

MARCH 1974

NAVY SERVICE



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The Annie Armstrong Easter Offering Helps Support

Language Missions

Oscar I. Romo

A search for identity has led 75 million people to identify themselves, according to the US Census, as belonging to one of 125 ethnic groups. The pluralistic life-styles of our nation create a mosaic of missions challenges for Baptists.

The dedicated dollars given by Baptist women undergird the efforts of over a thousand missionaries among ethnic persons. Here are some areas of language missions in which you share through your gift to the Annie Armstrong Easter Offering.

HISPANIC AMERICANS Hispanic Americans, the "new people," number some 12 million. They are primarily city dwellers. Although they share a common language and many cultural traits, Hispanics Americans encompass several groups—8 million Mexican Americans of the Southwest, 2 million Puerto Ricans on the eastern seaboard and in Puerto Rico, nearly one million Cubans, and thousands of Central and South Americans throughout the nation.

The Annie Armstrong Easter Offering undergirds the ministry of James A. Wright, Jr., among Puerto Ricans in New England. This ministry includes Centro Bautista (Baptist Center) in Waterbury, Connecticut. This congregation serves primarily Puerto Ricans but also reaches Italians, Portuguese, and Lebanese families. James Wright seeks to share Christ's love with some of the nation's 2 million Puerto Ricans.

Daniel Rodriguez came to the United States from Cuba soon after Castro took over his country. He had pastored in Guantabacoa and had been a leader among Cuban Baptists. Because of pastor Rodriguez' unusual ability, the Spanish department of

Romo is director, Department of Language Missions, Home Mission Board.

Miami's Flagler Street Baptist Church grew. The group organized into the Gethsemani Baptist Church, a self-supporting congregation. This aggressive congregation is one of many seeking to reach for Christ Miami's 400,000 Cubans.

Missions gifts also undergird the ministry among Texas' 2 million Mexican Americans. The Annie Armstrong Easter Offering undergirds the training of leaders at Mexican Baptist Bible Institute in San Antonio and Valley Baptist Academy in Harlingen, Texas.

First Mexican Baptist Church of San Antonio, where Rafael Munoz is pastor, recently expressed appreciation to the Home Mission Board for having provided financial assistance for their pastor and for securing their original facilities. It has now developed into a self-supporting, missions-minded church.

Southern Baptists through home missions help over one thousand congregations share Christ with America's Spanish-speaking people.

The growth of missions organizations among Spanish-speaking women is due largely to the Spanish WMU materials. Grace Pena undergirds the efforts of Doris Diaz as they translate, adopt, and distribute Nuestra Torera, the Spanish version of ROYAL SERVICE.

Efforts to develop leaders in the congregations are made in cooperation with state WMU organizations.

Tentative plans are being made to help women in other ethnic groups to develop an awareness of missions. These efforts will probably begin with conferences in a language that communicates and within the cultural context of the participants.

INTERNATIONALS Jang Suk Ki, a Korean seaman, is one of 6 million internationals who come to our nation each year. Jang first heard the gospel in Olympia, Washington, because two Baptist women became concerned for the spiritual welfare of the foreign seamen who came to their city. Jang writes: "Thank you for your friendship. Lord giving me strength I lead my friends to Jesus because it's a new life."

Internationals, diplomats, exchange personnel, crewmen, research persons, and businessmen comprise the largest segment of those who come yearly to our shores. Some eighty thousand are students. Baptists have yet to focus their efforts at the largest number of internationals.

It was estimated that in 1973, 3 million persons from other nations came as tourists. Baptists have yet to enlarge their ministry to include this segment of foreign persons who are not included among the statistics on internationals.

INDIANS Felix Kowena, a Comanche tribesman and Baptist layman, donated 2.5 acres of land for the construction of Memorial Indian Baptist Church in Lawton, Oklahoma. The Annie Armstrong Easter Offering helps support missionary David Warren, pastor of the church. The church in Lawton is one of about two hundred Indian Baptist congregations seeking to share Christ with the nation's 850,000 Indians.

The Muskogee-Seminole-Wichita Indian Association will have its ninety-eighth annual meeting this year. These churches in Oklahoma are representative of the Indian congregations that minister to the spiritual needs of American Indians.

REFUGEES Often the worldwide relationships of our Government provide us with opportunities to share Christ. Uganda, an emerging nation, recently expelled all persons of Asian descent. Those expelled were all of a sudden people without a country.

The Home Mission Board's Immigration and Refugee Service was asked to help resettle some of these stateless families. The appeal went out to churches and associations to help these dark-skinned persons who were either Buddhists or Muslims.

Second Ponce de Leon Baptist Church, where Russell Dilday is pastor, agreed to resettle a family of four. The Spartanburg Baptist Association in South Carolina assumed responsibility for another family. Housing was secured. A temporary food supply was also provided. Employment was found for the head of the house. Someone was needed to love these refugees enough to make some sacrifices to guide them in their new home.

Baptist churches and associations throughout the nation may still participate in this missions endeavor. In this way opportunities come to point persons to Christ.

ARABS Recently Bible study groups have emerged in Detroit, Chicago, New York, and Boston. Sami Ammani became the first Southern Baptist missionary to the Arabs in America when he and his wife were appointed in 1972. The response seems to be fantastic. Yet others must be willing to go.

