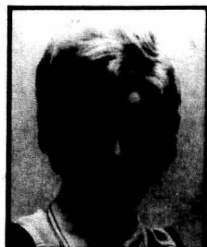


February 1974

JOAL SERVICE

YOU (or someone you love)
CAN GO

What Has WMU Meant to You?



Aline Fuselier

Remember the recent slogan "Each One Bring One, Cultivate One"? Each time you heard the slogan you may have responded mentally, if not audibly, to your personal experience of being cultivated for missions. Women in many areas of life can trace their current involvement in missions to experiences in WMU activities. Think about the process that has guided you to your present involvement in missions.

During a recent Foreign Mission Board commissioning service, new appointees shared these experiences:

A missionary homemaker now in Costa Rica became convinced that she should become a missionary during a mission study and went home and informed her husband.

A nurse who serves in mobile clinics in Kenya was converted and called to missions in Girls in Action.

A missionary couple in Ghana attribute their decision to become missionaries to experiences during a Week of Prayer for Foreign Missions.

During a Week of Prayer for Foreign Missions a doctor now in India was impressed with the needs for missionaries.

Not everyone involved in WMU requests appointment by the Home or Foreign Mission Board. Many, possibly like you, remain at home and are a vital link, through mission support, to those who are appointed.

One active Baptist Women member says she doesn't remember much about Sunbeam Band, except the song. She was very impressed, however, with GA. These impressions became a part of her adult life. When she moved to a church that had no Baptist Women activities, she initiated the idea. Her first suggestion was for the Week of Prayer for Foreign Missions. She informed the women about a five-day observance, fearful that they would never accept the idea. The women liked the idea. "If we are going to have Baptist Women, we will do the work right." The church made its first offering to the Lottie Moon Christmas Offering. Immediately Cooperative Program gifts began to increase. Because one person shared impressions from her missions education experiences, many have been cultivated in missions.

A leader in Baptist Women tells of her impressions in GA. She recalls Scripture verses that taught her to give her money. She remembers that her mother saved all year long in order to make a \$100 contribution to the Lottie Moon Christmas Offering. These experiences influenced her concepts about mission support.

What do your lifelong Woman's Missionary Union experiences mean in your life? Think over this question during WMU Focus Week this year.

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ROYAL SERVICE

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"The whole world is a mission field. To me the question is, What part of the world does the Master want me to labor in?" Could this be YOUR question?



10

Your child's experiences in Mission Friends will have more meaning if you are providing a missions atmosphere at home.



18

A drug fair is one answer to, What can Baptist Women do?



30

Do American Christian women worry and become too anxious about food and clothing? Is Jesus concerned with this aspect of life?

YOU CAN

GO →

What mission service opportunities are open to women who can respond either on a long-term basis or as short-termers? What experiences qualify a person for occupational missions? for lay involvement?

Here are some actual profiles of people in missions today. After you read each profile, try matching the person's qualifications and experience with the possible assignments. Then discover the actual assignment each chose and why.

Can you find yourself identifying with any of these persons? In what ways?

Foreign missionary profiles are by Louis R. Cobbs, secretary, Department of Missionary Personnel, Foreign Mission Board; profiles of lay persons overseas by William Eugene Grubbs, consultant, Laymen Overseas, Foreign Mission Board; home missionary profiles by Cecil Etheredge, secretary, Department of Missionary Personnel, Home Mission Board; Christian Service Corps profiles by Don Hammonds, secretary, Department of Special Mission Ministries, Home Mission Board.

Profile: Home Missionary Helen Neiger

Helen Neiger was born thirty-two years ago in Louisville, Kentucky. She grew up in Columbia, Missouri, near the campus of the University of Missouri, where her parents worked with international students.

From the age of five she knew she wanted to be a missionary when she grew up. She studied at Southwest Baptist College, William Jewell College, and Southwestern Baptist Theological Seminary. All this time she was thinking about foreign missions. Her interest increased during the summer she served in the Bahamas.

But as an associate (short-term) missionary of the Home Mission Board in a center in a changing Atlanta neighborhood, she felt the tug of home missions beginning to "get to her."

Possible Assignments

Language missions: youth, deaf, international students
Christian social ministries: director of a weekday ministry in a church, Baptist center work, director of Christian social ministries (for a city or an association)

Actual Assignment

Helen's intense interest in people and her special concern for those in trouble led her to choose the general area of Christian social ministries. The specific assignment is weekday ministries.

As a home missionary in Worcester, Massachusetts, she serves a multiracial, inner-city, ghetto neighborhood. She found an immediate opportunity to reach out to young people. She related to high school dropouts, hippies, street people—some on drugs—through a coffeehouse ministry.

Helen Neiger is now director of Baptist Friendship House near the New Orleans riverfront. The approaches she uses include (1) dealing with crisis situations, such as drug problems; (2) surveying community needs; (3) a youth and family service center, through which she works with the courts, helping families in legal relationships and other problems; (4) recreation programs and interest groups for youth. In her ministry, Helen calls on the talents of many volunteers and community resource people.

For further information about career home missionary service, write Department of Missionary Personnel, Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309.



Helen Neiger

Profile: Christian Service Corps Volunteers Ellen and Bill Crotts

Ellen and Bill Crotts applied for short-term mission service through

the Christian Service Corps. In their thirties, they have grown children.

Bill is a registered professional engineer with experience as a machinist, surveyor, city engineer, and structural steel designer. He was a pilot in the US Air Force. He has served as project engineer for more than fifteen years.

Bill's experiences in church-related work are many: teacher of junior boys, deacon, Royal Ambassador leader, Training Union director, and associational Brotherhood president.

Ellen Crotts has experience as a receptionist, photo-finisher, and clerk-stenographer. Her church service includes working as church secretary and volunteer work in several areas: GA leader, Sunday School teacher, WMU president, and associational mission study chairman.

This couple was particularly interested in visitation, survey, and building construction. They wanted to participate in pioneer missions. They own a small trailer which enables them to move around and stay in different places for short periods of time. This fact is a bonus for anyone going to help in a newer convention area. Often Baptists in a mission situation are unable to provide housing and food for missions volunteers.

Possible Assignments

Beach ministry on the Florida coast
Migrant ministry in Oregon
Construction and renovation of buildings in New Mexico
Day-care center work in Oklahoma
General missions work in rural Maine

Actual Assignment

This couple is unusually well qualified. They could assist with any of the above needs. But because of Bill Crotts' strong qualifications in the construction field there was really no need to look for other opportunities.

In any area where construction help is needed (like New Mexico) there are always opportunities for mission Bible schools, visitation, and surveys. This meant that Ellen could also be involved.

Ellen and Bill Crotts had an unusually effective experience as Christian Service Corps workers. The career missionary who worked with them wrote: "Excellent in building know-how. Great attitude, dedication, and sense of mission."

If you are interested in the Christian Service Corps, write Special Mission Ministries, Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309.

Ellen and Bill Crotts



Estelle J. Bunn

Profile: Lay Person Overseas Estelle J. Bunn

Estelle Jones Bunn was born in Alabama but grew up in Georgia.

The large Jones family received loving Christian nurture from their parents. Estelle became a Christian at age twelve. As a child she was active in church organizations.

Beyond high school, she received business training and other formal education at American and George Washington universities in Washington, D. C.

Her work experience includes five years as a secretary in Georgia and thirty-one years with the Federal Government. During twelve of her years with the Government, she was administrative assistant to the Chief of Broadcast Bureau of the Federal Communications Commission. Her responsibilities included preparation of annual budget requests for manpower needs, personnel requests, and employee counseling.

During World War II, she did volunteer work with two hospitals in the Washington, D. C., area.

Mrs. Bunn has been an active participant in all phases of church life: Sunday School, Training Union, and Woman's Missionary Union. Youth and children are special loves.

Estelle Bunn has been influenced by pastors interested in missions. They have helped point her toward service in missions through the Foreign Mission Board.

Possible Assignments

Secretary for English-language church
Teacher of office procedures to national Christians
Mission bookkeeper
Volunteer nurse's assistant in a mission hospital
Student counselor
Secretary for a mission and surgical hospital

Actual Assignment

Estelle Jones Bunn offered her services to the Foreign Mission Board when she retired recently. She had passed the age limit for the Missionary Associate program and could not be employed by the Foreign Mission Board. But she did not let this problem deter her.

The Board suggested she serve on a strictly volunteer basis. Mrs. Bunn found a place to invest herself for one year at the Baptist Hospital in Gaza. She is secretary for the hospital and for the Gaza Mission. She carries regular secretarial responsibility and, in addition, super-

vises the work of other office help. Thus, her experience in employee counseling is proving to be beneficial.

Mrs. Burrn also works as a kind of private secretary to doctors at the hospital. In this position, her work is strategic in that much of it relates to confidential correspondence with and reports to the United Nations relief organizations that work with Palestinians living in refugee camps.

For more information about volunteer service overseas, write Consultant on Laymen Overseas, Foreign Mission Board, P.O. Box 6597, Richmond, Virginia 23230.



Bobbye and Jerry Rankin

Profile: Foreign Missionaries Bobbye and Jerry Rankin

Bobbye Rankin is thirty-one years old. She and her husband Jerry, thirty-six, have three children, aged eleven, eight, and four.

"Life began for me in Mobile, Alabama," says Bobbye Rankin.

"Our family was active in church. Both parents taught Sunday School, and my father was a deacon. The meaning of Christ's death was made personal for me at age eight. I found an inner peace that has continued to sustain and strengthen me.

"Through the influence of a dynamic GA leader, and through personal mission study, I became burdened for lost people in foreign countries. While attending a GA camp at age twelve, I felt impressed to make public my decision to surrender my life to special service. In

1962 I entered Mississippi College. I was appointed a summer missionary to Hawaii in 1965. Working on the islands of Kauai and Oahu in Vacation Bible Schools and youth camps, I began to form a realistic view of mission service. Immediately after finishing college, I was married; and we moved to Fort Worth, Texas, where my husband was serving as youth director of Sagamore Hill Baptist Church.

"In 1967 we moved to Sadler, Texas, where Jerry served as pastor of Sadler Baptist Church."

Jerry Rankin is a native of Mississippi. From Mississippi College he received a bachelor of arts degree in Bible, philosophy, history, and English. He spent two summers as a student missionary, one with the Home Mission Board in New York and Vermont, preaching and visiting and witnessing, and the other as a BSU-sponsored worker in the Philippines. On that trip he visited missions fields in Japan, Hong Kong, Thailand, India, the Near East, and Nigeria.

While living in Sadler, Texas, Jerry also served as a Baptist Student Union director and Bible instructor at a community college nearby.

Possible Assignments

Student work in one of these places—Philippines, Indonesia, Thailand, Hong Kong, Japan, Nigeria, Lebanon.

Evangelism and church development in one of these places—Philippines, Indonesia, Thailand, Hong Kong, Japan, Nigeria, Lebanon.

Actual Assignment

Jerry and Bobbye Rankin were appointed for overseas missionary service in June 1970. The assignment: evangelism and church development, Indonesia.

Exposure often plays an important part in helping a person choose his goals and make his decisions. The influence of Christian people is significant. This was true in the lives of this missionary couple.

Perhaps Jerry's summer mission experience in the Philippines was most influential in helping focus his attention on the need for workers in Southeast Asia. Impressions from that trip, along with an interest in young people and the encouragement of furloughing missionaries from Indonesia, may have helped this couple in their choice of a field of service.

In his testimony when he was appointed, Jerry said: "Our seeking appointment is the culmination of fourteen years of correspondence and contact with the Foreign Mission Board. This call, this burden of multitudes who have never heard about Jesus Christ, has been one that I have never been able to escape. While there are so many multitudes—over 100 million—who have never heard in Indonesia, how can we do anything but go?"

For information about career service overseas, write Department of Missionary Personnel, Foreign Mission Board, P.O. Box 6597, Richmond, Virginia 23230.

Profile: Christian Service Corps Volunteer

Margaret Cockerham

Margaret Cockerham is a photographer-colorist who lives on the East Coast. Widowed, she wanted to serve in missions two to four weeks during the summer.

Varied responsibilities in church life have contributed to her interest in missions. She has been associational Baptist Young Women director, WMU president and director in her church, and a Sunday School teacher and department superintendent. She has visited the Holy Land on four different occasions.

Mrs. Cockerham has operated her own photography studio for about eighteen years. Previously she had worked as a salesclerk and waitress. She is a high school graduate.

As a Christian Service Corps volunteer, she preferred to work in mission centers, church weekday ministry, Vacation Bible Schools, and camps. She wanted to go "wherever the Lord leads to meet other's needs." Pluses for this applicant are her openness to serve, her ability to relate to other people, and her experience in responsibility.

Possible Assignments

Helping start a new church in Wyoming
General missions work in Virginia mining villages
Relating to a resort community in California
Mission center work in Louisiana
Literacy missions in New Mexico

Actual Assignment

Various things eliminate some possibilities for service. For instance, distance to a place of service is often a valid reason for not accepting a responsibility. In Margaret Cockerham's case Wyoming, California, and New Mexico were eliminated. Sometimes the nearness of a place is a reason for accepting a challenge. Louisiana offered the kind of need Mrs. Cockerham would fill well, as did Virginia.

Virginia was tapped because Margaret Cockerham was interested in a variety of things and general missions work affords that variety.

So service in mining villages and unchurched areas of Virginia became a reality for Margaret. She found opportunities to reach out to people she could help during a two-week period. Vacation Bible School, person-to-person work, and visitation claimed most of her time. She served in an area where there was no church.

She said "I was so sorry to leave those precious children without a place to go to Sunday School and church. Eager minds . . . black faces and white faces . . . make me anxious to be called again. The work was hard, the weather hot, but I loved it!"

Margaret Cockerham



Ethylene and Andrew Sikes

Profile: Lay Persons Overseas Ethylene and Andrew Sikes

Ethylene Sikes was born and reared in Texas. She attended Port Arthur Business College and the University of Houston. Her education included mechanical drawing and private art lessons. She has been a bookkeeper for a private company, a geological draftsman for oil companies, and a topographical and civil engineering draftsman for engineering firms.

Along with seven brothers, she "grew up in a Baptist church." She became a Christian at age nine. Her mother taught her that in service to Christ she should do whatever was needed, whether it was sweeping, placing hymnals in racks, painting, keeping records, or playing the piano.

In 1944, Ethylene married Lt. Andrew Sikes, a civil engineer. After his separation from the service, his work has caused the family to move frequently. Wherever they have lived, both were active in churches. When living in areas where churches were needed, they have helped to begin them.

Ethylene Sikes has taught in Sun-

day School and worked in Training Union everywhere she has lived. Mr. and Mrs. Sikes were charter members of First Baptist Church, Mercer Island, Washington. In that church she was teacher, recording secretary, pianist, carpenter, and painter.

Possible Assignments

Teacher of adult Sunday School class
Secretary to pastor of an English-language church
Director of leadership training
Bible discussion group leader for internationals
Teacher of preschoolers
Painter of baptistry scenes for churches

Actual Assignment

Since 1966, Ethylene and Andrew Sikes have lived in Lagos, Nigeria, where he works for Gulf Oil Corporation. Their choices concerning missions participation are made in response to existing needs at any given time where they are living.

Immediately on their arrival in Nigeria, they placed their membership in First Baptist Church of Lagos. Mr. Sikes serves as deacon in that church.

The Sikeses have been instrumental in beginning the Igbo Baptist Chapel, a mission of First Baptist Church, Lagos, which ministers to internationals in Lagos and to Nigerians.

According to Baptist missionaries, Ethylene and Andrew Sikes are "missionaries without portfolio." Nigerians and internationals love and respect them.

In the Igbo Baptist Chapel, Mrs. Sikes is director of the Beginner Department, financial secretary, pianist, and is active in the visitation program. She is WMU director for First Baptist Church of Lagos. In the Lagos Baptist Association, she directs leadership training and involves herself in many other matters. She is a leader of the Bible discussion group in the international community.

Profile: Foreign Missionary

Rita Roberts

Now thirty-one, Rita Roberts grew up in a small rural community in South Carolina. Her father owned and operated the only grocery store and gas station in the community. At the age of nine, she recognized God's love for her and with guidance from her parents accepted Christ.

In school she was a basketball player, an officer in FHA, and participated in almost every other activity that the members of her school class could dream up.

Miss Roberts attended Wingate Junior College and was graduated from Carson-Newman College with a bachelor of arts degree in sociology and history. During college she was a regular volunteer worker in the Hill Avenue Mission in Knoxville. Two consecutive summers were spent in student missions assignments with the Home Mission Board in Indiana and Ohio. While attending a student missions conference at Southern Baptist Theological Seminary during her senior year, Rita felt God was calling her to be a foreign missionary. She committed her life completely to follow God's leadership.

After earning a master of religious education degree at New Orleans Baptist Theological Seminary, she was employed as director of youth education at First Baptist Church in New Orleans.

Service as director of Baptist Friendship House in Roanoke, Virginia, provided Rita additional preparation for missionary service.

Possible Assignments

Women's work in one of these places: Nigeria, Rhodesia, Uganda, Hong Kong, Costa Rica, Brazil.

Social work in one of these places: Malawi, Tanzania, Lebanon, Brazil, Chile, Peru.

Youth and student work in one of these places: Taiwan, Hong Kong, Jordan, Brazil.

Actual Assignment

Rita Roberts was appointed in March 1971 to do social work in Brazil. Like many other requests for missionary personnel, the request for a social worker for Aracaju, Brazil, was one of high priority when Rita Roberts was ready for appointment. The need had become urgent due to the approaching retirement of the missionary who had been leading in this strategic ministry.

Until the time Rita as a college senior attended the student missions conference at Southern Baptist Theological Seminary, she had been most interested in home missions. During that conference she became aware of the needs in Brazil and felt definitely that God wanted her to be a foreign missionary.

The programs of Baptist Friendship House in Aracaju include a clinic directed by a Brazilian nurse and English classes taught by volunteers. An assistant director, a secretary, and a couple who serve as custodians complete the staff with which Rita Roberts works.

Rita Roberts



Madge Laws

Profile: Christian Service Corps Volunteer

Madge Laws

Through a missions book, a retired schoolteacher was introduced to the Christian Service Corps. Madge Laws was captivated by the Home Mission Graded Series book *Catalyst in Missions* and made inquiry to the Home Mission Board.

For thirteen years Mrs. Laws had served as an elementary teacher and librarian in the public school system and in various responsibilities in the church. Highlights of her church experience include mission study director, Junior Sunday School teacher, and GA leader. No doubt, her lifelong interest in missions created fertile ground for Helen Flinn to speak to her through *Catalyst in Missions*.

