thrown down: this generation shall not pass, till all these things be done" (v. 2, 30). Our conclusion is that a mission strategy based on a static institutional floor (usually perpetuated by buildings) is doomed to death.

This has been graphically illustrated for me on my frequent visits to the province of Misiones in Argentina. Several times I have spent a day among the ruins of several of the Jesuit Reductions, which in the 17th century were teeming beehives of missions endeavor and activity. It's amazing what those heroic padres did among the Guaraní Indians in that primitive

jungle. The remnants of the shops, dormitories, and cathedrals are testimonies to missionary dedication. Yet, the overwhelming silence of the fallen, decaying stones speaks eloquently of a failure of mission strategy. Every time I stand among the vanished civilization, the words of our Argentine convention president come to my mind. In an address to a Mission meeting he said, "We appreciate your help in the last decade in the building of adequate church plants. However, we feel that the time has come once again to de-emphasize 'bricks' and emphasize 'persons'."

Jesus Christ recommends a strategy which takes into account the false prophets (5:6, 21-23).

These false messengers will have

"Mission compounds organized by the Jesuits in Paraguay, Brazil, and Argentina in the 17th and 18th centuries. They consisted of a cathedral, quarters for the priests, dormitories for the native families, shops, and playgrounds. The paternalistic missions activity was a marvelous phenomenon for over a century. Everything disappeared except the ruins when the Jesuits were expelled in 1767."

some rather formidable weapons. First, Jesus says they will come in his name; and second, they will do signs and wonders. As we plan mission strategy, we should not be so naive. We are going to have some tough opponents. Why are we so surprised when they appear? I have known missionaries who could heroically face open opposition from a hostile world, but they did not know how to deal with an unexpected religious perversion bearing the name Christian. We must not forget the power of Satan. Unlike Jesus, he is never reluctant to show his signs and wonders. He exploits to the full the natural craving of the disciples to escape from the painful paradoxes and tensions of faith into the comfortable security of sight.

Perhaps the greatest problem we face as missionaries in Latin America is an esoteric religiosity reflected in a legion of sects and cults, many of them calling themselves Christian. All of these count heavily on some kind of miraculous element. For four years we have had to deal with a so-called Movement of Spiritual Restoration which has threatened the spiritual health of our constituency. We have had to react strongly. I would have been much better to strategically anticipate.

Jesus warns us to be alert and plan for the presence of these imposters, but he also adds a note of encouragement. The phrase "it is were possible" (v. 22) connotes victory and confidence. Jesus takes for granted that his disciples will resist. He does not concede victory, but at the same time, he does not underestimate the enemy.

Jesus Christ recommends a strategy which presupposes a world in constant conflict (7-8).

We cannot afford the luxury of a cheerful idiot attitude toward our world. A strategy for missions must never be utopian if we follow the biblical principles. A rebellious sinful world cannot expect long

periods of tranquillity, prosperity, and peace. If we are not careful, humanistic idealism can easily replace a biblical tough look at human existence. I fear that our Jesus generation is overlooking a bit this severe and pessimistic point in Christ's teaching. Like our Puritan forefathers, Jesus did not put much hope in fallen human nature.

Our naiveté is evident in the realm of economics. Several times the Argentine Mission has not taken into account the deteriorating economic situation of our country. In planning our financial strategy, we have found ourselves boxed in by our myopic, fixed financial policies (which would have been great in a stable, North American economy, but are fatal in an inflationary spiral). In the light of a world in conflict in political, economic, and social areas, our present mission strategy must be more flexible. We must see these conflicts as "the beginnings of birthpangs" (v. 8). That's the way Jesus looked at them.

Jesus Christ recommends a strategy which anticipates open, official opposition (9, 12-14).

Why do we not get ready for it? Opposition on several levels is just a part of the Christian life which takes its mission seriously. Many times it starts in the home (v. 12). Jesus knew about this. He had been through it. At other times it comes from government (v. 9, 10). This opposition can be either active or passive. Pastor Santiago Canclini, our most eminent Argentine Baptist, has just published a book which describes the struggle for religious liberty in Argentina under the Perón regime. As foreign missionaries, we must anticipate a certain official resistance in countries where Baptists are a minority.

We must abandon paternalism and rapidly prepare a national leadership which will assure a continuation in the event of a sudden withdrawal of missionary leadership. One of the oldest Baptist mission fields, Burma, experienced

such a traumatic happening a few years ago. The virile Baptist work in that country gives eloquent testimony to a successful mission strategy in the past.

At other times the opposition is religious, either from a state religion or from a hostile secularism. But in all cases, the church in missions must expect opposition and plan to deal with it.

Jesus Christ recommends a strategy which depends on the direction of the Holy Spirit (11).

A strategy for missions must be hammered out in a Spirit-filled community. That first mission community, the primitive church, had its formula for strategic planning: "It seemed good to the Holy Ghost, and to us" (Acts 15:28). In the midst of a cybernetic revolution, we are prone to depend on computerized programs. As we take advantage of modern technology and techniques, we must not forget the Spirit dimension of strategic planning. God usually does not communicate through a tape recorder. Our programs must be planned and permeated by the Holy Spirit.

Jesus Christ recommends a strategy which is constantly aware of the eschatological element (24-29, 32-37).

It must be oriented with a view to the end of time. A futuristic awareness of the coming event will orient our present strategy.

Mark 13 is sometimes called the Little Apocalypse because of this very evident future tense. Jesus is clearly and simply warning us to be ready for his coming. We should make all our plans in the light of the end. This attitude exudes a sense of urgency. It kills complacency. It prevents a lackadaisical leisure.

Of course, we know that some of the signs and prophecies of Jesus in this chapter referred to the fall of Jerusalem (circa 66-70 A.D.) but it was not a fulfillment without a remainder. Jesus is teaching us that in the crises of history, the eschatological

is foreshadowed. The specific judgements (like the destruction of Jerusalem) of God in history are, so to speak, rehearsals of the last judgement. In other words, there is a double reference. The impending judgement of Jerusalem is for Jesus a transparent object in the foreground through which he sees the last events before the end. Modern missions should be able to see through the present events to the end of time. Our planning should neither be too long range nor too contemporary.

As we plan a strategy for our century, we must retain (or recover) the ability to watch (v. 33-37). To watch for Christ is to make sure that our faith is not counterfeit; it is to use the time which remains in the winning of others, and it is to recognize Christ in the person of the least of his brethren.

In some way, the faithful carrying out of the missionary task will have its impact on the end of time. For centuries Mark 13 has been in the center of the missionary motive, especially in foreign missions.

Jesus says, "And the gospel must first be preached among all nations." It means that all nations will have the opportunity to accept the gospel before God finishes things. It is a promise that the gospel will be preached, not that it will necessarily be believed. The true characteristic of the last times according to Jesus. This verse, along with the Great Commission, has been the motor of the foreign mission movement. Many of us would not stay another day on a foreign field if we did not believe the many implications of this verse.

In Mark 13, Jesus Christ reveals himself as a mission strategist. He busily carries out his orientation program for his apostolic mission. He wants them to be able to designate an effective strategy in a hostile world.

Anderson is a Southern Baptist missionary in Argentina. He teaches at the seminary in Buenos Aires.



Planning the Bible Study Group Meeting

Rachel Merrill

Study Session

1. Understanding the Aim

From the study of this material, members should understand the principles of successful mission strategy as taught by Christ.

2. Choosing Learning Methods

For a more complete understanding of Mark 13, divide the study session into two parts. For the first part, ask one member (selected in advance) to do some serious research in commentaries and present the Scripture in its historical perspective. She should explain the significant Jewish idea of The Day of the Lord and discuss the apocalyptic language in which the book is written. She should also point out the various strands of thought that run through the chapter.

The second part of the study involves the discovery and application of mission strategy principles found in this Scripture. Divide the membership into six mini-groups, give each group one of the six passages of Scripture from the Bible study text. Ask each member to write a paraphrase of her group's Scripture. Next, have each one write her answer to this question: What would happen to my missionary activity if I took this passage seriously? Have the members of each mini-group share their paraphrases and answers to the question.

At this point, it would be good to have a member of each group discuss the Bible study text relating to her group's Scripture, additionally helpful would be a Bible commentary's analysis of that Scripture. Each mini-group should then select a member to report the findings of her group to the rest of the membership. The essence of each report should be recorded on a chalkboard.

3. Using Learning Aids

Pencils and paper will be needed.

for each member to write her paraphrase, answer, and evaluation. If possible, six commentaries should be made available for the mini-groups. ROYAL SERVICE magazine will be needed in the mini-group, also. A chalkboard will be necessary for recording the group report.

4. Evaluating the Study

Have each member restudy her paraphrase and see whether she would make any changes in it after all the mini-groups have reported.

