

January 1974

# ROYAL SERVICE



## Home Missions to the West

# Put Dallas in your datebook . . .



"Big D" is the place to be, come June 9-10. WMU's annual meeting is the occasion. Bring your family. "Listen to Your World" is the theme.

Stay for the Southern Baptist Convention meeting, June 11-13.

Room reservation forms are available at your Baptist state convention office.

Vol. LXVIII

JANUARY 1974

No. 7

## ROYAL SERVICE

Cooperative Program Creative Arts Contest	C3
Winners in the West	E. W. Hunke, Jr. 2
One Word in Many Languages	E. J. Combs 8
A Day with an Alaska Missions Pilot	Donald J. Rollins 11
A Church Extends Itself	Joe H. Music 14
Vital and Growing—Hawaii Baptists	Sue Nishikawa 18
Sacrificial Giving: It Won't Be Easy	Adrianne Bonham 19
New Charity Ridge Got Its Chance	Mary D. Bowman and Berniece Camp 20
Project-a-Month: Contributors Banquet	Berniece Camp 29
Materials for Meetings	
Baptist Women Meeting	Nicy Murphy 21
Current Missions	Naomi Ruth Hunke 25
Bible Study	Monte Clendinning 30
Round Table	Dottie Hudson 34
Prayer	Jane Allison 38
Mission Action	Beatrice McNeill McRae 38
Forecaster	Aline Fuselier 40
Call to Prayer	Betty Brown 43

### FRONT COVER:

"Circuit-riding" missionary LaVern Inzer surveys the Great Basin of Nevada

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After you have become acquainted with a person, you are much more in a position to share the gospel with him.



Inside back cover  
What's your favorite handcraft?  
Quilting? Decoupage? Doll-making?  
Here's your chance to do something special with it.



11  
At 2:30 P.M., with thirty minutes of light left, Don Rollins knows he must get on his way to the next village . . .



21  
How many churches do YOU know who "mothered" 75 other churches in less than 25 years?



Missionary LaVere seen on the shore in the Great Banks coral area of Hawaii.

"Wednesday: Rose at four o'clock and walked to Puako, five or six miles away. When it was light I gathered a few shells. I walked along the shore alone. On one hand was the ocean; on the other, a dreary, desolate waste of rocks, lava, coral. I thought of home as I often do. I wonder what my friends would think if they knew just where I am and what I am doing?"

"As I was alone and carrying my own calabash, the natives mistook me for some wandering foreigner, and when I spoke to them in their own language how startled they were. But some knew me. They expressed a great deal of pity for me because I had to carry my own baggage . . . I excited a great deal of curiosity. I then had breakfast—that is, sat on a stone and ate a blacuit" (from Lorenzo Lyons' personal diary, 1835).

Congregational missionary Lorenzo Lyons laid a foundation for Christian missions on the north coast of Hawaii's "Big Island." His circuit of

fourteen missionary churches reached from the Puako Hoku Loa (Star of the West) Church to the Waimoa Hoku Ao (Star of the East) Church.

Generations live and die; the need for missionaries continues; each generation must reach her own people for Christ. Today's missionary diaries are written by mission pastors, youth teams, circuit riders, church starters, missions planners, missions programers, and retirees.

#### Mission Pastors

Nineteenth Avenue Baptist Church, located two blocks south of Golden Gate Park, is one of five Anglo and nine language congregations in San Francisco. Home missions funds helped purchase an old Episcopal building which houses the church's three separate congregations. The membership includes Anglo, Indonesian, Filipino, Jamaican, Chinese, Japanese, Negro, Welsh, Korean, and Spanish persons.

The three separate congregations plan to negotiate annually about building costs and ownership. Costs are now shared 30 percent Chinese, 5 percent Japanese, and 65 percent Anglo-multiracial. A seven-member

board plans for building utilization, sharing expenses, joint baptismal and Lord's Supper services, and periodic international potluck dinners and get-togethers. The system permits building use and financial responsibility to shift with the size and ability of participating congregations. Indonesian and Estonian congregations may be added to the corporate structure because of rapidly increasing migrations of these persons into the community.

Half of San Francisco's population over fourteen years of age are single, separated, widowed, or divorced. Traditional Southern Baptist family-centered programs cannot meet the needs of these groups. Apartments are occupied by divorcees, homosexuals, drug abusers, cop-outs from the law, and businessmen who failed. The problems are immorality and drugs, psychic disintegration, and suicide. San Francisco is a city of the aged, the student, and the hospitalized. By 1990, the prognosticators say, San

# Winners in the West

E. W. Humke, Jr.

Francisco will be 90 percent non-Anglo and the world's most cosmopolitan city.

Pastor Dan Coker seeks to be sensitive to desperate need and creatively to touch lives. In addition to usual Sunday and Wednesday services of three separate congregations, the church program includes Chinese Saturday evening services, an Adult Activities Center for senior citizens, a pastor's class on abortion, and various Bible study groups. The youth program, bus ministry, camping program, ministries to students and military people help to reach people. A night church, a counseling service, and a ministry to the deaf are needed when human and financial resources permit expansion.

#### Youth Teams

Young people play a vital role in missions in the West. Youth's talents, abilities, and enthusiasm were evident in the 1973 summer programs of the Northwest Baptist Convention. Four teams of five students each worked on college campuses in the Northwest in campus evangelism, witness, and Bible study. Students sought to tie the campus to local churches.

Five youth teams with preacher, singer, and pianist on each team led revivals and other evangelism activities in forty-five churches affiliated with the Northwest Baptist Convention.

Twenty seminary students were assigned to a summer workshop in starting new churches. For a second summer, Southwestern Baptist Theological Seminary provided an on-the-job mission seminar for church extension in the Northwest Baptist Convention.

Seven Spanish-speaking students and one Indian student spent the summer of 1973 in the Portland, Yakima, Seattle, and Columbia Basin area to win people of different languages to Christ.

Ten students spent the summer in inner-city projects in Portland and Seattle.

Four boys and two girls from Arkansas worked in the fields with migrant laborers at Salem, Oregon.

In the summer of 1973, a team of four students was trained as communication specialists (radio/TV, artist, editor, photographer) at the Home Mission Board in Atlanta; in the summer of 1974 they will serve as student summer missionaries in the Northern Plains Baptist Convention. They will assist the state office, associational offices, and some churches in developing a communications "package."

#### Circuit Riders

Pastoral missionary W. J. "Dub" Hughes recently moved to the Energy Basin of Carbon County, Wyoming. In order to serve the widely separated, sparsely populated communities of the area, Hughes makes a 185-mile round trip each Sunday. Low temperatures, wind, snow, and ice make the trip more difficult in winter. Four communities benefit from his ministry: Hanna, Shirley Basin, Medicine Bow, and Elk Mountain.

"My Sunday schedule," Hughes reports, "goes like this: Shirley Basin, worship at 9:00 followed by Sunday School; Hanna, Sunday School at 10:00, then worship; 2:00, Elk Mountain, Sunday School and worship; Medicine Bow, Sunday School at 7:00 followed by worship."

"My wife Dorothy teaches Sunday School in three of the places and our older son Sam plays the piano for two of the worship services. Mark, age

thirteen, and Martha, age eleven, also taken their turns at teaching younger children when needed. I have a Bible study in Hanna on Wednesday evenings, in Shirley Basin on Thursdays, and Medicine Bow on Fridays. Dorothy has a women's Bible class on Tuesday mornings in Medicine Bow and Wednesday afternoons in Elk Mountain, and a QA group in Hanna. The Hanna children's church also meets in our home once a month."

The state conventions join the Home Mission Board in providing support for "Dub" Hughes and other "circuit riders" of the West who are better known as pastoral, regional, area missionaries. They serve church extension, language ministry, and Christian social ministries. Hawaii's Larry Thomas follows the path pioneered by Lorenzo Lyons. Jack Akin and his wife travel the Alameda railroad to serve widely separated communities from Palmer to McKinley National Park. The Lehigh brothers reach village after village in the wide expanse of the area surrounding Carlin, Nevada.

#### Church Starters

Richard Vera joined Salt Lake City Spanish Mission while stationed at Fort Douglas in military service. Later he brought his family to Ogden, Utah, from their home in Big Spring, Texas, in order to build a Spanish Speaking Baptist church. Richard worked full time at a government job, attended Weber State College, and pastored the Spanish mission. Recently he resigned the government job to give full time to his education and to the mission.

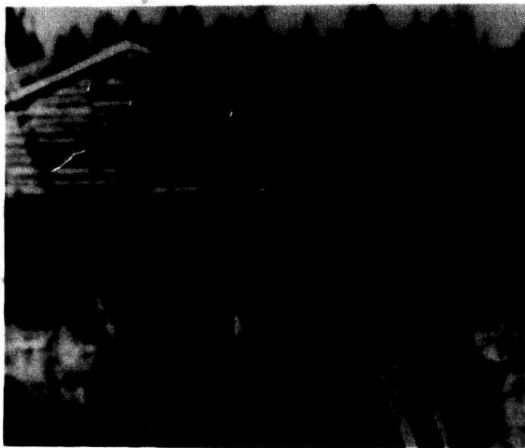
Richard Vera is one of many missionaries who have graced the plains.



Left: Vanghe Rock, Home Mission Board member, teaches a Sunday School class at First Southern Baptist Church, Phoenix, Arizona. Center: Student summer missionaries Charlotte Decker, Ronny Fardham, Billy Williams will work with Northwest Baptist Convention in 1974. Below: Ernest Penabazcan, seminary student, plays a game with Olaso Hernandez in a Boardman, Oregon, recreation center.



# in the West Winners in the West Winners



Photo, above: "Crested ibis" James Allen in Kaituma, Alaska. Photo, below: A. G. Hetherford and Fay King, both retired, serve as pastors in Hawaii.



of new Western missions not specially supported by the Home Mission Board or state mission boards.

The Spanish congregation at O'ahu worships in a building purchased by a \$15,000 Home Mission Board loan. The facility is shared with a new member black congregation of the Second Baptist Church.

First Southern Baptist Church, Phoenix, Arizona, and its pastor C. Vaughn Rock possess West's best record as new-church starters. The church's great outreach for missions drove members to recruit and constitute 27 other churches; these 27 established 28 other churches; these 28 established 20 other churches; these 20 established 7 other churches; these 7 established 4 other churches. First Southern Baptist Church sponsors two missions: El Fazo and Phoenix Indian. The cumulative total of these many generations which stem from Phoenix First Baptist Church is 88 churches and missions.

#### Mission Planning

Planning is vital in missions. The fact is illustrated in the lives of state executive secretary-treasurers, four state missions directors, 51 national missions superintendents and missions committees in the 13 Southern Baptist churches in the West. Little Southern Baptist work would exist in the West today if careful planning and detailed execution of plans had not been faithfully performed by missions leaders.

Day by day the planners continue to grapple with problems: limitations posed by inflation, enlarging opportunities from population shifts;

emerging needs from racial, economic, and psychological changes.

Consider the implications of this recent national five-year report. California gained 1,348,000 persons in the five-year period 1968-1972—13 percent of the nation's total population gain. Arizona gained 304,000 persons in the same period, about the same number gained by populous New York State. On a percentage basis, eight of the nation's ten fastest growing states are in the West: Arizona, Nevada, Alaska, Colorado, Hawaii, Utah, Oregon, and Idaho. Planners also watch the more subtle changes: there are fewer persons under fifteen years of age (down 4.3 percent); there are many more persons over sixty-five (up 9.9 percent); there are more young adults. These persons are the targets for missions. Who are these people? Where did they move? How can they be reached? This is the task of missions planners.

#### Mission Programmers

Richard and Masue Uejo (see photos, p. 16) met at Honolulu's Nuuanu Baptist Church. They married in 1947, went to Golden Gate Baptist Theological Seminary, and moved to Hilo—on Masue's native "Big Island"—to begin a fruitful thirteen-year ministry.

During 1972, Richard helped begin Hilo's Henry Opukahala school at the spot where Hawaii's great revivals of years past took place. The church in whose building the school meets numbered 10,000 members at one time. This past fall the new Christian school employed nine teachers to direct the activities of the 125 students.

An all-summer program initiated last summer is a creative approach to missions. A full day (7:30 A.M. to 5:00 P.M.) of activities includes

chapel, Bible studies, music, refreshments, supervised recreation, group singing, Hawaiian period (ukelele and hula), library work, excursions, special projects. The students even prepare their own meals as they learn to cook. Retreats and overnight camps are also featured.

Northern Plains Baptist Convention is showing creativity in the places found for new missions to meet. Harlowton used a storefront building; White Sulphur Springs rented an Episcopal building on Sunday afternoon; Emerald Hills met in a mobile chapel; Fort Benton occupied a town hall; Cascade utilized a small apartment over a liquor store; Plentywood met in a home.

#### Retirees

A retired pastor said that he would rather be called "retreaded" than "interim" (interim). He wanted to be on the cutting edge of missions where the rubber hits the road.

J. B. Rounds, former Oklahoma state executive secretary, spent his retirement days serving churches in Utah, because it was "the most difficult missions field" he had ever encountered. A man of profound faith and deep humility, Rounds gave his all for Christ. One night a tent fell in on him during a chilling wind and rainstorm at Utah Baptist Camp in Wolf Creek Pass. Next morning he expressed his only concern: "I missed my Bible reading last night for the first time in forty-two years."

A. C. Miller, former executive secretary of the SBC Christian Life Commission, retired to Sedona, Arizona, to help a small struggling

church. This veteran pastor and denominational leader used great wisdom in helping the church pay off a heavy building debt. The church is now able to pay for a full-time pastor.

Lewis Martin, former Home Mission Board staff member, spent thirteen months at Pukalani on the island of Maui in Hawaii to assist a small church without a pastor. While there, Martin helped the church license Stanley Shiroma to preach. Shiroma has since completed a college and seminary education, been ordained to the gospel ministry, and been called back to Hawaii to pastor his home church in Pukalani.

Leonard B. Sigle, first editor of the *Pacific Coast Baptist* and first Nevada pioneer missionary, lives at Sumner, Washington, where he pastors a new mission.

Roland P. Hood was Southern Baptist's first missionary to Oregon who later served as state mission director and state executive secretary. After his retirement he spent four years in Graham, Oregon, as a mission pastor, and then worked as interim city missionary in Portland, Oregon.

#### Your Support in the West

Southern Baptists are working in thirteen Western states in 1974 through missionaries, prayer, and 2.5 million home missions dollars from Cooperative Program and Annie Armstrong Easter Offering gifts. In 1974 you will provide \$304,112 alone to supplement the salaries of pastors in thirteen Western states. Because you care, circuit riders as well as missions planners, students as well as retirees are pressing the claims of Christ in thirteen Western states. □

# in the West Winners in the West Winners



# One Word in Many Languages

E. J. Combs

Have you ever visited a church where the hymnal was in Chinese and in English? where all of the singing was in Spanish? or in Russian? Throughout the state of California, about 120 Southern Baptist congregations use a language other than English. These languages include Portuguese, Filipino, Hungarian, Romanian, Ukrainian, as well as Spanish, Chinese (either Mandarin or Cantonese), or Russian.

In California many of the language churches have become fully self-supporting. That means they pay all of their pastor's salary and provide their own buildings and equipment. Nearly every one of these congregations previously depended on home

*Mr. Combs is director of the Language Missions Department of The Southern Baptist General Convention of California.*

missions money. In some instances the Home Mission Board bought the property and helped build a building. In nearly every instance help was given in the form of salary assistance to the pastor. Now, some of these churches have bought additional property costing as much as a quarter of a million dollars. These churches are also giving substantially to Southern Baptist missions causes.

An example is Gardena Baptist Church. Eighty percent of the people of the city of Gardena are of Japanese ancestry. The church wrote a letter to the Home Mission Board. They expressed gratitude for the help they had received from the denomination and then added: "We no longer need help. Please put this money in a place where it's more urgently needed. . . . During the years the denomination

has helped us, the congregation received approximately \$13,500 in assistance. In that same period the church gave \$13,500 through the Co-operative Program. Counting the special offerings, the church gave more than \$20,000 to missions. That was only a beginning. The church has gone on contributing to our world missions program."

A Southern Baptist who lives in a community where nearly everybody is of American ancestry, who speaks only English and has not traveled widely outside the United States, might be surprised in visiting a meeting of the California state convention: he would be likely to see presiding a man born in Mexico or Korea, or of Chinese parentage. A vice-president this year, Cristobal Dona, was born in Guatemala and attended California

Baptist College and Golden Gate Baptist Theological Seminary. Language people are making a contribution to Southern Baptist work in the West.

A significant group of language-speaking people are those who have felt called to preach and are serving congregations. Several Cuban refugees in California have led churches to grow. They have reached Cubans and other Central and South American people. Many of them have made—or are still making—their living with their hands. They have not received help from the denomination. They have preached, taught the gospel, trained people in places of leadership, and developed thriving churches.

Court Shepard calls himself a missionary adventurer; he practices cell evangelism. He appeals to the people of a church to minister in the name of Christ. Then he trains those who respond. In each cell are several different leaders. One is in charge of child care. One takes care of transportation, one is the teacher, another is a social leader, and another is the group leader. When the cell group gets together, they choose the activity they're going to use to attract the attention of people of language-culture groups who do not know Christ as Saviour.

The cell may select literacy as an activity. The cell gathers a group of new immigrants, maybe mothers during the day. (If it includes men, it's in the evening.) While the adults are together, learning to read and write or use English as a second language, someone takes care of their children. Though these people are not illiterate, many cannot use English. Some cells teach citizenship and are able to share in the pride of these people of foreign extraction who later become citizens of our country. Another activity is teaching driving. Then, there are Bible study groups. In all, the cells use six different approaches.

All the classes are set so that in May there is a graduation ceremony. One woman from Japan, at the time of her graduation, looked up at Court Shepard and said, "I came to this

class to learn how to drive an automobile, and in the process I found Christ as my Saviour. I'm so happy." So many Japanese women have been won to Christ that they have formed a Japanese ladies choir. They visit many churches and are well received.