As recently as three years ago Madge Laws received graduate credit for college course work, indicating a desire to continue to learn and become better equipped for her teaching responsibilities. A good teacher is willing to learn, and a learning person is open to new ideas and challenging relationships.

Possible Assignments

Mobile library service in West Virginia
Vacation Bible School leader in rural Kansas
Resort ministry in North Carolina
Inner-city work in Detroit, including youth recreation program
Library and day-care center work in Appalachia
Leader training in a new church

Actual Assignment

Madge Laws had little problem reducing the list of possibilities to two or three.

Based on her experience, the library-related assignments were the most solid opportunities. Resort and inner-city ministries were least likely to utilize her fullest potential.

Bible school and leader training deserved consideration because of the applicant's vitality and ability, but neither spoke as loudly as library work.

The assignment was to Pippa Passes, Kentucky, for library and day-care center work. Madge Laws fulfilled a need and made a valuable contribution to mountain missions. Her insight into library work strengthened this ministry, and the dedication and enthusiasm with

which she approached her work spoke loudly to the community.

"One of the special joys was helping the workers there set up a file of teaching pictures, both on biblical and mission subjects. Churches and missions organizations had sent the church many excellent pictures, but they were stacked here and there and the workers never could find what they needed when they needed it.

"I also helped in the day-care center with the girls' clubs. I led devotional periods and taught a bead-making class. Some of the girls' mothers also attended the bead-making class."

Profile: Christian Service Corps Volunteer

Elesa Straley

Music spells magic. It speaks to people.

Elesa Straley has been a freelance songwriter, piano teacher, and arranger. She has been contract soloist for two radio stations and has a background in secretarial work and dealing in auto parts. In addition to all this, she has the responsibility of a home. This interesting woman could serve in many mission situations effectively. Her formal education came through high school, business college, and private tutors (piano, piano theory, voice, speech, and radio broadcasting).

Her church life is exciting. She has taught missions books and served as librarian and assistant to the minister of music. The author of several songs, she has a strong feeling for missions.

Possible Assignments

Training song leaders
Setting up a music library
Teaching choirs
Working with several churches or missions in a music program
Training piano players

Actual Assignment

With the need for musicians and music leader training in missions areas, it would have been a mistake for Elesa Straley to consider any other type of service—unless she wanted to get away from music for a break.

After having served, Elesa Straley reported: "The need is great for music workers. Most small churches I visited have either a small choir or none due to lack of direction. Some church buildings were going up without provisions for a choir."

Here are some of the things Mrs. Straley accomplished as a Christian Service Corps worker: formed three choirs and two adult choral groups, recruited a pianist, started youngsters on instruments, presented choirs in special programs, held rehearsals twice weekly, conducted prayertime with choirs, and instructed choir members in scriptural music.

Elesa Straley



Pat and John Tanner

Profile: Home Missionaries

Pat and John Tanner

Pat and John Tanner are both Texans, and both are graduates of Baylor University.

Pat has had several years of ex-

perience as a schoolteacher, both in Texas and in South Dakota.

As a college student John served as a summer missionary and as a youth worker. John has had experience as a youth director in three different Texas Baptist churches. After securing the master of divinity degree from Southwestern Baptist Theological Seminary in 1967, he accepted the pastorate of Huron Baptist Church in Huron, South Dakota.

Possible Assignments

Church extension: mission pastor in any one of several areas of the country, pastoral missionary
Christian social ministries: Baptist center worker, director of Christian social ministries
Associational services: superintendent of missions in any one of several states

Actual Assignment

John and Pat Tanner accepted the assignment of pastoral missionary in Hawaii, under the Church Extension Department of the Home Mission Board. The position involves pastoring a church in Kona on the island of Hawaii and developing work in surrounding areas—establishing Bible study fellowships, church-type missions, and other outreach ministries.

"In my thinking," states John Tanner, "the call to minister is a call to missions. When I arrived in Huron, South Dakota, I thought I was on a missions field. The whole world is a missions field. To me the question is, What part of the world does the Master want me to labor in?"

"I can see that the Lord thrust me into this work because that is where I fit into his plan. All of my upbringing, my education, my experience and ambition were gifts from God to enable me to be happy in this kind of missions work. I enjoy missions so much that I have often wondered why everybody hasn't felt the call."

Profile: Home Missionary

Helen Shoemaker

A Choctaw Indian, Helen Shoemaker was born in Ardmore, Oklahoma, in 1943. The youngest of four sisters, Helen was brought up by her grandmother, a devout Christian.

She went to high school in Fort Worth, Texas, and to East Central State College in Ada, Oklahoma, Arlington State College in Arlington, Texas, and Dallas Baptist College in Dallas, Texas. Her bachelor of science degree from the latter was in psychology and social sciences. Southwestern Baptist Theological Seminary awarded her the master of religious education degree in 1972.

Helen has served as student assistant in college, as a clerk in a public library, and as a nurse's aide.

Possible Assignments

Language missions: Indian youth, Internationals, deaf persons
Christian social ministries: week-day ministry, Baptist center, family services

Actual Assignment

Helen Shoemaker chose language missions. She works with Indian young people at the Industrial school in Albuquerque, New Mexico, a school operated by the Bureau of Indian Affairs for youth placed there by the courts.

Several factors influenced Miss Shoemaker's decision for this area of work. One was her own cultural and racial background. Her grandmother involved her thoroughly in the life of the Indian church. She saved sacrificially for Helen's college education. Helen knew the humiliation of being an Indian in a white man's society, but she observed the patient attitude of her grandmother toward mistreatment. All of these things, tempered by a genuine Christian experience, seemed to have pushed her in the direction of taking the gospel to her people.

Another factor which affected Helen's choice was her training in college and seminary. As a student she was often involved in working with other students. The sociology courses helped her see the needs of minority groups.

When Helen completed seminary training, the most interesting opportunity for immediate involvement in missions was at the industrial school. The concern for her people, awareness of their needs, and an opportunity to become involved in a meaningful ministry came together for Helen Shoemaker through the Home Mission Board.

Helen Shoemaker



Betty Lynn Cadie

Profile: Foreign Missionary

Betty Lynn Cadie

Betty Lynn Cadie is a single woman, thirty-six years old.

When appointed by the Foreign Mission Board she had been an employee of Woman's Missionary Union for approximately eight years—one year as state GA director, five years as state YWA director, and two years as state executive secretary. In these assignments she frequently had opportunities to challenge young people to consider their missions responsibilities.

A native of Georgia, Betty Lynn attended high school and college in that state, receiving a bachelor of science in education degree from Georgia Southern College. She later

studied for a year at New Orleans Baptist Theological Seminary and was graduated with a master of religious education degree from Southern Baptist Theological Seminary. Serving as a college YWA president and state YWA president, she saw many young women become actively involved in missions. Woman's Missionary Union work appealed to her. She liked going to meetings and working with people. Betty Lynn's hobbies include travel, golf, photography, and flying. Before going overseas, she logged about fifty-five hours as a pilot of a single-engine Cessna 150.

Possible Assignments

Women's work in any of these places: Nigeria, Rhodesia, Uganda, Hong Kong, Costa Rica, Brazil

Actual Assignment

In making her decision, Betty Lynn found the priority of the need for a WMU worker in Rhodesia claimed special consideration. The Baptist missionaries and national Christians in Rhodesia had asked the Foreign Mission Board for a missionary for this ministry ten years earlier. During the time the job remained unfilled, it rose to a position of high priority on the list of requests for new missionary personnel and became an item of prayer among many Baptists in the United States.

"In 1965," recalls Miss Cadie, "Edna Frances Dawkins of the Foreign Mission Board came to the Louisville seminary where I was in school. We had three of those Mission Days in three weeks, and I had to deal with the call to missions. I prayed it through, as we say I felt I should work further in the United States."

"Later I received a letter from Miss Dawkins asking that we pray for WMU workers in Brazil, Costa Rica, and, you guessed it, Rhodesia. I had to deal with the missions tug again. In 1965 it was not time to go. Now, in 1970, I feel it is." □



money in missions history

Baptist Honor Day

Mary D. Bowman and Bernice Camp

"Honor and Integrity Restored to Sorrowing Denomination" could have read the headlines in any of the 1928 Southern Baptist papers. A series of tragic events form the backdrop for such a startling headline. Baptists of 1928 were painfully familiar with the heartbreaking episodes. Are you aware of how courageously Southern Baptists functioned in a humiliating emergency?

Depression characterized the post-World War I era. Baptists of the South were not excepted. During the decade of the twenties, receipts lagged. People hoped to avoid the inevitable financial crash which materialized in 1929. Scandal in Washington, D. C., in the Harding era shook the confidence of the nation. "Keeping cool" with Calvin Coolidge did not restore wealth or produce a surge of faith in an economically shaky nation. Declining Baptist gifts caused Convention agencies to plunge deeper and deeper into debt. Large deficits began

to show; and it became necessary, according to the 1942 Southern Baptist Convention executive committee, "to borrow money, by bond issues, by bank loans, and by individual loans, all at high interest rates."

Overwhelmed with creditors on every side, Southern Baptists were struck with the news of a million-dollar theft sustained by the Home Mission Board. A trusted Board officer had borrowed heavily on the good name of the Home Mission Board and had utilized the money for his own purposes. What could Baptists do with such a disaster?

"Baptist Honor Day" on November 11, 1928, was the resilient answer. "Integrity must be established," echoed Baptist leaders everywhere.

George W. Truett, president of the Southern Baptist Convention, and Mrs. W. J. Cox, president of WMU, joined their names to many others as they sent out the following message, indicating a sorrowing but courageous spirit.

"As we send forth this appeal . . . deep questions probe our own hearts, which questions we would pass on to all our fellow Baptists of the South: Are we willing to take this occasion to show the world how quickly our

large, Baptist democracy can mobilize and cooperate in the doing of a great deed for the furtherance of Christ's cause? Do we now have, like the old-time children of Issachar had, 'Understanding of the times, to know what Israel ought to do?' Are we ready to prove our loyalty to Christ, by showing that our religion is for the dark days as well as the bright? Are we willing to meet a great emergency, unexpectedly thrust upon us, with consecrated courage and prayerful, sacrificial devotion? Are we now willing to do the heroic things, to do the difficult things, to do the sacrificial things, to do the Christlike things, for the honor of our divine Savior and Lord, and for the carrying forward of all His kingdom work, in the home-land and to the ends of the earth? Surely, surely, all our hearts would wish to answer 'yes' to all these questions."

Characteristic of Southern Baptists, the debt was paid. The acute crisis became another episode in the history of a great people who did an "honorable thing because our denomination is composed of honorable people—people who would sacrifice their blood rather than see the good Baptist name dishonored." □

Mrs. Wesley Bowman is assistant professor of history at Louisiana College, Pineville. Louisiana Miss Camp is secretary to the executive secretary of the Louisiana Baptist Convention.

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what do you have to give?

Your Child and Home Missions

Mary Hines

"How do you give God a valentine?" asked a small boy.

Several people—parents, teachers at church, other adults—had helped this child to love God.

Have you helped your child express his love to God? Parents are the first teachers children have. Some of our deepest impressions are of early experiences with our parents.

Missions teaching is an important part of the Christian training which your child should be receiving. Your church is responsible for providing

missions organizations for preschoolers, children, and youth. WMU plans for Mission Friends, Girls in Action, and Acteens. Brotherhood provides for Royal Ambassadors for boys ages six through seventeen. You may have children in one or all of these organizations. The leaders working with your children know that the teaching they do will have more meaning if you are providing a missions atmosphere at home.

The Week of Prayer for Home Missions, March 3-10, is just around the corner. There are several ways you can build on this emphasis at home. Church families will receive a "Prayer Guide for Home Use" (distributed according to state plans) during the week of prayer. Plan with your family for a time when everyone can be together, and follow the suggestions given in the prayer guide.

In March *Discovery*, the Girls in Action magazine, a tip-in card will remind members and leaders of prayer requests. Talk with your GA daughter about these prayer requests. Suggest that she share them with the family.

Help your child become familiar with Annie Armstrong as a person who contributed much to missions in earlier days and whose name now is used with the special offering for home missions. *Miss Strong Arm* (\$2.95, available from Baptist Book Stores) could be read together as a family. Or, an older child can read the book and report on it to the family. Order the leaflet "Biographical Sketch of Annie Armstrong" to review her life and understand her contribution to missions. A picture of Annie Armstrong* can help children to recognize Miss Armstrong was a real person.

Use an outline map of the United States* in the home. The states can be colored and identified. As your children study about home missions work, they can locate the states of

the map. The names of home missionaries on the prayer calendar can be written on the correct state. Put the map on a wall in the area where the family gathers for prayertime. Referring to the map makes it easier for children to relate to the missionary as they pray for him.

Your GA- and RA-age children are probably going to study a book in the Home Mission Graded Series in February. *Island Discovery* and *Kier's Request* (75 cents each, available from Baptist Book Store) will be good books to discuss with your children. *Island Discovery* may give your family the idea of going on vacation where people are involved in resort missions. Jekyll Island in Georgia is where the story takes place and may be just the spot for your summer vacation.

Do you have a daughter working on Missions Adventures? Have you looked at the book *Missions Adventures** with her and talked over different activities? The support you give her can make a big difference in her attitude toward her work. Some of the activities do need help from parents, especially those involving transportation. Encourage your daughter to do work that she can be proud to share. Remember, *Missions Adventures* is to be done outside of GA meetings. The completed work is taken to the leader to be checked. *Missions Adventures* is an individual achievement plan and is to be done by girls who can read and understand what they have read.

As you guide your child at home in praying for missionaries and their work, you are preparing him for participation in the Week of Prayer for Home Missions. As families talk over giving money to the Annie Armstrong Easter Offering, the child comes to a better understanding of the importance of this missions offering.

What do you have to give? Your giving involves helping your child understand what giving and praying for missions is all about. You can help your child say, "I love you, God." □

* Available through Baptist Book Store or WMU. See WMU order form, page 27.

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Photo by Wallerstein

An Open Door Overseas

Joanne Jackson Lisk

For thirty minutes we had been descending through the gray November cloud cover. Now we looked down on red-tiled rooftops and neatly groomed fields, separated by hedgerows or rock fences. Then, finally, we saw the towering skyscrapers that were London. For the umpteenth time in the past few weeks I pinched myself: could this all be happening to me and to my family, and in this nearly unbelievable way?

You see, less than five years before my husband and I had written "no hope" across our plans to be foreign missionaries. An unexpected and dormant ulcer had cancelled our chance for appointment to East Africa. Days of difficult readjustment and months of rebellion on my part were followed by months of soul-searching and renewal of commitment to missions. I began to listen to God again. In whatever way God wanted us to serve I was ready.

Mrs. Lisk is a teacher, homemaker, and a WMU writer "regular" who lives in Enid, Oklahoma.

I had been asked by *The Commission* to write an article telling of this experience of a closed door. That opportunity for detailing our seeking, our knocking, and then the door closing for us had caused me to look at the experience as a step with the Lord instead of a rejection by him of our desire to serve.

In the years that followed we served God in Bristow, Oklahoma, in the wonderful First Baptist Church. We had come to have that "settled-in" feeling that we were in the will of the Lord, and perhaps we would forever serve just such a church as this.

Then, our comfortable and predictable life was suddenly jolted. We had an unexpected and unplanned call to serve the Lord outside the USA, after all. A church affiliated with the European Baptist Convention (English-language) in England was looking for a pastor. This happened just at the time my husband was in London as a part of his trip with a "People-to-People" tour of Oklahoma church leaders to iron-curtain countries. In one of

God's "coincidences," Dick was unexpectedly preaching to a Wednesday evening prayer group at Suffolk Baptist Church near Lakenheath and Mildenhall air bases in East Anglia.

Writing me at home of this unplanned detour in his trip, Dick said: "Guess what, Jo! Tonight I preached to a group of 'Southern-type Baptists' here in east England, and lo and behold, a pulpit committee was sitting front and center! Following the services, I talked quite a while with them, answered a lot of questions, and enjoyed their fellowship. I don't suppose anything more will come of it."

Now, less than three months after that letter, we were about to meet the first of our new church members from Suffolk Baptist Church, Sedge Fen, England.

Coincidence? Chance? What do you think? If you'd like to follow us through four years of "absolutely smashing" experiences in the Lord's service in England, perhaps you will be able to see exactly what I mean when I say, "Not by chance—not

American BYW members in England (far left and below) enjoy "a spot of tea" and fellowship with each other and an older group of English women (opposite page, right). Near left: Mrs. Lisk, this article's writer, chats with Mrs. R. L. Mathis, world traveler and president of WMU, SEC.

ever by chance when you walk with the Lord!"

American-speaking in an English-speaking Culture

Because friends had taken time to write us about some of the things we might expect in England, our "culture shock" may have been much less severe than that many Americans experience when they go to live abroad for the first time. And yet, you would have enjoyed some of the funny things that happened to us as we settled into our new environment.

For instance, that first trip from the London airport to Cambridge when, for the first time, we rode on the left side of the highway. That was simply a "breathtaking" experience. For the next four years I would occasionally forget that when I was seated on the right side of the car I was the driver; I'd keep wondering why my husband didn't start the car, until suddenly it would dawn on me that I was under the steering wheel!

Another early English experience that sticks in my mind is this one: I was constantly managing to run out of bread or eggs on a weekend, because I simply couldn't remember that one could never find a shop open in our rural area after 3:00 P.M. on Saturday. No convenient dawn-to-dark shops were to be found. In fact, in many cases the "shops" came to our door on wheels, but not on Saturday! Countless times we took our three children for an afternoon side trip to a nearby town to browse through a museum or the marketplace or a little antique shop someone had mentioned, only to find it was early-closing day in that village.

Speech and language differences caused some humorous moments even though everyone had said, "At least you won't have any language difficulties in England!" How many times did I stand at my front door, politely nodding my head and smiling and making what I hoped were appropriate sounds as I groped for understanding of even one word my English visitor was saying? One of

my oft-used phrases during the first two years we lived in a little English village was, "Pardon me, I'm afraid I didn't quite catch what you said." The uniformly polite reply usually was, "Sorry, it is rather hard for us to understand each other, isn't it?"

My favorite "language memory," however, centers around a five-minute conversation in an antique shop. The owner and an English customer were engaged in a "conversation" in which the customer actually said not one word, yet conveyed an enormous amount of interest, disbelief, agreement, and emotion with his full range of "hmmms!"