Have each member write the answer to the question, What would happen in the world if Christians took Mark 13 seriously?

Have each member write down a new insight that has come to her as a result of this study; have each member write down any specific course of action she may have thought of during the study. Ask for volunteers to share their thoughts.

5. Planning for Follow-through

Ask yourselves the following questions: Does my church rely on material strength more than on spiritual strength? Do I rely on the Holy Spirit, or do I rely on myself? Do we as Christians meet scant opposition because we are doing so little we do not bother anyone? Are we lazy and naive in our Bible study?

Pray that God will help you use the mission strategy that Jesus presented in Mark 13.

Related Activities

Call to Prayer. Ask members to respond to the question: What are some specific prayer requests growing out of today's study? Ask members to use their suggestions as they pray silently for the missionaries listed on the prayer calendar.

Preview Baptists Women Meeting. To learn more about the shaping of mission strategy, members may attend the Baptist Women meeting in August. Attention will be focused on the choices made by missionaries in Lebanon in planning ways to communicate the gospel.

Mrs. Thomas L. Merrill is a homemaker in Birmingham, Alabama.



Books for Missions Reading

Major Trends in the US

Session I: National Problems

Val Harvey

Unit Aim: To identify and study objectively major trends in the US—their moods, philosophy, and goals

The Christian is a citizen of two worlds. He owes his first allegiance to Christ and his kingdom, but he owes allegiance also to the community, state, and nation which secure for him the rights and privileges

Major trends have developed in the United States which affect the individual Christian. These trends will be explored in the study material for books groups this quarter. Thoughtful, concerned Christians need to discover facts, face trends, and structure a response in a mature manner

Session Aim: To become Christian problem-solvers who deal with causes and not symptoms

Introduction

Americans continue to talk about what is wrong with the world today. We struggle with problems of our own making. Often we are not sure what they are, how to handle them, or if we really want to handle them at all.

Our problem is the maintenance of some sort of balance between two extremes. Throughout the history of the human race man has tried to run things without God. America in 1973 is no exception.

Balance between freedom for the individual and order for the community can be achieved through an eye-opening awareness of national problems. But it takes more than an awareness of a problem; it takes action. Someone has said, "For every hundred people sweeping away the spider web, one person is trying to kill the spider."

Books for Reading and Study
Americans Speak Out by Charles E. Blair (Moody Press, 1972) \$2.95*

Extremism Left and Right edited by Elmer S. West, Jr. (William B. Eerdmans Publishing Company, 1972) \$2.95*

Technethics by Norman J. Faramelli (Friendship Press, 1971) \$1.75*

Americans Speak Out is not a sermon on the evils of the world; it is an examination of what the world thinks is wrong with itself coupled with a biblical message. Results of an extensive series of interviews with residents of Denver, Colorado, explore the ten greatest problems facing America today.

An overview of each problem is given by chapters. Environmental pollution, inflation, finances, peace, youth problems, personal problems, drugs, government, morality, fate of religion, and crime are discussed with a positive, hopeful approach.

The facts are faced. People are plagued with financial worries. Peace is desirable, but not without freedom. Youth want responsibility and not necessarily power. Americans are concerned that government controls are out of control. People cannot be forced to be moral. Religion is in trouble today because of misrepresentation. Crime increases, concern decreases.

The last chapter forces the reader to answer the question: Does anyone care to listen to God's number one problem?

Approaches to Study

- Prepare a newspaper flipchart. Write chapter headings with black felt tip markers on each page. Use this method to introduce the book.

- Provide paper and pencils for a "What in the world is wrong with our world?" poll. Ask women to list what they think are the ten greatest problems facing our world today. Discuss the completed poll.

- Assign each person a chapter. Ask persons to illustrate in some art form the problem mentioned. Suggested art forms include mini-posters, foil sculpturing, and pipe cleaner molding.

- To create an interest in the book, prepare the following attention holders: (1) Design a miniature, play-money tree. Write statements from chapter 2 on the

play money. Focus on the four major expenses. (2) Provide copies of the ten positive steps for stopping delinquency (pp. 33-34). (3) List the characteristics of love (p. 49). Suggest that the group take the love test. (4) Prepare a sign, "What the kids of today need is lots of LSD." Interpret the letters LSD: love, security, and discipline. (5) Make a do-it-yourself worship kit (p. 87).

- Ask members to respond to this question: In the next five to ten years, do you think America will be better off or worse off than it is today? Why?

- Close the study with God's number one problem. Assign Isaiah 1:18. Have a soloist prepared to sing "Though Your Sins Be As Scarlet" (Baptist Hymnal, No. 213).

Extremism Left and Right defines extremism as "a style of life characterized by an irrational response to reality motivated by frustration, fear, and hate."

The book represents the best research and thinking of eight seminary professors of Christian ethics as they deal with this explosive issue.

Information about some of the dangers of extremism is presented along with ways to cope with extremist thinking.

In addition to the critical analysis, there is a positive word of hope for Christians who commit themselves to the call of the gospel. Committed Christians can help eliminate most of the sociological factors that create extremism.

Approaches to Study

- Two general methods are suggested for the book: (1) Reports. Assign each chapter to a person who will present the main thought of the material. (2) Listening teams. Divide the group into two groups. The rightists and the leftists. As the book is presented, ask the teams to give information about their group. Follow the study with discussion.

- Prepare a word poster. Make

a list of words for definition from the book, such as extremist, fanatic, radical, paranoid person, etc. Arrange them on a poster. At the meeting, lead members to define the words.

- Before the meeting ask someone to tape record, "I am a rightist. I..." and "I am a leftist. I..." from chapters one and two. Ask listening teams to take notes as recordings are played. Compare the ways in which the left and right resemble each other, particularly in ruling out reason, truth, and charity.

- Lead group members to identify and characterize the various extremist positions. Monologues may be used to aid discussion. Answer this question: Why are people extremists? List the tactics and methods used by extremists. Ask the group to share personal experiences they have had with extremists or radical groups.

- Type or write the twenty-two guidelines on coping with extremism on slips of paper. Discuss each guideline as it is read by a member.

Technethics adds a new word to the English language. It describes the responsible use of science and technology, as well as the moral issues that arise in a society shaped by technological change.

Dr. Faramelli states that, if society is to survive beyond the year 2000, we must find solutions to "the four P's": peace, pollution, population, and poverty.

A number of accomplishments which can be achieved technologically are cited. The question then posed is: Should these achievements be pursued?

Approaches to Study

- Begin the study by reading aloud the Scripture passages given on the opening page. Pray for the problems on earth: poverty, uncontrolled population growth, war, and environmental pollution.

- Present the three views of technology. Interview three people

as a simulated TV program. It might be necessary to prepare a script. The material from several chapters could be included.

From magazines cut pictures symbolizing "the four P's": peace, pollution, population, and poverty. Attach the solutions to these problems as suggested by the author. After the pictures have been discussed, glue them on a poster board making a "technethic montage." A montage is a composite picture made by combining several separate pictures. The pictures should completely cover the board in a free style.

Related Activities

Call to Prayer. Base your presentation of the prayer calendar on the Lord's Prayer (Matt. 6:7-13). Assign each of seven members to one verse of the Lord's Prayer as well as the name of one or more of the missionaries. Ask each to express in her own words the direction for missions praying that she finds in her verse. Close with a season of prayer led by the seven members.

Preview Baptist Women Meeting. Ask the question: Why do missionaries experiment with new ideas for outreach? After two or three members have volunteered answers, invite the group to attend the Baptist Women meeting next month to learn the reasons that missionaries in Lebanon experiment with new ideas.

*Miss Jim Harvey is a homemaker in Hobbs, New Mexico.
Available from Baptist Book Store. If not in stock, the book store will be glad to order at your request.



Prayer Groups Japanese in the US

Gladys Weaver

Roots deep in the country of the Rising Sun, many Japanese walk in darkness.

Bound by customs and traditions of centuries past, nurtured in an empty, ritualistic religion, the young Japanese longs for something more.

One day, he hears a man speak a message of love, joy, and peace. The words sound strange to him -- the claims complex and confusing.

Yet—something draws him back time and time again. Gradually the words begin to have meaning and vitality and speak directly to his deep need.

He feels a strange stirring in his heart, a yearning for the Christian way of life that matches and exceeds his desire for wealth and power and things.

Finally, he can no longer resist the clear call of the Saviour that overcomes all obstacles. He reaches out eagerly to yield his life to Jesus Christ, breaking the bonds of the past and resting in the newfound freedom.

A Japanese Missionary

The greatest concentration of Japanese in the United States live in California. The few existing Japanese Baptist churches and missions are all in California, with the exception of some work on a depart-

mental basis in other states. The Raymond Ozasas are the only full time Japanese-language missionaries now working in this area, although other home missionaries work with the Japanese in connection with their work with Orientals.