DEAF Over six hundred Baptist churches seek to minister to deaf persons in their communities. Jack Whisart of Thomasville, North Carolina, is one of those who came to a personal relationship with Christ through the efforts of Jerry Potter, missionary to the deaf in that state. Jack's concern for others has resulted in his witnessing to fellow workers. Today he teaches a Sunday School class and is a deacon at First Baptist Church.

"Light Unto My Path," a television program written and produced by missionaries Jerry Potter and Neal Payton, is viewed by deaf persons on some twenty-three stations throughout the nation.

EUROPEANS Europeans who have come to America in the last few decades, seeking the necessities of life and freedom, present a unique opportunity for sharing the love of Christ. The 30 million Europeans belong to one of five basic groups—German, Slavic, Latin, Baltic, and Scandinavian. Currently, Baptists work among Poles, Hungarians, Romanians, Yugoslavs, Russians, Portuguese, Byelorussians, Italians, and French.

The Europeans brought colorful and unique qualities of life-styles that have gradually woven themselves into the great masterpiece of American life.

ORIENTALS Immigration patterns indicate that the number of Orientals coming to the United States will increase considerably in the next ten years. Present work among Koreans, Chinese, Japanese, Filipinos, Thais, and Vietnamese must be strengthened and expanded. The receptiveness of these groups calls for additional missionaries and facilities.

SCHOLARSHIPS Scholarships provided to those who are planning to serve among language-culture persons are, in reality, investments in people. These scholarships, although small, often help the recipient over the "hump" that makes the difference between continuing or dropping by the wayside.

The majority of those serving as missionaries among language-culture persons at one time received a scholarship, as did this writer. Scholarships have also helped those who serve among the deaf but are not appointed missionaries.

LANGUAGE INSTRUCTION The need to share the gospel in the language of the soul has led to the development of a program of language instruction. Persons planning to serve as missionaries need a workable knowledge of the language as well as a cultural awareness.

Spanish language instruction is currently provided in cooperation with the Mexican Baptist Bible Institute in San Antonio. Language instruction is also planned in German, Armenian, and other languages in order to equip persons to meet the challenge of the multitudes.

This bird's-eye view of the various areas of language missions shows what is possible—and what can be possible—because Baptist women prayerfully and financially undergird home missions. □

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Meet some of the people in the Annie Armstrong Easter Offering . . .

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A US-2er gives two years of his life as a campus minister, as a social worker, as a youth and music worker . . . here in the United States, while his future waits for the outcome



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"Do you work with these people because you have to, or just because you love them?"

"I guess I do it because I love them."

"I love them, too. When I look at them, I see they need someone to love them."

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The young man stood on the fringe of the group of students ready to fire questions on witches and Satanists and Hare Krishna chanters. He said to the home missionary, "I am a Baba Lover. Baba gives me something to live for."



Page 19

"I was surprised that life had to go on this way for these people. I was upset by the ugliness, confused by the culture."

"I came to recognize that ministering to people involved meeting them where they are and not pleading panic or disbelief or shock. I still don't like the ugliness, but I can cope with it, because I can cope with me."

The Annie Armstrong Easter Offering Helps Support Cooperative Ministries with

National Baptists

Victor T. Glass



The Annie Armstrong Easter Offering relates to the work of the Department of Cooperative Ministries with National Baptists in three areas: missionary personnel, ministries, and reconciliation.

MISSIONARY PERSONNEL Meet area missionary W. R. Grigg. Mr. Grigg works in fourteen states of the Northeast, seeking to involve white and black Baptists in cooperative ministries.

Meet the state directors. Sixteen state directors of cooperative ministries with National Baptists guide the relationships of sharing between National and Southern Baptists in their respective states.

Meet the teacher-missionaries. Most of the twenty-three people called teacher-missionaries serve on the faculties of predominantly black Baptist schools.

They teach Bible and theological subjects. They also serve as counselors to ministerial students, help lead campus ministries programs, and direct extension classes; some hold administrative positions in their institutions.

Meet the regional missionaries. There are fifteen of these missionaries. Most of them serve in two or three associations as ambassadors of good will between Baptists. Their work is like that of a superintendent of missions. They direct and teach in extension centers, make surveys, conduct Vacation Bible Schools, direct summer camps, organize joint associational committees of National and Southern Baptists.

Meet the center directors. These nine missionaries do work like that of regional missionaries, except they work in a metropolitan setting. These missionaries know the problems of the inner city and spend a good deal of their time counseling Southern Baptist pastors and churches in how to be effective in a transitional community.

Meet the field workers. These missionaries serve in metropolitan areas. Their work is to develop a program of Christian education and training in National Baptist churches. They also serve as liaisons between black and white Baptists.

Meet the campus ministers. Persons serving in this area work on campuses of black state schools. They direct campus ministries; and in some places they teach, on an elective basis, Bible and related theological subjects.

Meet the other workers, who are not appointed missionaries. They serve on a part-time basis, or for a limited time until an appointed person can be secured. They serve as consultants and do administrative work related to National Baptist state conventions.

About half of the budget for missionary personnel comes from Annie Armstrong Easter Offering funds.

MINISTRIES What kinds of ministries, directed and supervised by these missionaries, are possible because of Annie Armstrong Easter Offering money?

Conferences, institutes, and clinics are held on human relations, relations between National and Southern Baptist pastors, WMU work, music, recreation, youth groups, retreats, Sunday School, and general church work.

Money is allocated for special projects in colleges, summer camps, and National Baptist state assemblies, and for local, associational, and state committees of National and Southern Baptists.