Areas of Service in Another Land

Actually, as the English say, I am not writing this to acquaint you with all the funny, frustrating, or fascinating experiences which we had as individuals or as a family living abroad. I want to suggest some of the areas of Christian service open to anyone living abroad. In our shrinking world, more and more of you will be finding the Lord opening to you a door of opportunity to live in another land. Perhaps you won't be going as missionaries, but surely you will go as "missionaries without portfolio." You may even now be planning to make such a move into an unknown and exciting experience. Believe me, it will be an experience in Christian growth if you will let it be!

If you live abroad as a civilian, missionary, or military-related individual or family, and you want to find a warm Christian community, I believe that the Lord will lead you to that community. And, why not prepare the way by writing the Foreign Mission Board, Overseas Division, P. O. Box 6597, Richmond, Virginia 23230, to discover if any churches related to Southern Baptist missions work are in the area to which you are going. A number of people who joined our church in England had known about it before they came. Several times the

Foreign Mission Board wrote us, forwarding a letter requesting information about a Baptist church.

So, there you are (wherever "there" may be). You have determined to serve the Lord. And you have been led to other Christians. You will probably find your overseas Christian family to be the warmest and most satisfying fellowship you have ever experienced. From my experience and from talking with military people who have lived all over the world, I have come to the conclusion that the tie that binds us in Christian love binds even more warmly far away from home. Maybe it is the need for community which makes Christian friends so dear to you when you are overseas. If you have never been one to have people for dinner without a month of planning, or overnight company at a moment's notice, you may be surprised to find you will happily and spontaneously do these things. When restaurants and motels are hard to find, it is the natural thing to offer hospitality to visitors.

While overseas I thought often of the Bible verse, "Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares" (Heb. 13:2 RSV). And in four years of the most casual and spontaneous entertaining I had done in the twelve years I had been a pastor's wife, I entertained many "angels." I also learned a new dimension in personal living: joyful hospitality, though unplanned and even haphazard, leaves a satisfaction which can never be erased.

Not only did we entertain many people in our home in England, but we also were invited frequently into homes of friends for a warming "cup of tea" or a quick and wonderfully enjoyable dinner of "fish and chips" wrapped in an English newspaper. We'll always remember the English hospitality. We learned much as a result of that particular overseas experience in Christian family living.

Opportunities for service greeted

us on every hand. If you go to another country, you will take—along with "packable" items—your talents and hobbies, too. You will find these are ways of opening doors and hearts, not only into any American community you may be near, but into the national community as well—language barrier or no.

Perhaps the one thing I packed with the greatest misgivings was my marimba (or the "woodpile" as my husband always calls this xylophone-type instrument). It is large, bulky, heavy, hard to pack, and expensive to transport. But I didn't take along anything of more value. We found that music had a way of opening all kinds of doors which would have otherwise remained closed. The marimba is unusual, and (although Lawrence Welk has not sought me out) I could play and sing along well enough to provide an aid to worship.

The English people who visited our church exclaimed over our musical program. The hymn singing tended to be livelier and more enthusiastic than in the typical English chapel. Our multi-choir program, usually directed by untrained but talented Christians who had decided to put their talents to work for the Lord while they were overseas, was constantly called on for service outside our church. Each time we prepared a cantata or another special musical program, at least five or six English churches approached us about using it in their churches.

Nearly every Sunday members of our congregation were used in English churches as lay preachers—sometimes in four or five different churches. We planned musical exchange programs with other churches. Youth music groups were particularly successful in a music-fellowship ministry, and deep friendships were formed between American and English young people.

Other opportunities opened to us through Woman's Missionary Union and youth work. Women's groups in England love mystery trips (see "I

Love a Mystery!," p. 8, Sept. 1968, ROYAL SERVICE), so more than once a year we found ourselves helping to plan such outings for women from mostly English churches. For these meetings we planned a program of refreshments, or "tea." We were often invited for a return "outing"; they would do the honors in the bountiful, lovely way only English people can do.

Our WMU was supported wholeheartedly by the Fan Ladies group of English women who lived in the "fens" near our church; barriers were broken down because of the wonderful fellowship of English-American women. In a setting where questions could be asked and misconceptions erased, mutual respect grew and blossomed.

We found the place of service overseas, where God had led us to be, truly rewarding. Why are we back in the States, then? We didn't want to come back. But, in the same way we felt led by the Lord to go to England, we felt him leading us to return to Oklahoma at this particular time and in this particular place for his particular purposes.

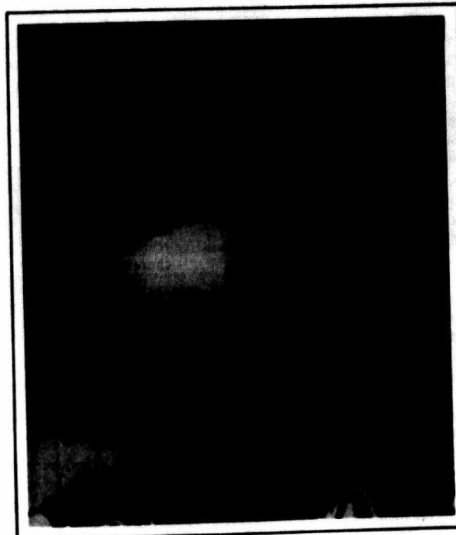
We miss England. We miss the left-hand driving, the charming country inns, market days, fish and chips shops, and tea and scones. We miss the opportunities to serve in English churches. Yet, it is exciting to live in Enid, Oklahoma. It is exciting to wake each morning to the knowledge that "every day is a better day, when you give it to the Lord!"

So, get out your flute, your cello, your tennis racket, or even your knitting needles, and be prepared for open doors overseas—doors open to missionaries without portfolio but with a commission! □

For information about European Baptist Convention churches in England, Germany, France, Italy, Greece, Spain, Austria, and Belgium, write: Rev. John Merritt, 68 Heidelberg, Wilhelm Erb Strasse 2, West Germany.

A Woman Can Change Her Mind

Alice N. Hyatt



"I was lukewarm on foreign missions. During the past few years I had come to doubt the worth of some of our enterprises. Since I've been in Africa, my attitude is changing." The speaker was Opal Carleton, wife of W. A. Carleton, recently retired dean of Golden Gate Baptist Theological Seminary.

I've been Opal's friend for a long time, and I know that just because her friends and even her husband hold certain views gives no evidence that Opal feels the same. But she is fair-minded. Her job as dean-counselor in a junior high school has required her to consider all the evidence and then make a decision.

Mrs. Hyatt, Santa Rosa, California, is a free-lance writer. She visited Africa in 1973.

An opportunity came for Dr. Carleton to spend eight months teaching at the Baptist Theological Seminary of East Africa in Arusha, Tanzania. Opal was not enthusiastic. She went to Africa only because her husband wanted to go.

"My attitude first started to crumble when I met the missionaries," Opal explained. "They joined together to help us get settled. They gave us our meals until they could show me how to shop and keep house in this strange environment. Their spirit toward each other reminded me of the early Christians. They shared freely without question. If somebody needed something, somebody else would supply it. They even took responsibility for each other's children."

"Next I was impressed with the way the students' needs were met. To attend seminary a man must bring his wife and family, if he has one, to the campus. The man's education does not stop with Bible and theological courses. He is also taught to type, drive a car, garden, and cook."

Opal went on to tell me more about the African seminary students: "Wives take a regular four-year course. They are taught to read and write. They learn Bible, child care, health, cooking, gardening, driving, and other skills they need. The aim is to help them be better homemakers and church workers, able to help other women."

"Children go to nursery or kindergarten while their parents are in class. Each family has its own garden to raise food, which grows all year. Student housing on the campus is attractive but not expensive. Churches and associations help students with expenses."

"I was impressed by the ministry of the seminary students. Each man preaches in three languages: English, Swahili, and his tribal language. Students preach in cities and towns, and far back in the bush."

"We went one Sunday in a four-wheel-drive vehicle up a mountain. We left the car and walked through tall corn to a little shack built of

sticks. The floor was dirt; the pews were boards. A pile of potatoes and corn on the floor behind the pulpit had been brought as offerings. When the offering bowls were passed, two eggs were put in with the money. At the close of the service, the pastor auctioned them off. The missionary bought one; a tourist from Florida who had gone with us bought the other. The only musical instrument was a skin drum which the pastor played with gusto. My husband found it inspiring to have a part in training men like that pastor."

Opal was impressed with the life of Africa and how it is changing. She shared several observations: "Relief in magic and witchcraft persists even in educated Africans. Some of the people believed the African next door to me was a witch and avoided him."

"I went to a village to buy meat. The butcher answered my questions with the only English expression he knew, 'Yes, my darling.'"

"One devoted Christian man was not a church member. When asked why, he said, 'I have two wives. I married them before I became a Christian. They have served me well and raised my children. I would not shame either one of them by sending her away. I would not shame this church. So I cannot be a member.'"

"Paying money for food, in some of the rural areas, would be like paying to breathe the air. It is free for the growing. But things are changing, and this area is fast converting to a money economy."

"We were invited to a student's home for supper. When we later described the occasion to the rest of the seminary faculty, they said they were sure that the three students present had pooled their money to buy the food—it was a very big spread for an African."

"The four men and I ate at a small table. The wife served the four courses. The first was a fruit drink served in two glasses and three cups, the Africans being admonished to take the cups, leaving glasses for us. The second course was rice in one

side of a steep bowl, with a few small bits of meat with potatoes and beans in the other side of the bowl. The third course was a plate with five large, unpeeled bananas placed in the center of the table. The last course was a hot drink which I thought was sweetened weak tea, but which my husband later learned was chocolate. This was accompanied by a plate of thinly sliced plain white bread. It was a tasty meal, and we had a most enjoyable evening of conversation, mostly exchanging talk about customs."

"The small son was permitted to come in with his little bowl of rice and sit on a stool near us. When he finished his rice, he was told it was time for bed. He left immediately without protest. When told that an American child might object to going off to bed, the Africans expressed surprise and exclaimed, 'Not reply to his father?' We asked when a child of theirs might reply to his father, and the Africans answered, 'After circumcision—if he does it in a courteous manner.' (Circumcision takes place in the teens.)"

"Last," recalls Opal Carleton, "I was impressed by the visible results of our foreign missions enterprise in East Africa. Since Southern Baptists opened work there in 1956, 193 churches have been formed in Tanzania alone, and 96 of them are still supporting. Africans do most of the preaching. Missionaries act as consultants and consultants. My husband believes that if all missionaries should have to leave soon (which is not anticipated), African Christians could and would carry on. They are strong in their faith."

"This experience has completely changed my attitude toward foreign missions. My faith has been greatly strengthened."

Lukewarm? Not now. After talking with Opal, I came away enthusiastic about helping our African brothers and sisters witness to their own people. I am convinced that nothing but fair-minded consideration of the evidence could have made Opal change her mind. □



Mrs. Carleton and missionary Dot Emmons (left and below) visit nursery campus, Arusha, Tanzania. Dr. Carleton poses with his church history class (far below)



Drug Fair

Julian S. Pickens

One of the most alarming problems on the national scene is the growth of drug abuse. The problem is neither small nor hidden. It is not restricted to large cities. It can no longer be "someone else's problem." Daily newspaper headlines across the country indicate how widespread the threat of drug abuse has become.

You ask, "I am aware of the problem, but what can our Baptist Women do?" Something that has proven beneficial to many communities is a drug fair. The purpose of such a fair is drug education, which can be preventive as well as rehabilitative for persons in the community.

Since you know the needs and resources of your own community, suggestions presented in this article should be adapted to meet the local situation.

At least three ingredients are necessary to insure success of a drug fair: (1) planning, (2) publicity, (3) facility arrangement. Assign responsibility to Baptist Women members in these three areas.

Dr. Pickens directs youth and family services for the Baptist Association of Greater New Orleans.

Planning

The planning group should study the following material and contact resource persons in the areas indicated. You may want to combine some of the suggested presentations, e.g., the physician and the pharmacist, or the law enforcement agency for the legal aspects of drug abuse.

Law Enforcement

Most communities have law enforcement officers assigned the specific duty of enforcing statutes relating to drug abuse. These officers can be contacted through either the local city police department or the county sheriff's office. There is usually one officer at the local level who has been trained to speak to various groups about drugs.

Make contact with this police officer at least a month before the drug fair. Give him a general idea of topics to cover at the fair. A suggested list of items for discussion might include: drug abuse in the community; areas of the community where the problem is most acute; types of drugs available in the community; problems facing law enforcement officers in the area

of drug abuse; what the church can do to assist officials as they work to prevent the illegal use of drugs.

Legal Aspects of Drug Abuse

Federal statutes control the distribution and possession of illegal drugs. Each state has its own laws pertaining to drug possession and/or distribution. Lay people should be aware of the penalties involved when drugs are abused; therefore, make every effort to invite a local criminal court judge or an attorney to the drug fair.

Drug Abusers

The person who can have the most impact at a drug fair is a former drug abuser. This person can "tell it like it is." Get in touch with a local drug rehabilitation center, the jail, a mental health center, an addicts' anonymous group, or a local hospital to obtain a volunteer for your program.

The Baptist Women member who is responsible for the drug fair should talk with the drug abuser ahead of time. Such a conference should relieve any anxiety on the part of the abuser regarding what will be expected of him.

Alcoholism

Alcoholism is the greatest drug problem facing our country today. Yet, since alcohol is legal and does not receive the headlines in our newspapers, the tendency is to play down the problem. The testimony of an alcoholic can be a meaningful part of the drug fair.

An alcoholic volunteer can be obtained by contacting a local chapter of Alcoholics Anonymous. If AA is not available in your area, a local physician may help you find an alcoholic. Visit him (or her) and explain the purpose of the fair and what will be expected of him. Like the addict, the alcoholic may need reassurance that the group will not snub him because of his illness.

Psychological Aspects of Drug Abuse

The abuse of certain drugs can cause psychological if not physical dependence. People need to be made aware of this danger. A psychiatrist or a psychologist at the drug fair could explain the dangers of psychological dependence.

Invite a psychiatrist or psychologist who has had experience in helping persons with drug problems. Such professional people can be reached through a local mental health center, a local hospital, or the local chapter of the American Medical Association. Ask this professional to include in his presentation some of the approaches he uses in counseling.

Physiological Aspects of Drug Abuse

Abuse of drugs causes certain physiological changes in the body. This is especially true with narcotic drugs, and to a lesser extent with other drugs.

A family physician is usually one of the most trusted members of a community. He also is able to explain the effect various drugs can have on the body.

Be sure to contact a private physician who has had experience in treating drug abusers. Such an individual can be contacted through a local hospital, a chapter of the AMA, or from referral by church members.

Community Referral Resources

Drug abuse is a problem to the total community. In most communities, many agencies are working to counteract the effects of drug abuse. These agencies cooperate and make use of each other's resources.

Ask a person who is familiar with the various resource agencies in the community to lead a discussion on help that is available. He should be able to cover the types of services available to the drug abuser and specific information regarding contact with the different agencies. This resource person may be found at a local mental health center, or in a social agency which specializes in drug abuse. This person will usually be a social worker who is active in community organization.

Pharmacology

A registered pharmacist will be a valuable resource person at the drug fair. His professional knowledge of the different types of drugs and their effects can be used to dispel some inaccurate information which usually abounds among the youth in any community.

Every drugstore has at least one registered pharmacist, but choose carefully the pharmacist you will ask to participate in the drug fair. Select a pharmacist whose knowledge of drugs and drug abuse is current.

Publicity

When you have set a date and selected the resource people to help at the drug fair, you are ready to work on publicity and facility arrangements.

Use local publicity resources to make church members, as well as the total community, aware of the upcoming drug fair. Here are some ideas which have been useful in many areas.

1. Line up radio or television interviews; phone or write station executives for an invitation. Ask for the public service or public relations director.

2. Arrange for intelligent and provocative phone calls to radio talk

shows. Explain to the listening audience your church's interest in the local drug problem and the upcoming drug fair.

3. Start a "letters to the editor" campaign. A steady stream of well-written letters about your interest in the drug problem and what your church is doing to prevent the spread of drugs will attract public attention.

4. Enlist the help of students from your church in announcing the date of the drug fair in their school papers.

5. Sponsor a poster contest for church youth. Display these posters in community stores and shops.

Facility Arrangements

Assign one member—with others helping her—the responsibility of planning and setting up the area of the church building where the drug fair will be held.

You may want to use a Sunday School department area for the fair. The assembly room could serve as the "reception" area. Some of the displays could be set up in this large room. Several people should be on hand here to direct visitors to the "booths"—rooms off the main room where resource persons are available to talk with the people, to share materials, or to make audiovisual presentations.

Remember, "a picture is worth a thousand words." Plan the types of displays to be used; coordinate the visual materials with the different speakers to be sure that each topic covered is repeated with proper display materials. For example, the pharmacist may display the various types of drugs on a board and will need this display for his presentation. The board could be used afterwards as an attractive and informative display.

A drug fair can be successful only if it meets a need in the community and if there is proper planning.

If, as a result of your efforts in this fair, just one child learns something to prevent him from becoming a drug abuser, you have been successful. Good luck!



Baptist Women
Meeting

Maximum Missions in Metropolitan New York

Nancy and DeLane Ryals

Nearly one out of ten Americans lives within the territory of the Metropolitan New York Baptist Association. Eighty-eight Southern Baptist congregations minister across this urban region.

At the heart of the region is New York City. Manhattan, Brooklyn, Queens, the Bronx, and Staten Island are the city's five boroughs. Long Island, the nation's tenth largest metropolitan area, extends 120 miles into the Atlantic Ocean from the city. Northern New Jersey makes up one-fourth of the region. Fairfield County, Connecticut, is an affluent community northeast of

New York. The association territory extends also to the northern suburbs and up the Hudson River Valley.

Four years ago the Home Mission Board of the Southern Baptist Convention appointed Kenneth R. Lyle to succeed Paul S. James as superintendent of missions for the association. Dr. James became the first executive secretary-treasurer for the Baptist Convention of New York, with headquarters in Syracuse. Metropolitan area churches are a part of the new state convention.

Southern Baptist work in New York City began in 1957 with Manhattan Baptist Church. Metropolitan New York Baptist Association was organized in 1962 with eight churches, twelve chapels (for missions), and 1,285 members. Current membership is 9,000 in fifty-nine churches and twenty-nine chapels.

A Regional Concept

"We have developed a regional concept," says Ken Lyle, "in an attempt to blend urban and suburban living and to try to get churches to be compassionate about a whole region." This philosophy of a metropolitan strategy binds the association together across twenty-two counties in parts of three states.