Both the Ozasas were reared in Methodist homes in Japan. They came to the United States about ten years ago so that Mr. Ozasa could study at the Pacific School of Religion at Berkeley. While a student, he pastored a Methodist church. Persuaded that their beliefs were more closely aligned with Baptist faith and practice, the Ozasas left the Methodist church to attend Tiburon Baptist Church in Tiburon, California. After ten months at the church, they became Southern Baptists. They were appointed as full-time home missionaries in April 1969. "We wished to share what we received at Tiburon Baptist Church with other Japanese," states Mr. Ozasa.

A Japanese mission was started at Tiburon Baptist Church in June 1968. The Ozasas were the only Japanese Christians in the church. "The first two years," says Ozasa, "I opened a telephone book and picked out every Japanese name and visited each home one by one." Now he heads a Japanese-language service held at Tiburon Baptist Church at 9:45 on Sunday mornings.

In March 1969, Ozasa started a radio ministry in Japanese entitled "Strength for Tomorrow." Aired each Sunday from 7:30 until 8:00 P.M., this broadcast is heard from San Francisco and cities further north. In the beginning, Ozasa had no financial backing for this work, so he borrowed \$2,000 from a bank and worked 80 hours a week to pay it off. For the first six months of the radio ministry, the small Japanese mission group helped pay the radio station fee. This fee is now paid by the California state convention and the HMB.

The San Francisco Japanese mission was started in November 1970 at Nineteenth Avenue Baptist Church as a result of the radio ministry. Almost all of the people who participated in organizing the mission had responded to the radio ministry from non-Christian backgrounds. A Japanese-language service is now held at the church at 2:00 P.M. on Sunday afternoons.

Raymond Ozasa works with a third Japanese mission group in Fairfield, 70 miles north of San Francisco. Two local churches sponsor this mission. Here, Japanese-language Bible study is held on Wednesday mornings. Many Japanese wives from the nearby US Air Force base attend the Bible study sessions.

"Our prayer is always a plea to

send us more language co-workers. Recently the Lord answered our prayer. A Japanese lady, Miss Setsumi Kojimi, who has served in Southern Baptist churches in Japan for more than ten years, came to Golden Gate Baptist Theological Seminary. She helps our mission, but still we need more language workers in order to reach those who speak Japanese," Ozasa says.

A Japanese Church

Gardena-Torrance Baptist Church in Gardena, California, ministers to Japanese in a city that has the largest percentage of Japanese citizens of any city in the United States. The church was begun as a mission of Sawtelle Baptist Church in west Los Angeles some eleven years ago to minister to the large number of Hawaiian Japanese in the area. Now the church also counts among its 180 members first and second generation Japanese and a few Caucasians.

Once supported by the Home Mission Board, the church is now self-supporting. The pastor, Ned H. Brown, has been with the church since its founding. About four years ago a part-time pastor, Sankin Sano, was employed to lead the Japanese-speaking department. This group of about 18 older Japanese has a separate worship on Sunday mornings during the English-speaking Sunday School hour, followed by Bible study in Japanese in the parsonage next door.

Sano reports that while the Japanese are very spiritual by nature, their idea of God is very shallow and different from the Christian concept. Their background of Shintoism and Buddhism makes it difficult for them to comprehend the meaning of Christian terms and doctrines. They may attend Christian services regularly and faithfully for a long time before making a commitment. All of these reasons make it imperative that those who minister to the Japanese possess a great deal of patience and consistent Christianity.



Planning the Prayer Group Meeting

Preparation Period

Lead the group members to discuss the Scripture references given under the topic "Prayer As Practiced by Christ" on pages 27-28 of the *Prayer Group Guide* (see WMU order form, p. 48). Use the questions in the article as a guide for your discussion of each Scripture passage.

The Prayer Experience

The aim of this prayer experience is to intercede for the salvation and Christian growth of the Japanese in the US and for patience and love on the part of those who seek to win them.

Ask someone to read the meditation, then lead the group to discuss what it tells of the missions work with the Japanese. Let two members summarize the work of the Ozasas and Gardena-Torrance Baptist Church.

Ask members of the prayer group to form a circle, seated or standing. Explain that members will participate in sentence prayers with the prayers moving around the circle three times. The first time, pray with gratitude for the outreach of the radio ministry and the many who are won by it. Pray for Miss Kujima who assists in the Japanese work and for Caucasian churches which welcome Japanese members.

The second time, pray for these needs: more language co-workers, a youth director for Gardena-Torrance Baptist Church, receptiveness on the part of those who are approached with the gospel and patience on the part of Raymond Ozasa, Ned Brown, and Sankin Sano as they work with people difficult to reach.

The third time, lead the women to pray for a deeper understanding and love for all people and a willingness to share the gospel with them.

MOVING?

If you are moving soon, please let ROYAL SERVICE know at least two weeks before changing your address.

NAME _____
NEW ADDRESS _____
CITY _____ STATE _____ ZIP _____
To subscribe or extend subscription, check box and fill in name and address.
Mail to: ROYAL SERVICE, 800 North Twentieth Street, Birmingham, Alabama 35203
☐ New ☐ Renewal ☐ Please bill me per year ☐ Please bill me per month ☐ Please bill me per quarter ☐ Please bill me per semester ☐ Please bill me per year ☐ Please bill me per month ☐ Please bill me per quarter ☐ Please bill me per semester ☐ Please bill me per year

Related Activities

Plan and have an international dinner for internationals in your area, following suggestions in the *Mission Action Group Guide: Internationals* (see WMU order form, p. 48).

Call to Prayer. Display small, gift-wrapped boxes labeled food, clothes, books, prayer (on the largest box). Explain that the greatest birthday gift that can be given a missionary is to remember him in prayer. Pause for silent prayer after names are read from the calendar of prayer.

Preview Baptist Women Meeting. Make and display a poster showing the various approaches to evangelism tried by missionaries in Lebanon: newspaper evangelism, radio broadcasting, a correspondence course, and a combination reading room and book store. Explain that next month's Baptist Women meeting will explain how these new ideas are used to win people.

Mrs. Billy Weaver is a homemaker from Navasota, Texas.



Mission Action Groups

Motivating Rehabilitation

L. William Crews

John, a night watchman, took every precaution to hide the fact that he could not read. Billy, a high school student, found status in his delinquent behavior. Mary, a housewife, kept returning to her hidden bottle each day to drive away her boredom. Joan, a child of poverty, had experienced the poverty of missing babyhood and parents. Now she was an inadequate parent. Jim, a prisoner, had become so institutionalized that he was afraid to be paroled.

Do these persons need help? If so, what kind of help? Are they aware that life can have more meaning? How do you motivate a person to read? An alcoholic to seek help? A drug abuser to give up his pills? A delinquent to find more wholesome activities? Or a parent to learn the role of a parent?

Four things are necessary to bring about change in an individual. First, the individual must realize that there is a more meaningful way of living.

Each person's behavior has meaning to him, even though it may be negative or destructive. One's behavior is one's way of defending himself or finding some satisfaction in living. So he builds up defenses to protect himself and fulfill his needs. The youth rationalizes

the use of drugs because he is bored. The delinquent protects his inadequate self by being daring. The wife misuses her credit cards to compensate for the loss of attention and affections from her husband. Other defenses that are commonly used are projection, reaction, denial, withdrawal, rationalization, illness, repression, overindulgence, or permissiveness.

These defenses may be necessary in some circumstances. Yet, a person's everyday gut living may become so negative or painful that a crisis develops. The alcoholic may lose her family, and her marriage may end in divorce. The delinquent may be apprehended by the police.

When a crisis develops, it brings danger and opportunity. The danger is that the person cannot cope with his problems. He is overwhelmed. His defenses have crumbled in his time of need. He may make decisions that will be injurious to him self, his family, or society.

However, this is an opportune time for the individual to be receptive or open to new thought patterns and daily living. Some psychologists believe that real growth cannot take place until the personality has experienced pain. When a person feels like he is lying to pieces on the inside, it may be a period of

remarkable growth. This is when a person needs an understanding friend who can provide emotional support and insight.

A second factor is that the person must realize that the more meaningful way of living is for him. A person may understand his pain and may realize that there is a better way, but feel that it is not for him. He may think that no one can understand his pain or how far down or away he feels himself to be. The idea that help is available for him must be felt by his innermost self. Therefore, the idea of accepting help may take time. He must chew on it and digest it before it becomes a part of himself. This takes time. Again it is important that a friend be near.

A third factor in motivating an other person is that the person must have the opportunity and time to change. Behavioral patterns of thinking and living are developed over long periods of time. New patterns must be blended into the old until the person begins to feel at home with new thought patterns of behavior.