These activities have influenced hundreds, maybe thousands, of newcomers, a number of whom have been won to Christ and are in one of our Baptist churches now. Fifteen Anglo-American congregations are involved in this approach. A visitor to one of the San Diego area churches would be thrilled to be there when the internationals in the church have a dinner for their hosts. They serve food from their home country to the people of the congregation.

One of the great challenges we face here in the West is getting Anglo-American churches to see the need for ministering and witnessing to people of other language-culture backgrounds. This does not mean employing a person of another language or culture to do the ministering and witnessing. It means encouraging Baptists to share their faith with people of Latin, Oriental, European, and other backgrounds who live in the community. Many people in language-culture groups no longer live in small clusters; they live anywhere they want to.

Various approaches can be used. For example, visit in the homes of people who do not know who evangelicals are. Take copies of *Home Life* instead of tracts on the plan of salvation. Talk about the children in the home and how a Christian family magazine could be meaningful to the home. Do not visit just once, go again and again. Eventually, those in the home begin to read articles, not only about children, but also about the gospel. They begin to ask questions of the friend—the person who brought the magazine in the first place and who has shown an interest in them. When this friend has earned the family's trust, then (s)he can minister to the needs of the people.

Another approach is to provide

good nursery facilities and teaching for preschoolers and young children. Invite the people of the community to an open house (not a preaching service) to see the facilities and teaching approaches used in ministering to children. Instead of speaking of Sunday School, talk about religious instruction for the children. Parents will be impressed by this. Let them get acquainted with the church, and the people of the church get acquainted with them. An open house may include a reception—punch and cookies and so on. Make it a time of fellowship. After you have become acquainted with a person, you are much more in a position to share the faith of the gospel with him.

Still another approach is to let a person who is good at photography go to homes where there are babies. (S)he can talk to the mother about the baby, take a colored-slide picture of the child, and explain what the church provides for children. Then, invite the whole family to a showing of these pictures at the church. When the child's picture is shown, ask the parents to stand and introduce them. After that, interested people in the church can get acquainted with them, make them feel at home and glad they have come, and ask to visit with them in their homes.

Some churches use boys and girls clubs. Basically recreational in nature, these clubs give opportunity for the people at the church to get acquainted with children of another culture. But more than that, the clubs help boys and girls who have been afraid to come to the church to know the church people are interested in them as individuals. After they get acquainted, it's not a big step for them to come to participate in Bible study, worship, and other church activities. Maybe they can move then to the Christian experience.

Scattered over California are churches made up both of people of a language-culture group other than English and of English-speaking persons. Both groups are very much a part of the life of the churches. □





# A Day with an Alaska Missions Pilot

Dorothy J. Rollins

A small, single-engine propeller aircraft flies over a dark, textured background. The aircraft is white with dark stripes along the fuselage and tail. The registration number 'N2259D' is visible on the side of the fuselage. The aircraft is flying against a dark, textured background.

Earlier in the morning the plane was seen flying over the town of Anchorage and making its way to the airfield. The plane was seen flying over the town of Anchorage and making its way to the airfield.

Later in the morning the plane was seen flying over the town of Anchorage and making its way to the airfield.

Later in the morning the plane was seen flying over the town of Anchorage and making its way to the airfield. The plane was seen flying over the town of Anchorage and making its way to the airfield.





According to Don Rollins, Alaska missions is "a big job and requires big people"

Don checks points off on the map as he crosses over them. He calls in a flight plan to the flight service station. At the end of an hour, he has crossed over many lakes and two major rivers and is approaching the village of New Koliganek. He has never been here before. He carefully looks over the snow-covered airfield and the log cabins. He pumps down the wheel skis, throttles back the engine, and brings the aircraft to a stop on the frozen, drifted snow.

A few people have come out of their houses to see who has come to visit. Another reason they come out today is that one of the men of the

village has been gone two days longer than expected. He was to return two days ago by airplane from his trapping line. The villagers are afraid he may have had trouble. Don hears about this as he talks with the men. He tells them he has come to help in their religious needs. He knows the people here have a Russian Orthodox background and know about Jesus and God.

One of the men invites him to have coffee. They discuss the plan to find the missing man. A plane is coming from Dillingham to go to the trapping area. Before Don leaves the group, he tells them he is interested in preaching and teaching of Jesus' love and will talk to anyone who is interested. In the home where he has coffee he

is shown the family Bible. After the get to know each other, Don tells the story of the summer in Alaska 13:9-23. They talk of the plan to go to the sled, pulled by a snow-go. He asks God for each life. They pray together and ask God to show them what he would have them do to help others know of Jesus.

Don is taken to another home by the father. On the way they pass the school; the basketball backstop is most covered by a snowdrift. The hoop just barely shows.

He visits the village chief and other president. Both are friendly and help Don understand the village religious situation. There have been services here in the past, but now except an occasional Russian Orthodox service. The people are interested in a Bible school and evening services this summer. At Don's suggestion, they decide to talk of this at the next village council meeting.

A few more visits, another Bible study, and Don heads back to the airplane. On his way, he watches another plane land and is told it is the plane that is to look for the missing trapper. In the air again, he hears over the airplane radio that the trapper is OK.

Don flies downriver and stops at a second village. He has been here many times, and a small group gathers in a cabin. They sing, and Don preaches. They invite him to eat lunch—caribou stew. They plan for a Bible study and talk of summer Bible school.

At 2:30 P.M., with thirty minutes of light left, Don knows he must go on his way to the next village, where he will spend the night. He is given a snow-go ride to the strip. He looks into the sky... no plane in sight... full power... the sled bomp across the snow... and a short time later he lands at Etkwok. School is out and many children meet the plane, crying, "We sing tonight! We sing tonight!" Don says yes, everybody can come. "We will meet in the hall at 7:30."

Fred says, "Where you staying?" Don doesn't know; he always stops with the first one who asks. Fred

says, "Come with me." The plane is tied down to stakes sticking out of the snow. Fred puts the emergency gear on the sled, pulled by a snow-go. He stands as he rides behind it, as he used to do with his dog team.

After visits in twenty-three homes, Bible study in two, and prayer for a sick and aged great grandmother, it is supper at Fred's: moose, canned meat, potatoes, green beans, and canned peaches. This is great.

The children come early to the hall. They ask questions about the summer program. Don says he wishes someone could stay all summer as they have requested, but that costs a lot of money. Yes, Eddie plans to come back. Everyone talks at once about coming summer. They begin to sing action songs. They hear a Bible story. Others come in, including adults, and the service begins. No musical instrument is used. Don vows

for the tenth time to learn to play the accordion. Eskimo people seem to love music and sing well.

After the singing and a sermon, Don requests that anyone stay and talk about Jesus if he wants. This time there are no public decisions. But there are happy smiles on the faces of some who had given their lives to Jesus earlier that year. Some young people stay; they ask about summer Bible school. Some say they will go with their parents to fish; others will stay in the village.

Before going back to Fred's house, Don makes a trip to put the heater in the airplane and see that the cloth cover is tight around the engine so that it will keep warm. The dogs howl as he passes. The moon is bright. The stars promise a clear tomorrow. Don senses God has been near throughout the day. He says a prayer of thanksgiving on the way to the cabin and

asks that all he does may glorify God.

Morning. A bright, clear day. Takeoff at 9:30 A.M. An hour later he calls the control tower at King Salmon. He pumps up the skin and lands this time on wheels. Don calls Mariamne: "I'm home." He fills the plane, ties it down. And there she is—the missionary's wife, driving up in the green mission truck. That's one day on a mission field in Alaska.

Don Rollins' postscript: Thank God for all of you who make it possible; for all the people who sacrifice and pray and give to missions through your church; for churches like those in Florida and Arkansas who purchased the aircraft; for University Baptist Church and Muldoon Road Baptist Church in Anchorage who helped get the wheel skis; and all who dare to live for the Lord, now serving him and preparing for mission service in the future.

## Alaska Overview

Donald J. Rollins

"Give me men to match my mountains" is an oft-quoted statement in Alaska. Alaskan missions work demands big thoughts, big plans, and big hearts filled to overflowing with God's love.

At present, missions in Alaska is small in relationship to the size of the state. Although one-fifth the size of the lower forty-eight states, we have only fifty-eight churches and missions. Some are more than a thousand miles apart. Some churches are large, like Muldoon Road Baptist Church with more than 700 in Sunday School. Others are missions that meet once a month. Others are reached by missionaries only once in three months.

Alaska is so big we know we cannot put missionaries in every little village. Many villages have 40 to 250 people. Missionaries are trying to win to the Lord some of these people, who in turn can win their own villages to the Lord.

The Native people of Alaska are moving rapidly in cultural, social, and economic development. In the past twenty-five years many of them have moved from a total dependence on hunting, fishing, and related livelihoods to business and civic leadership. At the same time, many have lost their language and social customs that go with it. As a result of the Natives' loss of mobility to hunt and fish, the Bureau of Indian Affairs has provided money to help out in the loss of natural foods. Add to this factor the large movement to the cities, the Native awareness of minority rights, Native land claims, and you can see a shifting cultural pattern which promises rapid changes for years to come.

Alaskan missions must take these factors into account and plan to move with them. Missions work in Alaska is carried out in the southeastern area by boat and plane in the logging camps; by boat, plane, and snow-go

in the north and west. Only a small part of Alaska has roads to travel from village to village. Missionaries sometimes travel hundreds of miles to minister at a mission point.

It's a big job and requires big people. The only Eskimo pastor is Willie Johnson, who leads a church in Anchorage. He travels to Emmonak, more than 500 miles away, to minister to needs there. We need a school for preachers and church workers in Alaska. Pray for this need now.

Alaska Baptists are trying to win more of the Native people of Alaska who are moving to the cities. A new department of the Alaska Baptist Convention has been set up called Christian Social Ministries. The leader is C. J. Lawrence. He is working with the churches to stimulate witnessing to broken and problem homes and bring the power of the gospel to heal lives. □

# A Church Extends Itself

Joe H. Music

What in the world are Southern Baptists doing in Utah? In that state they are isolated geographically from the mainstream of Baptist life and are overwhelmingly outnumbered by members of a non-evangelical group. Small congregations and pressing financial limitations create a challenge in finding the best ways for church extension in the "Beehive State."

In spite of these obstacles, some Utah churches are reaching out in missions ministries. University Baptist Church in Salt Lake City, located

*Dr. Music is a pastor-director in church extension work of the Home Mission Board, living in Salt Lake City, Utah*

near the 20,000-student University of Utah campus, has adopted an on-going multiple ministries program.

With fewer than 100 members, University Baptist Church sponsors three missions, operates an accredited Chair of Religion, works with the Baptist Student Union, conducts services in rest homes, and supports rescue mission work. Church members also lead out in literacy missions and work with international students. The building used by the church is a large residence and serves as a student center during weekdays. A library of over 3,000 volumes is maintained by the church for use of area students, pastors, and church constituents.

One of the missions of the University Baptist Church is located in Heber, Utah, a beautiful mountain city about forty miles southeast of Salt Lake City. Begun with the help of student summer missionaries, this mission originally met in a motel room which was rented each Sunday for the services.

One day we inquired about availability of a large, second-floor area of the city hall. We found that the city of Heber would permit the Baptists to have the entire second floor for Sunday worship at a nominal cost. This gave the mission a heated building, several Sunday School rooms, a nursery, and a kitchen fully stocked with dishes and utensils. The mission started to grow. A small sign and a weekly ad in the Heber newspaper publicizes the Baptist presence in a city predominantly Mormon.

The mission pastor at Heber is Robert L. Fuelling, a lay preacher. Mr. Fuelling, a veteran employee of the telephone company in Salt Lake City, is a converted Mormon. For a number of years he served as an active deacon before feeling that God wanted to use him in an outreach ministry. He enrolled in the preaching class for laymen and in other courses which were offered by the University Baptist Church Chair of Religion. He learned to

preach effectively and to perform other ministerial duties. Along with his wife Yvonne, Robert Fuelling ministers faithfully to the growing congregation each Sunday. The couple serves without pay, but the church helps with car expenses. Someday this mission will become a church with property of its own and a lasting witness for Christ.

The University Baptist Church also sponsors a mission for Chinese-speaking persons. Amos (Yam Yee) Lee, pastor of this group, is a Home Mission Board appointee. Preaching in both Cantonese and Mandarin, Mr. Lee has been successful in reaching Chinese university students and married young people. The church opens its kitchen facilities so that the Chinese people can cook their own foods and have fellowships after their worship services each Sunday afternoon.

University Baptist Church also makes its building available for the weekly meeting of the Associated Chinese Student Organization at the University of Utah. In this way additional contacts are made for Amos Lee's work.

The Chinese mission operates its own language school for Chinese children. The school has proved to be a tremendous outreach project. Several Chinese people have been discovered and reached through this effort.

Mr. Lee also conducts a Chinese choir and music program in the mission.

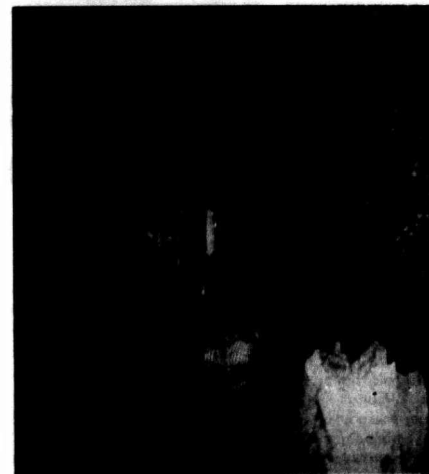
A mission in nearby Midvale is also sponsored by the University Baptist Church. This work started as a home Bible fellowship meeting in the home of Darwin E. Welsh, executive secretary of the Utah-Idaho Southern Baptist Convention. A vacant cafe building on the main downtown street has been leased for the mission. The Utah-Idaho convention has assisted in financing this work.

The Midvale mission has taken the shape of the need it was started to meet. It has become more of

a "center-type" mission than a "church-type" one. Several members of the University Baptist Church, along with student summer missionaries, opened the center as a gathering place for juveniles of the area. A number of Spanish American youths have been reached by the weekday programs. Recently, some have started attending the Sunday worship services. A full weekday program is planned. Midvale city leaders have welcomed the mission because it works in social concerns and in juvenile delinquency assistance.

Through pastor Joe H. Music the University Baptist Church offers courses of religious instruction on an accredited basis. These courses are mostly survey courses in the Old and New Testament, but classes in Greek, preaching, Christian ethics, and Bible background have also been offered. One of the large rooms in the church has been made into a classroom, with chalkboards, chairs, and special lighting. Courses are offered for credit through special arrangement with California Baptist College at Riverside, California. The Chair of Religion seeks to minister to the religious education needs of both university students and to members of churches in the Salt Lake area. Since the nearest Baptist college is more than 600 miles away, a program of religious instruction is vital to the spiritual needs of Utah Baptists.

Providing either all the money or all the missionaries needed to carry out the missions objectives of Southern Baptists in Utah would be an impossible task for missions agencies. While the Home Mission Board operates with as much strength and faith as funds permit, it is up to churches and pastors on the field to devise ways by which church extension and growth can be achieved. Utah Baptists will do their task much better if they are assured of the care and prayer support of fellow Baptists everywhere.





# Vital and Growing— HAWAII BAPTISTS

Sue Nishikawa

What is the southernmost state in the United States? Not Florida, but Hawaii! Two million visitors from East and West come each year to enjoy the sun, surf, and scenery of these shimmering blue-green islands. Tourism is the biggest industry in Hawaii.

Mrs. Nobuo Nishikawa is Hawaii's WMU executive secretary.

The 150-member Waikiki Baptist Church, led by the forceful and energetic pastor, Harmon Ray, goes out to the visitors and residents in a variety of ways. Chapel services are conducted in the hotels. Family or more members conduct these services every Sunday in lobbies, at poolside, in banquet rooms, in bar areas.

Richard Uejo (photo, left) is pastor of Kaunaloa Baptist Church in Hilo. He is shown with Betty Nagao and children in the church's preschool program; and with Yoshiyuki Kawata, a church member, speaking in Japanese on radio.

A business executive who spends every winter in Waikiki with his wife told Dr. Ray: "We've been attending your chapel services every Sunday. At first I thought you were all teenbells, but now I know you have the real thing. You know Christ. When we go back home, we're not going to be satisfied with a stuffy church."

As chaplain of the hotels, Dr. Ray receives calls from guests who need help. Recently a young woman with an incurable disease on the verge of suicide called at midnight. The Rays and church members ministered to her needs. She returned home with hope and a renewed faith in God.

Thousands of Japanese tourists pour into Waikiki, and the chapel services reach a few of them. One of them said, "My wife and daughter are happy, and I see that the people in the 'service here are happy, too. When I go back to Japan, I am going to church with my family."

Realizing there are lost and lonely people in Waikiki besides the tourists, the Waikiki Church has weekday ministries, such as a daily Bible study group and a weekly luncheon fellowship for senior citizens.

Young military couples living in Waikiki have also found warm fellowship and a place of service in the church. Five of these couples visit door to door every Sunday before Sunday School inviting apartment-dwellers to church.

The needs of people in other parts of Honolulu become more and more overwhelming as the population increases at a rapid rate and problems become more complex and varied. Ten Honolulu Baptist churches are trying to minister to some of these needs. Some of the 325,000 people live in old residential areas. Some live in growing,

new areas like Hawaii Kai. Many live in high-rise condominium apartments. Thousands of students and faculty live in the University of Hawaii community. Almost ten thousand persons live in six low-income housing projects in one part of the city. Thousands of military families live in the Pearl Harbor area.

The Honolulu Association's concern for all these people led to the employing of the first director of Christian social ministries in Hawaii. Glenn Harada began serving in this capacity in the fall of 1972. The Home Mission Board is providing funds for this work.