"To divide the association by county and state lines, by river and streams—as Southern Baptists have done traditionally," Lyle comments, "would leave inner-city New York without the resources that are needed to minister here." In the association's long-range plan, the organization will stay intact for at least five more years. The churches sense the need to combine their resources in order to reach out to the entire region.

Some problems remain. Disparity is the most obvious concern: It is some 150 miles across the metropolitan region, north to south and east to west. Participation is further limited by the great amounts of time members spend daily commuting to and from work.

A Tapestry of Humanity

New York has been called a melting pot; but it is more like a salad bowl. The peoples gathered here are different. One out of seven city residents speaks Spanish. As many as a thousand Chinese newcomers move into Manhattan each month. There are more Jewish people in the region than in the state of Israel.

Seventy different languages are spoken in New York. Southern Baptists have language ministries among a dozen of these ethnic groups. Dr. James points out, "We have no foreign missionaries in Poland, but among the half-million Poles in New York City we have a church in Brooklyn." The Home Mission Board recently appointed a worker to serve among the 27,000 Romanian refugees in the city, who previously had no evangelical witness. Almost half of all Southern

Baptist work in the metropolitan area is among ethnic groups—non-white, non-English-speaking.

How can these varying groups work together? There are ways: bilingual pastors and electronic interpreting systems, for example. The association elects persons of different language groups to help plan its programs—not as a token act, but in order to encourage each person to share in the decision-making process. Difficulties do arise. Each cultural group has distinctive ways of doing things. For instance, some groups believe in starting "on time" and others "when we get ready." The vehicle of cooperation is flexibility; the common denominator is Christ.

When churches of different cultural and national backgrounds serve together in the association, the fellowship becomes a beautiful tapestry of humanity.

We Need to Be Aware

The association's WMU has been active in the development of Southern Baptist life in New York. WMU has been blessed with strong, capable leaders. Women have motivated the churches to organize for missions education. Apart from the work of WMU, Lyle declares, "We would have a tendency to see only our own missions field; but there are other missions fields. We need to be aware of what's going on around the world, so we will not become introverted and selfish in our approach to missions." Mission action seems especially designed to meet the needs of communities in New York (and in your state, too!).

WMU training programs are conducted by zones, dividing the association into thirds to get closer to the churches. Ethnic groups, especially the Spanish women, sometimes meet for training sessions in their own language.

A Ministering Church

The associational leader serves as a catalyst in missions and ministry. Ken Lyle and the chairman of

the missions committee meet occasionally with pastors and laymen to plan for missions outreach. They meet in twelve clusters, or small groups of churches, in each local area of the region.

Lyle sees the starting of new congregations as a birth process: "No body can tell you exactly when to give birth. We want to see healthy children born—as few abortive and illegitimate situations as possible. I don't say every church has to start a mission. I do believe every church should be a ministering church."

Thus the whole association is involved in Christian social ministries. To give leadership the Home Mission Board has appointed several career missionaries. Jerry Scruggs is Christian social ministries director on Long Island. Judy Blair is Christian social ministries director in Brooklyn. Each serves through a local "home base" church and assists surrounding churches in developing ministries and equipping members for service. A specialized Christian social ministries project is operating in LeFrak City, a high-rise apartment complex in Queens. Avery and Myra Sayre were appointed last September to direct weekday ministries in LeFrak City.

The Lieutenants

Serving with Ken Lyle as "lieutenants" in the development of new churches are six pastor-directors, appointed by the Home Mission Board. Their primary responsibility is to pastor a strategic local congregation. They also direct the development of ministry and outreach to their particular piece of geography.

Samuel G. Simpson, pastor-director for the Bronx, has led Bronx Baptist Church to become involved in providing decent housing in the borough.

Larry J. Patterson of Brooklyn is launching a day-care center at Park Slope Baptist Church, in a building where President McKinley once worshipped.

James S. Wright and Highland Avenue Baptist Church, Queens, have a waterfront ministry to sailors who enter New York harbor; several have been converted to Christ after enjoying the members' hospitality. What is needed now is communication with foreign missionaries who might visit the sailors' homes, saying, "Your husband (or son) visited a Baptist church in New York last Sunday."

Similarly, Robert C. Flinn and Westchester Baptist Church have a literacy ministry for Japanese wives, some of whom may return to their homeland as Christians.

Marvin R. Haire has involved Monmouth Baptist Church in a vigorous church extension program that has planted four new congregations in central New Jersey.

James L. Daves and Central Nassau Baptist Church are projecting student ministries on several Long Island campuses.

Pastor to Pastors

Asked about his role as the leader of Southern Baptists in metropolitan New York, Ken Lyle replied, "I see myself, first, as a pastor to pastors." The association recognized this pastoral role when it designated the superintendent of missions as a "minister of associational services." The title reflects larger responsibilities than "missions" might indicate in the earlier title.

The associational minister's concept of Christian vocation is shown by his own caring for his co-workers: "God didn't call us to win the race. He called us to run it. He'll take care of the winning of it." New churches and their pastors experience both agony and ecstasy in their tasks. The minister of associational services shares their joys and frustrations.

Ken Lyle has a positive attitude toward the function of leadership: "A leader must create an atmosphere in which persons want to do, rather than have to do."

Lyle is the link between the Home

DeLane Ryals, who prepared the study content for this meeting, is pastor of West Monmouth Baptist Church in Freehold, New Jersey. Nancy Blevins Ryals, writer of the planning guides and designer of the crossword puzzle, formerly served as WMSYWA director for Maryland WMU.



Ken Lyle can be found wherever people are. He relates well to the young.

Mission Board and the association. He leads all phases of denominational life—education, student work, stewardship, missions, and the other programs.

Minister or Die

Southern Baptists in the Northeast are a minority group. If there is one lesson we have learned, it is that we cannot win metropolitan New York by ourselves. God has some other children in this city. Southern Baptists are exploring ways to relate to other Christians and other persons of good will without compromising our integrity. Lyle says, "We are grateful for some black Baptists in Newark and Harlem who have been willing to cast their lot with Southern Baptists." Doors of cooperation continue to open.

"Churches have usually tried to move away from changing neighborhoods," Lyle observes. "Pretty soon there is not going to be any place to run. Churches are going to have to minister or die."

Newark's black majority seems to be moving into the suburbs "as soon as they can make it." Southern Baptists are attempting to minister to all persons, whatever their language, culture, race, or socioeconomic background.

In Co-op City, a high-rise "city within a city" of 75,000 people in the Bronx, a small Protestant chapel was struggling without a minister. Today, with help from the Home Mission Board, Dan Ward, a Southern Baptist, pastors Co-op City ministries.

Lyle comments, "To be around people of other denominations helps

one think through his Christianity and solidifies one's commitment to the truths of Baptist life."

"We Need Each Other"

The essence of associational life is the blending of suburban and inner-city churches. Interdependence is the recognition by churches that they are not self-contained units, but that "we need each other." The biblical principle is that of mutual aid, the stronger sharing with the weaker.

Churches in the suburbs usually begin with a nucleus of Southern Baptist laymen transferred to New York headquarters by industrial corporations. They give suburban churches capable leadership plus a financial stability not often found in young churches.

Inner-city churches usually face crises of leadership and finances, though some of these churches have related to the needs of their neighborhoods quite effectively.

Metropolitan Association encourages ties between city and suburbs. Pastor Thomas C. Bourne has led Wilton Baptist Church in Connecticut into a fellowship relationship with Harlem Baptist Chapel. Suburban members have conducted Vacation Bible Schools in Harlem and invited inner-city children to spend a day in the country. Harlem Chapel has shared in joint worship services and baptized candidates in the suburban baptistry. The two churches share joy in Christ.

Ken Lyle looks forward to the day when metropolitan Baptists will have a camp of their own, as a retreat center away from the pressures of the city. The association officials are planning to move into a six-story building at 236 West 72nd Street in Manhattan, which will become a ministry center seven days a week, twenty-four hours a day.

J. McCandlish Phillips of the *New York Times* writes: "It makes sense to send missionaries to lost tribes . . . overseas . . . [but not unless we also] send missionaries

to the hard pavements and hovels of our central cities, where Christ alone can intervene to meet men's deepest needs."



Planning the Baptist Women Meeting

Hymn (choose one of the following): "Where Cross the Crowded Ways of Life" (Baptist Hymnal, No. 464); "O, Zion Haste," verse 2 (Baptist Hymnal, No. 451)

Call to Prayer: Read Matthew 9:35-38. Prior to the meeting assign to several members names of the missionaries whose birthdays are today and ask them to suggest needs each missionary might have. Pray for specific needs.

Preview Baptist Women Meeting: March is the month for the Week of Prayer for Home Missions and the Annie Armstrong Easter Offering. Give out slips of paper with the dates of the week of prayer—March 3-10—and urge members to plan to participate in the observance as individuals, as families, and as an organization.

Study Session

AIM

As a result of this study, members should be able to list ways the associational minister for metropolitan New York leads inner-city and suburban churches to use their maximum resources of talents and skills in ministry.

LEARNING METHODS

1. Make the Metropolitan New York Baptist Association crossword puzzle (see p. 24) available to each member. You may choose to allow members to work in teams. Have pencils available.

2. Well in advance of the meeting, assign six members the material as follows: (1) "Nearly one out of ten Americans" and "A Regional Concept" (2) "A Tapestry of Humanity" and "We Need to Be Aware" (3) "A Ministering Church" and "The Lieutenants" (4) "Pastor to Pastors" (5) "Minister or Die" (6) "We Need Each Other." Use your own initiative in assigning sections of the material, depending on the size of your group.

3. Write on slips of paper the following questions. Distribute them with the instruction to listen for the answers as the study material is presented.

(1) How does metropolitan New York compare in population to other states and countries?

(2) What geographical areas are included in the area of Metropolitan New York Baptist Association?

(3) Who are Kenneth R. Lyle and Paul S. James?

(4) How many churches and chapels are in the Metropolitan New York Baptist Association and what is the membership?

(5) What is meant by "a regional concept"?

(6) What are some of the language groups who are being ministered to in the area of the Metropolitan New York Baptist Association?

(7) How do these varying groups work together?

(8) What role has WMU had in the shaping of the Metropolitan New York Baptist Association?

(9) What is the purpose of the "cluster groups"?

(10) What seems to be the plan for beginning new churches?

(11) What is the work of Christian social ministries in the association?

(12) What is the work of a pastor-director in his individual field?

(13) How does Ken Lyle describe his role as minister of associational services?

(14) What are some examples of

cooperation between Southern Baptists and other groups in the metropolitan New York area?

(15) How are the churches of suburbia and the inner city blending their talents, skills, and resources?

4. Consider inviting the man of your church to join you for this meeting. You might wish to discuss together similarities between Southern Baptist work in metropolitan New York and your own community.

5. Lead a prayertime using this letter from Ken Lyle. My fellow believers:

There is an air of expectancy in missions outreach! Pray for "beginnings" across this metropolitan area at places like Holbrook, Princeton, Montville, Hapetscong, Goshen, Union City, Jersey City, North Richboro, and Jackson Heights.

Please do not forget to pray for home missions during the week of prayer and give generously that our work in the homeland may expand.

The Youth Corps of the association is progressing with great strides. Forty teens have been training in music, interpersonal relationships, and personal witnessing. We hope to do a missions project this summer and to share what Christ is doing in New York.

Pray with us about three new towns: Welfare Island, South Richmond, and Twin Rivers. We need to be involved with churches in all three. The South Richmond project will have 420,000 people living in it.

I am excited about our new building, because it affords us an opportunity for a total ministry to the midtown area as well as a more effective outreach to the entire metropolitan region.

Yes, I am excited! The Holy Spirit is moving in us; his freshness is available. His power is more than adequate. It is an exciting day to be alive in Christ! Amen and Amen!

We thank you for your prayer support and for sharing with us in so many ways. Let us hear from you.

PLAN FOR FOLLOW-THROUGH

1. Southern Baptists contribute to ministries in the New York City area as they give to home missions through the Cooperative Program and the Annie Armstrong Easter Offering. This assistance is applied in many directions, including pastoral salary aid, site loans and

grants, and the salaries of appointed missionaries like Ken Lyle. Encourage Baptist Women members to plan carefully their gift to the Annie Armstrong Easter Offering.

2. Do you know someone living in the New York metropolitan area who might be responsive to an invitation from one of the Southern Baptist churches there?

Does your church have any resident members living in the New York area?

Is there a possibility your family might be transferred to New York? Send names and addresses and phone numbers of such persons to Metropolitan New York Baptist Association, 236 West 72nd Street, New York, New York 10023.

Metropolitan New York Baptist Association Crossword Puzzle

Across

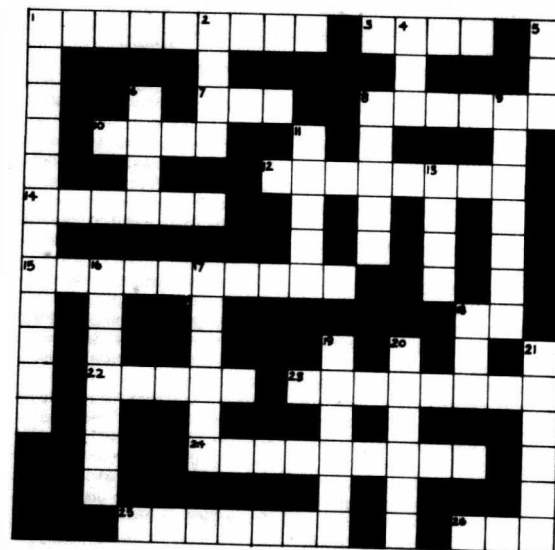
1. large island, part of New York City
3. summer _____
7. _____, the lost
8. portions of a city
10. Fairfield County, _____ part of MNYBA (abbr.)
12. borough of New York City
14. persons
15. suburban area east of New York City
18. pronoun
22. teens
23. area adjoining a city

24. northern _____ part of MNYBA
25. language groups
26. Christian social ministries (abbr.)

Down

1. _____ New York Baptist Association
2. small city
4. everybody
5. city transportation
6. city within a city
8. the _____ borough of New York City

9. minister of associational services of MNYBA
11. city
13. cars deeply for _____
16. _____ Island, borough of NYC
18. Home Mission Board (abbr.)
19. borough of New York City
20. _____ Valley, part of MNYBA
21. part of inner-city New York



Answers Across

1. Manhattan
3. camp
7. win
8. blocks
10. Conn
12. Brooklyn
14. people
15. Long Island
18. he
22. youth
23. suburbs
24. New Jersey
25. ethnics
26. CSM

Down

1. Metropolitan
2. town
4. all
5. bus
6. coop
8. Bronx
9. Ken Lyle
11. urban
13. love
16. New York
17. Staten
18. HMB
19. Queens
20. Hudson
21. Harlem

Notes for Mission Support Chairman

WEEK OF PRAYER FOR HOME MISSIONS

Sunnye Jones

WANTED Mission support chairman who will plan and coordinate activities in her organization for the Week of Prayer for Home Missions. Experience necessary: a woman who has sounded the depths of her own being in self-discovery, confession, and worship; a woman who can love on a vast scale, who reflects in her actions an outgoing reverence for life that springs from union with the Author of life.

LOST. People all around us are lost to Christ. Many persons in our homeland will remain separated from the love of God if we fail to pray.

FOUND. Dates for the 1974 observance of the Week of Prayer for Home Missions are March 3-10. The theme, "In Him Is Life," is based on John 1:4, 12-13; 1 John 5:11b-12.

Challenge persons during the week of prayer to:

become aware of home missions needs and accomplishments

pray about their own needs, for home missionaries, and for persons home missionaries are trying to reach

discover that home missions begin at their own front door

accept responsibility for the part they must play in world missions.

Mrs. Bulford Jones is a pastor's wife and homemaker in Morgan City, Louisiana.

Mission support chairman, you are the individual responsible for initiating and coordinating plans for this emphasis. Begin preparations early. Pray for God's leadership. Read the theme and Scripture passages over many times. Here are suggestions that may aid you in planning.

1. Check early with the pastor, WMU council, and other church leaders about goals and church plans for the observance.

Decide with other Baptist Women officers and your officers council how your organization will relate to churchwide plans.

2. Arrange prayer periods which will include opportunities for participation on the part of all Baptist Women members. Consider these possibilities:

Plan variations of the general meeting, such as observance in established groups—study, prayer, mission action; or, neighborhood meetings—day, night, families, couples.

Encourage prayer partners among members and couples. Two, three, or more couples or families may choose a prayertime during the day when all will be in prayer simultaneously in their own homes. Or, couples may meet for Saturday brunch (keep it simple: coffee and toast) and prayer using the "Prayer Guide for Home Use." Prayer part-

ners may use the telephone for their prayertime.

Suggest active members choose homebound members as prayer partners. Partners may get together in the home or over the telephone. Be sure that homebound members are receiving ROYAL SERVICE and other materials they need in order to participate in the week, such as the "Prayer Guide for Home Use" and Annie Armstrong Easter Offering envelope.¹ You may wish to tape one or more of the week's meetings to share with homebound members.

Plan a Sunday morning prayer breakfast which involves Baptist Women and Baptist Men. Advertise "homemade biscuits and prayer."

3. In planning the observance keep in mind that the primary purpose is prayer. Included in the week of prayer content material are the following:

Bible Study

Soundings—a period of personal introspective depth-taking

Welcome to My World—mission study

Prayer Promptings—prayertime

Resoundings—further personal response

Read the entire week's material as soon as you receive March ROYAL SERVICE. Notice that in each section of the material prayer suggestions are given. Plan specific ways to help the women to enter into these.

4. Order Week of Prayer for Home Missions Program Covers² for mimeographing each day's schedule. Include the names of individuals participating.

5. Anticipate the involvement of nonmembers. Be prepared to enlist

(Continued on p. 48)

¹ Available through your state WMU office. Check with your WMU director or Baptist Women director.

² Available from Woman's Missionary Union in Birmingham or from your Baptist Book Store. See WMU order form, page 27.



Current Missions

New Conventions Emerge: West Virginia

Naomi Ruth Hunke

All of West Virginia, the "Mountain State," lies in Appalachia. The Spanish explorer De Soto took the section's name from the Appalachian Indians he found living on the Gulf of Mexico.

A young bachelor governor of colonial Virginia, Alexander Spotswood, led an early camping expedition into the area in 1716. This was the first recreational excursion into what has become a popular vacationland. Travel brochures call the state "Wild and Wonderful West Virginia" and prove pictorially that its mountains, rivers, and lakes are comparable to any in the nation.