This period of growth usually means emotional upheaval. It is a time of reaching out, of falling back, of giving up, or of trying again. Friendship is a must, whether it be

a neighbor, a volunteer, a social worker, a pastor, or a psychiatrist.

A fourth factor in motivating another person is that there must be rewards for effort. Some psychiatrists reward the progress of a very severely emotional child with a piece of candy or a caress on the cheek. Short, small goals must be reachable and rewarded accordingly.

The underlying principle in motivation is a wholesome relationship with someone who cares. Harry Stack Sullivan, one of the more eminent psychiatrists of today, believes that all personal growth and healing comes through personal relationship with others. This would hold true with personal damage and regression.

This is what mission action is all about—Christians caring for a broken world. How else can a person know about the love of God?

Too many churchmen have a Lone Ranger type religion. They rush in, save a soul, and ride off in a cloud of dust with a "Hi-ho, Silver!" Conversion may be instantaneous, but growth and maturity of life is a process. Healing takes place over a long period of time with the involvement of other healthy persons.

Judge Keith Leenhouts of Royal Oaks, Michigan, calls these individuals VIP's (very inspirational persons). These are the ones who are uniquely themselves and who are willing to risk involvement. Motivation comes best when someone cares. Christ was and is the best model for the motivation of others.

Planning the Mission Action Group Meeting

Planning Actions

Preparation for action, there are three things that are basic to the helper and the one who is

helped: (1) All have feelings. (2) All have pain which is a common denominator. (3) Involvement brings a kindred spirit and unity.

The helping process demands that the helper look at her attitudes and feelings toward herself and the ones she desires to help. When a person can recognize her feelings, she will be able to handle them better. One must remember that feelings are neither moral nor immoral. How one expresses them determines their validity. The one being helped has similar feelings and attitudes that he too must cope with.

All persons have experienced some kind of pain. It is a fact of life. The pain of loneliness and separation is as real for the wife whose husband travels as it is for the wife whose husband is in prison. The situation may be different, but the pain is just as real. To share your pain with another can be a source of strength.

Service with others brings a spirit of unity and kinship. Susan had great feelings of prejudice toward the blacks in her community. When she became a volunteer counselor in Orleans Parish Prison in New Orleans, she experienced a change in her attitudes. She discovered a spirit of kinship with the black prisoner as she sought employment for him.

In-Service Training

Ministry demands training and orientation. Mission action groups are concerned about the quality of involvement. In order to become more aware of your own attitudes and feelings, finish the simple sentence completion test below. There are no right or wrong answers. Only write what you feel.

At the meeting, ask members to finish the sentences, fold them twice, and place them in a hat or box. Direct each member in the group to draw one. Ask each member to read a sentence and express what she thinks the person who wrote it was feeling.

Members may discover that they will have feelings of anxiety, that others have similar attitudes, that they will have both negative and positive feelings, and that they will come to appreciate their group more. Remind members that they are in the process of becoming.

As a member comes to discover more about herself, she will be able to give more of herself.

Complete these sentences with statements describing your feelings.

- 1 Most of the time, I _____
- 2 Young people _____
- 3 _____
- 4 My church _____
- 5 A friend _____
- 6 Social problems are _____
- 7 The poor _____
- 8 Alcoholics should _____
- 9 Men _____
- 10 I do not _____

Related Activities

Call to Prayer. Repeat the three things suggested in "Planning Actions" as being basic to both the helper and the helped. After reading the names listed on the prayer calendar, ask two members to lead in prayer. Ask one member to pray for the missionaries as helpers. Ask the other members to pray for the persons being helped by the missionaries.

Preview Baptist Women Meeting. Missionaries in Lebanon have experienced a kindred spirit and unity with the persons they have sought to help. Come to the Baptist Women meeting next month and learn of the missionaries' efforts in news, paper evangelism, correspondence courses, and book distribution.

Mr. Crews is director of the DeKalb County Mental Health Center in Decatur, Georgia.



Margaret Bruce

Annual Planning



It is time to make broad plans for the 1973-74 WMU year. The WMU council makes plans which relate to all WMU organizations in the church. These plans, which affect Baptist Women work, will be shared with your Baptist Women officers. Then your officers council will make plans for your Baptist Women organization.

Annual planning for your organization is based on the Baptist Women Achievement Guide. Since a new achievement guide is to be used during 1973-74, your officers will need to study the guide carefully. All organizations have certain basic achievements, and organizations with groups have additional requirements. The new WMU Year Book 1973-74 outlines the achievement guide and suggests activities which need to be planned.

This kind of planning encourages officers to strive toward higher levels of achievement. It also helps officers know what detailed plans need to be made month by month.

In addition to the new WMU Year Book 1973-74, ROYAL SERVICE and your 1972-73 records will be helpful in annual planning for the year 1973-74.

Plans made by Baptist Women officers are shared with the Baptist Women council and the WMU council in case coordination is needed.

WMU Emphasis 1973-74

Only three months remain in the 1972-73 WMU year. Already new officers and retiring officers are preparing for the new year which begins October 1. The WMU emphasis for 1973-74 is mission support. Throughout the year, there will be various ways your organization will give emphasis to this important phase of our work. Here are some suggestions the mission support chairman will consider as she plans for the new year.

- Have a prayer retreat emphasizing the support of missions through prayer and offerings. Consider using these resources when planning the retreat:
 - Missions Prayer Guide*
 - Baptist Women prayer bookmark*
 - Filmstrip: Prayer Power for Missions (45 frames, color with recording and manual, \$8.50 from Baptist Book Store only)
- Plan a study of the forthcoming mission support book Yes (not available until April 1, 1974) for one evening next July.
- Plan ways to encourage members to enter the Cooperative Program Creative Arts Contest next summer. See the WMU Year Book 1973-74* for more information.

The WMU Year Book lists other support projects for you to consider.

HOUSE SERVICE PARTY

How is your Baptist Women organization getting along with the Giant Step subscription goal? Have you achieved a 25 percent increase in subscriptions to ROYAL SERVICE? Or are 100 percent of Baptist Women members receiving the magazine?

Perhaps you would like to have a ROYAL SERVICE party. It would be a lot of fun. It would help members become better acquainted with what is in ROYAL SERVICE each month. It could encourage women to read the magazine and to use Call to Prayer daily. It could help you take a Giant Step toward your subscription goal.

Plan the party for a day or night when the most members can come. Send invitations which may say:

A ROYAL welcome
Awaits you at the party
So don't be late for this date

(date)
The SERVICE will be keen
As clearly will be seen

Hang ROYAL SERVICE covers and travel posters on the walls to create a festive atmosphere. As guests arrive, serve cookies and punch or cheese dips and cakes.

After everyone arrives, introduce members to the various sections of ROYAL SERVICE. This may be done with large placards held by members. Or an enlarged ROYAL SERVICE cover may be placed on a door out of which members may step to tell about their sections. They may hold the pages which they represent:

- | | |
|---------------------------|---------------------------------|
| • Study materials | • Prayer groups |
| • Baptist Women meeting | • Mission action groups |
| • Current missions groups | • Forecaster |
| • Bible study groups | • Call to Prayer |
| • Round Table groups | • Articles and special features |

At the close of the presentation, hand out ROYAL SERVICE subscription blanks (free from state office). Encourage members to subscribe. If all members are subscribers, suggest that they may want to give ROYAL SERVICE to new Baptist Women members and prospects, homebound members, leaders of Agleens, Girls in Action, and Mission Friends.

Leader Training

Leader training is a process that goes on month after month, year after year. The trained leader never feels that she knows all there is to know about being a skilful leader.

Your officers council may want to consider some of these opportunities:

- Visit other Baptist Women organizations to observe their Baptist Women and/or group meetings and officers council meetings.
- Study Baptist Women Leader Manual* using the Teaching Guide*.
- Ask members to review these ROYAL SERVICE articles: "Enlarge ment: Before and After" (June); "Evaluating Mission Action" (The Ring on the Cake) (July).
- Read books on leader skills: Understanding Adults (\$1.25); Guiding Adults (\$1.25); Developing Skills in Human Relations (\$1.00). These books are available only from Baptist Book Store.
- Study WMU Year Book 1973-74* in preparation for annual planning.

ROYAL SERVICE • JULY 1973

GLORIETA WMU CONFERENCE

WMU Summer Conference at Glorieta Baptist Conference Center is July 26 to August 1.

Leaders and members will profit from attending this conference in the beautiful mountains of New Mexico. Reservations are to be sent to Glorieta Baptist Conference Center, Glorieta, New Mexico 87535. A \$7.50 registration fee is required for each person.

To promote attendance use the following skit:

A Baptist Women member comes forward and says: "We've heard a lot about glorious Glorieta, so I have been trying to understand why people are so enthusiastic about that place."