In 1973, 173 National Baptist students received scholarship assistance. More scholarship aid is urgently needed to answer the demand for an increasing number of National Baptist young people in religious work. There is also a need to start an internship program for National Baptist seminary students, especially to aid Southern Baptist churches in transitional areas in the older states of the Convention.

An extension ministry is maintained in cooperation with the College of the Bible of American Baptist Theological Seminary, Nashville, Tennessee. About eight hundred students in fifteen states are annually enrolled.

Other uses of the promotion funds are for improving relations between National and Southern Baptists through dialogue sessions and special short projects, especially in the Northeast and Northwest where Southern Baptist relationships with National Baptists are relatively new.

Funds earmarked for printing are used to produce informational tracts, filmstrips, and other materials.

The Home Mission Board constantly seeks through research and surveys to find out how National and Southern Baptists are relating and cooperating through their churches, associations, state conventions, national and international commissions and agencies.

RECONCILIATION Southern Baptists and National Baptists have been relating to each other for a long time. In 1845 the Board of Domestic Missions of the Southern Baptist Convention was "instructed to take all prudent measures for the religious instruction of our colored population."

The work has steadily grown, now it covers the nation. It had a budget of over \$545,000 in 1973. In addition to this amount, the cooperating state conventions supply \$364,143, which makes a total budget for cooperating with National Baptists \$909,143. A little less than half this total budget is provided by the Annie Armstrong Easter Offering.

Negro Baptists have also come a long way since 1895, when their first convention was organized in Atlanta, Georgia. Today, Negro Baptists number more than 10 million people and cover the nation with more than forty thousand churches.

The staff, missionaries, and resources of this program are dedicated to bringing good relations between these great bodies of Baptists. In so doing they will help turn our nation toward God and his love for all people. □

Mr. Glass is director, Department of Cooperative Ministries with National Baptists, Home Mission Board.

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The Annie Armstrong Easter Offering Helps Support

US-2

Ed Seabough



Applications to the US-2 program pour into the Department of Missionary Personnel of the Home Mission Board during the first two weeks of January each year. Attached to each application is an autobiography, a doctrinal statement, a college transcript, a medical statement, a list of references, and a picture.

The personnel secretaries who read the files soon find each applicant is not just a piece of paper and a list of references, but a real, live person. And although it is evident that every US-2 applicant is an individual with unique talents and abilities, it is also evident that all US-2ers possess two characteristics: the desire to serve their fellowmen through Christian witness and ministry and the desire to investigate mission service as a vocation.

In 1965 the Home Mission Board began the US-2 program. The name "US-2" was chosen to represent two years of service in the United States. The program was begun to help Southern Baptist young people discover whether mission service could be their vocation and to give them opportunities of witness and ministry.

That first year, twenty US-2ers were appointed. In 1973 forty-two US-2ers were appointed.

From that first year to the present, US-2ers have been able to serve because of the Annie Armstrong Easter Offering. Additional funds come from the Cooperative Program through the Missions Division of the Home Mission Board. In some situations a state convention, an association, or a local church provides some of the living expenses or transportation costs, but the bulk of the money comes from the Annie Armstrong Easter Offering.

WHAT DOES IT COST TO SUPPORT A US-2ER?
The Home Mission Board provides

travel expenses to and from the place of service (living expenses (housing and meals), a monthly incidental expense item of \$50 per single person, \$100 for married couples.

severance pay when the US-2er has completed the entire twenty-four months (prorated at \$50 per month for single persons, \$100 per month for married couples), a 25 percent increase for those who go on to seminary or graduate school following a full two years of service.

fringe benefits including life insurance, hospitalization, major medical, long-term disability income protection. The full cost is paid by the Home Mission Board. It costs the Board approximately \$6,000 to keep a US-2er on the field for one full year or a total of \$12,000 for the two-year term of service.

Seabough is associate director, Department of Missionary Personnel, Home Mission Board.

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WHO IS A US-2ER? A US-2er is a young woman or a young man, married or single, twenty-one to twenty-seven years of age. (She is a college graduate with a BA or BS degree with a major in history or literature or electrical engineering or nursing or sociology or drama or almost anything.)

A US-2er is a giving person who gives two years of his life to serve others here in the United States, while his future waits for the outcome.

WHERE DOES A US-2ER SERVE? A US-2er may serve in Long Beach, California; New York City; New Martinsville, West Virginia; West Yellowstone, Montana; or Jacksonville, Florida.

A US-2er may serve in Woodbury, Oregon; Crossville, Tennessee; Worcester, Massachusetts; Santa Fe, New Mexico; or New Orleans, Louisiana.

WHAT DOES A US-2ER DO? A US-2er may work as a campus minister at the University of West Virginia, as a social worker in Pittsburgh, Pennsylvania, as a youth and music worker with black young people in Detroit, Michigan, as a worker with the deaf in Knoxville, Tennessee; as a circuit rider in the mountains of New Mexico; or with Indian young people in Phoenix, Arizona.

WILL US-2ERS BE APPOINTED IN 1974? Additional US-2ers will be appointed about March 15, 1974. They will be going to serve throughout the United States because many people contributed to the Annie Armstrong Easter Offering.

The US-2 program was begun to help young people discover God's will for their lives and to give them creative opportunities of witness and ministry to people. The US-2 program also says to Southern Baptist young people, "You are of worth and value; we believe in you."