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

Though many of the hills have been stripped of their timber and coal by the hands of man, a magnificent assortment of trees, flowering plants, and mosses remain to mantle most of Appalachia.

Known as a state of soul-grinding poverty, West Virginia has suffered from much adverse and often unfair publicity. Outsiders have come to regard the state as illiterate and primitive. Feeling that the rest of the nation looks down on them has caused many West Virginians to become defensive.

Poverty does exist in some areas just as it does in every state. However, prosperity also exists. Steel is produced in the upper Ohio River Valley and aluminum in the lower Ohio and the Monongahela valleys.

The state is a major glass and chemical center and a source of building stone and timber. It is a leading state in production of natural gas. Charleston ranks in the top ten cities in average factory worker's income. The sixteen hundred mines of the state produce one-fourth of the nation's coal, and the coal under its mountains could supply the needs of the entire country for two hundred years at the present rate of usage.

Although the state is 70 percent rural—almost the exact reverse of the national picture—it does not necessarily follow that it is primitive. The truth is that West Virginia maintains and supports a number of private and public colleges. Recent surveys show 35 percent of the high school graduates go on to college.

Early Baptist Work

The first Baptist church in what is now West Virginia was organized in Gerrardstown in 1743 by families who had moved from Maryland. In 1844 a group of churches formed the Western Virginia Association.

Before West Virginia became the thirty-fifth state admitted to the Union, it was a part of Virginia, a Confederate state. All the Baptist churches of "Old Dominion" Virginia were a part of the Southern Baptist Convention for twenty years after its organization in 1845. There have been Southern Baptist churches in West Virginia ever since that time.

In 1865 messengers from most of the Baptist churches in the newly formed state met in Parkersburg and organized the Baptist General Association of West Virginia. This new organization later affiliated with the Northern Baptist Convention. Now known as the West Virginia Baptist Convention, the churches comprise the largest state convention of American Baptists with around 730 churches and 80,000 resident members. The

churches that remained with Southern Baptists affiliated with the neighboring state conventions of Kentucky or Virginia.

Steps to Constitution

Two incentives challenged Southern Baptists of West Virginia to constitute into a convention. First, there were the needs for fellowship and for coordination of their efforts in the state. Second, two-thirds of the state's population were unchurched. More than one hundred towns had no Baptist witness.

Southern Baptists spent more than a dozen years working toward a state convention. In 1958 John I. Snedden, who had previously served as pastor and missionary in Ohio, came to serve as area missionary for West Virginia. Under his leadership thirty-three churches met that year for their first state fellowship.

Dr. A. B. Cash came from the Home Mission Board to help in planning. Using Joshua 14:12, "Give me this hill country" (RSV), he challenged the group to work toward constitution as soon as possible. A pastors' fellowship was organized in 1959 for the purpose of laying definite foundations for a state convention.

Several Baptist associations were formed between 1958 and 1968. In 1962 the pastors' fellowship elected a missions committee to plan, develop, and promote missions work through the associations. They called Francis R. Tallant to serve as director of religious education.

The target date for constituting the new convention was 1966. But because the churches were unable to meet two of the guidelines for constituting by the set time, the missions committee voted to set

up a prototype (model) convention. The new organization was named the Baptist General Association of West Virginia. They adopted a constitution which functioned with an executive board of fourteen members.

The purpose of the general association was to assist the churches, strengthen the associations, and survey the state to find where new work should be established. They enlarged their budget with 50 percent going to West Virginia work and 50 percent to the states with which the churches were affiliated—Ohio, Virginia, and Kentucky. Twenty percent of all undesignated gifts went through the Cooperative Program for world missions.

State offices were set up in a large rented residence in St. Albans. Furniture and equipment were pur-

ORDER FORM FOR WMU MATERIALS				Payment should accompany order. Make check or money order payable to WMU. Cash sent at customer's risk.	
Order from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203; or Baptist Book Stores					
SHIP TO		ORDERED BY			
Street		Street			
City		City		State Zip	
State		State		Zip	
ITEM	HOW MANY	COST	TOTAL		
Baptist Women Member Handbook	25	.10			
"Biographical Sketch of Annie Armstrong"	Any ten sheets	.25			
Enlistment articles for 30-35-year-old working women busy mothers women with time homebound women	25 (from WMU only)	.25			
Map, outline of US	1.00				
Mission Action Projects Guide for Baptist Women and BFW	.50				
Missions Adventures	1.50				
Missions Prayer Guide	.25				
Missions Super Theater Pictures, Annie Armstrong	.25				
Teaching Guide, Evangelism: The Cutting Edge	.35				
Week of Prayer for Home Missions Program Cover (25) (100)	.40	2.00			
				Total \$	
				Addition estimate add necessary when no handling charge amount enclosed \$.25	
				Check or money order must accompany order	

chased, and the first state annual was printed and distributed among the churches. The work was divided into three departments: Missions, Religious Education, and Women's Missionary Union.

The dream of constituting as a state convention was realized in October 1970 at Witcher Baptist Church in Belle, West Virginia, when fifty-three churches and ten chapels with a membership of 13,187 became the thirty-third state convention in the Southern Baptist Convention. The election of John I. Snadden as executive secretary became effective January 1, 1972.

Fading Patterns of the Past

What will it take to meet the needs of the people of rural West

Virginia? For one thing, competent and dedicated pastors are needed who will accept the challenge of a lifetime rural ministry. Life is changing fast in the mountains, and many people have not been willing to change their concepts or practices to keep up. For this reason, churches often stay small, disorganized, indifferent. Many have narrow, selfish outlooks, evading real issues and robbing members of ministries they need. Some mountain people have been taught that religion means getting saved and going to heaven when they die. They believe that a Christian must simply resign himself to tragedy and miserable conditions, that poverty and mine disasters are God's will. Because digging out old ideas is harder than

digging out oak stumps, mountain people often resist undertaking such as community improvement projects. Pastors are needed who can convince their people that the gospel means that Jesus lives in a person in every experience after conversion.

Baptist leaders in West Virginia are seeking creative and dynamic approaches to church work. When Mark McAllister came to pastor rural Calvary Baptist Church in Bolair, he determined to reach out to meet community needs. His church is located in the state's only county with no access to an interstate highway, a remote mountain area with no rail or bus services, no industries, and last in per capita income in the state. Seventy-five

percent of its people receive financial aid.

One of the first challenges Pastor McAllister faced was the need for transportation. He began a bus service with an old van. He started food and clothing ministries which were later taken over by the community. Feeling that the state's greatest natural resource is its young people rather than its coal mines, he set about providing recreation facilities in an old skating rink he purchased to use as a community youth center. A summer youth camp provides work in building and repair projects. The people of Calvary Baptist Church are uniting behind Mark McAllister's vision of a church caring and sharing in the name of Christ.

The Home Mission Board has placed US-2 workers (young adults who serve two-year terms on home missions fields) at strategic points to enlarge the convention's ministry to the people of West Virginia. Sally Glover is assigned to run a bookmobile. A pilot project, the bookmobile is a cooperative missions effort: Upper Ohio Valley Association helps with operating expenses; the Sunday School Board supplies books and plans and helps the state provide training for the workers; the Home Mission Board provides the vehicle and assigns the US-2er to operate the ministry. Area missionary Floyd Tidsworth promotes the program which continues to take the bookmobile unit to various communities at regular hours during weekdays. While books are being checked out, opportunities come to talk of Jesus and answer questions. The bookmobile also carries movie equipment and serves as a meeting place for Bible discussion groups.

The tragic floods of 1972 took over a hundred lives in West Virginia. The state Baptist convention coordinated supplies coming in from all over the country, helping churches distribute them. Grace Baptist Church of Rainelle gave away about a thousand dollars

worth of clothing provided by the Second Baptist Church of Warner Robins, Georgia. The Baptist women of Rainelle also gave copies of *Home Life* and Bibles to families.

The only limit to Southern Baptist ministry in West Virginia—or in any state—will be eyes closed to many needs.



Planning the Current Missions Group Meeting

Study Session

AIM

This is the second of a three-session unit on new state conventions.

As a result of this session, each member should be able to tell how her image of West Virginia has changed.

LEARNING METHODS

1. Introduce this study with a brainstorming period. Tell the group the topic, "West Virginia." Then say that for a brief session everyone in the group is to offer the first idea or response those words bring to mind. Members should present any idea that comes to mind regardless of how ridiculous it may seem and refrain from commenting on reactions shared by others.

After three to four minutes of brainstorming, share the material in the introduction to the study (p. 26).

2. Now divide the group into subgroups of two or three. Ask each group to listen for the answers to a specific question (or questions) as three persons present the rest of the study material. Include questions such as:

(1) Since West Virginia was part of one of the states that sent dele-

gates to help form the Southern Baptist Convention in 1845, why did it not remain in the convention from that time on?

(2) Since West Virginia is the largest state convention of the American Baptist Convention, why did Southern Baptists feel a need to constitute their own convention in the state?

(3) What are some of the creative approaches to missions work being used in West Virginia today? Call for answers from the listening teams.

3. Ask members to comment on the image of West Virginia they will carry away from today's study.

PLAN FOR FOLLOW-THROUGH

If your church or public library has *Christy* by Catherine Marshall (McGraw-Hill Book Company, \$6.95; paper, \$1.25),* suggest members read the book. It gives a good picture of the life of Appalachia.

Related Activities

Call to prayer.—Give each member a long, narrow strip of paper on which you have written the name of one of the missionaries with birth-days today. Include also the place and kind of service. Ask each person to pray silently for the missionary. At the end of two or three minutes, ask members to link their strips together (using tape), making a chain of prayer. Lead in a closing, audible prayer.

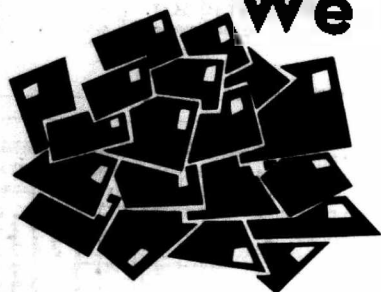
Preview Baptist Women Meeting.—Distribute the following, typed on small sheets of white paper and pasted on sections torn from the newspaper want ads:

Wanted—women who care
Lost—people of every background and circumstance in our nation

Found—a time and a place to pray and give for home missions: March 3-10, Week of Prayer for Home Missions (List specific times and places of meetings.) □

*Available through Baptist Book Stores.

We Get Letters



Our church has just adopted a budget providing subscriptions to all WMU members and officers. Please help us know the most efficient way to handle the subscriptions.

It is a joy to help you take such an important step. Speaking of steps, you can now be 100 percent in magazine subscriptions, and will have reached one of the Giant Step goals. Be sure to write your state WMU office for the Giant Step magazine certificate.

The key to successful handling of church-paid subscriptions is to have one efficient person responsible for all subscription business. The WMU secretary has this job written into her tasks. The secretary should keep careful, complete records. She should keep carbons of all her correspondence with WMU. She should have a current WMU Year Book and read the information beginning on page 9.

You will need to decide whether you wish subscriptions to be mailed in bulk to one place, or whether you wish subscriptions to be mailed directly to members.

You should consider adopting the Common Expiration Date Plan (called CED).

If you go into CED, a WMU employee will send you complete information and will work with you by telephone, if necessary. CED means that all your expirations, payments, and other adjustments can be taken care of at one time once a year. Most churches with large subscription lists like to have a CED.

We look forward to working out the plan that suits your church best.

My Spiritual Pilgrimage

Work Sheet 5: February 1974

Scripture passages: Matthew 5:13-16; 6:5-15, 25-33

Study Questions

- I. Balance Between Be and Do, Matthew 5:13-16:
 1. How can a Christian be like salt (Matt. 5:13)? _____
 2. How can a Christian be like light (Matt. 5:14)? _____
 3. What does the title "Balance Between Be and Do" mean? _____
- II. How to Pray, Matthew 6:5-15:
 4. In the space provided, number the following phrases (1, 2, 3) in the correct order taught by Jesus in the Model Prayer:
 - _____praise God
 - _____find a quiet place in which to pray
 - _____ask for personal requests
- III. Cure for Anxiety, Matthew 6:25-33:
 5. True or false?—In verse 25 when Jesus said, "Take no thought" he meant for us never to think about food or clothing. T. _____ F. _____ (Correct answer is based on v. _____).
 6. True or false?—If we worry about food and clothing, Jesus said we are like pagans. T. _____ F. _____ (Correct answer is based on v. _____).
 7. What suggestions did Jesus make in this passage to cure anxiety?
 - (v. 32) _____
 - (v. 33) _____



To Enrich My Spiritual Life

Selected verses: Matthew 5:16; 6:12, 33

Below I am writing one of these three verses. _____

The reason this one fits my particular need just now is _____

My Prayer List

Item	Date Entered	Date Answered

Study for next month: Matthew 28:16-20, "Teachings from the Great Commission."



Bible Study

Teachings from the Sermon on the Mount

Monte Clendinning

An attractive woman in her early forties remarked, "I have been in Sunday School all my life, and I see no need to continue studying the Bible." Somehow this woman had missed the thrill of discovering how relevant the Bible is.

Today's study of three selections from Jesus' teachings offers help in three areas of a modern Christian's life: Balance Between Be and Do (Matt. 5:13-16); How to Pray (Matt. 6:5-15); and Cure for Anxiety (Matt. 6:25-33).

Balance Between Be and Do (Matt. 5:13-16)

Jesus, the Master Teacher, used two familiar terms to help his followers understand better their func-

tions: "Ye are the salt of the earth" (Matt. 5:13) and "Ye are the light of the world" (Matt. 5:14).

You may have had the experience of trying to eat vegetables without salt or meat which was spoiled because someone had forgotten the salt. Jesus said his followers are the salt of the earth. "Apart from Christ we are corrupt and corrupting, but in Christ we are to be a saving factor in a perishing world," wrote Frank Stagg.

When a woman becomes a Christian, Christ comes to live in her heart. She becomes a "new creature" (2 Cor. 5:17) and her basic nature is changed. This does not mean instant perfection. If she grows through Bible study, prayer, and service, the Holy Spirit uses her to influence her family and her

world. New meaning to life (salt) results.

What does the second part of the verse mean: "If the salt have lost his savour" (Matt. 5:13)? Pure salt today cannot lose its flavor, but in the time of Jesus salt taken from the Dead Sea contained impure materials. When exposed to weather for a long period of time, the real salt could be lost, and one saw only what looked like salt.

Two ideas are suggested: First, women who appear to be Christians may lack spiritual vitality because they fail to have personal encounter with Jesus. Second, women who are genuine Christians may have allowed the influences of the world to enter their lives to such a point that their spirituality is flavorless.

Jesus on one occasion said, "I am the light of the world" (John 9:5). He instructed his followers also to be "the light of the world" (Matt. 5:14). Without Christ, darkness surrounds even the most enlightened individual. Missionaries throughout the world testify that wherever people are filled with Christ, radiance and brightness and hope follow.

Jesus further instructed his followers, "Let your light so shine before men, that they may see your good works" (Matt. 5:16). Ministry is not optional for the Christian who wants her life to be like that of Jesus. Jesus met the total needs—physical and spiritual—of people.

In *The New Man for Our Time*, Elton Trueblood observes there are two kinds of groups in many American churches: pietists and activists. The pietists seem to be interested in meeting only spiritual needs of individuals while the activists seem interested in helping only with social ills. Often one group feels superior to the other.

Today's Scripture passage teaches that a genuine Christian must be both pietist and activist. To neglect one area results in fragmenting one's influence for Christ.

Mrs. Pat Clendinning is a homemaker living in Atlanta, Georgia.

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There should be a balance between "be" and "do." Dr. Trueblood writes, "The best leaders are both service-centered and Christ-centered."

Jesus ended this teaching with this instruction: "And glorify your Father which is in heaven" (Matt. 5:16). The service Christian women render should bring praise to God—not to self.

How to Pray (Matt. 6:5-15)

Before giving his followers guidelines on how to pray, Jesus mentioned two things not to do: (1) try to impress people with your religious life (Matt. 6:5) and (2) say meaningless prayers over and over (Matt. 6:7).

Jesus was not teaching against public prayer. He was referring to hypocrites (perhaps some religious leaders) who loved to stand in public places to be seen by everyone.

When Jesus referred to "vain repetitions," he did not mean one should not be persistent in prayer. He was discouraging the kind of prayer in which the pagans chanted meaningless phrases over and over, hoping to get the attention of their gods. Jesus assured his followers that their Heavenly Father knew what they needed before they asked. One might ask then, why pray if God already knows what I need?

Frank Staggs explains, "Prayer is communion with God in which we are brought into new relationships and new attitudes, thus opening the way for blessings which God already purposed to impart."

Jesus developed the Model Prayer, Matthew 6:9-13, in two sections: (1) for God's glory (v. 9-10) and (2) for believers' blessing (v. 11-13). Notice that Jesus began by praising God before he made requests.

He addressed God in an intimate, family term. But reverence and awe are reflected in Jesus' approach to God. The Model Prayer includes a petition that God's complete kingdom come and that God's will be done on earth as it is in heaven.

In the second section of the prayer, Jesus taught his followers to ask God for necessities of life and for forgiveness of sins. In Matthew 6:14 Jesus did not mean that forgiving others is the basis of our forgiveness with God, for God promises to forgive sinners only when they truly repent and ask for forgiveness (1 John 1:9). Rather, Jesus meant that the attitude of the unforgiving person is such that he is incapable of receiving forgiveness.

Jesus went on to teach his disciples to pray that, in the midst of temptation, they would not be overcome. God does not deliberately lead his children into temptation.

The last part of Matthew 6:13 is a fitting climax. God, who can supply man's basic physical needs and also forgive him of sin, is worthy of praise.

It staggers the imagination to think of the spiritual power which could be released today if Baptist women everywhere prayed as Jesus taught. Southern Baptist missionaries desperately count on prayer support from Baptist women. How burdened in prayer are we for them and God's work where they are?

Cure for Anxiety (Matt. 6:25-33)

How many hours of the day does the average homemaker devote to meal planning, buying, preparation, and serving? How much time does the average wife and mother use in planning, buying, or making clothes for herself and her family? How much of the budget, especially in these days of high costs, is set aside for food and clothing?

Do American Christian women worry and become top-anxious about food and clothing? Is Jesus concerned with this aspect of life?

Indeed he is, for almost two thousand years ago he said, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" (Matt. 6:25).

Jesus did not mean that Christian women should never think of food or clothing, for he said, "your heavenly Father knoweth that ye have need of all these things" (Matt. 6:32). The phrase, "take no thought," is more clearly translated "don't go to pieces" or "don't be distracted." Jesus meant that women should not worry, or become anxious about, food and clothing.