Eight Baptist Women members come rushing in holding placards above their heads. The placards are blank on one side, and on the other each has one of the letters spelling the word G-L-O-R-I-E-T-A. Only the blank side is seen until all members are in place ready to spell the word "Glorieta" in acrostic fashion. Each member, one at a time, turns her placard. As she does, she says "Glorieta is

- G
 - L
 - O
 - R
 - E
 - T
 - A
- Good fellowship
Leader training
Opportunity for spiritual enrichment
Refreshing experiences
Interesting speakers
Emphasis on missions
Techniques for teaching the Graded series
A abundantly beautiful scenery

A Baptist Women member says: "So that explains glorious Glorieta. I think I'll plan to go and see for myself!"



What are you doing with your prospect list? Are you sure it's up-to-date? Look it over and plan to lead Baptist Women members in an enlistment campaign. Here are some ideas you may want to use:

- Plan a visitation campaign. Give members visitation guidelines using *Baptist Women Leader Manual*,* pages 93-94. Assign prospects to members according to the areas where they live or work. Give instructions in the use of the BW/BYW Visitation Card.* Help members understand that information requested on the card can be very helpful in enlisting Baptist Women members. The cards should be filled in after the visit has been completed and turned in to the president or to the person she designates. Give instructions in the use of the Baptist Women Doorknob Calling Card.* Space is provided on the card for a message to be written in case the prospect is not at home.

- Plan a telephone campaign. This may be planned so that a prospect may receive a telephone call from members on different days. Or a tape recording may be played to the prospect. The recording would include the purpose of the organization, something of the organization activities, names of leaders, and meeting times and places. A member should introduce the recording to the prospect and explain its purpose.

- Plan a communications campaign. According to this plan, every prospect will receive a written note about the organization, a Baptist Women Invitation Card,* a newsletter, and the appropriate reprint of enlistment articles appearing in February ROYAL SERVICE (see WMU order form, page 48).

- Plan a special enlistment presentation for the prayer meeting hour. You could use a play pointing out mission action opportunities, "Me—in Mission Action?" (7 women, 20 minutes),* or you could present all Baptist Women missions groups opportunities (study, prayer, and mission action).

*See WMU order form, page 48.

Changes in Baptist Women

As you approach the new WMU year, you will be hearing about the following:

- Round Table groups will absorb the function of the mission books group. September 1973 ROYAL SERVICE will provide more information.
- A new Baptist Women Achievement Guide will go into effect October 1973. There will be requirements for all Baptist Women organizations and additional requirements for organizations with groups. The WMU Year Book 1973-74* will carry the new guide.
- Extension members will now be referred to as homebound members. Great efforts will be made to involve these members in all phases of Baptist Women work, even though they are kept at home because of illness.
- More definite plans will be given for selecting assistant group leaders for missions groups where a need is recognized.

Officers Council

In this Forecaster we have mentioned the importance of annual and regular planning. We have referred to the articles in July ROYAL SERVICE which relate to evaluation.

Individual involvement in organization activities may be an indication of the effectiveness of planning and coordination. Basic to the enlistment of prospects is a challenging program of mission study, mission support, and mission action. If prospects are not being enlisted, evaluate the involvement of members and the work of the officers council!

Agenda for July Meeting of Officers Council

Call to Prayer

Planning

- Baptist Women meeting
- study session
- business session
- promotional feature (Glorieta WMU Conference)
- Call to Prayer
- annual planning
- ROYAL SERVICE party
- leader training
- enlistment activities

Coordinating

- plans suggested by chairmen
- plans made by missions groups

Evaluating

- progress toward Giant Step goals
- individual involvement in mission action and other organization activities



Call to Prayer

Virginia Lindsey

1 Sunday Mark 1:18

When the medicine man finished speaking, H. Warren Rice turned on the cassette recording of Christian music and started passing out tracts. A local preacher spoke in Japanese.

That Christian religion is from Hell and... the medicine man said in disgust. No, this is from heaven... Turned, the man sat down and read. Then he asked for a basic book for a beginner. Pray for God to bless the witness of Rice and the Japanese preacher.

Mrs. A. V. Andrade, retired, Arizona

Dora Diaz, Spanish WMU publications, Alabama

Mrs. Anna L. Jones, National Baptist, Mississippi

Mrs. Johanna M. Bennett, home and church, Ecuador

Clifford H. Dene, religious education, North Bay

Mrs. Jerry E. Juergens, home and church, Hong Kong

Thomas D. Kirkpatrick, preaching, Lebanon

Earl Parker, retired, China, Korea

Mrs. Gordon B. Reese, home and church, Chile

M. Warren Rice, preaching, Indonesia

W. C. Rucker, Jr., English language, Italy

James C. Shelly, M., student work, Equatorial Guinea

Philippines

Mrs. Calvin Leon Fox, Cabanatuan City, Philippines

Mrs. Ruben J. Canas, Spanish, Texas

Mrs. Tommy A. Garza, Spanish, Texas

Jack T. Merritt, weekday ministry, New

Harold Clark, preaching, Malaysia

John H. Faulkner, preaching, Rhodesia

Mrs. Wesley A. Lindsey is a homemaker

living in Indianapolis, Indiana

Philippines

Mrs. Gloria B. Mickey, home and church, North Brazil

Alton L. Reed, doctor, Thailand

Wayne B. Maddox, music, Okinawa

F. Gilbert Bess, preaching, Mexico

Derek L. Saunders, field representative, East Central Africa

Ernest A. Wiley, preaching, Malawi

Mrs. James E. Young, home and church, Bangladesh

Mrs. Calvin Leon Fox, home and church, Philippines

Mrs. Gloria B. Mickey, home and church, North Brazil

Alton L. Reed, doctor, Thailand

Wayne B. Maddox, music, Okinawa

F. Gilbert Bess, preaching, Mexico

Derek L. Saunders, field representative, East Central Africa

Ernest A. Wiley, preaching, Malawi

Mrs. James E. Young, home and church, Bangladesh

Mrs. Gloria B. Mickey, home and church, North Brazil

Alton L. Reed, doctor, Thailand

Wayne B. Maddox, music, Okinawa

F. Gilbert Bess, preaching, Mexico

Derek L. Saunders, field representative, East Central Africa

Ernest A. Wiley, preaching, Malawi

Mrs. James E. Young, home and church, Bangladesh

Mrs. Gloria B. Mickey, home and church, North Brazil

Alton L. Reed, doctor, Thailand

Wayne B. Maddox, music, Okinawa

F. Gilbert Bess, preaching, Mexico

Derek L. Saunders, field representative, East Central Africa

Ernest A. Wiley, preaching, Malawi

Mrs. James E. Young, home and church, Bangladesh

Mrs. Gloria B. Mickey, home and church, North Brazil

Alton L. Reed, doctor, Thailand

Wayne B. Maddox, music, Okinawa

F. Gilbert Bess, preaching, Mexico

Derek L. Saunders, field representative, East Central Africa

Ernest A. Wiley, preaching, Malawi

Mrs. James E. Young, home and church, Bangladesh

Mrs. Gloria B. Mickey, home and church, North Brazil

Alton L. Reed, doctor, Thailand

Wayne B. Maddox, music, Okinawa

F. Gilbert Bess, preaching, Mexico

Derek L. Saunders, field representative, East Central Africa

Ernest A. Wiley, preaching, Malawi

Mrs. James E. Young, home and church, Bangladesh

Mrs. Gloria B. Mickey, home and church, North Brazil

Alton L. Reed, doctor, Thailand

Wayne B. Maddox, music, Okinawa

F. Gilbert Bess, preaching, Mexico

Derek L. Saunders, field representative, East Central Africa

Ernest A. Wiley, preaching, Malawi

Mrs. James E. Young, home and church, Bangladesh

Mrs. Gloria B. Mickey, home and church, North Brazil

Alton L. Reed, doctor, Thailand

Wayne B. Maddox, music, Okinawa

F. Gilbert Bess, preaching, Mexico

Mrs. Robert Auslign, Spanish, Texas

Lyndon W. Collier, superintendent of missions, Indiana

Bess Lee Probst, weekday ministry, Florida

Cecilia Gonzalez, Jr., Spanish, Texas

David Kirk Hillard, US 2, student work, Washington

Mrs. A. Hilson Lane, church extension, Arkansas

John C. Lee, Jr., youth and family services, Louisiana

Mrs. Donald Justin Rolles, Eskimo, Alaska

Mrs. Elliott Smith, associational services, California

Andrew Villareal, Spanish, Texas

Mary Alice Whitworth, publication, Indiana

Mrs. A. Kent Paels, home and church, South Brazil

Mrs. Ronald W. Feller, home and church, Hong Kong

Alvin L. Gery, preaching, Guadeloupe

Mrs. Robert M. McLeod, home and church, Japan

John E. Mills, field representative, West Africa

Dorothy Mack, religious education, Japan

Mrs. Ira H. Pothman, retired, Nigeria

Mrs. Cecil P. Robinson, retired, Nigeria

Mrs. Sidney P. Schmidt, home and church, Malaysia

James M. Selma, Jr., preaching, Colombia

Mrs. C. Dennis Tress, home and church, Uruguay

5 Thursday Mark 2:12

For many youth and adults, Christian camps are a unique adventure in Christian

missions

Missionaries 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.