Harada first heard the gospel as a boy living in an isolated area on the island of Kauai. Later, while a student at the University of Hawaii, he accepted Christ and was baptized at Olivet Baptist Church in Honolulu. He went on to Southern Baptist Theological Seminary and then to the University of Louisville.

Harada says, "A lot of exciting things are going on in the churches. For example, several churches have been reaching foreign-speaking persons through classes in conversational English. Many churches have regular activities in the leprosy hospital, in the home for the retarded, at the state hospital, in a number of convalescent hospitals and homes for the elderly, and in the boys' and girls' correctional facilities. There is a senior citizens day-care center at University Avenue Baptist Church. The challenge in the low-income housing areas is still tremendous."

Harada is particularly interested in working with the mentally retarded and is helping one of the churches set up a recreational day-care center. He hopes also to work with juvenile delinquents and immigrants from the Orient.

Work in Oahu's neighbor island churches moves more slowly. Except for a few tourists now and then, the congregations see few new faces. Converts come slowly.

The nine churches and seven missions on five neighbor islands are small in membership and staff. In all but one church the pastor is the only full-time paid worker. The Kaunaloa (cow-MAH-nah) Drive Baptist Church in Hilo is the largest of the neighbor island churches with 175 resident members. Pastor Richard Uejo (oo-EH-joh) is engaged in a variety of activities to reach new persons for Christ, particularly home Bible fellowships. His co-worker, Yoshiyuki Kawata, is the capable Japanese-language missionary.

The other Hilo church, Kinohiwa Baptist Church, sponsors the new Waimae-Kahala (wye-MAY-ah koh-HAH-lah) Ministries in the northern part of the island, an area of concern for many years. Year after year the state WMU included an allocation for work in this spiritually dry section of Hawaii, praying for a missionary to pioneer the work. In the fall of 1972, Larry and Gayle Thomas arrived on the field.

At the missions colloquium held by the Home Mission Board for Hawaii pastors in 1972, Larry Thomas became excited by the circuit-missionary approach presented by the leaders. He thought, "That's the way to start new work in Hawaii, especially in the Kahala area, where there are many small communities with no Baptist witness! He resigned as state student director and in a few months was appointed by the Home Mission Board.

He has two home Bible fellowships in Waimae (wye-MAY-ah), a program for children and youth in the sugar plantation of Haul (HAH-vee), Sunday School and worship in a historic one-room Congregational church building in Puako (poo-AH-koh). Members' station wagons pick up guests at the fabulous \$100-a-

day Mauna Kea [mau-nah KEM-ah] Beach Hotel to attend the Puako service.

A dozen sugar plantation communities along the eastern coast of the island challenge the Thomases. Buddhism is strong in these villages. A woman who grew up in one of these villages said, "My life was centered around the Buddhist activities at the temple. All my friends were Buddhists. I never heard the name of Jesus or about the Bible until I came to Honolulu looking for employment." She met and married a Christian man and eventually found a Baptist church, where she is an active member.

Along the west coast of this island is the growing resort community of Kona, where new missionaries John and Pat Tanner are taking up the work left by "Dub" and Grace Eford when they accepted the call to another mission.

Kona Baptist Church has outgrown its new building reaching out to old and new residents, tourists, construction company executives, and hotel workers. John Tanner plans to reach people in mountain-side communities as well as on the beaches by radio, community participation, home Bible fellowships, and a hotel ministry. The miles and miles of Kona coastline will one day rival Waikiki and even surpass it as a tourist destination.

John Tanner in the west, Larry Thomas in the north, and the Hilo churches in the east must use every means possible to win the "Big Island."

On the island of Maui [MOH-ee] busy young missionary Veryl Henderson goes in all directions from his home base in picturesque Lahaina [lah-HA-nah]. Whaling ships pulled into this harbor for the winter in the mid-1800s, and early Congregational missionaries witnessed here. Today the visitors are affluent tourists who stay in the spectacular hotels in nearby Kaanapali [kah-ah-nah-PAH-lee] and

shabby hippies who live on isolated beaches.

The Hendersons witness on the beach, conduct hotel chapel services, have a weekday children's meeting, minister at a Teen Challenge center, assist at a coffee-house, arrange special music programs at a shopping center. Veryl coaches a high school wrestling team and a church basketball team. He found an unused church building in a community ten miles north of Lahaina recently and started Sunday services there, as a mission of Lahaina Mission.

On the island of Oahu exciting things are happening in the new suburban town of Mililani. This attractive community spreads over hundreds of acres of former pineapple land in the central part of the island. Two thousand young families live here, and the projection for the next fifteen years is for 15,000 homes with an estimated population of 65,000.

The First Baptist Church of Wahiawa, the oldest Southern Baptist church in Hawaii, gives strong support to this new work. The church purchased an acre of land and plans buildings that will serve the community. A preschool ministry was requested by the town administration. It will become an important part of the mission's program.

Sunday School and a worship service were begun the first Sunday of 1972 in the town's recreation center. Within a year the enrollment reached 100, a record growth for Hawaii. During the year the swimming pool was used several times for baptismal services.

Home missionary O. W. "Dub" Eford, who served in Kona for nine years, pastors the mission. "New families are moving in every day," says Eford, "and I try to visit every one of them. The sales office has a waiting list of several thousand, and they can't build the houses fast enough to keep up with the demand. The people are responsive,

and we have outgrown the mission hall. We have to place more the floor to take care of the flow."

Until the buildings are erected, weekday activities—Bible study groups, prayer service, and singings—will continue to be conducted in homes.

Among the members of the mission is a woman from Korea married to a Hawaii Japanese. Another is a woman from Japan married to a Caucasian in the Air Force. She attended Seimon Jo Gakuin, a Baptist mission school in Japan, and became a Christian there. About half the mission members are of various ethnic backgrounds—all English-speaking—and half are Caucasians.

Church-type missions in new residential areas, innovative ways of going out to people wherever they are, renewal in the lives of pastors and churches—these are evidence of the vitality and growth of Baptist life in Hawaii.

What of the future of this strategic spot in the world? Edmond Welker, executive secretary of the Hawaii Baptist Convention, says, "Hawaii speaks to the future in relation to racial harmony." Malcolm Stuart, state missions director, adds, "Such a melting pot as Hawaii should be on the front lines of missionary activity. We have barely scratched the surface."

Hawaii is the only state in which non-Caucasians are in the majority. Sixty-six percent of the population are of Asian and Polynesian ancestries. Almost all of these are English-speaking and American citizens. Caucasians and Oriental work, socialize, and worship side by side. The Baptist churches are a beautiful mixture of races.

Less than 10 percent of Hawaii's people are evangelical Christians. The rate of growth of Christian forces has been slow. But Hawaii is on the verge of spiritual outbreak, and Baptists are destined to lead statewide revival in this generation.



what do you have to give?

## Sacrificial Giving: It Won't Be Easy

Adrianne Bonham

Are we too rich to practice sacrificial giving?

Don't be too quick to give the seemingly obvious answer. There are some differences between past and present that could make us wonder whether we can ever see ourselves as sacrificial givers.

We read about women giving sacrificially when women's work began in the Southern Baptist Convention.

Picture Grandmother saving her egg money so she can make a small cash offering. After all, she can't send eggs or potatoes to the missionaries in China the way she sends them to the preacher.

On Sundays she leads the children to pass the mite box at the breakfast table. Each is encouraged to put in at least two cents.

The women are thrilled when they far exceed the goal for their first special foreign missions offering. They have enough money to send not one but three missionaries to China; they have raised over \$3,000.

Yes, that was sacrificial giving for those women. But it wouldn't be for us.

In those days families had and needed less money. There were other media of exchange: "I'll help you make a quilt if you'll help me can my peaches." Today families handle a lot of money. They make more. But they have to buy more things. So when they talk about "sacrifice," it

has to have a bigger price tag.

In those days families did not have to worry about insurance, retirement plans, and saving for the future. That was partly because there was more family and community support for the ill and the elderly. A farmer never reached mandatory retirement age. When he could no longer plow, his sons did it for him. Today responsible people have to lay aside money for the future. They can't give it all away.

In those days few women worked for money. Those who did work had low incomes. Today many women work and have good incomes.

In those days most women had only the household allowance given by their husbands. Today women help plan the total family budget.

In those days fewer things were necessities. Today more things are necessary. Yes, they really are necessary. Given a life-style in which even the five-year-old takes piano lessons—across the city—a second car is a necessity.

In those days the amount of money needed by mission boards was small enough that it seemed real to people. Today one event, the devaluation of the dollar, can call for hundreds of thousands more dollars—just for the missions program to stay where it is. Most of us are overwhelmed by such figures.

On the other hand, we're overwhelmed if we try to consider the

sums of money that could result if twelve million Southern Baptists gave sacrificially. Perhaps we even wonder how the mission boards could use that much money?

Can we give sacrificially?

Yes. But—obviously—it won't be easy.

Sacrificial giving must be responsible giving. (It isn't responsible to end up on the welfare roll because one didn't provide for old age.)

Sacrificial giving—for a woman with a Christian family—must be family giving. A woman who helps make and spend the family income ought to call it sacrificial only if she's led her whole family to sacrifice from its whole budget.

Sacrificial giving has to be a long-range commitment. A single gesture ("I'll give up that new dress so I can increase my Annie Armstrong Easter Offering.") isn't sacrifice if a woman can get the dress next payday.

Sacrificial giving must change a family's view of material possessions. It may call for driving the car twice as long. It may lead a family to keep on using the army surplus tent instead of buying that new camper.

Sacrificial giving may even change a family's life-style. They may decide they can support a missionary family if they live in the inner city and sell their car.

Sacrificial giving—it won't be easy. □



money in missions history

## How Charity Ridge Got Its Chance

Mary D. Brewman and  
Bernice Camp

Charity Ridge Baptist Church has its history written in longhand on now-yellowed pages. Old-timers at Charity Ridge go by the church office every so often and ask to see the original volume. The brown ink, rough paper, and the majestic, flowing penmanship bring back memories of the beginning of Charity Ridge.

It all started when three farming families moved from the East into the area in 1855. They brought their faith and Baptist doctrine with them. No church building stood to welcome them; but Sundays were still Sundays, and the families met to sing and read the Bible and listen to one of their own preach.

Where did they meet? First, they met in the Chapman home. Then when old Mrs. Chapman got sick, they had to move to the schoolhouse. When winter came they moved to the Jacksons' living room. Occasionally someone would say, as the congregation grew and the community began to welcome newcomers: "My, it would be fine if we could have a church home."

"But where would the money come from?" echoed the farmers who had plenty to eat but no cash at all.

"I could help with the building," many volunteered, "if only we had money to buy the materials."

Charity Ridge Baptist Church got the money for a building. One day they walked into a sunlit sanctuary

with polished floors and a hand-hewn pulpit. They gave thanks to God for many things, including a loan from the Home Mission Board Church Building Loan Fund. Their dream became a white church with brick steps, a pointed spire, and a sloping green hill for the family cemetery.

Charity Ridge's experience could be multiplied many times. How did such a fund begin?

From early pioneer days of Southern Baptists, the Home Mission Board heard the cries of hundreds of small, struggling churches eager to erect houses of worship. It had been the concern of Woman's Missionary Union that "the home missionary has ever outrun the home missionary church."

An effort was made in 1883 by Isaac Taylor Tichenor, then executive secretary of the Home Mission Board, to begin a church loan fund. A field secretary was appointed to raise money by making appeals to the churches. He met with success until the 1885 Board report stated: "Leading brethren, several of whom are in charge of our state boards, have expressed the desire that money for church building should not be raised by appeals to the churches, as is usually done for missions, but that it should be done by the methods adopted in raising endowments for our colleges."

The plan was abandoned, the loan

department was discontinued, and the field secretary resigned. Only a few churches had been helped by its small and entirely inadequate fund.

In 1903, however, the Home Mission Board requested that Woman's Missionary Union begin a fund dedicated to lending money for building churches. Around 4,000 churches needed assistance. The WMU accepted the task and called the fund the Tichenor Memorial Fund. The first \$20,000 was given by Woman's Missionary Union.

Since that time a long line has continued to form at the door of the Church Building Loan Fund as young churches like Charity Ridge borrow, build, and repay, borrow, build, and repay.

Isaac Taylor Tichenor was secretary of the Home Mission Board for seventeen years between 1882-1899. A steady activist in missions in the Southland, he could have had no more fitting or triumphant memorial than the loan fund. His efforts as executive secretary had kept literature reaching the hinterlands, and extended work among Negroes, Indians, and workers, and mountain people. In 1903 (a year after Tichenor's death) those who initiated the church building fund remembered the missionary leader's early loan fund. They acted on the realization that churches like Charity Ridge did not want charity, just a chance.



Baptist Women  
Meeting

## Church Growth in Northern Plains

Nicy Murphy

"Why don't we just organize ourselves into a church?" proposed Mrs. George Acuff to the sixteen people gathered in the L. W. Barbee home in Casper, Wyoming, that July evening in 1951.

"Can we? Just like that? I mean well, wouldn't we first have to be a mission or . . . something, sponsored by a church?" questioned someone.

"What church could we get to do that?" countered another. "I don't know of another church of our faith anywhere near us." Actually there was none nearer than Salt Lake City, Utah, nearly 400 miles away.

More talk: finances . . . a place to meet . . . choice of officers.

One week later, with determination tinged with apprehension, they

Miss Murphy is WMU executive secretary for the Northern Plains Baptist Convention.

organized the First Southern Baptist Church of Casper. Little did they dream that in less than twenty-five years this church would be the ancestor of more than seventy churches in the Northern Plains.

**"Where the Deer and the Antelope Play"**

Where are the Northern Plains? Four large states make up the area: Montana (fourth largest in the nation), the two Dakotas, and Wyoming. Any state except Alaska would rattle around in its nearly 400,000 square miles.

It is a land "where the buffalo roam"—usually in game preserves—and where the "deer and the antelope play"—sometimes in front of oncoming cars at night!

The word "plains" is a little misleading because in addition to its vast plains, the area encompasses

spectacular Glacier and Yellowstone National Parks, the majestic Grand Tetons, the awesome Badlands, the Black Hills, as well as beautiful lakes and streams.

Agriculture, oil and gas, lumbering, livestock, and mining make significant contributions to the US economy. The largest gold mining and refining operation in the Western Hemisphere is in Lead (LEED), South Dakota.

"Calamity Jane" Canary and James Butler "Wild Bill" Hickok are not storybook characters; they were real people of the Gold Rush days. The names of the great Indian chiefs Crazy Horse, Big Foot, and Sitting Bull are well known; for the massacres at the Little Bighorn in Montana, Wounded Knee in South Dakota, and lesser known conflicts are tragedies of less than one hundred years ago.

**Spiritual Death**

Though vast in area, spectacular in scenery, abundant in resources, and rich in history and lore, the Northern Plains has known little evangelical Christianity. True, many people have their names on church rolls, but many seem to have only a church-related religion instead of Christ-centered faith.

Now, let's suppose that you, a Southern Baptist from the so-called Bible Belt, had moved to one of these states twenty-five years ago. You wanted to get your family into a church. "Where is the nearest Southern Baptist church?" you inquired of your new neighbor. She was probably either a Mormon, a Lutheran, or a Catholic, for these are the predominant faiths.

"I . . . uh . . . did you say 'Southern Baptist'? I don't believe I have heard of Southern Baptists," she likely would have replied.

But she doubtless would hear of them, for they were migrating from the South into the Northern Plains area in the wake of the expanding oil industry and the setting up of military bases.

Families connected with the oil industry organized that first little Southern Baptist church in Casper, Wyoming. Through ads in the local newspaper and through other inquiries they had found each other. When they had their first meeting, Mrs. Barbee reminisced, "You know what? When we were members of First Baptist in Seminole, Oklahoma, Mr. Barbee and I knew three young boys, Benny, Dub, and Glen—all promising young fellows."

"Yeah, all of 'em preachers now," added her husband. "I hear that Benny's in Arizona. Hey!"—a look of mutual excitement flashed between husband and wife as an idea seemed to hit them at the same time. "Let's invite Benny to come and hold revival services." It was agreed, and two weeks later O. R. (Benny) Delmar preached for the small congregation. At the close of the revival, they asked him to stay as their pastor.

"We don't have much to offer," they told him, "and we can't guarantee that the work won't fail."

"I would rather try and fail than not try at all," Delmar replied.

Fail? Far from it! The church began to sponsor missions in other cities. So many requests came for Pastor Delmar's help that the Home Mission Board appointed him as a missionary.

#### Daughters and Granddaughters

Before 1952 ended, the Casper church had "mothered" four "daughters." One was in Cheyenne, the Wyoming capital, where two families started a mission. Unable to find a meeting place, and prohibited by a city ordinance from conducting religious services in their homes, the group met for several weeks in a Buick sedan. The mission called W.A. "Dub" Wiggins to become the pastor.

Six more churches in Wyoming were constituted in 1954 and three more the next year. Each of these sponsored other missions, making the church in Casper a "grandmother."

The witness in "Big Sky Country" (Montana) was initiated by two families. The William C. Kings were former members of the Casper church who had moved to Billings. The Alvis McCasins were ranchers 72 miles west of the city. Benny Delmar, their mutual friend, introduced the two families. With a few others they formed a mission. When the church was constituted in December 1952, Glen Braswell (the third boy the Barbees had known in Oklahoma) was called as pastor.

The Billings church "mothered" nine new missions which became churches. Among them was Trinity. Its meeting place was a former bar. The wall-length mirror which was still in the building doubled the attendance every time the little congregation met.

Southern Baptist zeal leaped across another state into North Dakota in 1953, and a church was constituted in Williston. The next year a church was started in Dickinson. With the help of the Home Mission Board the latter purchased an old Episcopal church building. The baptistry installed during the remodeling process was a novelty to many of the townspeople, 70 percent of whom were said to be Catholic.