Through the Annie Armstrong Easter Offering we support US-2ers. Through the Annie Armstrong Easter Offering we help young people discover God's will for their lives. Through the Annie Armstrong Easter Offering young people are given creative opportunities of witness and ministry to persons. Through the Annie Armstrong Easter Offering, Southern Baptists say to their young people, "We believe in you!" □



The Annie Armstrong Easter Offering Helps Support

Christian Social Ministries

Paul R. Adkins

On a recent ten-day trip across the country, I asked home missionaries: "How does the Home Mission Board through the money given by Southern Baptists help you minister to people in your community?"

James M. Roamer, Jr., pastor-director of Coronado Southern Baptist Church in Coronado, California, told me the following story. "Coronado Church was on the verge of collapse several years ago until the Home Mission Board paid off the delinquent back loan, put a missionary on the field as pastor, and began to plan for weekday ministries. The Board invested \$24,000 in remodeling a portion of the church building into a preschool child-care center, the only civilian facility of its kind in this military town.

"A Baptist staff was employed and trained. When the center was about to open in September of 1972, we discovered we had to have one more teacher. The Home Mission Board assigned a US-2 worker to the center. She was Peggy Dawson of Monroe, Louisiana.

"For months now the major effort of Coronado Church has been the child-care program. Has it been worth it? What has it accomplished? At the least, we have provided many happy hours for children who otherwise might have been pushed off on some unwilling relative or an untrained maid, or perhaps left at home with an untrained baby-sitter. Few children cry about coming to the center, but many cry about having to go home. We have seen many children experience sudden, unexpected growth: mental, physical, emotional, and even spiritual. Most of the families have little or no other contact with the church. Through Bible stories and Christian songs we are exposing children to the concept of a loving and gracious God. We hope that our concern and care for the children will help teach them that God is a loving father who cares for them as persons.

Here are a few specific examples," continued Mr. Roamer. "I will alter their names to avoid embarrassment to the children and their families. One boy was old enough to talk when he enrolled, but said almost nothing. Jimmy was afraid of everybody and everything, and he spent most of his time at school crying. He was afraid to climb on any of the outdoor equipment. Now, months later, Jimmy talks in sentences, climbs, seldom cries, gets

along reasonably well with the other children and the teachers, and shows as much potential as other children of his age.

"One father reported that at a recent meal his son said, 'Stop, we can't eat yet. We haven't prayed.' The father said, 'If there is any praying done here, you are going to have to do it.' The boy replied, 'Okay,' and began to pray. The father confided to me, 'He certainly did not get that from me.'"

Mr. Roamer was a practicing attorney and a member of the Bar Association of the District of Columbia before going into full-time service for the denomination. He told me it would have been impossible for him to put together the program now in effect on this peninsula in southern California had it not been for the gifts of people scattered across the Southern Baptist Convention.

As I swung south on my trip, I stopped in New Orleans. I sat with Mrs. Allegra LaPrairie, director of Sellers Baptist Home and Adoption Center, where in the past twenty-five years more than 2,000 infants have been adopted by loving, caring parents. Mrs. LaPrairie told me: "The Sellers Baptist Home and Adoption Center is grateful daily for the many provisions made possible through the Annie Armstrong Easter Offering. One special project that has brought much happiness to the girls is ceramics. Two kilns were provided by the Sellers Guild and a friend. Molds of all descriptions were purchased with money from the Annie Armstrong Easter Offering. Paints and other necessary supplies have been made available."

Girls at Sellers Home face many emotional problems, and they need an outlet like handicrafts. Girls who find it difficult to discuss their feelings in a one-to-one encounter across the desk can relax and talk freely with girls who are working with them or with staff members who are involved. Housemothers, nurses, and other staff members gain a better understanding of a girl as they join in this busy activity.

D. Adkins is director, Department of Christian Social Ministries, Home Mission Board.

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The personality and maturity of a girl, as well as her frustrations and limitations, are demonstrated in her ability to start and complete an article or leave it half-finished or finish it in a slipshod fashion. Ceramics lends itself to much creativity. Each piece offers a girl an opportunity to use her own imagination and her talents in completing her work. As Mrs. LaPrairie talked with me, I could see etched in her beautiful face the years of caring and enlightened concern of a graduate social worker who follows the basic principles of Christian social work.

In another part of the country I talked with Ada Young, director of Christian social ministries in New England. Miss Young is a graduate social worker. She said to me, "God is not dead in New England. His love and concern are shown through his churches as they minister to people not enrolled in the church organizations. The thirty-three churches in New England are engaged in working in coffeehouses, with prisoners, senior adults, the deaf, the retarded, and with literacy groups for children and adults.

"Calvary Baptist Church in Ayer, Massachusetts, felt God leading them to reach out to the handicapped and senior citizens living at home as well as

in nursing homes. The county health nurse provided a list, and the church members visited, provided transportation, and cared for the older people as individuals. One ninety-nine-year-old woman, living alone in an apartment, said, 'Please don't leave. Stay a little longer. I am so lonesome.' This church is saying, 'Christ loves you, and we want to share his love with you.' "

Twenty-five senior adults are brought to the worship services in an old bus (green stamps are being collected for a new one). When the wheelchairs and the senior citizens come into the church, they find a place to serve. A handicapped woman sings solos with the choir. A blind woman visits other adults, bringing cheer and comfort. They have received, and they want to give.