6 Friday: Mark 2:15-22.
George W. Hardeman, Guatemala, said:
"For most of the people in Guatemala,
Christ's death is the end. Good Friday was
marked by slow, mournful music as people
paraded a life-size figure of Christ carry-
ing a cross. This was followed by a glass
coffin. Of the major Indian groups, only
one has been reached by our mission. More
than a million people have no Southern
Baptist workers."
Garry Ray Brown, Christian social minis-
tries, Michigan.
Jerraine Lee Soares, Spanish, Florida.

Mrs. J. A. Azeite Azeite, home and church,
 South
 Elizabeth Brown, women's work, South Brazil
 Elizabeth Brown, retired, China, Hawaii,
 Hong Kong
 Mrs. Brandon B. Melo, home and church,
 South Brazil
 George W. Mendonça, preaching, Guate-
 mala
 Ellis B. Mendricks, preaching, Nigeria
 Robert L. Menzies, preaching, South Brazil
 Constance Marshall, publication, Israel
 Frank W. Pennington, retired, Mexico, El
 Paso
 John C. Roberts, publication, Hong Kong
 William T. Robinson, publication, Vietnam
 William L. Womack, preaching, Bangladesh

7 **Sundays**, March 3-16
 Missionaries, being human, often have concerns far deeper than they can express openly. Sometimes they experience frustration, because they feel that they do not agree with what is determined. Pray for God's leadership in helping all people involved to see Christ's golden way. Pray for the Kondos as they change from international to Japanese.

John M. Lewis Chikan, Spanish Texas
Mike B. Crooner, work and family services, Kansas

Kondos
John M. Lewis, Chikan, Spanish Texas
Mike B. Crooner, work and family services, Kansas

Tommy A. Garza, Spanish Texas
David Jannett, West Indian, New York
Mrs. Rhonda Kondos, international, California

Joe L. Preskott, Spanish, Puerto Rico

Men: *Barney D. Pappas*, home and church, 1001
N. Kentucky, Dallas, Texas
William L. Smith, home and church, 1001
N. Kentucky, Dallas, Texas
Teens:
John D. Pappas, home and church, 1001
N. Kentucky, Dallas, Texas
Mike, S. B. Jones, home and church, 1001
N. Kentucky, Dallas, Texas
Mike, S. B. Jones, home and church, 1001
N. Kentucky, Dallas, Texas

4 Readers Mark 3:32-39
Pastors, doctors, nurses, dentists, di-
tations, medical technologists, veterina-
rians, teachers, book store managers, radio
and television associates, social workers,
student workers, agriculturists are desper-
ately needed for overseas missions. Pay
that the resources needed to expand the
missionary force will be forthcoming.
All who are interested in missions and
service, Ohio
C. Marshall Barham, language missions,
Panama Canal Zone
Mr. Orlando Hernandez, Spanish, Mary-
land
Job McIndenra, Spanish, Colorado
Mr. David Mezas, Spanish, Texas
Anthony Redmyrsky, retired, Florida
James A. Reid, pastor director, Nevada
Anna Burger, nurse, Gato
Ray T. Plant, religious education, North
Brazil
Mrs. Ross B. Pryor, Jr., home and church,
Indonesia
Constance Goss, preaching, Germany
Mr. Sandy Newell, home and church,
Hawaii

Mervin H. Pitts, preaching, Angola
Mrs. Gaden G. Robinson, home and church,
Nigeria
Gordon M. Theobald, education, Ethiopia

P. **Monday, March 3:31-55**
 For 25 years, mature college students have served missions in traditional and innovative ways during the summer months. Merrill A. Myers, Jr., missionary doctor in Mexico, has been a frequent speaker. His experience in Cuba was the single most meaningful experience in the period after his call to missions. It contributed in no small way to his conviction that missions held more than just Meatsauce Grass, Spanish, Florida, and Aiea C. Daniels, National Baptist, Louisiana.
 Mrs. **Dale Basler**, associational services, Indiana.
 Mrs. **A. L. Lopez**, Spanish, New Mexico.
 Mrs. **Alfred Marshall**, Indian, Colorado.
 Mrs. **John M. Smith**, Pennsylvania.
Leach Ovinge, Spanish, Arizona.
 Mrs. **Albert N. Dwyer**, Jr., religious education, Nigeria.
 Mrs. **John E. Hargrave**, teaching, North Brazil.
Don J. McKinley, education, Korea.
 Mrs. **Edwaine M. Moore**, Jr., home and church, Gaza.
 Mrs. **Janice E. McDougall**, Jr., home and church, Brazil.
 See Thompson, education, Nigeria.

10 Tuesday Mark 4:38
Pray for the regional meeting of the men's department of the Baptist World Alliance in Jerusalem, 1968, November 1973
Pray for the success of the Baptist World Alliance World Mission of Reconciliation through Jesus Christ, 1973-1975.

Kenneth W. Vennart, pastor-director, Yvonia, Michigan
 Miss. Morris B. Cogges, home and church, Zambia
 Larry T. Sedgwick, English-language, Japan
 Marvin C. Martin, preaching, Philippines
 Mrs. James E. Kame, religious education, Argentina
 W. Raymond Bagnall, English-language, Belgium
 Charles E. Westbrooks, preaching, Argentina
 Jo Tavares medical, Paraguay
 13 Thursday, Mark 4:30-34
 Seoul International Baptist Church, an English-language church, has been constituted in Seoul, Korea, with 45 church members. Missionary James R. Swedberg, pastor. The church meets in rented quarters in a 500-unit apartment complex. Plans for more new churches around the world.
 Mrs. Margaret Borders, church extension, Vermont
 Mrs. Wanda A. Barish, occupational services, California
 Kwong-Wah Lee, Chinese, Florida
 Mrs. Claude M. Gay, occupational services, Michigan
 Mrs. Helen G. Cornwell, home and church, Equatorial Brazil
 Marie Connor, women's work, Taiwan
 Mrs. Fred L. Layman, home and church, Nigeria
 Mrs. R. D. Martin, Jr., home and church, South Brazil
 W. Boyd Pascoe, preaching, Kenya
 Mrs. James R. Swedberg, home and church, Korea
 William J. Smith, retired, America, Guate
 Malia, Venezuela

Mrs. Irene Kapfahl, Spanish, Virginia
 Mrs. Grace Matheson, retired, California
 Mrs. E. M. McCall, retired, Arizona
 B. V. Sandhuwala, retired, Texas
 Mrs. W. W. Adams, retired, China, Manchuria
 church
 John L. Shaw, religious education, Malaysia
 Mrs. Albert W. Schneider, Jr., home and church, Korea
 Donald Kirkland, pilot, Nigeria
 R. Edward Mahoney, preaching, Georgia
 18 Sundays Mark 4:1-6
 Dr. Francis Greenwood, missionary physician and surgeon, Baptist Hospital, Bethesda
 encourages the raising of rabbits at sources of protein for the African diet. A two-year-old suffering from malnutrition recovered under Dr. Greenwood's care and developed an appetite for rabbit. His father, after years of drinking beer and neglecting his family, became so excited about building the nurseries for the rabbits he was given that his life was completely changed.
 Ernest Atkinson, Spanish, Texas
 Grace A. Garcia, Sr., Spanish, Texas
 James Earl Hernandez, retired, Texas
 Mrs. I. David Hoadley, Spanish, Illinois
 J. Milton Green
 Frances Greenwood, medical, Rhodesia
 James R. Hill, education, Nigeria
 Mrs. L. G. McManis, Jr., home and church, Hong Kong
 Eriko Ogino, religious education, Japan
 Mrs. M. Joseph Palmer, Jr., home and church, Nigeria
 Thomas Williams, retired, China, Taiwan
 Philip Pines, Hong Kong

(b) groups, (c) enlistment efforts, (d) special projects (study and action), and (e) planning. Share conclusions.

5. *Planning for Follow-through*

List conclusions given in the evaluation period (see 4: Lead members to discuss, plan, and assume responsibility for implementation of conclusions).

Listener Response Quiz
Respond to the following as you listen to "Evaluating Existing Methods." There will be a brief break after each topic for discussion.

Missions plans that touch real people interest the (1) _____ department and its secretary (2) _____.