At Bismarck, the state capital, eight people with daring faith met in a hotel room and organized First Southern Baptist Church (now Capitol Heights). It met in rented buildings until a loan from the Home Mission Board enabled the church to construct a building.

God used military people to plant a Southern Baptist witness in South Dakota. Personnel stationed at Ellsworth Air Force Base near Rapid City helped establish the First Southern Baptist Church (now Calvary) in Rapid City. The Home Mission Board supplemented the salary of the pastor, and within a few months this church reached out to Pierre, the state capital. The new group helped establish churches in the eastern part of the state.

#### The Thirtieth Convention Begins

By 1967 the number of churches in the Northern Plains had increased to seventy-five. Almost every one had multiplied itself one or more times.

Then, on a long-awaited day in November 1967, the Northern Plains Baptist Convention came into being. In mutual good will the seventy-five churches and the Colorado Baptist General Convention (with which they had been affiliated since its organization in 1955) entered ties. The churches became a part of the new convention.

The infant convention, with an executive secretary and one other staff member, faced staggering tasks: locating office space, securing a staff, strengthening the existing churches, and increasing the number of churches. The Northern Plains Baptist Convention wanted to offer a warm, evangelistic ministry. Among the people of the area were nearly 80,000 Indians (more than the number in New Mexico and almost as many as in Arizona or Oklahoma) and students on fifty-two campuses, including many in ternationals.

#### Outreach to First Americans

"Grandma" Pretty Bird, the Little Bear family, and other Sioux Indians of Rapid City, South Dakota, have reason to be thankful that A. L. Davis moved to their town in 1966. Formerly a missionary on the Fort Peck Reservation in Montana, Mr. Davis came to Rapid City to begin a ministry with the Sioux. After meeting for more than a year in a dilapidated building without electricity, gas, or water, the mission was able with outside help to construct an attractive white frame building. The Sioux Baptist Chapel was organized as a church in January 1969.

Later that year the First Baptist Church of Eagle Butte on the Cheyenne River Reservation in South Dakota was constituted. This work had been started ten years earlier

by the church at Pierre. The Ballard Whites minister on this reservation.

At the invitation of the Kenneth White Thunders (who were not Baptists at the time), missionary Davis directed Vacation Bible Schools on the Pine Ridge Reservation seventy-five miles southeast of Rapid City. Result: two missions, where the Harold Helneys now serve.

The work on the Fort Peck Reservation is being continued by the Oliver Marsons. Other Indian work in Montana is carried on by the R. L. (Dick) Meffords at Little Deer on the Northern Cheyenne Reservation.

#### "Wider Grows the Kingdom"

What progress has been made since 1951? One church with seventeen members has become eighty-seven churches and 14,500 members. The state convention has offices in a spacious brick building. The convention employs five department heads, four office secretaries, four area missionaries, and five missionary couples to the Indians.

The Student Ministries Department works on nineteen campuses. Students are making their own contribution to church growth. For example, one group holds weekly services in a town one hundred miles from the campus where there is not another Baptist church in the entire county.

The churches no longer meet in cars, bars, and hotel rooms. Most of them have built attractive places for worship and religious instruction.

But is the present keeping pace with the romantic past? On March 4, 1973, the First Southern Baptist Church of Casper produced "triplets!" Three of its missions were constituted into churches on the same day. They are located in the Energy Basin area in Wyoming where W. J. Hughes serves as the pastoral missionary.

#### "Move We On Together"

Many "outsiders" share in the

story of the growth of this convention. Highest on the list, perhaps, is the Home Mission Board.

The Northern Plains Baptist Convention and the Home Mission Board now operate under a co-operative agreement. The Board provides the major share of the financing of the Missions Division; it also supplements the salaries of the director of evangelism, the executive secretary of Woman's Missionary Union, and around eighteen pastors. An All-Indian Youth Camp and the services of student summer missionaries are also made possible by the Home Mission Board. In all, the Board contributes more than half the total convention budget.

The convention, however, seeks constantly to move toward self-support. It emphasizes increased giving through the Cooperative Program and promotes an annual season of prayer and offering for state missions.

Just as it was with Paul, who said, "and there are many adversaries," so it is with the Northern Plains convention. There are the problems of great distances between churches, hazards of winter travel, rapid turnover in membership, inadequate budgets, and inexperienced and untrained lay members.

In spite of these difficulties, the future is bright. Northern Plains Baptists keep alive the spirit of those who pioneered the work. They count on the continuing prayers and financial help of friends who believe in its future.



### Planning the Baptist Women Meeting

**Hymn:** "Forward Through the Ages" (Baptist Hymnal, No. 463)

**Scripture Reading:** Zechariah 4:10; 1 Corinthians 15:57-58; 16:9

**Call to Prayer:** Ask, How do you read God's promises? Women will come to the front holding placards on which have been written Bible promises. The words in parentheses should be written in red or in a different type so they will stand out.

• "Pray (occasionally; when in a pinch) without ceasing" (1 Thess. 5:17).

• "The effectual fervent prayer of a righteous man avails (a little) much" (James 5:16).

• "If ye abide in me, and my words abide in you, ye shall ask (for small favors) what ye will, and it shall be done unto you" (John 15:7).

• "If ye shall ask (for simple things) any thing in my name, I will do it" (John 14:14).

• "Call unto me, and (maybe) I will answer thee, and show thee great and mighty things, which thou knowest not" (Jer. 33:3).

After each woman has read her Bible verse correctly she says: I claim this promise today for myself and for those who have birthdays today. She then prays for one or more missionaries whose names have been assigned to her ahead of time.

**Preview February Plans:** Announce the Baptist Women meeting study for next month: how Baptists are reaching people for Christ in crowded New York City. Encourage members to attend the Baptist Women meeting in February to discover how pastoral missionaries, pastor-directors, and Christian social ministry specialists combine skills and talents in a metropolitan strategy of missions.

Explain plans for Baptist Women observance of WMU Focus Week. The theme is "You Can Go." (See Forecaster, p. 41.)

Announce plans for the study of the adult book in the Home Mission Graded Series: *Evangelism: The Cutting Edge*. (Turn page.)



#### Study Session AM

Introduce the study by saying something like this: As we learn how and why Southern Baptist work began in a great four-state area and how it has grown, I hope we will catch the thrill of adventuresome faith which characterized those who pioneered this work. This study should also lead us to pray for people in those new areas and to consider what we can do to share the gospel with every person in our nation.

#### LEARNING METHODS

Select one of the following approaches:

1. As members assemble, give each woman a page of questions in parallel columns. On the left are questions about the Northern Plains. On the right, in some cases, are similar questions about your own state convention. (Put a questions in right columns.)

(1a) What states make up the area of the Northern Plains Baptist Convention? (1b) How does the area of my state compare with this? (2a) Where is the oldest Southern Baptist church in the area, and when was it organized? (2b) What is the oldest church in our state convention? When was our church organized? (3a) What circumstances did God use to bring a Southern Baptist witness to the Northern Plains area? (4a) How many churches are in the Northern Plains convention now? (4b) How many in our convention? (5a) To what ethnic group(s) does the Northern Plains convention minister? (5b) To what ethnic group(s) does our convention minister? (6a) How does the Home Mission Board help this new convention? (7a) What contribution does Woman's Missionary Union make to church growth in this convention?

Arrange for a panel discussion. Ask two women to study the material on pages 21-23 in order to be ready to discuss questions you, as moderator, will put to them at

the meeting. Assign one of these special responsibility for questions (1a), (2a), (3a), (4a). Ask the second person to be prepared to answer (5a), (6a), (7a). Ask an additional panel member to find the answers to the questions about your own state convention and your church. Write your state convention office for help with questions (2b—the first part only), (4b), and (5b).

The panel leader should keep the discussion moving and see that the companions are made. Have a brief review at the close.

2. If the membership of the Baptist Women is small, plan a mock interview. One woman pretends she is the wife of a pastor who is considering one of the churches in the Northern Plains. To find out all she can about the work, she interviews the WMU executive secretary. She asks questions, the answers to which will bring out the information in the study.

#### LEARNING AIDS

Map.—Display a large map which shows Montana, North Dakota, South Dakota, and Wyoming. Some oil companies put out road maps which have this area. Outline the state boundaries with heavy black lines.

As the study progresses, the leader places a picture of a church on the city in each state where Southern Baptist work began and draws arrows from it to indicate its outreach. At the close of the study, she writes on each state the number of churches it now has: Montana, 33; North Dakota, 12; South Dakota, 12; and Wyoming, 30.

#### PLAN FOR FOLLOW-THROUGH

At the conclusion of the study, say something like this: This year our WMU emphasis is mission support. This study today has made us more conscious of the need for supporting missions and has suggested ways we can do this. What are some ways we can act on what we have learned?

Some of the following may be mentioned:

1. Help my church be more missions-minded.

2. Increase my missions giving and try to influence my church to raise its percentage giving through the Cooperative Program and to set a worthy goal for the Annie Armstrong Easter Offering.

3. Visit some of the missions and churches in the Northern Plains area.

4. Pray specifically for Baptist work in new areas.

Hand out copies of these prayer requests. Lead a time of prayer. At the conclusion of the prayertime, ask members to take the list home with them and pray during the next two weeks for the Northern Plains Baptist Convention.

Pray for pastors and missionaries and their families, many of whom serve in isolated and lonely places.

Pray for the churches without pastors. They find it difficult to ask a prospective pastor to visit them because there is no money for travel.

Pray that Indians will be trained so they can take more responsibility for witnessing to their own people.

Pray that finances and personnel may be secured so that more college campuses may have a Baptist student ministry.

Pray for the physical safety of those who make long and hazardous trips in severe winter weather. (As this study was being written, two guests of the Northern Plains WMU, Miss Bernice Elliott of the WMU, SBC, staff; and Mrs. Charles Whitten, missionary to Spain; along with Mrs. Dwain Steinkuehler, president of WMU of the convention, spent fifteen hours in a snow-stalled car during a blinding blizzard.)

Pray that our church will be more conscious of the needs in other areas and will take steps to make some contribution to their work.

Pray that our church will have a warm mission spirit which will help young people to hear God's call.



#### Current Missions

## New Conventions Emerge: Pennsylvania-South Jersey

Naomi Ruth Hunke

Visitors to the American Wax Museum in Philadelphia see life-size wax figures of people in our nation's most dramatic moments. The museum brochure promises: "You live through every moment of our heritage . . . become a part of the historical events that make up our great country . . . have a reawakening and stimulation of the spirit . . ."

Four years before their state convention was organized in 1970, Southern Baptists in Pennsylvania-South Jersey invited the Southern Baptist Convention to meet in Philadelphia in 1972. For thousands of Baptists the lines quoted above became a reality as they attended the 1972 convention. In Philadelphia they learned of the contributions of the area to the heritage of our nation and denomination.

Mrs. E. W. Hunke, Jr., is a homemaker and teacher in Atlanta, Georgia.

#### First in Philadelphia

Philadelphia was the first capital of the United States and the site of the first Supreme Court. Here the first American-made piano and successful locomotive were built as well as the first steam automobile and cotton mill. Here the telephone was first demonstrated, and the first daily newspaper was published.

Philadelphia is also important for Baptist beginnings. On July 27, 1707, the first Baptist association in America organized there with five small churches represented. Its purpose was to send out missionaries and counsel churches concerning doctrine, practice, and pastors. In 1749 this association sent Oliver Hart to Charleston, South Carolina, where he led in forming the first Baptist association in the South.

In May 1814, at the invitation of the Philadelphia Association,

twenty-six pastors and seven laymen met to form the Triennial Convention, the first Baptist convention in the United States. In 1911, Philadelphia hosted the first session of the Baptist World Alliance to meet in the United States. And in June 1972, the Southern Baptist Convention met there for the first time.

#### New Churches

Although Baptists came to Pennsylvania in 1684, the first Southern Baptist church was not established until 1933 and the second until 1954. Southern Baptists moving into the area after World War II decided to do all they could to begin churches in their own communities.

Jack Edens, a layman who worked for the General Shoe Corporation, asked representatives from the Home Mission Board and the Ohio state Baptist convention to meet with him at a Pittsburgh airport on May 3, 1958. He wanted to discuss beginning a Southern Baptist church in Pittsburgh. Then he advertised in the paper. Twenty-eight people responded to the newspaper announcement and met for the first time in a war memorial building on July 6, 1958. In 1959, the Pittsburgh Chapel constituted as a church. During the years from 1959 to 1972 a total of twenty-three new churches and missions came as a result of this mother church.

Frank Brown, a serviceman from Florida, erected a homemade sign at the corner of his block in Middletown, Pennsylvania. The sign read: "Southern Baptist Mission—one block." An arrow pointed to his home, where services began in the basement in May 1958. One year later this group constituted the Valley Baptist Church with forty-three members. They celebrated ground-breaking the same day.

Three concerned Southern Baptist families in Levittown, Pennsylvania, began meeting for Bible study late in 1957. The first mission in eastern Pennsylvania followed as others joined the fellowship. Mem-

bers began holding regular Sunday services in a city recreation building. The Delaware Valley Baptist Church of Levittown was formed on March 20, 1960.

Paul Maxey, area superintendent of missions for the Greater Pittsburgh Baptist Association, wrote that God's unsung heroes are those men and women who have been channels for the Spirit; "These are the marching army of God who have literally tramped from door-to-door in survey and from play-to-day in Bible Schools and from Sunday to Sunday in lay-led worship to initiate God's work in some new place where the need was obvious and the response waiting."

The George Bagwells drove seventy miles each way in order to attend a Southern Baptist church until one began nearer their home; then they only had to drive fifty-five miles each way.

Ed Price is a layman from Ohio and a Westinghouse executive who has served as president of the convention. He has written, "I know two families in our State Convention that have been involved in establishing twenty-five churches and chapels between them."

#### Form Associations

The Peach Bottom church that was begun in 1933 affiliated with a Maryland association. The Bolivar Drive Baptist Church, established at Bradford, Pennsylvania in 1954, was sponsored by the Ohio convention and joined the Frontier association in New York. Not until 1962 were associations formed in Pennsylvania.

The Valley Baptist Church of Middletown began the Elisabethtown mission in 1959; six months later a mission began in Carlisle. At the same time twelve members of the Valley church began a mission that later became the Country and Town Baptist Church of Camp Hill, Pennsylvania. All three of these missions in central Pennsylvania organized into churches. In October 1962 the

Keystone Baptist Association was organized with these four churches.

The Delaware Valley Baptist Association, comprising eastern Pennsylvania and southern New Jersey, organized in 1962, with three churches and three chapels. These two associations affiliated with the Baptist Convention of Maryland. The Greater Pittsburgh Association, with four churches and five chapels, organized in September 1963 and became a part of the Ohio state convention.

#### Hold Fellowship Meetings

In October 1964, the first Pennsylvania-South Jersey fellowship met and began to lay plans for a state convention. From the beginning, the developing convention was blessed by concerned laymen who were involved in every phase of pre-convention planning. Layman George Bagwell was elected chairman of the first steering committee. The group optimistically discussed 1967 as a target year for organization.

The second fellowship meeting reported forty-one churches and chapels with 4,000 members. In 1966, they added 923 new members and eleven new churches.

At the fourth fellowship meeting, the group decided to continue with the fellowship structure until 1969. At that time a General State Fellowship with a central office was to be constituted in preparation for the state convention organization in 1970.

#### Constitute State Convention

This thirty-second state convention of Southern Baptists was constituted October 2-3, 1970, at Camp Hill, Pennsylvania. Seventy-five churches and chapels made up the convention. Convention historian Frank W. Scott wrote: "When January 1, 1971, dawned, Southern Baptists in Pennsylvania and South Jersey crossed an invisible dividing line as the new convention officially began operation. Behind were the years of hope, of disappointment,

of eloquent vision. Ahead lay a future bright with the promise of glory in serving the Lord."

The purpose of the convention is "to furnish cooperating autonomous Baptist churches a means by which they can work together in promoting the activities which they deem necessary and helpful in carrying out the great commission of Christ."

New churches formed . . . associations established . . . fellowship meetings held . . . These events led finally to the constituting of a new state convention. What actually is required for a state group to become a convention? The recognition of a new state convention in Southern Baptist life—as far as financial support is concerned—is based on factors the Home Mission Board requires as a basis for providing financial assistance to a new state convention. These factors are:

a record of five years of cooperative relations with Southern Baptist work

a minimum membership of 70 churches and 10,000 members or 50 churches and 12,500 members

a practice of the churches meeting up the convention of giving an average of at least 10 percent of their total budgets through the Cooperative Program

a period of two years' relationship of the churches in a regional fellowship, sponsored by the convention with which they are affiliated

a fund established by the churches with which to begin convention operations.

#### Problems and Priorities

Southern Baptists may face problems when they move into a new territory. A major problem is finding meeting places. Property may be unavailable or expensive. Homes, schools, fire houses, military barracks, banks, and basements of old houses have all been used. When home missionary Burt Potter went to Philadelphia and faced the problem of finding buildings to meet in,

he often solved it by having backyard Vacation Bible Schools and other ministries with no building at all. Because of his vision, he led in establishing many churches and other ministries in the Philadelphia area.

Joseph M. Waltz, the first executive secretary-treasurer of the convention, served only 347 days before he suffered a fatal heart attack. He is remembered for his warmhearted dedication to personal soul-winning and evangelism and his strong emphasis on starting new churches. He considered new churches to be the highest priority of the convention, because they provide a base on which all future ministries rest. The state missions offering has been named in his honor and is currently used for emergency pastoral aid.

Joe Waltz also believed in an indigenous work—that is, work by and for people native to the area. The Garwood church, pastored by retired coal miner Howard Pierce, led Waltz to comment: "One of our churches, where there have been

over ninety professions of faith since its beginning in April 1964, is made up of all native Pennsylvanians." He went on to tell of Armando Silverio, former pastor of a chapel of Pittsburgh, who in one service preached to his father and brother and thirty other Italians, a Korean family, a Russian man, a couple from India, and two German girls.