Jesus used two simple examples from nature (birds and flowers) to illustrate his teaching. Even though birds do not sow or store up food, the Heavenly Father takes care of them. He did not say birds were idle, but that they were not anxious about their food. If God provides food for birds, surely he will care for those for whom he gave his only Son.

Jesus may have pointed to the beautiful red anemones growing nearby as he asked the group to, "Consider the lilies of the field" (Matt. 6:28). If God clothes the beautiful flowers which live only briefly, will he not care more for persons who have the capacity to live forever?

The Master Teacher emphasized basics when he asked, "Will all your worries add a single moment to your life?" (Matt. 6:26, *The Living Bible*). In fact, he taught that Christians were no different from non-Christians (Matt. 6:32) if they did worry about food and clothing.

How, then, can Christians be cured of anxiety? Jesus made two suggestions:

1. Realize that God who made you in his own image knows your everyday needs (Matt. 6:32).

2. Put God first in your lives and act as he wants. Then God will supply basic needs (Matt. 6:33). He did not imply that women should be idle; he emphasized exercising trust in God to supply every need "according to his riches in glory by Christ Jesus" (Phil. 4:19). In so

*Used by permission of Tyndale House Publishers.

doing, a Christian woman will, not only discover a cure for anxiety, but also experience the thrill of seeing God at work in a generation consumed by the desire for material things.

Perhaps many Baptist women today are astonished at these ideas about a cure for anxiety, how to pray, and maintaining a balance between "be" and "do." This is nothing new. Two hundred centuries ago people "were astonished at his (Jesus) doctrine: for he taught them as one having authority" (Matt. 7:28-29). This authority has not changed, for "Jesus Christ (is) the same yesterday, and to day, and for ever" (Heb. 13:8), and he still yearns for his followers to follow him completely.



Planning the Bible Study Group Meeting

Study Session

THE YEAR'S PLAN

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

Every month each woman should bring her Bible, a pencil, and her copy of ROYAL SERVICE. Some women may be keeping their work sheets (either torn from ROYAL SERVICE or duplicated) together in a notebook. From time to time, give opportunity for each member to evaluate progress on her spiritual pilgrimage.

Encourage women to study the assigned Scripture passages and fill in the work sheet before coming to the meeting.

AIM

As a result of this study each member will be able to write a statement showing how she can apply one of Jesus' teachings to her own life.

LEARNING METHODS

1. *Reports from three members.*—Give opportunity for the three reports assigned last month. Ask each woman to include (a) reading of the Scripture passage, (b) basic teachings of the passage, (c) key verse, and (d) modern-day example of this teaching. She may call on others to help her. After each of the three main reports, women may want to share their own ideas. Encourage them to mark key verses in their Bibles.

2. *Using work sheet.*—After Bible passages are read, share answers from Work Sheet 5. Use the questions as a basis for discussion. If women are not keeping a notebook as suggested in ROYAL SERVICE, October 1973, page 31.

Here are answers to questions on Work Sheet 5:

- (1) Preserving, add flavor to life
- (2) Help give direction and meaning and hope to life; point way to salvation in Christ
- (3) Following the example of Jesus, Christians should develop both the inner life and the outer life.
- (4) 2 praise God
1 find a quiet place in which to pray
3 ask for personal requests
- (5) False (v. 32b)
- (6) True (v. 32a)
- (7) Heavenly Father knows your needs
Seek first the kingdom of God and his righteousness

EVALUATE THE STUDY

Determine answers to these five questions:

1. Do most of the women participate in the group?
2. Is there an atmosphere conducive to freedom of discussion?
3. Is there a genuine interest in Bible study?
4. Are members bringing new people to the study?
5. Are members showing evidence of applying Bible truths to their own lives? In what ways?

PLAN FOR FOLLOW-THROUGH

1. Bring a book (or books) to the meeting, encouraging members to read at least one. Possible selections:

The New Man for Our Time by Elton Trueblood (Harper and Row, \$2.95)

Prayer: Conversing with God by Rosalind Rinker (Zondervan, \$2.95; paper, 75 cents)

God's Psychiatry by Charles L. Allen (Spire Books, \$3.95; Fleming H. Revell, \$5.95, magni-print, paper, 95 cents).

These books are available through Baptist Book Stores.

2. Continue to challenge members to read the entire book of Matthew during this quarter.

Related Activities

Preview Baptist Women Meeting.

—Did your study of prayer this month stimulate the desire to spend more time in prayer? Next month we will observe the Week of Prayer for Home Missions. How desperately our nation and our home missionaries need prayer support from Baptist women. Will you determine now to participate in each day of that week of prayer?

Call to Prayer.—Encourage members to pray for each other and to share answers they have had to prayer. Write in dates of answered prayer on the prayer calendar provided on the work sheet.

Does a group member know personally one of the missionaries on today's prayer calendar? Encourage her to share information about or needs of that missionary. Ask each woman to write on her prayer calendar the name of one missionary from today's list for whom she will pray daily throughout this month.



Round Table

Focus on Ethnic Groups: Indian Americans

Martha Wennerberg

"If a man loses anything and goes back and looks carefully for it he will find it, and that is what the Indians are doing now when they ask you to give them the things that were promised them in the past; . . . I feel that my country has gotten a bad name; . . . and I sit sometimes and wonder who it is that has given it a bad name."—*Tatanka Yotanka (Sitting Bull)*

This quote from the famous Sioux Indian leader of the nineteenth century might just as easily represent the thinking of many American Indians living today. It does provide

food for thought as we reflect on the injustice the Indian has received in this nation.

The Indian has great pride in his cultural heritage. It is this heritage that unites the Indians in their efforts to secure a better way of life. They want to retain their heritage, identity, language, and culture.

It has been said, "The modern Indian not only wants a place in the sun but also has a desire to contribute to the mosaic of the American life."

Books for Reading and Study
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 M. Every (William Morrow and Company, 1966) \$8.50; paper \$2.50*

The American Indian Today is a collection of articles written by thirteen people who explore problems in contemporary Indian life. Several case histories examine the situation in specific places across the nation. Information is also provided concerning Indian history and relationships with our Government.

In 1830, a law was passed by the US Government to remove all surviving Eastern Indians to the West. *Disinherited* is a vivid account of the events prior to the Removal Act and its effect and significance, not only for the Indian, but for all Americans. The book deals with the removal of the five civilized tribes; it concentrates primarily on the Cherokee, the most progressive of these tribes. Pointing out that our nation contends with the problem of guilt concerning our treatment of the Indians, the author states that "few Americans are aware of the strong parallel that can be drawn with our current problem of racial conflict—for Indian removal was often characterized by racial arguments and prejudice, and it was Indian removal which first made it painfully clear that young America was not only a nation of east and west, but of north and south."



Planning the Prayer Group Meeting

Approaches to Study

Ask each member to bring a recent newspaper or magazine article pertaining to Indian affairs. Group these on a poster according to subject.

If someone in the group has read *Bury My Heart at Wounded Knee* by Dee Brown (Bantam Books, 1972; \$1.95, paper*), ask her to review it or to report on selected topics.

Prepare a flip chart for use with *The American Indian Today*. List and discuss the misconceptions of the Indian given in the Foreword.

Ask one person to review "The Background." Limit time. List on the flip chart subtopics as given in this section.

Use the quote of Felix S. Cohen on page 94 to introduce "Current Tendencies."

Write on the flip chart goals of Indian nationalism as stated on page 122. Use these as a basis for discussing nationalistic trends among American Indians.

On one sheet of the chart write "Pan-Indianism." Explain its meaning, using the definition on page 128.

Choose one or two of the "Cases in Point" that might be of special interest to members, and ask a member to present them.

Select one of these two methods for study of *Disinherited*:

1. Choose some personalities that influenced, pro and con, the early struggles of the Indian. Ask members to present them. Characters might include: Elias Boudinot, John Forsyth, Theodore Frelinghuysen, Harriet Gold, Andrew Jackson, Wilson Lumpkin, Sequoyah, Tecumseh, Samuel Worcester (the index gives page references for these).

2. To create interest and identify the five civilized tribes, write on flash cards the tribe names in jumbled letters. Let the group unscramble them. (a) Echeoerk (Cherokee); (b) Watcochk (Chocktaw); (c) Erekc (Creek); (d) Smoeinla (Seminole); (e) Wchicksa (Chickasaw).

For display and use during discussion you may wish to enlarge

the maps in chapters 1 and 8. Or, secure two US maps and make the necessary shadings.

The narration in italics on page 1 would be an excellent way to introduce study.

Have someone condense and present the first five chapters. Limit time. Include accounts of Tecumseh in chapter 2 and Harriet Gold in chapter 5.

Ask someone to impersonate Sequoyah, using information in chapter 6.

Chapter 9 tells of the excitement in the North and South over the removal bill. Prior to the meeting, tape record the messages showing the attitudes of the following: Andrew Jackson, Frelinghuysen, Forsyth, Lumpkin, Wayne.

From remaining chapters summarize difficulties faced by Indians in removal. The Cherokee's journey west became known as "The Trail of Tears." Include this account as given in chapter 18.

Related Activities

Call to Prayer.—The arrow is an Indian symbol of protection. Cut from construction paper an arrow for each missionary on the prayer calendar. Write on one side a Bible verse indicating God's protection. On the other side, write the name of a missionary. As these are read, they could be put on a map at the place of service of the missionary.

Among verses that might be used are: Deuteronomy 33:27; Psalms 3:3; 4:8; 33:20; 46:1; 91:11; 145:20. Bakar J. Cauthen has said, "Only the presence of God could bring safekeeping and deliverance in the multitude of experiences through which God's servants go." Pray for God's presence to be especially felt among his servants today.

Preview Baptist Women Meeting.—Urge women to plan to participate in the Week of Prayer for Home Missions, March 3-10. □

Book Forecast

Books for March

The Chicanos: Mexican American Voices edited by Ed Ludwig and James Santibanez (Penguin Books Inc., 1971) \$1.50*

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

Shadows in the Valley by Frank A. Kostyu (Doubleday & Company, Inc., 1970) \$4.95*

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

Books for April

Abbe, Father by Virginia Matson (Moody, 1971) \$4.95*

Furnace of the Lord: Reflections on the Redemption of the Holy City by Elisabeth Elliot (Doubleday & Company, Inc., 1969) \$4.95*

Israel Without Zionists: A Plea for Peace in the Middle East by Uri Avnery (Macmillan, 1968) \$5.95*

O Jerusalem! by Larry Collins and Dominique Lapierre (Simon and Schuster, 1972) \$10.00; (Pocket Books, 1973) \$1.95*

*Available through Baptist Book Stores. Be sure to check early with your book store in case it has to order the books.

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



Prayer

Internationals

Jane Allison

*I saw the world last night through
the eyes of
another.*

*Strange . . .
I almost didn't recognize our
world. For instead of seeing a
mass of suffering, sinful human-
ity, I saw Humans! I didn't see
people—I saw persons!*

*Where was I?
Strange . . .
But it seemed as if I were every-
where at once.*

*The world was exceedingly small.
So small that everyone was my
neighbor!*

*What did I hear?
Strange . . .*

*But instead of hearing hundreds
of languages and thousands of
dialects, I heard only two voices
—everywhere—only two;
One saying, "Get lost, God"; the
other, "Be merciful to me, a
sinner."*

What kind of people?

*Strange . . .
There were no class distinctions,
no color—
just two kinds of people:
the self-sufficient
and the Redeemed.*

*I saw the world last night through
the eyes of
Another . . .
I don't think I'll ever be the
same!"*

Let's Look at Internationals

The writer of Hebrews said, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Heb. 13:2). This suggestion from the first century is applicable today. Thousands of foreigners from distant places find their way to the United States every

day. Their impressions of America naturally are formed by the people they meet and the friends they make. Christians have a witnessing opportunity as they share the love of Christ with these Internationals.

"Internationals" is the term used to describe persons from foreign countries who are in the United States temporarily. Every year over two million of these people come. While about half are tourists, others come for an education or training, as diplomats or seamen, business people or organization representatives.

While they are found in large numbers in the diplomatic and educational centers of our country, Internationals are in all the major cities of America. Even if you live in a rural community, it is likely that Internationals can be found within a thirty-minute drive.

Christians are ministering to Internationals in many ways. Work with international students is a continuous program of National Student Ministries on college and university campuses. Southern Baptist home missions touches the lives of hundreds of Internationals through work with language groups and through interfaith witness.

Harbor Evangelism

One ministry with a far-reaching influence is that which attempts to reach the hundreds of international seamen who come into port cities of the United States every year.

Harold Hitt directs language missions work for the Northwest Baptist Convention with headquarters in Portland, Oregon. He writes of a growing interest on the part of many Christians in seamen who are strangers in our land.

Fern Powers and Carole Rodgers, members of First Baptist Church, Lacey, Washington, began the work at the Olympia docks in November 1971. They saw on the ship seamen with needs which could be met with Christian concern.

The first attempts to get on the boat to invite the men into their homes met with a language barrier. This was solved by a Japanese-speaking produce truck driver from Tacoma who made regular deliveries to the boat. He made the initial contacts, and the program was on its way.

The seamen are usually first invited into homes where through a relaxed atmosphere warm friendships are established. Before long the men ask questions, and opportunities for witness open up. In conversation about the vital truths of life, it is easy and natural to invite the men to church.

Members of the Lacey church have made contact with every ship that has been into the port of Olympia since November 1971. Visible results have been heartwarming. Ten men have come to know the Lord personally. As a result of the church members' witness and encouragement to those who are already Christians, men are now engaged in Bible study and prayer aboard three or four ships called "floating churches" on the Pacific.

After having visited aboard a Russian grain-carrying ship, Harold Hitt and a group of young people later revisited the crew. Over half the crew attended a concert given by the young people. The chief electrical engineer remarked as they left, "Maybe God will give us good seas." Mr. Hitt quickly replied, "May I pray for you?" The engineer and the second mate said together, "Yes, please do."

Even humorous experiences offer witnessing opportunities. A Chinese seaman visiting in a worship service misinterpreted the Lord's Supper as the supper that had been promised him. The preacher responded by explaining the meaning of the Lord's Supper. The sailor said, "I hope I have not offended your God." The preacher assured him that the God we know has a sense of humor and understood

Together We Pray

While work with Internationals includes many kinds of people, today we focus our attention on prayer requests for international seamen.

Pray that individuals in port-city churches whom God is calling to this work will be totally committed to a ministry to international seamen.

Pray for patience for Christians who work with seamen. A friendship has to be established before effective witnessing can be done.

Pray for Christian seamen who need to be strengthened in the faith and encouraged to witness on their ships.

Pray for Harold Hitt as he and others try to find and provide materials to put into the hands of persons of various nationalities.

Pray that Christians in port cities will work together in providing follow-up ministries in every port where one of these ships puts in.

Pray especially for the Russian seamen. In most places there are missionaries to follow-up. In Vladivostok this is not true. Only the Holy Spirit can do the follow-up. Pray that he will do his work among those with whom contact for the Lord has been made.



Planning the Prayer Group Meeting

Preparation Period

Have the following Scripture passages read, and lead in a discussion of their implication in terms of befriending Internationals (strangers): Leviticus 19:33-34; Galatians 3:28; Matthew 25:35-46; Hebrews 13:1-2; Romans 12:9-13.

The Prayer Experience

Assign to several members the responsibility of summarizing the information given in the study material.

Ask group members to imagine themselves in a foreign country. Ask them to consider what their needs might be. Make a list on a chalkboard or a large sheet of paper. Discuss the needs of Internationals.

Distribute sheets of paper on which are written the prayer requests given under the title "Together We Pray." As each request is read, pray silently or aloud for that request.

Follow-through

Several weeks before the meeting, order the pamphlet "World In Our Midst," free from Home Mission Board Literature Service, 1350 Spring Street, N.W., Atlanta, Georgia 30309.

During the meeting discuss some suggested activities for ministering to Internationals listed on page 13 of the pamphlet. Ask the group to choose one of these as a mission action project.

Related Activities

Call to Prayer.—Since emphasis is given to seamen in this session, cut out of construction paper simple boats and write on each boat the name of a missionary who is on today's prayer calendar. As the name is read, place the boat on a world map at the place where the missionary serves. Then have a period of prayer for all the missionaries.

Preview Baptist Women Meeting

—Distribute the following, typed on small sheets of white paper and pasted on sections torn from the newspaper want ads:

Wanted—women who care
Lost—people of every background and circumstance in our nation

Found—a time and a place to pray and give for home missions: March 3-10, Week of Prayer for Home Missions (List specific times and places of meetings.) ☐



Mission Action

Motivation for Mission

Beatrice McNeill McRae

Motivation Problem #5: Selfish Response

What "moves" you to Christian action in Jesus' name? Does your religious faith affect your conduct? Church membership alone will not increase one's commitment to brotherhood and social justice. Dedication to Christ makes a notable difference in a woman's conduct.

The kind of Christian experience that is meaningful to you and me and our fellowman is the kind that moves us to good works. The good

works are done in gratitude for God's love for us. Surely the realization of this love should motivate us to love other people. In Matthew 7:20 we find these words: "By their fruits ye shall know them." By what "fruits" are you known—to your family, neighbors, church friends?

Your motives for good works are not as readily known as the fruits. Deeds of service can be done for various reasons. Let's take a look at some possible situations in mission action.

1. Angie is a member of a headliners mission action group. These women respond to emergency situations in and near their community. Recently, a prominent family in

town lost their house in a fire. Angie rushed over to offer her assistance. She knew the family, they were such lovely people and would appreciate her efforts for them.

A few weeks later another house burned in their community. The rented house was occupied by an economically disadvantaged family. A friend called Angie about the need; but Angie's response was, "I'll let someone else help them. After all, I helped a family last month."

What about Angie's motivation? Does she seem to want to act only when the people in need are lovely nice people?

Is Angie looking for an appreciative response from the recipients of her help?

Are all people in need around us deserving of our time, talents, and energies?

Are you willing to help anyone in need or do you pick and choose?

What would God have you do?

2. Sally was known throughout the community as one of the active ladies at the Baptist church. She often prepared food and took it to the sick. She visited a rest home and those in the hospital occasionally.

One day Sally came home from trying to minister to the needs of Anne, an unsavory woman in town. She had visited Anne several times and each time felt frustrated; she wondered whether her time and energies had accomplished anything. Sally decided she had done Anne an injustice, for, she thought, I do not really meet her needs.

Why do you think Sally's efforts were futile?