_____ Changing communities mean more chances for

church extension activities in 13) _____ Some people may
be running from a missions field, _____
when they leave a church in a
changing community. Do you agree
or disagree? (4)

What is the purpose of the urban
church survey? (5) _____

What is the most important part
of the survey? (6) _____

What do these words recall?
youth? 200 letters 20 forms
storytime? (7) _____

How are telephones related to
Bible study? (8) _____

What is your response to this
statement "Both methods are later
instrumental in bringing people
within the church fellowship"? (9) _____

Publicity
On the Sunday prior to the August meeting, have this announcement made in department

gatherings, classes and groups where Baptist Women members and prospects may be present.

"Can you imagine witnessing to lost persons through newspaper evangelism, correspondence courses, or through opening a combination reading room and book store?"

"Our missionaries to Lebanon can, because they are deeply involved in these and other innovative evangelistic methods. Won't you attend our August Baptist Women's meeting? You will learn about some of these ideas then." Give time, date, and place.

Poster suggestions. Sketch the stick figure of a woman looking quizzically into a giant test tube. Write on the tube "Experimenting With New Ideas in Lebanon."

Mrs. James McCord is a homemaker living in Westminster, Colorado.

ated by 44 Baptist conventions in 83
to the 1980s. The most recent of ex-
pulsions to deal with materialist values
sweeping the world.

Jesse Anguiano, Spanish Texas
James B. Canine, Spanish Texas
Merrill B. Canine, Spanish Texas
Samuel V. Kaufman, migrant, Florida
Genere Ghede, Spanish Texas
John P. Foss, Spanish, Panama Canal Zone
John P. Foss, Spanish, Panama Canal Zone
Alvin Durrell Taylor, associational services
New Mexico

Feljan M. Webster, retired, New York
John M. Webster, preaching, Venezuela
El Baynesien, English-language, Guyana
Thomas L. Lee Jr., preaching, Spain
Mr. Wayne A. Penfold, home and church
New Mexico

Mrs. M. W. Rankin, retired, China, Malay-
sia, Hawaii

Mrs. Lowell C. Schuchler, home and church
New Mexico

John A. Whitely, retired, Rome and church
New Mexico

11 Wednesday, Mark 4:14-20
 Teachers who wish to give a positive Christian witness in a country responsible for the gospel can do so in the developing and African nations of Zambia. Teachers have a unique, untapped opportunity to have a positive Christian impact on Zambian readers of tomorrow. Reports Mrs. Mary Ann G. Gundersen. Plans for 1984 Annual Conference in the new nations of Africa will be discussed by Rev. Ronald Carothers, L.S. Indian Ar.

13 Friday Mark a 35-yr
In the new student center directly across from the 23,000 student For Eastern Univ. in the Philippines, 75 percent of the students interviewed this year accepted Christ. Mrs Howard Olive is one of the course-ans who seeks to lead the students to accept Jesus as the authority for their lives. For the 250,000 students who attend schools within a 10 block sector in Manila
William B. Gordin, Jr. US2 pastor
Carmel Paces, Raumanian from New York
Suzanne Valenzuela, Spanish Texas
Mrs. Ella B. Markovich, home and church
Nigeria
Howard D. Gline, radio TV Philippines
Mrs. John A. Parkes, home and church
Chile

Id Saturdays March 3 1965
Boris - Bob Mckarony is missionary to the Estonians in the San Francisco Bay area in California. Born in Estonia, Boris came to the U.S. to study in America and then to the Russian rank over the Belgian states in 1940. In Australia Bob met his wife Edna, also an Estonian. In 1962 he moved his wife and parents to the US. In addition to pastoring a congregation of Estonian Baptists, Bob has a local radio.

A V. Ahlstrom, retired Air Force
 Mrs. Alma Beaman, Northern Baptist, MS
 5-15110

Monks W. Clemons youth and family services

Mrs. Cary Harden, above-mentioned services
 Ohio

14 Members: Mark, 30, Spanish
Thank God for the Holy Spirit's evidence
as James L. Wooten and other missionaries
arrived making a witnessing tour, visiting more
than 500 churches in the ROK. Army troops in
1950, and he and others made plans to
return to follow Christ at Seaview in the Korean
Christian Academy, several students have
become increasingly committed to Christ.
Mrs. William H. Williams, Jr., association
services, Maryland
Mrs. J. T. Blankstet, Christian school min-
istries, Florida
Mrs. Kathleen B. Westmore, National Baptist
Church, South Carolina
Lela P. Jackson, Spanish, Arizona
Anne Mawbey, Indian, Colorado
Mrs. C. B. Spinks, Spanish, Texas
Mrs. Barbara L. Cole, home and church,
Argentina
Mrs. LeRoy Spinks, home and church,
Uganda
Mrs. James M. McCracken, home and church,
Argentina
Mrs. Kenneth S. Milam, home and church,
Indonesia
Mrs. J. Hays Milby, home and church,
Rhodesia
Bonnie Jean Ray, retired, Chung, Hawaii
Mrs. James L. Wooten, home and church,

17 Tuesday Mark 6:45-57
Dr and Mrs Oliver H. Harper arrived in Indonesia in December 1951. Though they were just learning the language children flicked around them and the ever present ticks were brought to Dr Harper. The Harpers were deeply touched when they visited poor families living in single rooms with

dirty floors, no furniture, no water, and no electricity.
John, Ruben Gonzalez, Spanish, New Mexico
Glenn T. Nevada, Christian social ministries, Hawaii
G. Ray Hens, superintendent of missions, Washington
May, Richard Johnson, Christian social ministries, Virginia
Hebbie E. Russell, superintendent of missions, Ohio
Mrs. Robert A. Wells, associational services, Nevada
Mrs. C. Thomas Armstrong, home and church, Malaysia
Mrs. Edgar F. Hallbach, Jr., publication, South Brazil
Mrs. Oliver M. Harper, home and church, Indonesia
Mrs. Ray C. McGlennery, home and church, Gao
Randal D. Merrill, Sr., preaching, Vietnam
Rosebeth R. Mielbarn, education, Liberia
Linda Payne, education, Vietnam
Mrs. J. Christopher Paul, retired, Nigeria, Liberia

18 Wednesday, Mark 7:1-13
 The Baptist Center is the focal point of Baptist work in Senegal. Paul H. Grossman states, "We now have more than 500 enrolled in the reading club, with an average daily attendance of 40. Peggy has been conducting one English class and two sewing classes. Our Sunday School and worship services average about 18 in attendance."
Camille Rice, Spanish, Texas
Jacqueline Zahaski, medical, Nigeria
Mrs. M. Dale Gane, home and church, Tanzania
Mrs. Paul M. Greenman, home and church, Senegal
Dale G. Hooper, radio-TV, Kenya
G. Barry Nelson, radio-TV, Indonesia
Stanley D. Sampa, preaching, Ecuador
May Erling C. Valerius, home and church, South Brazil

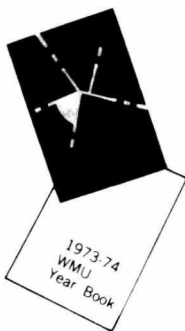
19 Thursday, Mark 7:24-30
 At last, after years of seeking God's will, preparing, and planning, C. Edward and Jan Sporn are in Brazil. Language study with 50 other students is enjoyable, but difficult for the parents. Little Matt and Beverly have found no barriers in communicating with the Brazilian children. Pray for new missionaries as they face the difficulties of language study.
Carlisle L. Boland, Spanish, California
Marian Hays, pastor-director, Rhode Island
Mrs. Hazel L. Payton, deaf, North Carolina
Joseph A. Gattlin, religious education, Kenya
William A. Hykman, preaching, Paraguay
Mrs. Robert L. Lindley, home and church, Israel
Mrs. McCullough, education, Nigeria
Frances L. Roberts, education, Argentina
Jerry P. Smith, education, North Brazil
C. Edward Sporn, music, South Brazil
J. Frederick Sporn, music, North Brazil
Verne H. West, preaching, Kenya

20 Friday, Mark 8:14-21
 A few short steps take women from the church building at Waialeale, Oahu, Hawaii, between the royal palm trees to the lovely Baptist assembly grounds, taught by the Foreign Mission Board before Hawaii became a state. But the Japanese and the Polynesian women in the area have taken giant steps in learning English as a second

ANSWERS...



that's what you need if you're a newly elected Baptist Women leader. For answers to all the questions you have, check the Baptist Women Leader Manual and the WMU Year Book 1973-74. Both these answer books are designed with your questions in mind. See the WMU order form page 48 for ordering information.