Frank Corry grew up in Charleroi, where seventeen different languages are spoken. He returned home from Florida to pastor the Charleroi Baptist Church.

Robert E. Garber, another native Pennsylvanian, now pastors a church in his hometown of Silver Springs. The membership is more than 90 percent native. Mr. Garber baptized his father and mother and his father-in-law and mother-in-law all in the same service.

Ken Estep, another native of the state, serves as convention president and pastors the Elizabethtown church. Mr. Estep also conducts a nine o'clock worship service for the Lebanon mission. He has turned

down opportunities to lead larger churches, preferring to remain with his own people.

Many cities and whole counties remain without a Baptist witness in this new convention. As we look toward the two-hundredth birthday of our nation, pray that the people of this area will experience "a re-awakening and stimulation of the spirit."



## Planning the Current Missions Group Meeting

### Study Session AIM

This is the first study in a three-session unit on new state conventions. As a result of this session, members should be able to describe some of the problems and possibilities faced by Southern Baptists

# We Get Letters



Our WMU is "slamming" but we don't understand exactly what is meant by the goal "25 percent increase in magazine subscriptions." Almost everybody already subscribes, so we don't have the potential for a 25 percent increase.

The actual statement of the goal is "25 percent increase in total magazine subscriptions or 100 percent of members receiving WMU magazines." To check your WMU against the goal, find out the magazine status of every member and officer in WMU at all age levels.

Every Mission Friends leader and teacher needs Start.

Every Girls In Action member, leader, and assistant leader needs Discovery.

Every GA leader and assistant needs Aware.

Every Acteens member needs Accent.

Every Acteens leader needs Accent, Leader Edition.

Every Baptist Young Women member and officer needs Contempo.

Every Baptist Women member and officer needs ROYAL SERVICE.

Every general WMU officer needs Dimension.

In the total potential, you may have room for a 25 percent increase. If not, you can achieve the goal by making it 100 percent according to the ideal listed above.

The best part about achieving this goal will be improved WMU work and missions understanding for the magazine readers.

## LEARNING METHODS

2. The "New Churches" portion of the study material could be readily adapted to presentations in first person ("My name is . . . I live . . .")

3. Prepare a poster or use a chalkboard to present the requirements for recognition of a new state convention (see "Constitute State Convention," p. 26).

4. Use the Home Mission Board tracts "Southern Baptists in Pennsylvania" and "Southern Baptists in New Jersey" (available from Home Mission Board Literature Service, 1350 Spring St., N.W.).

Atlanta, Georgia 30309) for additional information and to pinpoint church locations on a large outline map of the convention territory.

5. Ask women to share their responses to the following questions: If you moved to an area where no Southern Baptist churches existed, and you felt that the spiritual needs of your family were not being met by the existing churches in your community, what would you do? How has today's study helped you realize the problems and possibilities of such a situation?

### PLAN FOR FOLLOW-THROUGH

Now that members are aware of what is being done and the needs of this new convention, they may want to follow-through with action.

Encourage members to tell people who are moving to the Pennsylvania-South Jersey area about Baptist work there. Suggest to persons who are moving to that area that they send their name and


address to the Baptist Convention of Pennsylvania-South Jersey, South Arlington Avenue, Harrisburg, Pennsylvania 17109. (Please do write that office for any of reason.)

**Keywords:** *workplace spirituality, organizational commitment, organizational citizenship behaviors, organizational trust, organizational identification*

**Call to Prayer.**—Read Philippians 1:9-11. Lead a directed prayer naming Pennsylvania-South Jersey leaders and churches and asking that their convention may be fruitful as they minister in love to the missions field.

### Preview Baptist Women Meeting

—Point out some well-known facts about New York City. Then ask the group what they know about missions in New York. Encourage members to attend the Baptist Women's meeting in February to discuss how pastoral missionaries, pastoral directors, and Christian social ministry specialists combine skills and talents in the realization of a metropolitan strategy of missions.


**project-a-month**

## Contributors Banquet

### Barulaca Group

A British king said after his coronation: "The highest of distinctions is service to others." Jesus' life and ministry were given in service to others. One of his most graphic parables commends the one who serves others: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40). Henry Van Dyke's beautiful story of *The Other Wise Man* is woven around these words of Jesus.

If "actions speak louder than words," what we believe should be translated into deeds in the name of Christ. Furthermore, noting the tenor of the times and the lapse of spiritual fervor, Christians should stand ready to honor citizens whose service and leadership have enhanced the character of community life.

Baptist women should look for opportunities to applaud actions by others, whether church-oriented or not, which demonstrate the qualities of life for which the church stands. Baptist women could honor men and women and youth in the community who have rendered outstanding service in the fields of education, government, civil service, consumer service, health, and community morale.

Encourage your organization to plan a Contributors Banquet. Place

Miss Camp is secretary to the executive secretary of the Louisiana Baptist Convention.

the banquet around the theme "Honor to Whom Honor." Invite Baptist women, their husbands, church leaders, civic leaders, and honored guests.

Ask a committee to research achievements in various areas of community life for the past year and to suggest citizens to be honored. Prepare a brief informative sketch on each person to be honored. Include bits of interest and humor not normally given in newspaper publicity. Share the sketches at the banquet.

In publicity, invitations, decorations, and programs use the outline of a badge or shield. To hang on the wall in the banquet room, fashion a large shield of lavender paper edged in gold, with the theme in letters of gold across the center. Make identical small shields (6 to 8 inches high) of cardboard to stand at the centers of the tables, each shield bearing a question about service or citizenship.

For the head table, prepare a floral arrangement in the chosen colors. Place gold and lavender streamers on all tables.

If space permits, use tables seating six to eight people each. This plan allows for conversational groupings. If there are too many guests for a head table, assign a host to each guest and seat them in scattered places among the banquets.

Design a shield-shaped program folder in gold and lavender with the theme across the front. Inside include the following:

**Who's Who:** Welcome and introduce guests, church and civic leaders.  
**What's What:** State briefly the purpose of the banquet.

**Our Town:** Enlist a creative person to write a fun skit in which the town council discusses ridiculous proposals for community improvement, such as requiring all citizens to buy a cow so that the price of milk will go down; or, eliminating street lights to save electricity, mounting kerosene lanterns on poles and requiring nearby residents to light them each evening.

**Community Concert:** Ask an accomplished vocalist (or group) to sing "The Impossible Dream" and the hymn "My Task" (*Favorites No. 2* Singingation; through Baptist Book Store) or other appropriate music.

**Honor to Whom Honor:** Introduce each person to be honored with short trumpet blasts or drum rolls. Use the prepared sketches. Keep this part of the program moving and avoid dragging. Award a shield-shaped plaque with an appropriate engraving to each person honored.

**Sight-seeing:** This is the message of the evening, if time permits and such closing is desired. Suggest that the speaker contrast seeing with merely looking, using appropriate Scripture passages, and challenge listeners to look for opportunities to service.

Close with prayer for the community and its leaders. □

[illegible]

Miss Camp is secretary to the executive secretary of the Louisiana Baptist Convention.

# My Spiritual Pilgrimage

Work Sheet 4: January 1974

Scripture passages: Matthew 1:18-25; 3:13-15; 20:28; 27:35,45-46,50,54; 28:1-6

## Study Questions

In the space on the right, write in a phrase or sentence the key idea of each of the following Scripture passages:

1. Birth, Matthew 1:18-25 \_\_\_\_\_
2. Baptism, Matthew 3:13-15 \_\_\_\_\_
3. Purpose, Matthew 20:28 \_\_\_\_\_
4. Death, Matthew 27:35,45-46,50,54 \_\_\_\_\_
5. Resurrection, Matthew 28:1-6 \_\_\_\_\_



## To Enrich My Spiritual Life

Selected verse: Matthew 20:28

The implications from this verse for my life are \_\_\_\_\_

Have I accepted the authority of Jesus in my own life? \_\_\_\_\_

## My Prayer List

Item	Date Entered	Date Answered
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Study for next month: Matthew 5:13-16; 6:5-15,25-33, "Teachings from the Sermon on the Mount"



## Bible Study

# Highlights in the Life of Jesus

Monte Clendinning

A new year! A new beginning! Could there be a better way to begin the year than by concentrating on the life and teachings of Jesus? Introducing the life of Christ, a college Bible professor conveyed to his students a sense of anticipation with these words: "You can't touch the life of Christ without getting into great and wondrous things."

The book of Matthew, study guide for these three months, speaks often of the King and his kingdom. Roland Q. Leavell, former president of New Orleans Baptist Theological Seminary, wrote: "Matthew pictures Jesus as one who was born a king, who lived like a king, who spoke like a king, who died like a king, who rose from the dead and promised to come again as the King of Kings."

Today's study focuses on five aspects of the life of Jesus: birth, baptism, purpose, death, and resurrection.

**The Birth of Jesus** (Matt. 1:18-25)  
Mary and Joseph were betrothed.

This relationship was more binding than modern-day engagement. In fact, it was a legal arrangement in which the man and woman were called husband and wife, but their physical union had not been consummated. Betrothal could be dissolved only through divorce (Deut. 22:24).

One could imagine the surprise of Mary and Joseph when they realized she was to have a baby. Matthew, however, clearly stated that this was of the Holy Spirit (Matt. 1:18).

Since Joseph was a just, or righteous, man, he wanted to do what was right. That meant, according to law, he would have to divorce Mary (Lev. 20:10).

No doubt Joseph spent many anxious hours trying to decide what to do. But God, through an angel, relieved his fear, confirming the report that "that which is conceived in her is of the Holy Ghost" (Matt. 1:20). In addition, God gave Joseph a name for the baby: Jesus. Jesus is the Greek name for the Hebrew Joshua, which means "Yahweh is salvation." Matthew 1:21 included this explanation of the name Jesus:

"For he shall save his people from their sins."

This unusual birth was to take place just as the prophet Isaiah had said: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14). Immanuel means "God with us." Jesus was both man and God. God was present in Jesus.

The last verse of this passage reports that all had come true as prophesied. Mary did bring forth her firstborn, and his name did become Jesus. Surely this baby would make a unique contribution to the world.

**The Baptism of Jesus** (Matt. 3:13-15)

Does it seem strange that Jesus asked John to baptize him? Why did he need to be baptized at all? Was Jesus not the sinless Son of God? John the Baptist must have asked the same questions, for when Jesus asked John to baptize him, John answered, "I have need to be baptized of thee, and comest thou to me?" (Matt. 3:14).

This wilderness preacher already had a wide following. Many had responded to his call: "Repent, ye, for the kingdom of heaven is at hand" (Matt. 3:2). John declared that One was coming who would be greater than he. Surely the fiery preacher was puzzled when that same Jesus asked him to perform the rite of baptism.

Even though Jesus was the sinless Son of God, he wanted to be linked with John in preaching repentance (Matt. 3:15). Thus, through his baptism in the Jordan River, Jesus became forever identified with the movement of John.

**The Purpose of Jesus' Life** (Matt. 20:28)

Many of Jesus' good deeds were recorded in the book of Matthew. Jesus performed miracles; he healed the sick; he went about doing good. Often he talked about

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ROYAL SERVICE • JANUARY 1974

his kingdom, and the disciples he had gathered around him looked forward to their place in that kingdom. In fact, the mother of two of them came to Jesus to request that her sons sit on either side of Jesus when he reigned.

In one of the most important verses in Matthew, Jesus not only answered the mother but also gave the purpose for his own life. After telling her that he did not have the right to grant such a request (Matt. 20:23), Jesus made a remarkable statement: He came to earth, he said, not to be served, but to serve (Matt. 20:28). What a radical ideal! Kings and rulers had servants and aides and officials to wait on them and carry out their demands. Jesus' idea of his role was different: his purpose was to give himself for others.

Reflected in this statement is a glimpse of the picture of the suffering servant mentioned earlier by Isaiah (Isa. 53). Even though Jesus was the Son of God, he was born in humble surroundings. Although he would someday be given honor and glory, he had assumed the role of a servant. Jesus was truly a revolutionary in his day.

Not only was he willing to become a servant, but also he was to give his life as a ransom for many. The word "ransom" was connected with the idea of setting free. Through giving his life, Jesus would pay the penalty for mankind's sin, thereby setting man free. While this ransom would be made for all, not everyone would accept the gift.

Jesus was unique, not only in serving others rather than being served, but also in giving his life that everyone in the world might be free from sin forever.

**The Death of Jesus** (Matt. 27:35, 45-50, 54)

"And they crucified him," reported Matthew (Matt. 27:35). How could one with such a noble purpose of serving others now be crucified?

The preceding chapters in Mat-

thew reveal that Jesus fell into disfavor with the Jewish religious leaders. In spite of many miracles they had seen him perform, they rejected Jesus' claim that he was the Son of God. They did not recognize him as the promised Messiah of the Old Testament and the One for whom their people waited. These religious leaders believed he was an imposter, and so they crucified him.

At midday a supernatural darkness fell across the land. It was as if nature were hiding its eyes from the sight of Jesus on the cross. His hands were nailed to the crossbars, while his feet were nailed to the upright beam. The Son of God was suspended between earth and heaven.

In terrible agony Jesus cried out, "My God, my God, why hast thou forsaken me?" (Matt. 27:46). These words from Psalm 22:1 expressed the feeling of one whose soul as well as body was suffering. In carrying all the sins of the world, Jesus experienced the anguish of sin's result: the pain of separation from God. No wonder the agony was so great. With a second loud cry, Jesus died.

Standing nearby was a centurion, leader of one hundred men. Having witnessed the supernatural events surrounding the death of Jesus, he was filled with awe and exclaimed, "Truly this was the Son of God" (Matt. 27:54).

**The Resurrection of Jesus** (Matt. 28:1-6)

Jesus was dead. Distraught with grief, the disciples could not understand what had happened. Jesus' assurance to them that he would rise on the third day seemed lost in the midst of their sorrow (Matt. 16:21).

In the early hours of the sabbath, Mary Magdalene and the other Mary came to see the grave where Jesus had been buried. Mark has identified "the other Mary" as Mary, the mother of James and Salome (Mark 16:1). Other accounts in Mark and

Luke state that the women came with spices to anoint the body of Jesus, wondering who would roll away the stone so they might enter the cave-like tomb.

The huge stone probably stood on its edge, having been rolled into place in a trough prepared for the occasion. It resembled a gigantic flat coin being rolled on edge in place so that the flat side of the coin would cover the gaping hole.

As the women stood there, another supernatural event occurred. In the midst of an earthquake an angel came down and rolled back the stone. The grave keepers were so frightened they fell down as they were dead.

Addressing the startled women, the angel comforted them: "Fear not." Then he added, "I know that ye seek Jesus, which was crucified" (Matt. 28:5).

The women had come to anoint Jesus' body, but never had they anticipated a scene like this. The angel continued with authority ringing in his voice: "He is not here for he is risen, as he said" (Matt. 28:6). The angel even offered to let the women see the place where Jesus' body had lain.

"He is not here: for he is risen" form the basis for two exciting truths: an empty tomb and a risen Lord. This bodily resurrection was verified in later appearances of Jesus to his disciples.

Two thousand years later, followers of other world religions make pilgrimages to the graves of their honored dead. In contrast, believers in Jesus triumphantly rejoice over an empty tomb, for the risen Lord lives within their hearts.



## Planning the Bible Study Group Meeting

### Study Session

UNDERSTAND THE YEAR'S PLAN  
See the explanation in October

### 1973 ROYAL SERVICE—page 33.

This is the first in a series of three studies from the book of Matthew under the subject "The Life and Teachings of Jesus":

January: Highlights in the Life of Jesus (Matt. 1:18-25; 3:13-15; 20:28; 27:35, 45-46, 50, 54; 28:1-6)

February: Teachings from the Sermon on the Mount (Matt. 5:13-16; 6:5-15, 25-33)

March: Teachings from the Great Commission (Matt. 28:16-20).

### AIM

At the close of the study, each member will be able to tell in informal conversation what one of the events in Jesus' life means to her.

### LEARNING METHODS

**Show and Tell.**—Ask members to share from their work sheets key ideas for each of the five areas studied today. As they talk, display an appropriate picture from the life of Jesus for each area (see "Learning Aids" below).

Answers to work sheet questions may differ as different women are impressed with different truths. Possibilities may be:

divine origin of Jesus (Matt. 1:18); baptism linked Jesus with John in preaching repentance (Matt. 3:15)

to serve others and to give his life to free men from sin; agony of Jesus caused from his taking the sins of the world (Matt. 27:46)

empty tomb; risen Lord (Matt. 28:6).

Variation of the above method: Ask different members to read selected passages from Matthew as the appropriate pictures are displayed.

**Testimony.**—At the close, ask members to share what the resurrection (or another highlight in Jesus' life) means in their lives.

Encourage members, if they have not already done so, to fill in "To Enrich My Spiritual Life" on their work sheets. Challenge them to memorize the selected verse and

to allow Jesus, the unique Son of God, to have final authority in their lives.

As a leader, be sensitive to needs of women and opportunities for further personal conversation.

*If there is a bell tolling,  
may I hear it.*

*If there is a wind blowing,  
may I feel it.*

*If there is a voice asking,  
may I answer it.*

*If there is a hurt aching,  
may I touch it.*

*If there is a happiness  
exploding, may the  
reverberations move me.*

*Make me sensitive, O God,  
to what there is to  
experience.*

—Meme Drumwright

### LEARNING AIDS

Select an appropriate picture to display for each phase of Jesus' life. Suggested sources are:

1. teaching pictures from Sunday School children's departments  
2. slides someone has taken from a recent trip to the Holy Land, for example:

birth—present-day shrine in Bethlehem  
baptism—Jordan River  
purpose—pool of Bethesda where Jesus healed the impotent man  
death—Gordon's Calvary  
resurrection—Garden Tomb

3. paintings of masters, such as are found in *Christ and the Five Arts* by Cynthia Maus (\$7.95, available through Baptist Book Store).