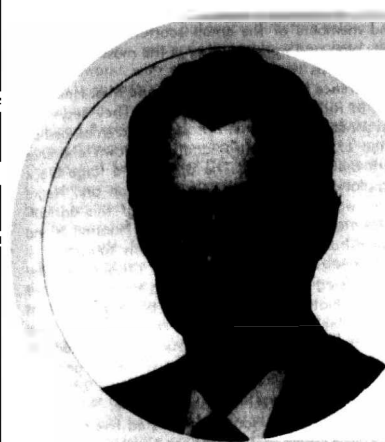
The Annie Armstrong Easter Offering made this work possible. Ada Young said, "As you give to the offering this year, you extend an arm to others who need Christ in New England."

In New Orleans I also interviewed Richard Wilson, director of the Rachel Sims Memorial Mission. He related to me the story of a fire that destroyed a home near the center and almost claimed the lives of two young children and an elderly grandfather. This family of thirteen, said Mr. Wilson, was housed, fed, clothed—and another house partially refurnished—by funds provided by the center.

"On a Friday afternoon our doorbell rang," recalls Mr. Wilson. "A heavily intoxicated man stood there and said, 'I need help, please help me.' I learned that he had been referred to us by a barmaid just around the block from the mission. He had told her he had been drinking for about six weeks and had had no other nourishment. He lost his job, and his landlord evicted him from his apartment. The barmaid realized his need for something other than alcohol and told him she believed he could secure help from the mission.

"After several hours he was sober and began telling us about his background. He gave his heart to the Lord. During the weekend we gave him clean clothing and housing, counseled with him, and witnessed to him. On Monday we helped him secure a job.

"Since all the Baptist centers in New Orleans are direct recipients of the Annie Armstrong Easter Offering," Mr. Wilson continued, "I would like to say thank you for all the dollars that have been given through this annual offering. Many people come through our doors each week, we share with them facilities, programs, Bibles, food, clothing, and medicine, along with our love and understanding. We are able to share these because of Southern Baptists' love and generous missions efforts." □



The Annie Armstrong Easter Offering Helps Support

Associational Services

Loyd Corder

The Annie Armstrong Easter Offering provides about half the budget of the Home Mission Board's Division of Associational Services. In 1974 that budget is approximately \$1,400,000.

MISSIONARIES' SALARIES: A little over \$1 million of this budget will be used to help pay salaries and benefits of 125 missionaries appointed jointly by the Home Mission Board and various state conventions to serve in newer and weaker (pioneer) areas of the Southern Baptist Convention, plus a few in especially needy areas of the South. A small amount of money is used also to assist in an in-service guidance ministry for students preparing for church-related vocations.

The following brief stories illustrate the interesting and important work the missionaries of this division and other associational workers do. The stories also show the kind of trained, competent, and dedicated workers these people are. Henry M. Chiles is one of the pioneer area and associational workers. Clarence L. Hanshaw serves in a very needy Old South area. And Alcides Guajardo is a director of in-service guidance.

Henry M. Chiles (photo, above) was jointly appointed by the Home Mission Board's Division of Associational Services and the Northern Plains Baptist Convention to serve as a superintendent of missions for South Dakota. A native of Covington, Tennessee, he is a graduate of Carson Newman College in Jefferson City, Tennessee, and Southern

Dr. Corder is director, Division of Associational Services, Home Mission Board.

Baptist Theological Seminary in Louisville, Kentucky. He has served four pastorates. Before going to South Dakota, he was pastor of the Central Baptist Church of Bearden in Knoxville, Tennessee.

During his pastorate in Knoxville, he led this church to share his personal services with pioneer missions fields by allowing him to spend several weeks at a time as the church's missionary in the Northern Plains area. He and Mrs. Chiles used a small house trailer on these excursions. After each trip they would tell the church of their experience and encourage them to pray for the work and to give to its support. This continued for several years.

Then one day, the Northern Plains Baptist Convention approached Chiles about coming to be the missionary for South Dakota. Chiles found himself in a dilemma: he was happy in his pastorate but at the same time he had firsthand awareness of the needs, problems, and opportunities in South Dakota.

In October 1972, after praying it through and with all arrangements made, the Chileses loaded their house trailer and went to Pierre, South Dakota. They serve in a state that has 14 Southern Baptist churches and missions, and two associations. In the state live 33,000 Indians on nine Indian reserva-

tions, for whom Mr. Chiles feels a deep responsibility.

Mr. Chiles says the fellowship among the pastors and members of the small scattered churches as they plan and work together is the most significant value of his two associations.

Clarence L. (photo, this page) and **Mrs. Hanshew** live in Ridgeland, South Carolina. They serve the Savannah River Baptist Association, a small association of nineteen rural and small-town churches with 6,400 members. The area has a large black population, and many Latin American and Negro farm workers migrate in and out of this agricultural area. Also the resort areas of Hunting Island and Hilton Head Island attract many tourists.

The work of the Hanshews is unusual. Rather than giving most of their time to the programs of the association, they work with black churches in the winter and with migrant farm workers and tourists in the summer. Last summer they had the help of eight student summer missionaries and one Christian Service Corps worker. Three of these workers stayed in the Hanshews' home.

In addition, the Hanshews enlisted five churches to bring workers, equipment, and materials to conduct Vacation Bible Schools and preaching services in the area. Two of these churches were from Tennessee, and three were from other parts of South Carolina. With the student workers and the visiting church teams, the Hanshews conducted twenty-five Vacation Bible Schools and evening services in many migrant camps. Also, they provided ministries in the resort areas of Hunting Island and Hilton Head Island during the summer.

On the way home from a service in an underprivileged migrant labor camp, Mr. Hanshew was approached by a visiting ten-year-old boy. "Do you work with these people because you have to, or just because you love them?"