language under the capable tutelage of Mrs. Charles D. Gary Ruth Mullins.
Mrs. Benetiana Bulgaria, Spanish, Texas
Mrs. M. Ray Hagler, Christian social ministries, Illinois
Mrs. Madeline, Indian, Oklahoma
Mrs. Myron C. Quisen, associational services, Oregon
Irene M. Soosa, Spanish, Alabama
Charles E. Baskner, preaching, Indonesia
Laurey Blum, preaching, Uganda
Edith Norman, retired, Nigeria
Mrs. Charles D. McMillan, home and church, Hawaii
Mrs. William E. O'Brien, home and church, Indonesia
Mrs. James M. Philpot, home and church, Mexico
Mrs. Bruce A. Rasmussen, home and church, Argentina
Carl F. Ryker, agriculture, Bangladesh
Ray E. Small, preaching, Indonesia

21 Saturday, Mark 8:27-37
 In their dedication to spreading the good news in Nigeria, the Z. Don Reeses have found acceptance. They have moved freely among the people, eaten their food, helped the poor, the sick, and the hungry without religious discrimination. Goodwin Reese was named best cook, a high honor conferred by her community.
Paul L. Baird, pastor, New York
Mrs. J. Pat Brock, church extension, Pennsylvania
Pauline Garmach, retired, New Mexico
Mrs. J. D. Gubb, Spanish, Texas
Presston M. Dooten, superintendent of missions, Illinois
Kenneth Gant, Indian, New Mexico
Mrs. Willie B. Gardner, Spanish, Texas
Mrs. Gregory Gosses, Spanish, Texas
Mrs. Donald L. Orr, music, Colombia
Mrs. J. Don Reeses, dorm parent, Nigeria
Linda Reaves, secretary, Argentina
John W. Shepperd, Jr., education, Japan
Mrs. James W. Smith, home and church, Israel
Mrs. Robert D. Williams, home and church, Nigeria

22 Sunday, Mark 11:1-11
 After years when it was extremely difficult to witness for Christ openly in Spain, the Immanuel Baptist Church (English language) in Madrid had a very successful revival. The average nightly attendance was 130. Fifteen persons became new members. Join the James M. Watsons as they thank God for victories.
Mrs. J. William Wideman, church extension, California
Yancey C. Kirkpatrick, preaching, Kenya
E. V. May, Jr., English language, Dominican Republic
Mary Jo Randall, religious education, Japan
Mrs. C. Penrose St. Amant, home and church, Switzerland
Mrs. James M. Watson, home and church, Israel

23 Monday, Mark 11:15, 19, 27-33
 July 22 is the anniversary of Dr. William B. Tiller's inauguration as president of the Republic of Liberia. Pray for the heads of all the governments in the world that they may show the warm, committed Christian concern this Baptist preacher and former president of the Baptist World Alliance shows his people.
Mrs. Richard B. Asher, associational services, Washington

Mrs. M. Paul Smith, associational services, California
E. Lamar Galt, doctor, Mexico
Charles L. Colpepper, Jr., education, Taiwan
Mrs. V. Lynn Giese, home and church, Ethiopia
Alvin E. Spenser, Jr., English language, Okinawa

24 Tuesday, Mark 12:1-12
 Pray for God's continued guidance upon the lives of the young college graduates who are missionary journeymen and US-2 workers. Pray that they deepen their own Christian commitment as they share the joys and struggles of mature missionaries. Pray for the churches that receive these young people when their service terms are complete. Pray that they will gain world concern because of the influence of these young people.
Mrs. Peter Gordijew, Slave, Connecticut
Willard Martin, superintendent of missions, Michigan
Joan Elm, retired, California
E. E. Smith, retired, Texas
James B. Ansh, radio-TV, Ghana
Clarence O. Griffin, preaching, Indonesia
Elizabeth Harango, secretary, Mexico
Thomas C. Nelson, business administration, Gao
William R. Norman, Jr., doctor, Ghana

25 Wednesday, Mark 12:28-34
J. R. Stogdill is general missionary of the Churches Indian Association in Oklahoma. Thank God for local leadership, for beginning English-language work with youth, and for a greater missionary spirit in the churches of this association. Pray for those who are blocked by language barriers. Pray that the youth will be reached.
Russ L. Napton, superintendent of missions, Ohio
William David Sawyer, US-2, report, Florida
J. B. Stogdill, Indian, Oklahoma
Mrs. Robert L. Edwards, home and church, Colombia

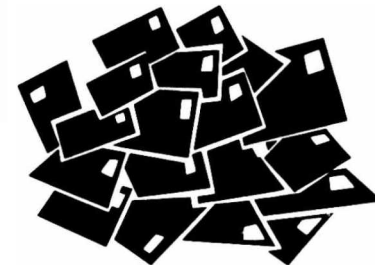
Phyllis Miller, retired, Japan, China, Macedonia
Donald J. Seigel, preaching, Equatorial Brazil
Mrs. Carleen F. Whaley, education, Nigeria

26 Thursday, Mark 14:3-9
 Missions is our business in Brazil. states Alma Oster who does WMU work in South Brazil. Magazines and materials for WMU conferences are made possible for her work by donations in the Lotte Moon Christmas Offering.
Rob Wayne Gracchany, church extension, Kentucky
Gayle Deller, Baptist center, New Mexico
James B. Garcia, Spanish, Texas
Mrs. Basilio Medina, Spanish, Texas
Albert I. Bogby, retired, Brazil
G. Clayton Bond, preaching, Tagu

Edgar F. Holbrook, Jr., publication, South Brazil
Mrs. Hubert C. Handman, home and church, Philippines
W. Glen Handman, agriculture, Liberia
Mrs. Ben B. Hays, home and church, South Brazil
Paul Johnson, retired, China, Taiwan
James P. Edwards, English language, Lebanon
Alma Oster, women's work, South Brazil
Mrs. J. Boyd Sutton, music, South Brazil
Michael H. Wilson, education, Taiwan

27 Friday, Mark 14:12-26
 Vietnam continues at an exciting missions opportunity. A measure of uncertainty is overridden by faith. The missionaries have endured pressures of immeasurable danger since entering there in 1959. Activities centers that provide English language courses and sewing classes, such as James M. Gayle, who in Camranh, have helped win more people to Christ than anywhere else in Vietnam.
Mary Oberholzer, Chinese, Arizona
Pedro Garcia, Spanish, Texas
Carl Jacobs, superintendent of missions, Illinois
Patricia M. Males, retired, Texas
Mrs. B. Edgar Ables, home and church, Ecuador
William H. Barry, retired, Brazil
Reich C. Berke, doctor, Tanzania
Mrs. Dorian A. Bonnell, Jr., home and church, Dahomey

We Get Letters



Each member of our Baptist Women organization has been responsible for ordering her own ROYAL SERVICE. Now we are changing. Our church will pay for and order a subscription for each member and prospect. Will you give us some suggestions on how to handle the ordering?

We strongly recommend that all WMU magazine ordering in a church be handled by one person. One person can become well trained in ordering and can keep accurate records.

Ordering magazines is a duty assigned to the WMU secretary. The Baptist Women president provides the WMU secretary a list of names and addresses of Baptist Women members who should receive ROYAL SERVICE. In churches that employ office staffs, the ordering is often done by the church secretary.

Once you have decided who will do the ordering, you can decide how you want to receive the magazines. (1) Magazines may be mailed in bulk to one person or to the church. (2) Magazines may be mailed directly to members. (3) Magazines may be mailed directly to members on the common Expiration Date plan. (Write us for special help in setting up the CED plan.)

Keep in mind the secretary should always follow a keep an exact list of subscription information on every letter. Always use exactly the same name and address when ordering a subscription.

- Keep a copy of all orders and letters.
- Payment must come with orders.
- Refer to the current WMU Year Book for prices and other ordering help.

174 2 07 3477234G 12 *
BAPT SUNDAY SCHOOL BRD *
127 9TH AV N-DARGAN CARVER LIB *
NASHVILLE TN 37203 *

DEAR PASTOR



Woman's Missionary Union is happy to announce the release of the first volume of *The Bible: God's Missionary Message to Man* by Gilbert L. Guffin. Priced at only \$1.50, this book is timed to coincide with the denomination's emphasis on Sharing Christ Through His Word.

This volume is an in-depth study of Old Testament passages and characters significant to the Bible's missionary message and God's missionary plan through the ages. To be released in July 1974 is a second volume dealing with the New Testament.

The book is designed to be studied by Baptist Women and Baptist Young Women. In addition to its use by organizations and groups, it is excellent for individual study and as a resource for personal growth.

A Teaching Guide (35 cents) has been written to accompany the book. Both the book and the Teaching Guide will be available July 1 from Woman's Missionary Union and Baptist Book Stores.

The Bible: God's Missionary Message to Man, Volume 1, will be a valuable asset to any pastor's library.

WMU STAFF