In thinking back over how she got involved with Anne, Sally remembered she once entertained the idea of how nice it would be to tell her mission action group how she helped Anne. She began to recognize that she had been motivated by a desire to gain recognition from her friends.

How could Sally begin to "recycle" her motivation?

3. Pearl was one of little's less fortunate individuals. She and her small son had been helped several times with food, clothing, and rent money. Pearl knew the women in a Baptist church in her community were providing the money. To a group member one day she said, "You must be a Christian or you would not care about me."

Is it true that only those obsessed with God's great love for them and compelled by a strong desire to share this love will give time and energy to a sustained ministry?

Read again Matthew 25:40:

Who are the "least of these"?

those least likely to be noticed by society?

the least attractive and least lovable?

the least deserving (in society's way of thinking)?

the least likely to respond to our efforts?

Many of the people in your community who most need help are those who are least likely to give a helper—at least at first—a satisfying expression of gratitude. The promiscuous woman, the man who drinks away most of his paycheck, the law-breaking youth who just seems to get back into trouble the minute he gets out of jail—these people may at first be sullen and resentful of the approaches of well-meaning people.

Jesus knew these people well, for they were the ones he helped in his ministry. They are the ones for whom he gave his life. He expects his followers to take seriously his command to love other people—whatever the response.

each other experiences in which they felt persons did not respond as they should.

Role play one of the situations suggested by members. In role playing a person puts herself in the life situation of another and tries to see things from the "inside." In role playing an individual may come to know another person better and also to know herself deeply.

Now that you have defined the problem for the role play—what to do when people respond in disappointing ways—you are ready to move to the second step: choose the situation. For example:

Margaret goes once a week to lead a crafts period for teen-age girls in a detention center. Two or three of the girls are responsive and cooperative; they say thank you and smile gratefully when Margaret looks their way. Several others are very quiet, making hardly any visible response and never showing any signs of appreciation for Margaret's efforts.

After choosing the situation, select the characters. Besides "Margaret," how many "girls" are needed to play the situation? Let members volunteer to play the roles and give them a few minutes to plan what they will do. Remind them to act out and say what they think actually happens in such a situation—not what they think should happen. While the volunteers are getting "in character," talk with other group members about specific points to watch for in the role playing. Questions like these will help members analyze the role play: What about this is similar to situations you have known? How realistic is the action? In what ways do you agree or disagree with the solution?

Now the players are ready to act out the situation. Remember, no written script is involved. Those who are role playing give spontaneous interpretations in action and word.

Stop the action at any point where it would be helpful for the group as

a whole to discuss what is going on. Action may then be continued, or you may lead the entire group to decide how the solution will or should be developed. Use the listening questions.

Spend adequate time allowing members to share new ideas, insights, and observations.

Related Activities

Call to Prayer.—At the top of a white piece of poster board print with red felt-tip pen (or glue cut-out red letters): How Big Is Your World? Under this glue a big heart cut out of red construction paper. In the center of the heart glue a small picture of the world. Call out the names of missionaries with birthdays today and give their type of ministry and location of service. Suggest that the missionaries have the whole world in their hearts, and that in prayer for them we also carry the world in our hearts.

Preview Baptist Women Meeting.—Distribute the following, typed on small sheets of white paper and pasted on sections torn from the newspaper want ads:

Wanted—women who care

Lost—people of every background and circumstance in our nation

Found—a time and a place to pray and give for home missions: March 3-10, Week of Prayer for Home Missions (List specific times and places of meetings.) □



Planning the Mission Action Group Meeting

In-Service Training

Ask group members to share with

ROYAL SERVICE • FEBRUARY 1974

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

forecaster

Aline Fink

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

OFFICERS COUNCIL (President)

Contact each member of the officers council concerning the time, date, and place for the meeting. Prepare the agenda on the basis of plans that need to be made. Distribute copies to each officer. Make assignments to individual officers. Contact any absentees.

Suggested agenda includes:

- Call meeting to order
- Pray, using Call to Prayer
- Share information from WMU council and Baptist Women council
- Complete plans for WMU Focus Week (p. 41)
- Plan observance of Week of Prayer for Home Missions (p. 40)
- Promote general meeting (planning, pp. 23-24)
- Make announcements.

¹See WMU order form, p. 27.

²Available from Baptist Book Store only.

³Free upon request from state offices.

⁴From Women's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203. Price: \$2.50 per year, single copy 30 cents. For subscription outside the U.S. add \$1.00 for postage and handling. Annual subscription only. Alabama subscribers add necessary sales tax. Please enclose remittance.

WEEK OF PRAYER FOR HOME MISSIONS

Attention: mission support chairman! See page 25 for helps in planning the Week of Prayer for Home Missions.

Date: March 3-10, 1974

Theme: In Him Is Life

For the sake of continuity, the same persons should be responsible for leading in each day's activities. Set a pattern and follow this pattern throughout the week. The mission support chairman should select those persons who will assist her in leading and plan with them for each day's activities.

Ask mothers to read the article on pages 10-11 for guidance in leading children in praying and giving to missions.

Follow the suggestions you will find in March ROYAL SERVICE. Secure the materials available for the week of prayer (see p. 25).

Use the Week of Prayer for Home Missions poster¹ in publicity in the church and in the Sunday School classes. Write articles in the church bulletin announcing the events of the week.

Promote attendance during the week of prayer by assigning each Baptist Women member to a woman who is unenlisted. The member will bring her prospect to the meetings. Set attendance goals for each organization and by Baptist Women groups.

In Him Is LIFE

Checklist for WMU Focus Week

See January Forecaster for details in planning WMU Focus Week.

- ___ Dates cleared (Feb. 10-16)
- ___ Goals chosen for week
- ___ Activities planned
- ___ Committees appointed to plan activities
- ___ Decorations made
- ___ Baptist Women informed

Additional activities to consider for WMU Focus Week:

- enlistment activity to reach women in the church (Did you have the enlistment coffee suggested in December Forecaster?)
- Special mission action project (see *Mission Action Projects Guide for Baptist Women and Baptist Young Women*¹)
- mission study project (if you haven't already had the Home Mission Graded Series study of *Evangelism: The Cutting Edge*,² plan for it—see p. 42)
- prayer retreat (see *Missions Prayer Guide*³)
- joint meeting with another organization
- display to help the church know about Baptist Women
- gift subscriptions to ROYAL SERVICE⁴ to persons not receiving the magazine.

MISSIONS SUPPER THEATER



This booklet¹ contains three plays on mission support designed for a theater-in-the-round setting at family night suppers in churches.

If these plays have not been presented in your church, request permission through the WMU council to present them.

Because home missions is being emphasized, change references to foreign missions to home missions.



Use these reprints from ROYAL SERVICE enlistment articles¹:

- Enlisting 30-35-year-olds
- Enlisting Working Women
- Enlisting Busy Mothers
- Enlisting the Woman with Time on Her Hands
- Enlisting the Retiree
- Enlisting the Homebound Woman

Follow the suggestions for enlisting persons in these life situations. Urge them to participate in the Week of Prayer for Home Missions and in all Baptist Women activities.

As women are enlisted for participation in the week of prayer give each one a personal copy of *Baptist Women Member Handbook*.²

HOME MISSION GRADED SERIES

THE
CUTTING
EDGE

Follow suggestions in January Forecaster (p. 48) for planning the study of *Evangelism: The Cutting Edge*.¹

Are you ready?
Teacher secured_____
Books distributed for reading_____
Promotion done_____
Provision for children made_____
Follow-through planned_____
Talk with the teacher about using one or more of these learning aids:
Teaching Guide²
Resource Booklet, *Concepts in Evangelism* (free)
Slide set, *Communicating Our Faith* (\$3.00)³
Cassette tape, *Communicating Our Faith* (\$2.00)
Filmstrip, *The Art of Communicating Our Faith* (\$6.50)⁴

¹See WMU order form, p. 27.

²Available from Baptist Book Store only.

³Free upon request from state offices.

⁴From Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309.

⁵From Woman's Missionary Union, 600 North Tenth Street, Birmingham, Alabama 35203. Price: \$2.90 per year, single copy 30 cents. For subscription outside the U.S., add \$1.00 for postage and handling. Annual subscription only. Alabama subscribers add necessary sales tax. Please enclose remittance.

Annie Armstrong Easter Offering

Look for the features on the Annie Armstrong Easter Offering in March ROYAL SERVICE. Encourage each member of Baptist Women to read these articles as she prepares to set a personal goal for giving to the offering.

Ask Baptist Women to set personal goals for giving to the offering. Ask each one to write down on a piece of paper the amount. This could be done as a family. No one else needs to see the amount. It is a personal goal that each person or family is challenged to give.

Suggest that members choose a tangible measuring device for setting personal goals. Example: decide to give as much to the Annie Armstrong Easter Offering as you spend for groceries during a month.

Plan for distribution of Annie Armstrong Easter Offering envelopes.⁶



call to prayer

Betty Brown

1 Friday Acts 8:14-25

Home missionary Tary E. Brewington is a Lumber Indian who works with his own wife and three other wives in North Carolina. He reports that Indians today want self-determination and control of their own destinies. Because of this, missionaries are trying to train Indian leaders to take over the work of their churches. Pray for Mr. Brewington and all missionaries who work with Indians. Pray also that God will call out from among the Indians more preachers and church leaders.

Mrs. Jesse E. Able, church extension, Alaska
Tary E. Brewington, Indian, North Carolina
William Taty Watts, retired, Oklahoma
James A. Wright, Jr., Spanish, Connecticut
Mrs. Elizabeth G. Ziegen, retired, Nigeria
Mrs. Beulah T. Giffins, women's work, Nigeria

J. Alexander Herring, retired, China, Taiwan

Mrs. Bobby L. Jones, home and church, Indonesia

Mrs. Larry M. Kasten, home and church, Spain

Mrs. G. Keith Parker, home and church, Switzerland

2 Sunday Acts 9:10-18

Mr. and Mrs. William L. Warrack, missionary associates, arrived in Barbados a little over a year ago as the first missionaries of the newly formed Windward Islands Mission. They are responsible for Baptist outreach on Barbados and four other islands as they establish missions work in this new outpost in the Caribbean.

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

Mrs. Carl S. Crawford, occupational services, California

James Madson, language missions, Illinois

Thomas E. Johnson, retired, Mississippi

Benjamin F. Martin, national Baptist, Louisiana

William A. Murray, superintendent of missions, Ohio

Mrs. L. A. Wadsworth, Indian, Oklahoma

Samuel B. Wilson, Baptist center, Louisiana

Mrs. Alfred Wright, retired, Oklahoma

James B. Beaman, student work, Indonesia

Mrs. Mae Hays, women's work, North Brazil

James P. Smith, preaching, North Brazil

Mrs. Thomas L. Schmidt, home and church, Hong Kong

Mrs. William L. Warrack, home and church, Barbados

3 Sunday Acts 9:36-43

In July 1973, the Foreign Mission Board commissioned the largest group of missionary journeyman since the program was initiated in 1965. Seventy-five young men and women received (all assignments which included teaching, preaching, nursing, youth and student work, agricultural work, business administration, bookkeeping, and ecclesiastical work. Pray for these young people who are now more than a fourth of the way through the two years they will serve alongside career missionaries in all parts of the world.

Raymond B. Adams, retired, Texas

Mrs. James L. Clark, church extension, Alaska

Thomas Davis Lilly, Christian social ministry, Louisiana

Mrs. C. J. Smith, Indian, Oklahoma

Walter R. Smith, Spanish, Texas

Mrs. Thomas L. Stewart, home and church, Portugal

George H. Williams, doctor, Colombia

Bartholomew Lane, religious education, Japan

Mrs. John S. Lammert, home and church, Guatemala

Mrs. Howard B. McCann, retired, Nigeria

Mrs. Bill B. Pascoe, home and church, Korea

James B. Rogers, English-language, Malaysia

Mary Spaulding, publication, Philippines

4 Monday Acts 16:11-18

Baptists in Araguaia [ah-ray-KAY-pah], Paraguay, are involved in many ministries: a student center for older high school and university students, worship services in English for North Americans and Britishers, a Spanish mission, a book store, children's clubs on Saturday, and a day-care center for needy children. Pray for the Baptists in Araguaia and for missionary James C. Radding, who works with them as they attempt to minister in the name of Christ.

Mrs. Marvin G. Barry, Spanish, Illinois

Mrs. Frank Chittenden, retired, Louisiana

James Rogers, died, Tennessee

Boaz P. Wadsworth, Spanish, Minnesota

Mrs. J. Kenneth Casey, home and church, Bermuda

Mrs. Ray A. Foster, home and church, North Brazil

Mrs. J. Hays, Jr., preaching, Colombia

Mrs. J. E. Jackson, retired, China, Japan, Philippines

Mrs. James M. Nelson, home and church, Ethiopia

Missionaries are listed on their birthdays. An asterisk (*) indicates missionaries on furlough. Addresses of missionaries are listed in Missionary Directory, free from Foreign Mission Board Literature, P. O. Box 6987, Richmond, Virginia 23230, or in Home Mission Board Personnel Directory, free from Home Mission Board Literature Service, 1350 Spring Street, N.W., Atlanta, Georgia 30309.

Mrs. Boyd A. O'Mall, home and church, North Brazil
 James C. Bickins, preaching, Peru

5 Tuesday Acts 18:1-4, 18-28
 In France, a nation that loves to eat and eat well, there exists a level of spiritual hunger akin to famine, reports missionary John M. Wilkes. He estimates that 40 million people in France are hungry for the Bread of life. Pray that Mr. Wilkes, through radio and television, will be able to reach many of these millions with the good news of Christ!

Mrs. Bill Beringer, Spanish, Texas
 Nether Beringer, Spanish, Texas
 James M. Beringer, pastor, New Hampshire
 James M. Beringer, Spanish, Texas
 Mrs. L. Beringer, home and church, Texas

Mrs. James P. Beringer, Spanish, Texas
 S. Beringer, student work, Korea
 Thomas P. Beringer, preaching, Israel
 Carl F. Beringer, pastor, Nigeria
 Mrs. J. Beringer, home and church, Texas

Mrs. J. Beringer, home and church, Texas
 Mrs. J. Beringer, home and church, Texas
 Mrs. J. Beringer, home and church, Texas
 Mrs. J. Beringer, home and church, Texas

6 Wednesday 1 Corinthians 7:10-14
 How would you like to be hostess to thousands of Baptist tourists who visit the Holy Land each year? This is the assignment of Mrs. G. Wayne Buck, missionary associate serving in Jerusalem. She and her husband, who has the newly created job of chaplain to Baptist tourists, will also work with the Baptist Book Store in Jerusalem. Pray that the Bucks will be able effectively to interpret Baptist work in Israel to visitors.

Anna Lee, Chinese, Utah
 Anne M. Buck, Spanish, Texas
 Mrs. Frank Buck, Spanish, Texas
 Barbara Buck, Spanish, California
 Mrs. Y. T. Yarnwood, retired, Panama

Carol Zane
 Mrs. G. Wayne Buck, home and church, Israel
 Mrs. Billy P. Cross, home and church, Tanzania

Norrie May Gardner, retired, Nigeria
 Margaret Harris, religious education, Nigeria
 J. B. Harris, radio-TV, Equatorial Brazil
 Jerry Harris, preaching, Thailand
 Betty Harris, preaching, Japan

7 Thursday Ephesians 5:22-33
 Mrs. John I. Jacobs works with girls and women in Georgetown, Guyana, where she and her husband serve as missionary associates. Mrs. Jacobs also is responsible for providing books and supplies for the churches and missions there. She does these things in addition to maintaining a home for her family. Pray that she will be able to discharge all of these responsibilities in a way that will bring honor to Christ and contribute to the success of Baptist missions in Guyana.

Mrs. William B. East, associational services, California
 Mrs. Paul East, retired, California
 Mrs. E. M. East, language missions, New Mexico
 Bill East, superintendent of missions, New York
 Louis C. East, religious education, Rhode Island

George B. East, education, North Brazil
 Mrs. Jimmie B. East, home and church, Uganda

Mrs. John I. Jacobs, home and church, Guyana
 Josephine Jacobs, social work, South Brazil
 Mrs. John I. Jacobs, home and church, Guyana
 Mrs. Samuel M. Jacobs, home and church, Philippines

Mrs. John I. Jacobs, home and church, Guyana
 Mrs. Samuel M. Jacobs, home and church, Philippines
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 Mrs. Samuel M. Jacobs, home and church, Philippines

18 Sunday Acts 18:1-10
 The words "associational service" describe the aid which the Home Missions Board offers missionaries through missionaries like Mr. and Mrs. Dale W. Cross who serve in Detroit, Michigan. The help includes guidance in establishing a church, providing training for lay leaders, and ordinating a multitude of Christian ministers. Pray for Mr. and Mrs. Cross and for the leaders of Baptist work in their association.

Mrs. Dale W. Cross, associational service, Michigan
 Mrs. Dale W. Cross, Spanish, Texas
 Edward F. Cross, retired, California
 Edward F. Cross, retired, Texas
 Edward F. Cross, retired, Texas

Mrs. Dale W. Cross, associational service, Michigan
 Mrs. Dale W. Cross, Spanish, Texas
 Edward F. Cross, retired, California
 Edward F. Cross, retired, Texas
 Edward F. Cross, retired, Texas

Mrs. Dale W. Cross, associational service, Michigan
 Mrs. Dale W. Cross, Spanish, Texas
 Edward F. Cross, retired, California
 Edward F. Cross, retired, Texas
 Edward F. Cross, retired, Texas

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 Mrs. Dale W. Cross, Spanish, Texas
 Edward F. Cross, retired, California
 Edward F. Cross, retired, Texas
 Edward F. Cross, retired, Texas

Mrs. Dale W. Cross, associational service, Michigan
 Mrs. Dale W. Cross, Spanish, Texas
 Edward F. Cross, retired, California
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 Mrs. Dale W. Cross, Spanish, Texas
 Edward F. Cross, retired, California
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 Mrs. Dale W. Cross, Spanish, Texas
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 Mrs. Dale W. Cross, Spanish, Texas
 Edward F. Cross, retired, California
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Mrs. Dale W. Cross, associational service, Michigan
 Mrs. Dale W. Cross, Spanish, Texas
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 Mrs. Dale W. Cross, Spanish, Texas
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 Edward F. Cross, retired, Texas

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 Mrs. Dale W. Cross, Spanish, Texas
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 Edward F. Cross, retired, Texas

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 Mrs. Dale W. Cross, Spanish, Texas
 Edward F. Cross, retired, California
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Mrs. Dale W. Cross, associational service, Michigan
 Mrs. Dale W. Cross, Spanish, Texas
 Edward F. Cross, retired, California
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 Edward F. Cross, retired, Texas

Mrs. Dale W. Cross, associational service, Michigan
 Mrs. Dale W. Cross, Spanish, Texas
 Edward F. Cross, retired, California
 Edward F. Cross, retired, Texas
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 Mrs. Dale W. Cross, Spanish, Texas
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 Mrs. Dale W. Cross, Spanish, Texas
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Mrs. Dale W. Cross, associational service, Michigan
 Mrs. Dale W. Cross, Spanish, Texas
 Edward F. Cross, retired, California
 Edward F. Cross, retired, Texas
 Edward F. Cross, retired, Texas

13 Wednesday Philippians 1:21-30
 Mrs. Donald T. Moore, home missionary serving in Ponca, Puerto Rico, has found drama to be an effective way to communicate biblical truth. A Christmas drama she prepared and presented with the help of Catholic neighbors drew vigorous applause from a former governor of the island. His gratitude was unusual recognition for evangelists in this predominantly Catholic society. Pray for the Moores as they work to make evangelical Christianity known in Puerto Rico.