### PLAN FOR FOLLOW-THROUGH

Visit personally members who desire further conversation about commitment of their lives to Jesus.

Challenge members to read the book of Matthew before the next session and by all means by the end of March.

Give advance assignments to three members of the group as follows. Assign each one of the Scripture passages for February. Ask each to report on three things at next month's meeting: (1) basic teachings of the passage; (2) a key verse; and (3) a modern-day illustration of this teaching.

If some members have not started a notebook as suggested in October but would like to do so, encourage them to begin with the first of this year.

### Related Activities

**Preview Baptist Women Meeting.**

—Point out some well-known facts about New York City. Then ask the group what they know about missions in New York. Encourage members to attend the Baptist Women meeting in February to discover how pastoral missionaries, pastor-directors, and Christian social ministry specialists combine skills and talents in the realization of a metropolitan strategy of missions.

**Call to Prayer.**—If you have access to a photocopying machine, duplicate pictures of today's missionaries from the *Missionary Album*. Distribute the pictures among group members as you introduce each name for prayer. Encourage members to write in the name of one person on their prayer list for whom they intend to pray each day during the month of January. □

\*Available from Baptist Book Store, \$3.95, supplements, 65 cents.





## Round Table

# Focus on Ethnic Groups: Blacks

Martha Wennerberg

"We are no longer Jews or Greeks or slaves or free men or even merely men or women, but we are all the same—we are Christians; we are one in Christ Jesus" (Gal. 3:28, *The Living Bible*).<sup>\*\*</sup>

These words of Paul remind us that we who have come into the family of God are one in Christ, regardless of class or color. We must be Christian in our relations with both the believer and the non-believer of other races. God wants all to become a part of his family.

About 125 ethnic groups make up 47 percent of the population of the United States today. The secretary of the Department of Language Missions of the Home Mission

Board has said that "it has been assumed that the ethnic groups have become a part of 'America's melting pot.' Actually, only a very small percentage have been totally assimilated.

"The polarization taking place in our nation is indicative that these groups resent paternalism . . . Too long have we reached down to pull up. It is time that we reach out and embrace with the love of God."

How do problems faced by ethnic groups affect Southern Baptist missions work? What are we doing to minister to persons in each of these groups? These are questions that shall concern us this quarter as we explore the characteristics and problems of the blacks, Indians, and Hispanics.

The aim of this session is that each member will be able to understand the problems and experiences of the blacks of our nation today.

**Books for Reading and Study**  
*The Possible Dream: Toward Understanding the Black Experience* by Peter A. Angeles (Friendship Press, 1971) \$1.95\*

This book attempts to bridge the gap between white and black America by helping the non-black see and feel the experiences of the black. Each chapter presents a case study of a specific individual in a specific situation. The case study is followed by a personal account of blacks describe their own thoughts, feelings, and reactions. Factual information is included with suggestions for areas in which further research may be done.

*The Black Christian Experience* compiled by Emmanuel L. McCall (Broadman Press, 1972) \$3.95\*

This is a compilation of addresses delivered during a home missions week at Ridgecrest and Glorieta. Among topics included are the black church distinctives, history, worship, preaching, music, outreach, and theology. Dr. McCall expresses "the hope that through the printed page American Christendom may appreciatively understand the black religious heritage and maximize its use to the glory of God."

*Struggle of Decency* by Robert Rood and Shirley W. Hall (Friendship Press, 1965) \$1.95\*

The primary focus of this book is on the religious forces working for interracial brotherhood. It begins with an analysis of accommodations and voter registration for the Negro in the sixties. The authors discuss the frustrations experienced by blacks due to problems of housing, employment, and education. The authors point out that "awareness of this 'circle of frustration' places an unavoidable responsibility on the Christian."

### Approaches to Study

1. In preparation for this unit, send for the following pamphlets.

\*Available through Baptist Book Store.

from Home Mission Board Literature Service, 1350 Spring Street, N.W., Atlanta, Georgia 30309:

"Southern Baptists and Today's American Indian"

"Southern Baptist Home Mission Board Cooperative Ministries with National Baptists."

2. Ask three or four members to be on a panel to discuss questions related either to all three books, or to one book. Or, follow these suggestions:

(1) The author's techniques in *The Possible Dream: Toward Understanding the Black Experience* provide an excellent study guide. Select and present case studies of those problems that might be encountered in your community. The personal accounts could be taped for presentation or given in first person. A flip chart would be effective in giving the statistical information. Choose for discussion some of the questions provided in each chapter.

(2) Assign for review the chapters of *The Black Christian Experience*. The April 1972 issue of *Home Missions* magazine contains a condensation of most of these messages and would prove helpful in your review. If you have access to this magazine, you might begin by using portions of the introductory article "I Am Black Man." The pictures in the magazine could be used to make an accordion poster to depict each topic as it is discussed; or, you may write the topics on the poster. Conclude with a special



**OBSERVE RACE RELATIONS  
SUNDAY  
FEBRUARY 19, 1974**

Sponsored by the Christian  
Life Commission of  
the Southern Baptist Convention

cial emphasis on "approaches to reconciliation" contained in the last chapter.

(3) *Struggle of Decency* is divided into five parts. Begin by having someone present in first person the "Prologue: On Being a Negro" as

given in italics in part 1. Assign to a symposium of four people the remaining parts. Ask each to condense the material and present it to the group. Each chapter begins with a thought-provoking quotation. Some of these could be put on small index cards and read by the members to climax the study of this book.

Conclude the entire study by discussing ways Southern Baptists are cooperating with National Baptists. Use the Home Mission Board pamphlet.

### Related Activities

**Call to Prayer.**—Read 2 Thessalonians 1:11a,12. Ask each person to select one missionary for whom she will pray specifically as the prayer calendar is presented. Observe a period of silent prayer. Conclude the prayertime by directing the group to (1) thank God for those who are ministering to ethnic groups, calling again the names of any who might be on the prayer calendar for the day, and (2) pray that we might be truly Christian in our relations with other races.

**Preview Baptist Women Meeting.**—On poster board draw a city skyline and write beneath it "Maximum Missions in New York City." Invite members to come to next month's study which will focus on how inner-city and suburban churches of New York City are utilizing their maximum resources in ministry. Then show the back of the poster on which you have written the time and place of the meeting.

### Books for February

*The American Indian Today* edited by Stuart Levine and Nancy O. Lurie (Penguin Books Inc., 1970) \$1.95\*  
*Disinherited: The Lost Birthright of the American Indian* by Dale Van Every (William Morrow & Company, 1966) \$8.50\*

### Books for March

*The Chicanos: Mexican American Voices* edited by Ed Ludwig and James Santibanez (Penguin Books Inc., 1971) \$1.50\*  
*Shadows in the Valley* by Frank A. Kostylo (Doubleday & Company, Inc., 1970) \$4.95\*

*The Chicanos: A History of Mexican Americans* by Matt S. Meier and Feliciano Rivera (Hill and Wang, 1972) \$7.95; paper, \$2.65\*

*Emerging Faces: The Mexican-Americans* by Y. Arturo Cabrera (Wm. C. Brown Company Publishers, 1971) \$2.25\*

\*Available through Baptist Book Store. Be sure to check early with your book store in case it will have to order the books you want.

ROYAL SERVICE • JANUARY 1974

<sup>\*\*</sup>Used by permission of Tyndale House Publishers

Mrs. D. L. Wennerberg is a homemaker living in DeFuniak Springs, Florida.





## Prayer

# Navaho Indians

Jane Allison

"Oojonli eikoy  
May it be delightful, my fire  
May it be delightful for my children.  
May all be well.  
May it be delightful with my food  
and theirs.

May all be well,  
May all of mine be well,  
All my flocks, may they be well."

These words of an ancient Navaho chant are part of a housewarming ceremony. Use them to express a prayer that "all be well" with the Navaho people. In the words of Paul Jones, former chairman of the Navaho Tribal Council, "a fresh wind is blowing across our reservation. It is the wind of progress for our people." While conditions are not what

they should be and there is resistance to change, most Indian tribes are making tremendous strides of progress.

There are more than 750,000 Indian Americans, the highest number since the official census began in 1890. The largest tribe, with more than 128,000 members, is the Navaho. They prefer to call themselves *Dine* which means simply "The People"; they use the name Navaho, a Spanish word meaning "large, cultivated lands," only when they speak English.

Most of the Navahos live in the Four Corners Area (where Utah, Colorado, New Mexico, and Arizona join). The reservation, a 24,000-square-mile swath of the vast desert, is about the same size as the state of West Virginia.

The Navahos have their own elected chairman and tribal council. Guided by the Bureau of Indian Affairs, these elected officials govern the tribe. Tribal headquarters are in Window Rock, Arizona.

**Baptist Work Among Navahos**  
Since their organization in 1848, Southern Baptists have been concerned with taking the gospel to the Indians.

Today, missionary Jack Comer reports, some churches and missions on and near reservations are predominantly Anglo. Although some Navahos are in the congregation, the approaches are typically "Southern white," and the services are in English. Other churches and missions are mostly Navaho although services are in English, while others minister to Navahos only and use the Navaho language. Missionary Comer explains that the effective church is "one that is completely at home in the native Navaho culture, self-supporting, self-governing, and self-propagating."

### Education Brings Change

Many changes are taking place among the Navahos. Education is bringing about most of the change, which puts it high on the list of priorities of all Navaho agencies.

Indian young people are realizing the need for training. More Navaho youth are in college than ever before. Many want to prepare themselves in order to help their people; others simply desire a better position in life.

Many Indian young people attend government Indian schools throughout the Southwest. Bruce Conrad is a missionary who ministers to high school students in a boarding school in Brigham City, Utah. Most of these students are over five hundred miles away from their homes, and they face some of the same problems any teen-ager away from home would face.

### Problems Navahos Face

Like all young people, Navaho youths confront many problems. A

special Indian problem involves how to accept the benefits of technological know-how without giving up one's unique "Indianness."

The Navaho is not immune to the problem of a generation gap. Missionary Conrad states that perhaps for the Indian this gap is greater, especially if the parents are "traditional Navaho" and the young feel inclined to incorporate other things into their lives. The student often feels pulled in many directions, leading to confusion in his life. He is urged by his parents and tribal leaders to keep all Indian customs and thinking. He also feels he must conform to the Anglo culture in which he finds himself. The young Indian often feels that others are making all his decisions and trying to shape him into a particular mold.

Unfortunately, he is often made to feel inferior simply because he is an Indian. He frequently is rejected by white people. He often finds it difficult to get a good job outside an Indian setting. But he also may find it difficult to readjust to an Indian culture after having been away from it for some time. The young Indian ends up feeling as though he is no longer completely a part of any culture.

Alcoholism and drug abuse are problems with Navaho youth as well as adults. In a survey of girl students at Many Farms High School (the first high school built by the Bureau of Indian Affairs on the Navaho reservation) it was discovered that 62 percent thought that alcohol was a problem. In a recent year, school officials noted excessive drinking by seventy-five students—a full 10 percent of the student body.

### Together We Pray

Missionary Bruce Conrad points out areas for prayer concern:

1. Pray that Indian youth will have the wisdom to make right decisions, to be of the most service to themselves and their people. The Red Power militants exert great

pressure, influencing both youth and adults. Individuals must decide how much and in what areas they will be involved.

2. A tremendous need exists for youthful Christian leaders. There is a great need for more Navaho pastors, teachers, and workers with young people. Mr. Conrad asks that we pray that Navaho Christians will be willing to let God use them as daily examples among their people. There is still the strong feeling that Christianity is a "white man's religion." Pray for the development of strong Navaho Christian leaders.

3. Pray that God will provide an answer for the drug and alcohol problems faced by many Navahos.

4. Pray for more workers in ministries like the coffeehouse, which has already been found effective with Navaho students.

5. Pray for God's leadership in the direction of the work with students at Brigham City. The government school will be changing its program, and Christian leaders must be ready with the best plans possible to reach people for Christ.



## Planning the Prayer Group Meeting

### Personal Preparation Period

Before group members discuss and pray for Navaho needs, it would be helpful for each one to look at herself as an intercessor. The following Scripture passages describe some attitudes which characterize the intercessor. Provide a quiet time when each member, with her Bible and a list of the Scripture passages, can consider her own attitudes.

She prays that God's will be done (1 John 5:14-15)  
She is humble (Luke 18:9-14)  
She has faith (Mark 11:22-24)  
She is persistent (Eph. 6:18)  
She prays in Christ's name (John 16:23-24)

### The Prayer Experience

Before the group meeting, ask a member to be ready to discuss briefly the introduction to the study material.

Following the introduction, divide members into three groups and assign a reporter to each group. Group 1 will look at material under the heading "Baptist Work Among Navahos" and will point out items of interest which the reporter will later summarize for the whole group.

Group 2 will study information under the title "Education Brings Change." The reporter will summarize for the entire group.

Group 3 will do the same with "Problems Navahos Face."

When the three groups have reassembled and brief summaries have been given, read the prayer requests suggested by missionary Conrad. Pause for silent or vocal prayer following each request.

### Related Activities

**Call to Prayer.**—Reread the Indian blessing given in the introduction to the material. Then read Numbers 6:24-26. Remind group members that "all will be well" with the missionaries on the prayer calendar when we remember to pray for them. Read the names and pray for them.

**Preview Baptist Women Meeting.**—Point out some well-known facts about New York City. Then ask the group what they know about missions in New York. Encourage members to attend the Baptist Women meeting in February to discover how pastoral missionaries, pastors-directors, and Christian social ministry specialists combine their skills and talents in a metropolitan strategy of missions. □

Mrs. Richard Allison is a homemaker living in Knoxville, Tennessee.



## Mission Action

# Motivation for Mission

Beatrice McNeill McRae

### Motivation Problem #4: Pacifying Guilt

What is your "reason for being" in mission action? Your answer to this question holds the key to the success of your time and efforts. Well-intended efforts done with the wrong motive may confuse the recipient. The wrong motive will also rob you of the joy that comes from responding in love to a need in Jesus' name. Get alone with God and establish your real motive for getting involved with the needs of people.

Ask yourself: Why am I giving time, talent, and energy to meeting the needs of others? Can I truthfully say I am motivated solely by God's love for me and a strong desire to share this love with others?

Mrs. Harriet McRae is a homemaker living in Lumberton, North Carolina.

Do I see myself as an instrument of God's love? This kind of motivation will lead you to prepare to serve God and your fellowman effectively.

Consider the following hypothetical situations and see if you can identify with these people:

1. During her school days Essie felt God wanted her to give her life to a special service for him. Not knowing where this might lead or what it would involve, Essie hesitated. During this period of indecision she met Dan; they fell in love and later married. Essie often wonders whether marriage "side-tracked" God's will for her life. She feels a compulsion now to be as busily involved in mission action as possible to make up for some of the service she "owes God."

What about Essie's motivation? Is she trying to pacify a guilt feeling arising from failure in another area of her life?

Can good come from her efforts?

Would you suggest she do less work?

Do you have something in your past that affects your ministry?

2. Sue is the busy type and feels she must be active in something all of the time. She is a member of several mission action groups. She admits she often feels drained and completely spent in her mission action work and other church responsibilities.

Could this busyness be a cover-up for not being still and acknowledging God as Lord of her life daily and letting him direct her life?

Could Sue be a bit afraid of listening to God for fear he might ask more of her than she is willing to give?

Are you thinking, Surely if she is busy doing "good," God will be pleased?

Could this be giving God her second best?

Would Sue's efforts produce better results if she relied more on God's leading?

What causes you to be tired at the end of the day?

3. Evelyn loves her husband and children but detests the day-to-day drudgery of cleaning, ironing, and mopping. She volunteers for anything at the church, feeling this will give her an excuse for not doing better at home. Surely everyone will understand she cannot do everything. And aren't the children in a weekday ministry, the old people in a rest home, and those sick in the hospital more important than keeping house?

Does God expect our best in all areas of our living?

Does the motive that prompted Evelyn's activity bring satisfaction? Will this motive compel Evelyn to spend time developing skills and acquiring knowledge so she can better minister?

How will this motive for being in missions affect the mission action Evelyn does?

How could she begin to "recycle" her motivation?

We have been rethinking our motives for being involved in meeting the needs of people. We realize a genuine love for God and concern for others is the only motivation that will completely meet their needs and bring joy and satisfaction to us. Through the hypothetical situations, take a long look at your motives. Then, with the help of God, remove anything that would keep you from being your maximum in his service.



## Planning the Mission Action Group Meeting

### In-Service Training

Divide members into three or four small groups. Give each group two or more of these Bible passages for study. Ask each group to find in the passage a basic insight about motivation for helping others.

John 13:12  
Mark 16:15  
Matthew 5:13-14  
Mark 10:43-44  
Galatians 6:1-2  
Romans 12:9-13  
1 John 3:17-18  
2 Corinthians 5:14-19

Also give each group a copy of the following statements, asking them to study the list carefully and (1) relate them to the hypothetical situations described on page 38 and (2) choose what they consider the best motivation for mission action.

—The Bible commands us to help.

—Jesus told us service to others is service to him.

—Jesus' example is a model or pattern for us, and we want to follow him.

—When Christ comes into our lives—and we become "new people"—our response to his needs around us is transformed.

—We respond to the needs of others because of what God in Christ has done for us; we "return" his love by loving others.

### Related Activities

**Call to Prayer.**—On a world map, use tape to attach a small birthday candle to the area in which each missionary with a birthday is serving. As the name of each missionary is read, indicate the type of work (s) he is doing.

Pray that this will be a year in which US Christians will do more to assist home missionaries in claiming America for Christ.

Pray that those celebrating a birthday in a foreign country will be beginning a year in which much will be accomplished for God because of increased prayer and financial support by those in the homeland.

### Preview Baptist Women Meeting.

—Point out some well-known facts about New York City. Then ask the group what they know about missions in New York. Encourage members to attend the Baptist Women meeting in February to discover how pastoral missionaries, pastors, directors, and Christian social ministry specialists combine skills and talents in a metropolitan strategy of missions.