Mr. Hanshew said, "My job description does not say I have to work with them, so I guess I do it because I love them."

"I love them, too," the boy said.

"Why do you love them?" asked Hanshew.

"Because when I look at them, I see they need someone to love them."

"Both of us feel the same way," said Hanshew.

Mr. Hanshew studied at Georgetown College in Georgetown, Kentucky, and at Southern Baptist Theological Seminary in Louisville, Kentucky. He has served as a pastor in Kentucky, South Carolina, and Florida. In their pastorates the Hanshews, like the Chileses, often went to spend time helping in needy missions fields. Hanshew and his wife have served in the Savannah River Baptist Association since 1966.

Alcides Guajardo (photo, right) is a teacher and in-service guidance director at the Mexican Baptist Bible Institute of San Antonio, Texas. Like about forty other in-service guidance directors related to the rural-urban missions program throughout the land, he works with students preparing for church-related vocations.

Guajardo is a product of Baptist work among Mexican Americans of Texas. He is a graduate of Corpus Christi University and Southwestern Baptist Theological Seminary. After serving nine years in five different Spanish-speaking congregations, he began his present work in 1967.

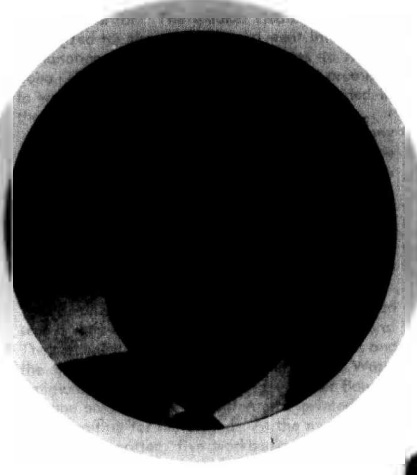
The purpose of the in-service guidance ministry is to provide for students preparing for church-related vocations an orientation to the denomination in which they will serve and training in basic techniques they will use. In their first or second year at the Mexican Baptist Bible Institute, Spanish-speaking students take a course called *Servicio Cristiano* (Christian Service), in which they study the organization, work, and agencies of the Southern Baptist Convention, with attention to how their own work will be related. They also study the Anglo and Mexican state conventions in Texas and their relationships to one another and to the churches.

From that students go on to a practical study of how to do the things required in the work for which they are preparing: how to plan and conduct church services, how to administer the ordinances of the church, how to conduct business meetings, and many other such matters. Then, in many cases, comes an internship in which the student becomes the associate of an experienced man working in his chosen field. This man directs the student and teaches him many useful concepts and skills.

Either after the internship, or in some cases instead of it, Guajardo arranges for students to serve in churches or missions in the kind of work they will later be doing. He stays in close touch with the students and also with the congregations they serve, to help and counsel as needed. All the while, he is meeting with these students in groups according to their work—for example, preaching, religious education or music. He also meets with those who are, or aspire to be, wives of men in church-related vocations and helps them to prepare.

This kind of work is being done on about forty other campuses in the Southern Baptist Convention.

THREE PROGRAMS. Approximately \$400,000 of the Division of Associational Services' budget is used in the programs of metropolitan missions, rural-urban missions, and associational administration.



The three programs work with all the 1,200 Southern Baptist associations. Each association is a group of churches trying to relate together in Christian love to accomplish their God-given mission in the area where they are. They learn about, pray for, and give to missions in the whole world. Sometimes, one of their members may go as a missionary. But in their setting they are the missionaries. The winning of all the people of their own area depends not on how much they study, pray, give, or send but on what they do where they are. No Southern Baptist program can do their work for the associations and their churches, but many programs can help them.

The three programs of the Division of Associational Services are vital. Metropolitan missions help Baptists relate to the many challenges of the big cities by using appropriately their own resources and those available from other Southern Baptist Convention programs and their state conventions. Rural-urban missions helps associations and their churches relate to the opportunities of open country, towns, and small cities and to use the available resources. Associational administration service makes all Southern Baptists aware of the nature and function of associations. □



The Annie Armstrong Easter Offering Helps Support



Interfaith Witness

M. Thomas Starkes

He came in late with a piece of paper in his hand. The room was packed with university students eager to hear about the occult. The young man looked at the scribbled notes on the piece of paper, introduced the speaker, and sat down with great anticipation to see what the Baptist home missionary would say. The introducer was a religious studies major in college whose whole being was wrapped up in finding more clues for religious meaning in his life. He listened intently during the hour's session and dismissed the group.

The young introducer was not through with the speaker. He stood on the fringe of the small group of students who gathered to fire more questions on witches and Satanists and Hare Krishna chanters. The small group dispersed, and speaker and introducer stood eye to eye. The introducer spoke, "I am a Baba Lover. I find it somewhat offensive that you did not mention Meher Baba in your presentation. Baba means a lot to me in giving me some-

thing to live for." The speaker cleared his throat, apologized for the omission, and went into a long explanation of the way Christ relates to Meher Baba. The two exchanged addresses and promised to write. Much prayer and ink will be needed in the exchange.

The scene described above is repeated many times each month by staff members of the Home Mission Board's Department of Interfaith Witness. The exchange of ideas on religion takes place millions of times each week between Baptists and their fellow citizens. Resources are needed to aid Baptists in the battle for the ideals of men. Gifts to the Annie Armstrong Easter Offering help to spread and create such resources.