Mrs. Donald T. Moore, home missionary, Puerto Rico
 Mrs. Donald T. Moore, Spanish, Texas
 Mrs. Donald T. Moore, Spanish, Texas
 Mrs. Donald T. Moore, Spanish, Texas

Mrs. Donald T. Moore, home missionary, Puerto Rico
 Mrs. Donald T. Moore, Spanish, Texas
 Mrs. Donald T. Moore, Spanish, Texas
 Mrs. Donald T. Moore, Spanish, Texas

Mrs. Donald T. Moore, home missionary, Puerto Rico
 Mrs. Donald T. Moore, Spanish, Texas
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Mrs. Donald T. Moore, home missionary, Puerto Rico
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 Mrs. Donald T. Moore, Spanish, Texas
 Mrs. Donald T. Moore, Spanish, Texas

Mrs. Donald T. Moore, home missionary, Puerto Rico
 Mrs. Donald T. Moore, Spanish, Texas
 Mrs. Donald T. Moore, Spanish, Texas
 Mrs. Donald T. Moore, Spanish, Texas

Agenda Sunday, Spanish, Texas
 Mrs. Thomas L. Sylan, associational services, Arizona
 Charles M. Ashby, preaching, South Brazil
 Mrs. Daniel E. Cobb, home and church, Thailand

Mrs. Thomas L. Sylan, associational services, Arizona
 Charles M. Ashby, preaching, South Brazil
 Mrs. Daniel E. Cobb, home and church, Thailand
 Mrs. Robert R. Campbell, home and church, Vietnam

Mrs. Thomas L. Sylan, associational services, Arizona
 Charles M. Ashby, preaching, South Brazil
 Mrs. Daniel E. Cobb, home and church, Thailand
 Mrs. Robert R. Campbell, home and church, Vietnam

Mrs. Thomas L. Sylan, associational services, Arizona
 Charles M. Ashby, preaching, South Brazil
 Mrs. Daniel E. Cobb, home and church, Thailand
 Mrs. Robert R. Campbell, home and church, Vietnam

Mrs. Thomas L. Sylan, associational services, Arizona
 Charles M. Ashby, preaching, South Brazil
 Mrs. Daniel E. Cobb, home and church, Thailand
 Mrs. Robert R. Campbell, home and church, Vietnam

Mrs. Thomas L. Sylan, associational services, Arizona
 Charles M. Ashby, preaching, South Brazil
 Mrs. Daniel E. Cobb, home and church, Thailand
 Mrs. Robert R. Campbell, home and church, Vietnam

Mrs. Thomas L. Sylan, associational services, Arizona
 Charles M. Ashby, preaching, South Brazil
 Mrs. Daniel E. Cobb, home and church, Thailand
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Notes for Mission Support Chairman
 (Continued from p. 25)

them for participation in other Baptist Women activities.

6. Discover ways in which attendance by groups may be observed or recognized. Consider the following idea: from construction paper cut outlines of small keys (cut as many as your potential attendance).

Use a different color for each group in your organization. Make "gold" keys for visitors. Have on hand felt-tip pens for women to use to write their names on the keys. On a shelocked piece of plywood place cup hooks as key hangers. Write names of groups above the hooks on which members will place their keys as they enter. Briefly explain the significance of the keys: Prayer is the key to power with God and power with people. We look for causes for our prayerlessness in the demands and distractions of our busy lives. These factors make their contribution, but the real reason for our prayerlessness lies in our human dislike of God's holiness. Join us as we discover the key of prayer.

You may also use this idea to spotlight the week of prayer in the February general meeting.

7. Secure and distribute to every member at least a week before the week of prayer copies of the "Prayer Guide for Home Use" and offering envelopes.

8. Plan ways to stimulate members in personal goal-setting. Print on the inside cover of the program folder the following:

"Three thousand for my new car;
 Five thousand for a piece of art;
 Ten thousand I paid to begin a house;
 A dollar I gave to God.

A tidy sum to entertain
 My friends in painless chatter,
 And as the world cries its distress,
 I ask, 'God, what's the matter?'"

Robert N. Bolles



Try being specific...

as you pray for missionaries. Request a special kind of blessing, such as: Help her to recognize priorities to-day and respond to them. Give this couple a sense of joy and fulfillment.

Help their children mature in every way. Help them depend on your guidance in their problems. May they as a family feel close to each other and to you.

Give him the patience to stay with the task one day at a time.

Let her know that we love and care.

Teach him how best to guide the national Christians in leader roles.

Open a new door of opportunity for him today. Help him to recognize it. Give him courage to step through the door in faith.

Free her tongue of language hang-ups. Coordinate her mind and tongue to speak clearly.

Many other practical suggestions are in *Missions Prayer Guide*, Carolyn Rhea, from which this portion is reprinted. The guide is \$1.50, available from WMU or Baptist Book Store (see WMU order form, p. 27).

David W. Mase, agriculture, Philippines
Maurice Paden, Jr., preaching, Philippines
Mrs. Gilbert L. Teyler, home and church, Colombia
Mrs. James C. Wase, home and church, Colombia
Rafaela Whelan, nurse, Mexico
Mrs. Yvonne E. Wick, home and church, Kenya

18 Monday 1 Corinthians 1:17-31

Among home missionaries completing their first year of service is Buren L. Higdon, who has a birthday today. Mr. Higdon and his wife Pauline serve in East Bay Association, California, where Mr. Higdon is superintendent of missions. Pray for this family and for other first-year missionaries.

Buren L. Higdon, superintendent of missions, California
Mrs. Buren L. Higdon, home and church, California
Mrs. Robert W. Sims, home and church, Ghana
Michael Simmons, religious education, Liberia
Mrs. Sara E. Swafford, home and church, Malawi

19 Tuesday 1 Corinthians 2:1-11

Foreign missionaries in Florida? Yes, but not the Florida we know. Paul and Terry Hunter serve in Florida, Uruguay. They arrived in early 1973 to begin hospital work in this new area. The Reusens request: "Please remember us in prayer as we try to do God's will here in Uruguay. Remember our great need for new missionaries to help us in Uruguay."

Sam J. Ferguson, superintendent of missions, Idaho
Mrs. John L. Inness, retired, Oklahoma
William B. Stevens, Indian, Oklahoma
J. B. Bulman, music, South Brazil
A. Rosalinda Sedford, preaching, Argentina

C. Ray Stendahl, Jr., preaching, Kenya
David Greer, education, Thailand
Thomas J. Kennedy, preaching, Nigeria
William W. Marshall, field representative, Middle East

James M. Philpot, agriculture, Mexico
Paul E. Rauten, preaching, Uruguay
Otha M. Roberts, preaching, Mexico
Mrs. Toby B. Walker, home and church, Argentina

20 Wednesday 1 Corinthians 3:1-11

Two persons on today's prayer list are retired missionaries. Pray especially for them, thanking God for their many years of dedicated service and asking God to continue to bless them as they seek to serve now in less demanding tasks.

William Bywater, retired, Mississippi
Mrs. John W. Cross, Christian social minister, Georgia
Mrs. Jonathan Mannanous, Spanish, Texas
John Ray Long, US-2, church extension, Colorado
Mrs. Miguel Angel Lopez, Spanish, Puerto Rico

Mrs. J. L. Mays, retired, Texas
William A. Corley, education, Nigeria
Robert D. Garhart, religious education, Japan

James P. Gilbert, preaching, Ecuador
Stephen D. Griffin, student work, Zambia
Larry E. Jorgensen, education, Hong Kong
Betty Larimer, medical, Nigeria
Charles A. Ray, English language, Thailand
Larry C. Yoder, English language, Belgium

21 Thursday Ephesians 6:10-24

Bible conferences among Kekchi Indians in Guatemala include more than Bible study. report Mr. and Mrs. Richard Greenwood. Bible and book sales, medicine purchases, and tooth extractions are interwoven with Bible classes and impromptu hymn studies throughout the three or four days. These Christians give evidence of great joy in Christ, the missionaries declare. Pray for these new Christians, lacking in all but the barest essentials for physical life, but abounding in the joys of spiritual life. Pray also for Mrs. Greenwood, whose birthday is today.

Mrs. Michael D. Brown, church extension, Wisconsin
Doris Christensen, retired, Arizona
Mrs. David Edwin Cram, church extension, Maine
K. Medford Hanson, pastor, Utah
Suzanne Marmion, retired, Texas
S. G. Van Rypen, retired, Texas
Lloyd Wrayne, interfaith witness, Florida
Mrs. Willy E. Ray, home and church, Nigeria
Elizabeth Pincheiro, education, Zambia

Mrs. Herman W. Pils, Jr., education, South Brazil
A. Annala Olenka, preaching, South Brazil
Mrs. Michael B. Greenwood, home and church, Guatemala

William E. Morales, preaching, Colombia
Mrs. Mark P. Juma, music, Uruguay
J. Simoes Long, preaching, Chile
M. Marston Munro, preaching, Tanzania
James E. Mangrove, Jr., education, South Brazil

James B. Tye, music, Ecuador
Ledy Wagner, women's work, Korea
Mrs. William B. Webster, home and church, Singapore
Mrs. E. Murray Webster, home and church, Mexico

Clara Williams, religious education, North Brazil
Avery T. Wills, Jr., preaching, Indonesia

call to prayer

22 Friday 2 Corinthians 12:1-12

Prosperity, growth, and progress have characterized Baptist witness in Taiwan for twenty-five years. To promote evangelism, the Taiwan Baptist Convention has organized three revival teams and provided funds for them. It is estimated that less than a percent of Taiwan's nearly 15 million people are Christians. Pray for these revival teams, for the Taiwan Baptists, and for the seventy missionaries who serve there, among whom are Mr. and Mrs. Hunter Hammett.

Lynn Balgoda, Spanish, Texas
Jacqueline Brynall Nichols, US-2, language missions, California
Mrs. James Foster, language missions, Panama Canal Zone

Mrs. Blanche Sanchez, Spanish, Texas
Mary Ann Chandler, social work, Malaya
J. William Selzer, Jr., religious education, Chile
Mrs. J. Hunter Hammett, home and church, Taiwan

Mrs. Glenn L. Ma, home and church, Oklahoma
Mrs. Edward L. Oliver, home and church, Japan
Mrs. P. Gilbert Sims, home and church, Mexico
Mrs. Arville E. Sooter, home and church, Tanzania
Mrs. Robert A. Yuen, home and church, Hong Kong

23 Saturday Acts 16:23-34

Mr. and Mrs. Gayle Hogg write: "We are in Trinidad because people like you care about making Christ known to all the

peoples of the earth. We want to thank you for the very support we receive through your gifts to the Cooperative Program and the Little Mean Christmas Offering. Be assured that we will do our part, too." Pray today especially for Mr. Hogg on his birthday.

Mrs. David T. Rasmussen, program implementation, Iowa
Catherine C. Sady, Jr., National Baptist, North Carolina
Mrs. Paul Shuler, educational services, Tennessee

Andrew Taylor, National Baptist, Washington, D.C.
Mrs. Noel Tidwell, Jr., educational services, West Virginia
John Brown, education, Japan
Sara A. Hogg, preaching, Trinidad

24 Sunday Acts 3:1-10

Mrs. Keating-Wah Lau serves with her husband in Miami, Florida, where he is pastor of the Chinese Baptist Church. A native of Canton, China, Mrs. Lau is a graduate of Hong Kong Baptist University and was a member of the Chinese Baptist Church before coming to America. The Laus were appointed by the Home Mission Board in June 1968. Pray for the Laus and for their work among the Chinese in Miami.

Mrs. Howard E. Lee, Chinese, Florida
Rogelio E. Martinez, Spanish, Texas
Laundon Slight, retired, Washington
Verna Campbell, Baptist Spanish Publishing House, El Paso, Texas
Lore Chism, retired, China, Malaysia
Lorelei A. Doyle, Jr., preaching, Equatorial Guinea

Mrs. James E. England, home and church, South Africa

Mrs. William E. Smith, home and church, South Africa
George S. Yost, preaching, Indonesia
Doris Walton, education, Japan

25 Monday Acts 9:11-36

Persons attending the church Many Medicine pastors in the Detroit, Michigan, area come from Mexico, Cuba, Spain, Argentina, San Salvador, and other Spanish-speaking countries. Many adults understand little English, so services for them are provided in Spanish. Almost all youth services, however, are in English. Pray for Mr. Medina as he attempts to minister to his varied congregation.

Mrs. Ramon E. Saldaña, Spanish, Texas
Christina Lopez, National Baptist, Mississippi
Mrs. Cleopatra Lantieri, Filipino, Florida
Mrs. Samuel B. Simons, church extension, New York

A. C. Yarnes, retired, Texas
Mrs. Tom B. Baker, home and church, Tennessee
Raymond C. Midge, religious education, Israel

John L. Smith, pastor, Philippines
Robert L. Stanley, publication, Philippines
Joe B. Waller, business administration, Singapore
James W. Wainwright, education, Zambia

26 Tuesday Acts 8:26-39

Home Mission Board work with National (Negro) Baptists is a cooperative effort between home missionaries, cooperating state conventions, and National Baptists themselves. They work together to strengthen churches, associations, and conventions, to

JESUS— LOVE US

I see your beautiful face
Love is what it's all about
And you need more.
So do I.
Reaching out yet not reaching out.
To other people. Unattained.
Waiting someone to carry
No matter what. All the time.
Impossible, achievable, unobtainable.
Love.
Who can give enough, is just the way.
At just the moment,
To you?
And the way you ask for love—
Nothing is spoken in many languages,
Education, in words, repetitive actions
and words.
How can one be expected to
have the request,
always?

—Trudy Renee Shepherd, Salisbury,
North Carolina

promote Christian education; and to improve race relations. Two missionaries in today's birthday list work with Native Baptists. They are R. B. Harris, who works in Mississippi; and Mrs. Leo Williams, who works in North Carolina. Pray for them.

Claudia Maureen Boone, US-2, Christian social minister, California
R. B. Harris, National Baptist, Mississippi
Mrs. George T. Lewis, Spanish, Texas
Mrs. Claudia Maureen Boone, Portland, California
Mrs. Leo Williams, National Baptist, North Carolina

Mrs. D. F. Appleby, retired, Brazil
Mrs. Paul W. Bonnell, Jr., home and church, Japan
Mrs. Walter B. McNeely, home and church, South Brazil
Mrs. Daniel V. Phelan, home and church, Thailand

Robert F. Revere, radio-TV, Trinidad
Samuel A. Robinson, education, Taiwan
J. Wilson Ross, Baptist General Publishing House, El Paso, Texas

23 Wednesday Acts 13:44-48
Foreign missionaries on furlough do not spend all their time relaxing among friends and relatives. Speaking engagements and missions conferences in which they tell the story of Baptist missions overseas, plus preparation and travel for these activities, take up much of their time. Some missionaries study in universities or seminaries to improve skills or add new ones. Pray for missionaries on furlough, among them:

Robert N. Nash
Mrs. Lee Asch, retired, New Mexico
James Eugene Langford, US-2, church in station, New York
Julien Silva, Spanish, Texas
Mrs. Jesse A. Sells, Spanish, Texas
Mrs. Charles W. Sandenbergh, home and church, Tanzania

Mrs. George B. Shaw, music, North Brazil
Mrs. Julia D. Reed, home and church, Philippines
Mrs. W. Donaldson Fraser, home and church, Nigeria
Robert M. Nash, preaching, Philippines

28 Thursday 1 Corinthians 9:16-27
While on furlough from Uganda last June, the Paul Eaton learned that the governments of Uganda had banned from the country many Christian organizations. The Catholic group "so far as we know" leaves the only Christian witness of any kind in the hands of Anglican, Catholic, and Baptist missionaries. Pray that God will allow our missionaries to stay and that they will strengthen Uganda Christians as they face persecution and trials.

Mrs. Irene Blomsted, Indian, New Mexico
James Brown, mission, Oklahoma
Mrs. Pablo H. T. Lee, Chinese, California
Francesca Maclean, Spanish, Texas
Walter D. Thompson, retired, Arizona
Mrs. Charles A. Alexander, home and church, Peru (born Feb. 29)

Mrs. Walter E. Allen, home and church, Kenya
Mrs. Paul D. Eaton, home and church, Uganda
G. Kenneth Gaskie, preaching, Oklahoma
Mrs. Carl Bay Hall, home and church, Kenya
Mrs. J. H. Nighill, retired, China, Hawaii, Philippines
J. Ross Thompson, preaching, Colombia
Teresa Surley, medical, Rhodesia (born Feb. 29)

February 1974

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DEAR PASTOR



Finding new ways to present the gospel is a task which is always faced by the Division of Evangelism of the Home Mission Board. SBC C. B. Hogue, director, says that the task of the Division of Evangelism is to implement the idea of evangelism not only as a concept but also as an actual practice in the life of all of our people through our churches.

Woman's Missionary Union recognizes evangelism as a vital part of the missions task and responsibility. Because of this, the theme, "Evangelism: The Art of Communicating Our Faith," was chosen and developed for the Home Mission Graded Series study this quarter.

To acquaint church members with the work of the Division of Evangelism of the Home Mission Board and to help them become aware of their responsibility to communicate their faith are stated purposes of the study.

Think what an impact this study could have on your church. Men, women, boys, and girls will learn how the Home Mission Board is helping people share the good news of Jesus Christ in our own land. Thus, persons will be inspired to "get out into the world" and share their faith with others.

This is what the Home Mission Graded Series is all about.

WMU STAFF