## Here's the book you need...

for the answers to these questions about community resources:

Why do we need them?  
What are they?  
How can I track them down?  
How do I make the most of them?  
How can I get helped and help together?  
What about small communities?  
How to Use Community Resources in Mission Action is an individual study guide in the WMU Mission Action Series. It is \$1.00. Order from WMU or Baptist Book Store (see WMU order form, p. 28).



# forecaster

Alma F...

Planning for Baptist Women work is a primary function of the Baptist Women officers council. Forecaster helps officers plan. Execution of these plans is another function of the officers council. Forecaster helps officers carry out these plans.

## Evangelism: The Cutting Edge

EVANGELISM:

the  
cutting  
edge

GORDON CLINARD

Attention, mission study chairmen: The Home Mission Graded Series book *Evangelism: The Cutting Edge* (\$1.00)<sup>1</sup> by Gordon Clinard is to be read and studied by Baptist Women. The study should be conducted prior to the Week of Prayer for Home Missions.

Make books available to Baptist Women for individual reading, or request that each member buy a copy of the book. Check with the WMU director about the location of the fill-in mission study poster. (See January-February-March *Dimension*, p. 41.) Ask everyone who reads *Evangelism: The Cutting Edge* to add her name to the list. New Church Study Course credit is available for reading and studying the book. If a churchwide study is not planned or if few Baptist Women participated, plan a study by the organization.

1. Choose a date, time, place.  
2. Enlist a teacher. Provide (1) book,<sup>1</sup> (2) Teaching Guide,<sup>2</sup> and (3) Resource Booklet, *Concepts in Evangelism* (free on request).<sup>3</sup>

If requested, make available (1) slide set, *Communicating Our Faith* (\$3.00),<sup>4</sup> (2) filmstrip, *The Art of Communicating Our Faith* (\$6.50),<sup>4</sup> (3) cassette tape, *Communicating Our Faith* (\$2.00).<sup>4</sup>

3. Promote the study. Use posters, telephone calls, personal invitations, and church bulletin announcements.

4. Provide for preschool children. They can study *Someone Like Me*,<sup>5</sup> a special study unit for Mission Friends. The Teaching Guide<sup>2</sup> will assist in planning the study.

5. Plan follow-through activities as a result of the study.

<sup>1</sup>Available from Baptist Book Stores.

<sup>2</sup>See WMU order form, page 26.

<sup>3</sup>From Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309.

## WMU Focus Week

Purposes of WMU Focus Week, February 10-16, are:

to present the challenge of missionary service to make the church aware of the work of WMU organizations, including Baptist Women to enlist new members.

Goals for Baptist Women might include:  
Expose all persons in the church to the needs and requirements for missionaries. Idea: Order single copies of February ROYAL SERVICE to distribute to adults in your church. A special feature, "You Can Go," presents several Southern Baptists who responded to various types of mission service opportunities. Single copies of February ROYAL SERVICE are 30 cents each, from WMU, 600 North Twentieth Street, Birmingham, Alabama 35203. (Enclose remittance. Alabama customers add necessary sales tax.)

Involve every member of Baptist Women in Focus Week.

Involve all women in the church in the week's activities.

Activity: Plan a dinner for all adults in the church (do not include Baptist Young Women if they are planning one).

Decorations: Use an international travel theme and the "You Can Go" logo (see below).

Program: Choose one or more of the following activities.

1. Invite a missionary speaker to discuss the various foreign and home missions programs under which Southern Baptists can serve.

2. Using the material in February ROYAL SERVICE (pp. 2-8), write a series of dramatic monologues in which persons assume the role of missionaries, telling how they came to be missionaries. Play a game in which the monologues are matched with the descriptions of types of missionary appointment. Ask persons in the audience to match themselves with types of missionary service for which they could qualify.

If the dinner is not possible, use one of the ideas for a brief presentation in the Sunday School Department assembly program.



ROYAL SERVICE • JANUARY 1974

## Mission Support

This is the year of mission support in Baptist Women. What kind of mission support activities are you promoting for the next three months?

- Call to Prayer in each Baptist Women meeting and activity (using ROYAL SERVICE and *Missions Prayer Guide*)
  - Week of Prayer for Home Missions, following the theme "In Him Is Life"
  - Annie Armstrong Easter Offering
  - Missions Supper Theater\* (plays on mission support)
  - WMU Focus Week, "You Can Go" (February 10-16)
  - Individual prayer activities (using Call to Prayer)
  - giving through Cooperative Program
- All these add up to mission support in Baptist Women for January, February, and March.



A new schedule at Glorieta and Ridgecrest—  
Saturday (night) through Friday (noon)!

What is your job in Baptist Women? Come for help in knowing your job. Choose Glorieta WMU Conference, July 26-28, or Ridgecrest WMU Conference, August 3-5.

You will also receive inspiration from encounters with missionaries from all over the world.

Write:  
Reservations, Glorieta Baptist Conference Center  
Glorieta, New Mexico 87535

or  
Reservations, Ridgecrest Baptist Conference  
Center  
Ridgecrest, North Carolina 28776.

## Planning

The following make up the Baptist Women officers council: president, mission study chairman, mission action chairman, mission support chairman, and group leaders.

The council meets once a month, or no less than once a quarter. Meetings do not have to be long. Prior telephone calls and assignments made by the president and chairmen can reduce meeting time considerably. Council meetings should be held well in advance of the general meeting.

Three words speak to what happens in an officers council meeting.

### • Plan

Plan all Baptist Women activities. Example: the Baptist Women general meeting which includes prayer, study, preparation for mission action, promotion, business, and other items. Tools for use in planning are Baptist Women Achievement Guide, WMU Year Book 1973-74,<sup>1</sup> Baptist Women Officer Plan Book,<sup>2</sup> Baptist Women Leader Manual,<sup>3</sup> and ROYAL SERVICE.<sup>4</sup> Forecaster, the leader section, gives plans for doing Baptist Women work. Record all plans in the Baptist Women Officer Plan Book.



The achievement guide is a guide for planning. It serves also as a tool for evaluating. Note that the Baptist Women Achievement Guide calls for planning in four areas: teaching missions, engaging in mission action, supporting world missions through praying and giving, and providing for missions achievement.

The achievement guide helps organizations with groups and those without groups. In using the guide, the organization with groups is strengthened, while the organization without groups is not penalized.

### • Coordinate

Coordination is seeing that activities and persons leading activities work together in proper relationship. Example: the mission study chairman, mission action chairman, mission support chairman, and president should coordinate all activities that will happen in the Baptist Women general meeting. These activities include prayer, study, and planning for mission action.

Chairmen and group leaders also need to coordinate plans. Example: the mission study chairman and current missions group leaders share plans for study activities.

### • Evaluate

Evaluation is checking up to see whether Baptist Women goals have been met. Regular evaluation of activities is essential and should be shared by members and officers.

Use the Baptist Women Record and Report Book<sup>5</sup> for keeping records and making reports. In groups use the Baptist Women Group Record and Report Book.<sup>6</sup> Formal evaluation is done twice a year. Mid-year reports are due April 1; annual reports are due October 1.

## Council Meeting Agenda

Include these items in your January officers council meeting:

Call to Prayer (p. 43)

Plan for study of *Evangelism: The Cutting Edge* (p. 40)

Plan for WMU Focus Week (p. 41)

Plan to present mission support activities to Baptist Women members (p. 41)

Discuss the possibility of attending *Glorieta at Ridgecrest* (p. 41)

Plan Baptist Women general meeting (p. 21)—mission study chairman

Plan mission action as follow-through to study—mission action chairman

<sup>1</sup>Available from Baptist Book Stores.

<sup>2</sup>See WMU order form, page 28.

<sup>3</sup>From Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309.

<sup>4</sup>From Women's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, \$2.50 per year. Please enclose remittance. For each subscription outside the U.S., add \$1.00 for postage and handling. Alabama subscribers add necessary sales tax.

# call to prayer

Betty Brown

## 1 Tuesday John 1:1-14

Mrs. Oliver W. Mearns serves with her husband on the Fort Peck Indian Reservation near Poplar, Montana. She teaches Sunday School, works in Bible school, visits, plays the piano for services, and helps transport young people to camp. Pray for Mrs. Mearns and for Indian leaders in the church and missions.

Headline Committee, Spanish, Texas  
Mrs. Peter Chen, Chinese, California  
Mrs. Earl Johnson, Indian, Idaho  
Rafael Mallon, Spanish, Louisiana  
John A. Messer, Indian, Arizona  
Samuel P. Yanco, retired, Texas  
Mable J. Brubaker, preaching, Japan  
Mrs. J. Virgil Casper, home and church, Texas

John Williams, social work, Korea  
Mrs. E. B. Smith, retired, Japan  
Mrs. E. B. Smith, retired, home and church, Hong Kong

J. Daniel Luper, education, Equatorial Brazil

Mrs. Laurence B. Rice, home and church, Venezuela  
Mrs. Ralph A. Wilson, home and church, Honduras

## 2 Wednesday John 2:13-22

This request comes from Mack P. Jones, missionary-teacher in the Uruguayan Baptist Theological Institute, Montevideo, Uruguay. "Please pray that the young men and women studying in the institute will become active missionaries. Pray that other young people will hear and respond to the call of God to Christian service."

Mrs. Mary Lee Barnett, deaf, Louisiana  
Mrs. Joe Cannon, Spanish, New Jersey  
Mrs. John Ray Long, U.S. 2, church extension, Colorado

Yusef Smith, National Baptist, Florida  
Mrs. Herbert L. Barnett, home and church, Taiwan  
Mary Rosewater, retired, China, Taiwan

Mrs. Brown is editorial assistant, general administration materials, Women's Missionary Union, Birmingham, Alabama.

Mrs. Kenneth E. Wilson, home and church, Indonesia

Barbara Spence, women's work, Nigeria  
Barbara Spence, education, Uruguay  
Barbara Spence, retired, Nigeria

Barbara E. Robinson, preaching, Nigeria  
Mrs. C. Ray Rogers, home and church, Indonesia

Edward B. Teat, preaching, North Brazil

## 3 Thursday John 3:14-21

Although Hawaii became a state fourteen years ago, a few missionaries still serve there under the direction of the Foreign Mission Board. One of these is Charles D. Mullins, who does English-language work in Waimea. Pray for Mr. Mullins and the few foreign missionaries as well as the home missionaries who serve in this area.

"Crossroads of the Pacific."  
Earl B. Crawford, administrator of mission, California  
Mrs. Mark R. Randall, associational secretary, Arizona

John A. Messer, Indian, Arizona  
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Mrs. John A. Messer, Indian, Arizona

Mrs. W. B. Butler, National Baptist, Kentucky

Mrs. S. A. Morgan, retired, California  
Mrs. W. B. Butler, associational secretary, West Virginia

John A. Messer, Indian, Arizona  
John A. Messer, Indian, Arizona  
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John A. Messer, Indian, Arizona

# call to prayer

## 4 Sunday John 6:29-40

A revival originally planned for American military and business personnel near Chofu Baptist Church in Tokyo, Japan, was adapted to reach Japanese people as well. Three ovens were wired with earphones connected to a microphone and an amplifier in a back room. A translator translated the English services into Japanese, so that the Japanese attending could hear the gospel in their own language. Among those missionaries working to make the revival a success were Mr. and Mrs. James E. Smith. Pray especially for Mrs. Smith, whose birthday is today.

**Dominga Hernandez**, Spanish, Florida  
**Mrs. Anita Bala Medders**, associational services, Indiana

**Mrs. Amanda Viegas**, Spanish, Texas  
**Richard M. Mera**, preaching, Japan  
**Mrs. William E. Mullins**, home and church, Oklahoma

**William A. Hishel**, education, Paraguay  
**Jim L. Edwards**, preaching, Dominican Republic

**Mrs. A. Clark Sanchez**, home and church, Guatemala  
**James B. Allen**, religious education, Japan

**Mrs. James E. Smith**, home and church, Japan  
**Mrs. Harold B. Watson**, home and church, Philippines

**7 Monday John 8:12-20**  
The designation "home and church" following the names of missionary wives on the list below doesn't begin to reveal the myriad duties these women assume. Home maker, hostess to visiting Baptists, school teacher for her children, nurse, women's work leader, Bible teacher, musician, visitor, instructor in health and nutrition—these are titles which many women missionaries could claim. Pray especially for the missionary wives on today's birthday list.

**10 Thursday John 11:14-27**  
A major area of Southern Baptist home missions is the ministry to language groups. Millions of people in the U.S. speak a language other than English. The largest of these is Spanish-speaking. More than 690 missionaries serve 862 Spanish-speaking congregations. Among these missionaries are six on our prayer list today. Pray for these missionaries.

**Mrs. James B. Bush**, church extension, Alaska  
**Mrs. Catherine Berra**, Spanish, Texas  
**Isabel Yaldine**, retired, Texas

**Mrs. Doyle L. Bailey**, social work, Argentina  
**Mrs. E. Preston Bennett**, home and church, Japan

**Mrs. E. Perry Ellis**, home and church, South Brazil  
**Mrs. James B. Johnston**, home and church, Vietnam

**Mrs. Keith L. Olfelt**, home and church, Tanzania  
**Gene A. Phillips**, preaching, France  
**John W. Bay**, student work, Taiwan

**Mrs. Anthony Stiles, Jr.**, home and church, Korea  
**Bole S. Thomas**, education, Israel  
**Mrs. Norel W. Walsh**, home and church, South Brazil

**Shirley W. Watson**, preaching, Japan  
**8 Tuesday John 10:1-10**  
Rosalie (Mrs. Jerry P.) Seabolt, who serves with her veterinarian husband in the Mena district of Ethiopia, wrote: "We want to thank you for your gifts to the Little Moon Christmas Offering. They helped make possible an airplane for our work here." She added, "We need more missionaries!"

**Mrs. James Anderson**, Indian, Oklahoma  
**Mrs. Richard Lee Ashworth**, associational services, Utah  
**Guadalupe Pese**, Spanish, Texas

**J. J. Spence**, National Baptist, Louisiana  
**Mrs. Jerry P. Seabolt**, home and church, Ethiopia  
**Mrs. Harold G. Garsley**, home and church, Korea

**William E. Lewis, Jr.**, preaching, Ethiopia  
**Mrs. M. Lewis**, preaching, Japan  
**Mrs. B. W. Davis**, retired, Uruguay

**Matthew A. Sanderford**, Baptist Spanish Publishing House, El Paso, Texas  
**9 Wednesday John 10:11-18**  
From Honduras comes this request of Leslie G. Keyes: "Pray for our church in Mapulaco, on the border of El Salvador. In two other villages we have missions. The area has no regular pastor; the work is carried on by laymen. I go once a month to preach. Never before have people received the gospel as they have in these last months. We could start work nearly anywhere if we had more workers. Pray for God to raise up workers."

**Mrs. Joseph L. Adams**, weekday ministry, Georgia  
**Mrs. James V. Mombles**, associational services, Maryland  
**Mrs. Edella Rodriguez**, Spanish, Texas

**Richard Ruck**, Spanish, Texas  
**J. C. Sheppard**, language missions, California  
**John Vigil**, Spanish, Texas

**James W. Bentley, Jr.**, education, Uruguay  
**Leslie G. Keyes**, preaching, Honduras  
**Mrs. James E. Lingerfelt**, retired, Brazil

**Mrs. Marcus C. Reed**, home and church, Israel  
**George M. Watson**, preaching, Japan  
**Harriet Watts**, nurse, Tanzania

**12 Saturday John 15:1-11**  
Hong Kong is a place of startling extremes. Its geographical location, good hotels, and shopping opportunities make it a must for tourists. But few are aware of its staggering problems of employment,

income, education, medical care, and teaching and spiritual instruction. Pray for the people who live in Hong Kong and for the Lord to raise up workers.

**13 Sunday John 14:25-31**  
Home missionary Veryl P. Henderson has been serving as pastor of two missions on the island of Maui, Hawaii. Ministries offered by the Lahaina mission range from hotel services in the resort area to a preschool clinic in a low-income area, plus a five-month ministry which has been instrumental in winning many young people to Jesus. The mission in nearby Kihali has a new pastor, and Mr. Henderson hopes to start another mission. Pray for Mr. Henderson. Pray that God will send additional leaders to these missions so that they can become strong churches.

**Veryl P. Henderson**, pastor, Hawaii  
**L. Smith**, retired, Louisiana  
**W. Mack Surris**, preaching, Singapore

**Mrs. Samuel M. Burk, Jr.**, women's work, South Brazil  
**James Carter**, student work, Japan  
**Mrs. Edella B. Seabolt**, home and church, Tennessee

**Mrs. Thomas W. Graham**, home and church, Japan  
**Mrs. John S. Mollie**, women's work, Nigeria  
**Mrs. Joe S. Waller**, home and church, Singapore

**14 Monday John 1:29-34**  
International Baptist Theological Seminary in Buenos Aires, Argentina, is helping nearly one hundred students prepare to serve the Lord in churches in Argentina, Uruguay, Paraguay, and Chile. Missionary Stanley D. Clark, who teaches New Testament and Greek at the seminary, makes this request: "Pray that our students may be empowered by the Spirit of God for effective witnessing and ministry in the churches."

**John J. McManis**, Spanish, Colorado  
**Ann Padgett**, Spanish, Texas  
**Mrs. A. Benjamin Bedford**, religious education, Argentina

**Shirley B. Clark**, education, Argentina  
**Mrs. Marshall E. Gosses**, home and church, Kenya  
**Mrs. George M. Mera**, home and church, East Asia

**Joseph W. Mofford, Jr.**, music, Spain  
**Martha Mendenhall**, women's work, Ghana  
**Earl and W. H. Holsell**, home and church, South Brazil

**15 Tuesday John 16:7-14**  
Taiwan, an island province of China, has less than one hundred miles off the mainland coast. It is the only part of China today where Chinese and their free-world friends may come and go as they please. More than seventy Southern Baptist missionaries are taking advantage of this freedom to try to win to Christ the almost 15 million people who live there, of whom less than 5 percent are Christians. Among these missionaries is Mrs. Donald W. Jones, who is celebrating her birthday today. Pray for Mrs. Jones.