The college student mentioned earlier has been sent a copy of some pamphlets on world religions. They included such titles as "American Hindus and the Baptist Witness" and "Witnessing to World Religions." A specific pamphlet on Meher Baba is but one among many unwritten or unprinted pamphlets waiting for more funds. At the moment this article was written, five workbooks or pamphlets lay unprinted. They included a workbook on witnessing to Jews and an informational pamphlet on Seventh-day Adventists.

The popularity of written materials on interfaith witness has been overwhelming in the past six years. For example, the pamphlet on Jehovah's Witnesses has had more readers than there are Jehovah's Witnesses in the United States. This popularity, however, presents a problem of finances: how to find a printer who does not charge any money or how to find more money. Southern Baptists who increase their giving are the best long-range answer.

The Baba Lover in search of truth could perhaps come to a conference planned or supported by the Department of Interfaith Witness. It could be one of a series of regional Catholic-Baptist conferences. The most recent such conference was held in February 1974 in the Baltimore area. More than forty Catholic priests and bishops and forty Baptists attended. These people talked openly, exchanging ideas and experiences and growing rapidly in Christian love. The conference cost the Department of Interfaith Witness less than \$900.

The follower of Baba would certainly have been impressed by the spirit of interchange felt at the Catholic-Baptist retreat for parish priests and Baptist pastors held in May 1973. The scene was the Monastery of the Holy Ghost, a Trappist center near Atlanta. About a dozen each of Catholic and Baptist clergymen attended. The Catholic monk who shared with a Baptist pastor in leading a devotional study of Philippians said at the close of the retreat, "I have changed my image of Baptists. I used to

Dr. Starkes is director, Department of Interfaith Witness, Home Mission Board.

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think all Baptists were rather unlearned and closed-minded. Here I have found brothers in Christ who like to share God's Word. I have learned a lot." This conference cost the Department of Interfaith Witness less than \$100. Similar conferences can be planned with more resources.

In March 1973, the first "trilogue" involving Southern Baptists took place in Nashville. This "trilogue" was a three-way conversation between Jews, Roman Catholics, and Baptists. More than thirty rabbis, thirty priests, and thirty Baptist preachers came to share their faith. One rabbi asked a pointed question, "Do you think I am going to die and go to hell without Jesus?" A Baptist minister said, "I don't know I am not God. I have no right to judge. However, I am convinced through personal experience that Jesus of Nazareth is God's clearest revelation of himself. Therefore, he is good news to all who will believe." The rabbi responded, "You have left me in limbo as far as my personal destiny is concerned, but I want you to know that you are welcome to stay in my home anytime you come to my town." That remark came from a rabbi whose home was bombed by a young Baptist woman in 1968. Progress is being made by open conversation, not through ignorant prejudice. The "trilogue" in Nashville cost the Department of Interfaith Witness less than \$900. Better understanding and more witness opportunities could come with more funding through Baptist gifts.

Miami was the scene of the annual "Convocation of the Completed" held earlier this year. The participants were "completed Jews" who now know Christ as Messiah. The host church was First Baptist Church of Miami, where Lewis E. Maples is pastor. After the conference he said, "These convocations magnify the message of the Christian faith. Everyone is so eager to share his faith that our biggest problem is to get one person at a time to talk." Dr. Maples went on to tell of a Jewish taxi driver he met in a cleaning establishment. "The Jewish man wanted to talk all the time about Jesus. The day he died he left word that he had something to tell me. His interest level was so high that later the owner of the cleaners made a public profession

of faith in Christ. Two Christians came from this contact for Christ." Department personnel from the interfaith witness department go to Miami each January to teach the Bible and to consult with Dr. Maples about witnessing to his predominantly Jewish community. The annual cost is less than \$200. More churches and pastors could have such personal consultation with trained personnel if more missions money was available.

Last year on a weekend a group of laymen from a Jewish synagogue and a Baptist church met in New Jersey to exchange ideas on faith. They frankly discussed whether Jews were guilty of anti-Christian attitudes. Another question, Are all Gentiles Christians? allowed the Baptists to explain their concept of what it means to be born again. The Jews mentioned the problem of the persecution of Jews, often by Christians who unthinkingly charge "the Jews" with crucifying Jesus or use phrases like "Jew him down." Better understanding was a result of the weekend. The total cost to the Department of Interfaith Witness was less than \$100. Similar weekends for more people could be possible with only slightly more funding.

A church in Kansas City last year participated in "Baptist Good Neighbor Day." A local Catholic priest and his congregation were invited. Eight Catholic laymen and a nun came. One of the interfaith witness staff members spoke on Catholic beliefs. The nun responded with a view of Baptist beliefs and practices. Open discussion followed. The first question came from an eleven-year-old lad who wanted to know why Baptists "baptize all over." The Baptist pastor gave an explanation, complete with wet demonstration. The whole evening cost Southern Baptists less than \$10.00, including 8 cents per copy for a pamphlet entitled "Good Neighbor Day" in Church. More copies of the pamphlet could be available if more funds were available.

This month conferences to train lay leaders in witnessing to Jehovah's Witnesses, Jews, and Mormons are being held in Mississippi. This is one of a series being conducted this spring in a dozen states. One of the goals is to have in every association that serves a metropolitan area a team of trained interfaith witness workers available to consult with pastors, hold workshops, and train individuals to witness to people of other persuasions. A nation-wide network of trained lay leaders can be in operation by the end of 1975 if funds are available.