**16 Wednesday Acts 1:1-8**  
Charles E. Evans, serving in Kenya, East Africa, writes: "Many of our churches and pastors have problems similar to those in churches in the U.S. Pray that they might find the Lord's will and grow in his grace. We are in constant need of evangelists and medical personnel. Pray that there will be those who will hear the call of Christ to these fields."

**Mrs. James W. Adams**, associational services, Pennsylvania  
**Holliston Fla.**, Spanish, New Jersey  
**W. W. Grant**, superintendent of missions, Colorado

**Mrs. Edella B. Seabolt**, home and church, Tennessee  
**Mrs. Thomas W. Graham**, home and church, Japan  
**Mrs. John S. Mollie**, women's work, Nigeria

**Mrs. Joe S. Waller**, home and church, Singapore  
**17 Thursday Acts 2:1-8**  
The Joseph A. Newtons, missionaries in Amman, Jordan, are working toward opening a self-supporting school this year as a means of reaching the city's 600,000 people. Pray that the Newtons will be successful in reaching people for Christ through this new school.

**Antonio Bal Camero**, Spanish, Arizona  
**Jose Soto Ramirez**, Spanish, Texas  
**Aracelis Rodriguez**, Spanish, Illinois  
**Robert B. Rodriguez**, Spanish, Texas

**Mrs. Catherine G. Clark**, home and church, Japan  
**Mrs. Charles W. DeLeon**, education, North Brazil  
**A. Jackson Ellis, Jr.**, education, Argentina

**James C. Harless**, religious education, Colombia  
**Benjamin E. Mera**, preaching, South Brazil  
**Mrs. Joseph A. Merton**, home and church, Jordan  
**Hugh M. Yarns**, education, Japan

**18 Friday 1 Corinthians 12:3-11**  
"Pray that in some way we will be able to secure a missionary for the Roadhead East."

**19 Saturday John 15:1-11**  
Hong Kong is a place of startling extremes. Its geographical location, good hotels, and shopping opportunities make it a must for tourists. But few are aware of its staggering problems of employment,

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**20 Sunday John 14:25-31**  
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**L. Smith**, retired, Louisiana  
**W. Mack Surris**, preaching, Singapore

**Mrs. Samuel M. Burk, Jr.**, women's work, South Brazil  
**James Carter**, student work, Japan  
**Mrs. Edella B. Seabolt**, home and church, Tennessee

**Mrs. Thomas W. Graham**, home and church, Japan  
**Mrs. John S. Mollie**, women's work, Nigeria  
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**Shirley B. Clark**, education, Argentina  
**Mrs. Marshall E. Gosses**, home and church, Kenya  
**Mrs. George M. Mera**, home and church, East Asia

**Joseph W. Mofford, Jr.**, music, Spain  
**Martha Mendenhall**, women's work, Ghana  
**Earl and W. H. Holsell**, home and church, South Brazil

**22 Tuesday John 16:7-14**  
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**23 Wednesday Acts 1:1-8**  
Charles E. Evans, serving in Kenya, East Africa, writes: "Many of our churches and pastors have problems similar to those in churches in the U.S. Pray that they might find the Lord's will and grow in his grace. We are in constant need of evangelists and medical personnel. Pray that there will be those who will hear the call of Christ to these fields."

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**Mrs. Joe S. Waller**, home and church, Singapore  
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**Hugh M. Yarns**, education, Japan

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**James Carter**, student work, Japan  
**Mrs. Edella B. Seabolt**, home and church, Tennessee

**Mrs. Thomas W. Graham**, home and church, Japan  
**Mrs. John S. Mollie**, women's work, Nigeria  
**Mrs. Joe S. Waller**, home and church, Singapore

**26 Monday John 1:29-34**  
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**Joseph W. Mofford, Jr.**, music, Spain  
**Martha Mendenhall**, women's work, Ghana  
**Earl and W. H. Holsell**, home and church, South Brazil

**27 Tuesday John 16:7-14**  
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**28 Wednesday Acts 1:1-8**  
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**30 Friday 1 Corinthians 12:3-11**  
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**Joseph W. Mofford, Jr.**, music, Spain  
**Martha Mendenhall**, women's work, Ghana  
**Earl and W. H. Holsell**, home and church, South Brazil

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**Mrs. Thomas W. Graham**, home and church, Japan  
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**Mrs. Joe S. Waller**, home and church, Singapore  
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**Mrs. Joe S. Waller**, home and church, Singapore

**38 Monday John 1:29-34**  
International Baptist Theological Seminary in Buenos Aires, Argentina, is helping nearly one hundred students prepare to serve the Lord in churches in Argentina, Uruguay, Paraguay, and Chile. Missionary Stanley D. Clark, who teaches New Testament and Greek at the seminary, makes this request: "Pray that our students may be empowered by the Spirit of God for effective witnessing and ministry in the churches."

**John J. McManis**, Spanish, Colorado  
**Ann Padgett**, Spanish, Texas  
**Mrs. A. Benjamin Bedford**, religious education, Argentina

**Shirley B. Clark**, education, Argentina  
**Mrs. Marshall E. Gosses**, home and church, Kenya  
**Mrs. George M. Mera**, home and church, East Asia

**Joseph W. Mofford, Jr.**, music, Spain  
**Martha Mendenhall**, women's work, Ghana  
**Earl and W. H. Holsell**, home and church, South Brazil

**39 Tuesday John 16:7-14**  
Taiwan, an island province of China, has less than one hundred miles off the mainland coast. It is the only part of China today where Chinese and their free-world friends may come and go as they please. More than seventy Southern Baptist missionaries are taking advantage of this freedom to try to win to Christ the almost 15 million people who live there, of whom less than 5 percent are Christians. Among these missionaries is Mrs. Donald W. Jones, who is celebrating her birthday today. Pray for Mrs. Jones.

**40 Wednesday Acts 1:1-8**  
Charles E. Evans, serving in Kenya, East Africa, writes: "Many of our churches and pastors have problems similar to those in churches in the U.S. Pray that they might find the Lord's will and grow in his grace. We are in constant need of evangelists and medical personnel. Pray that there will be those who will hear the call of Christ to these fields."

**Mrs. James W. Adams**, associational services, Pennsylvania  
**Holliston Fla.**, Spanish, New Jersey  
**W. W. Grant**, superintendent of missions, Colorado

**Mrs. Edella B. Seabolt**, home and church, Tennessee  
**Mrs. Thomas W. Graham**, home and church, Japan  
**Mrs. John S. Mollie**, women's work, Nigeria

**Mrs. Joe S. Waller**, home and church, Singapore  
**41 Thursday Acts 2:1-8**  
The Joseph A. Newtons, missionaries in Amman, Jordan, are working toward opening a self-supporting school this year as a means of reaching the city's 600,000 people. Pray that the Newtons will be successful in reaching people for Christ through this new school.

**Antonio Bal Camero**, Spanish, Arizona  
**Jose Soto Ramirez**, Spanish, Texas  
**Aracelis Rodriguez**, Spanish, Illinois  
**Robert B. Rodriguez**, Spanish, Texas

**Mrs. Catherine G. Clark**, home and church, Japan  
**Mrs. Charles W. DeLeon**, education, North Brazil  
**A. Jackson Ellis, Jr.**, education, Argentina

**James C. Harless**, religious education, Colombia  
**Benjamin E. Mera**, preaching, South Brazil  
**Mrs. Joseph A. Merton**, home and church, Jordan  
**Hugh M. Yarns**, education, Japan

**42 Friday 1 Corinthians 12:3-11**  
"Pray that in some way we will be able to secure a missionary for the Roadhead East."

**43 Saturday John 15:1-11**  
Hong Kong is a place of startling extremes. Its geographical location, good hotels, and shopping opportunities make it a must for tourists. But few are aware of its staggering problems of employment,

income, education, medical care, and teaching and spiritual instruction. Pray for the people who live in Hong Kong and for the Lord to raise up workers.

**44 Sunday John 14:25-31**  
Home missionary Veryl P. Henderson has been serving as pastor of two missions on the island of Maui, Hawaii. Ministries offered by the Lahaina mission range from hotel services in the resort area to a preschool clinic in a low-income area, plus a five-month ministry which has been instrumental in winning many young people to Jesus. The mission in nearby Kihali has a new pastor, and Mr. Henderson hopes to start another mission. Pray for Mr. Henderson. Pray that God will send additional leaders to these missions so that they can become strong churches.

**Veryl P. Henderson**, pastor, Hawaii  
**L. Smith**, retired, Louisiana  
**W. Mack Surris**, preaching, Singapore

**Mrs. Samuel M. Burk, Jr.**, women's work, South Brazil  
**James Carter**, student work, Japan  
**Mrs. Edella B. Seabolt**, home and church, Tennessee

**Mrs. Thomas W. Graham**, home and church, Japan  
**Mrs. John S. Mollie**, women's work, Nigeria  
**Mrs. Joe S. Waller**, home and church, Singapore

**45 Monday John 1:29-34**  
International Baptist Theological Seminary in Buenos Aires, Argentina, is helping nearly one hundred students prepare to serve the Lord in churches in Argentina, Uruguay, Paraguay, and Chile. Missionary Stanley D. Clark, who teaches New Testament and Greek at the seminary, makes this request: "Pray that our students may be empowered by the Spirit of God for effective witnessing and ministry in the churches."

**John J. McManis**, Spanish, Colorado  
**Ann Padgett**, Spanish, Texas  
**Mrs. A. Benjamin Bedford**, religious education, Argentina



# What is the calendar of prayer?

—a listing of each home and foreign missionary by name on his birthday, thus a continuing calendar throughout the year

—a means of prayer support for missions

—a simple and realistic approach to the overwhelming task of praying for several thousand missionaries

—a specific, day-by-day prayer list available to every Christian who wants to be actively involved in Christ's commission to make disciples of all men

—a means of active, personal involvement in missions through which a pray-er becomes a co-laborer with each missionary for whom he prays.

"You help us by means of your prayers for us" (2 Cor. 1:11 TEV).\*

From *Missions Prayer Guide* by Carolyn Rhea, which offers many helps in using the prayer calendar as well as other kinds of missions praying. Price, \$1.50 (see WMU order form, p. 28).

\*Used by permission, American Bible Society.

Indian Reservation," writes Mrs. Henry M. Chiles, whose husband serves as area superintendent of missions for South Dakota and part of Montana. "We would like to have an Indian preacher. If possible, to work with these native Americans."

Lyle Chiles, retired, Texas  
Mrs. Henry M. Chiles, associational services, South Dakota  
Mrs. Anne Swanson, international, Washington, D. C.  
Mrs. Adlene LaFollette, retired, Louisiana

Milnes S. Lavelle, Division of Missions, area director, Puerto Rico  
Mrs. Willard Mearle, associational services, Michigan  
Hettie Valdez, Spanish, Nevada  
Mrs. Joseph E. Bengstad, home and church, Taiwan  
Mrs. James H. Miller, home and church, Chile  
Harold L. Bledsoe, English-language, Libya  
Shirley B. Baker, education, Ecuador  
Brazil

Mrs. Robert L. Hall, student work, Korea  
Charles M. Nakase, preaching, Paraguay  
Mrs. E. A. Jank, retired, China  
Mrs. Lloyd W. Mason, home and church, Dominican Republic  
Linda E. McCall, English-language, Guam  
Mrs. Samuel A. Blakeman, education, Taiwan  
Mrs. Clarence E. Smith, home and church, Venezuela  
Bill Clark Thomas, education, Myanmar  
Samuel M. Walker, preaching, Philippines  
James L. Warren, preaching, Japan

## call to prayer

Madison, Alaska, Spanish, Texas  
Mrs. John E. Goss, Jr., National Baptist, North Carolina  
Paul V. Street, Spanish, Texas  
Mrs. Cora Mae Miller, Spanish, Texas  
Edna L. McLeod, Indian, Montana  
Mrs. E. J. Baker, Spanish, Texas  
Mrs. L. M. Baker, home and church, Texas  
Zambia  
Mrs. William J. Brown, home and church, South Africa  
Mrs. L. Ray Feltner, home and church, Ghana  
Mrs. A. L. Gillispie, home and church, Mexico  
Mrs. Robert L. Perry, home and church, Mexico  
Arville S. Senter, preaching, Tanzania

31 Sunday John 1:15-17  
Mormouth Baptist Church in central New Jersey has adopted the goal of "giving an hour from each day to prayer in response to the needs of the world." "We have begun four prayer teams of which have been constituted into fully organized Southern Baptist churches. Our greatest need at the moment is to get additional aid in which to build much-needed facilities." James B. Jones, superintendent of missions, Michigan  
Marvin E. Helms, pastor-director, New Jersey  
Larry G. Wilkerson, Spanish, Puerto Rico  
Joanette Beall, retired, China  
Dorothy A. Beall, Jr., preaching, Dahomey  
Samuel M. Beall, preaching, South Africa  
Mrs. W. W. Brown, home and church, Honduras  
Mrs. W. Arthur Campers, home and church, Nigeria  
Mrs. Harold T. Cassin, home and church, Kenya  
Donald G. Davis, doctor, Indonesia  
Mrs. W. Chandler Leaker, home and church, Israel  
Mrs. John W. McFadden, home and church, Nigeria  
Arnold A. Pannas, preaching, Korea

ROYAL SERVICE • JANUARY 1974

31 Monday John 1:37-51  
Korea Christian Academy in Taejeon is a special place, according to James V. Hudson, Jr., who teaches there. Most of its students are NKA (missionaries' kids). What makes these students special? "They are intelligent, hard-working, yet normal," Mr. Hudson reports. "But more than that, they know they are there for a purpose, and that purpose is to be outstanding Christian students."  
Mrs. Ann Perry, US-2, resort, Montana  
Mrs. Sandra, retired, Texas  
Donald Weeks, Baptist center, Indiana  
Mrs. Thomas O. Berren, home and church, Indiana  
James V. Hudson, Jr., education, Korea  
Mrs. Frank Kikpatrick, student work, Taiwan  
Paul L. Williams, English-language, South Brazil

32 Tuesday John 4:24-29, 39-42  
Missionary journeymen are young college graduates who serve full-time in a mission field overseas. Pray for the more than 128 who are currently serving around the world and for the young people who are just now being considered by the Foreign Mission Board for appointment.  
Mrs. J. L. Baker, education, Taiwan  
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Mrs. J. L. Baker, education, Taiwan

33 Wednesday John 6:63-71  
Ted E. and Bernice Crumner will soon be completing a year's furlough. During this time Mrs. Crumner has received medical treatment for a virus contracted in Liberia, where the Crumners serve. "We need your prayers," Mrs. Crumner writes. "We need to serve the Borneo people in Liberia, but there are many obstacles God can move out of our way. Pray that we will let him direct, or redirect, our paths, in accordance with his will for our lives."  
Mrs. David Angelson, Spanish, California  
Mrs. David Angelson, Spanish, California  
Mrs. David Angelson, Spanish, California  
Mrs. David Angelson, Spanish, California  
Mrs. David Angelson, Spanish, California  
Mrs. David Angelson, Spanish, California  
Mrs. David Angelson, Spanish, California  
Mrs. David Angelson, Spanish, California  
Mrs. David Angelson, Spanish, California  
Mrs. David Angelson, Spanish, California

Mrs. Robert W. Barker, home and church, Taiwan  
Ola S. Baker, preaching, Ecuador  
Ted E. Crumner, preaching, Liberia  
Mrs. Ray T. Reed, home and church, North Brazil  
Doris Gamm, education, Nigeria  
Mrs. John E. Baker, home and church, India  
Mrs. John E. Baker, home and church, India  
Mrs. John E. Baker, home and church, India  
Mrs. John E. Baker, home and church, India  
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Mrs. John E. Baker, home and church, India  
Mrs. John E. Baker, home and church, India

## call to prayer

Mrs. C. Ray Bland, Jr., home and church, Texas  
Mrs. Robert F. Crider, home and church, Spain  
Vera Blakes, preaching, Mexico  
Mrs. Vera Blakes, home and church, Mexico  
Mrs. Eugene Matherly, education, Chile  
Martha Lockhart, education, Liberia  
William F. May, preaching, Ecuador  
Mrs. John F. McGee, home and church, Nigeria  
Mrs. James P. McKelley, Jr., home and church, Bangladesh  
Robert F. May, religious education, Panama



100

2

Wm. G. Thompson, publication, Kappa

**COOPERATIVE PROGRAM**  
**CREATIVE ARTS**  
**CONTEST**

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# DEAR PASTOR



WMU proudly announces the Cooperative Program Creative Arts Contests which mark the Cooperative Program's Fiftieth Anniversary.

In May, church WMUs will sponsor local Cooperative Program Creative Arts Contests. All church members are invited to take brush, pencil, or needle in hand to express the significance of the Cooperative Program. Suggested rules are on the inside back cover of this magazine; however, a church may develop its own contest rules. It is suggested that WMU take initiative for the contest; therefore, your WMU director will probably be talking with you about plans. Winning entries can be displayed in the church during the year to highlight the birthday observance.

Creations may also be entered in the National Cooperative Program Creative Arts Contest to be held by Woman's Missionary Union, SBC, at Glorieta, July 20-26 and Ridgecrest, August 3-9. You can look for the winners of these contests at the Southern Baptist Convention meeting in Miami in 1975.

Woman's Missionary Union is an enthusiastic supporter of the Cooperative Program. Woman's Missionary Union will be among the most fervent in giving birthday wishes for the Cooperative Program when it celebrates its fiftieth birthday in 1975.

**WMU STAFF**