Meher Baba is but one guru vying for the attention of Americans in 1974. A Nazarene Carpenter who is alive calls for attention. Dare we be enablers together? □

The Annie Armstrong Easter Offering Helps Support

Evangelism

Fred B. Moseley

"If anyone had told me that I would attend a lay evangelism school, I would have told them they were crazy," said an Air Force lieutenant colonel in Columbus, Ohio. "I was too scared to go." Yet, he and a score of other members of Bexley Baptist Church did attend such a school conducted by Bezie S. Kirkwood, WMU executive secretary in Ohio.

A young man who was not a Christian volunteered to help Mrs. Kirkwood demonstrate the use of the tract "How to Have a Full and Meaningful Life." He was saved that night as a result. The lieutenant colonel and most of the others who attended the school went out witnessing one evening. Four persons made professions of faith, one person rededicated his life to Christ, and one couple who had not been in church for thirty years attended the services the next Sunday. The next week, a young

woman who had never before attempted to witness won her brother and her neighbor to Christ.

"This is a fairly typical example of the kinds of experiences hundreds of churches all across the nation are having as they conduct lay evangelism schools," reported Jack Stanton, associate director of the Division of Evangelism, Home Mission Board. "And, in 1972 when our churches reported a record number of 445,725 baptisms, more than 100,000 lay people were trained in witnessing and 3,500 leaders were trained to conduct such schools. We feel that lay witness training had a significant part in making possible this good year in evangelism."

The Annie Armstrong Easter Offering has provided much of the money the Home Mission Board has invested in this exciting and effective tool of evangelism—the development, field testing, and continued promotion of lay evangelism schools.

Other evangelistic field ministries are "spin-offs" from lay evangelism training. For some of these the Annie Armstrong Easter Offering has provided most of the funds. For example, a great deal of work has been done with various language groups in sharing

Dr. Maples is assistant executive director, treasurer, Home Mission Board.



the techniques and materials of the lay evangelism training. Spanish, Chinese, Norwegian, and other churches have conducted lay evangelism schools with unusual success. Some lay evangelism materials have been translated into these languages, and work is going forward in providing more of these materials for language groups.

The offering made possible the Home Mission Board's efforts to relate the evangelism emphasis to college and university campuses, where more than 10,000 students received training in personal witnessing. The offering made possible efforts in youth evangelism: more than 800 high school youth were trained in witnessing through Super Summer and the Christmas Challenge. The offering also made possible Home Mission Board efforts in renewal evangelism; one hundred lay leaders were trained as resource persons for renewal evangelism experiences in churches.

The Annie Armstrong Easter Offering also made it possible for the Home Mission Board to help some of the newer state conventions have a secretary of evangelism to work with the churches in promoting the program of evangelism. The offering also made possible some cooperative evangelistic projects in these newer state conventions, such as the financial assistance given the Utah-Idaho Southern Baptist Convention for conducting fifth Sunday evangelistic rallies and the Northern Plains Baptist Convention in bringing Indian evangelists from Oklahoma and New Mexico to conduct revivals among Indians. Another such project is the help

given the Alaska Baptist Convention in conducting annual simultaneous revivals. Each year thirty to forty pastors and music directors are enlisted to go to Alaska to conduct the revivals. Felton Griffin, longtime pastor of the First Baptist Church of Anchorage, says, "If I had to point to one thing that has been most important to the growth of Southern Baptists in Alaska, I would have to point to the annual evangelistic crusade."

The Annie Armstrong Easter Offering provides funds that enable the Home Mission Board to plan and conduct evangelistic crusades in areas where there are no Southern Baptist churches. Many such efforts in New England have resulted in new missions and churches. This past year crusades were conducted in Manchester, New Hampshire, and in Westerly, Rhode Island. These crusades are led by an evangelist, a singer, a music group—such as the "New Birth" group from Florida State University that participated last year at Manchester and Westerly—and a group of laymen for visitation and personal witnessing. Usually several language groups participate, and services are conducted in different languages. A number of language churches and missions have come into being as a result of these crusades.

The Annie Armstrong Easter Offering has enabled the Home Mission Board to extend its promotion of the techniques of lay evangelism schools beyond the United States. At the request of the Foreign Mission Board, two Home Mission Board representatives conducted a lay evangelism school in Germany. Also, Baptist leaders of nine European countries were invited to participate in leader training in Atlanta to equip them to conduct such schools in their own countries. Four lay evangelism schools have been held in India.

In another development, a request came from the New Zealand Baptist Union that the Home Mission Board help train their leaders in lay evangelism. Bruce Stewart, director of the Board of Evangelism, came to the United States to participate in two lay evangelism schools. Then a Home Mission Board representative went to New Zealand to help conduct three pilot lay evangelism schools, during which twelve persons were brought to conversion and church membership.

Evangelism permeates all the work of the Home Mission Board. Evangelism is the heartbeat of missions in that the primary purpose of missions is to bring men to God through Jesus Christ. Therefore, since all Annie Armstrong Easter Offering funds are allocated in support of field ministries in the various programs of the Board, these funds make significant contributions toward the evangelistic goals of Southern Baptists. □

The Annie Armstrong Easter Offering Helps Support

Student Missions

Don Hammonds

Involvement. This word is worn slick, it's heard so much. But involvement is vital in accomplishing the tasks of the Christian faith. Involvement should be a part of every Christian's experience: sharing, giving, serving, loving. Sometimes one kind of involvement for some leads to other kinds of involvement for others. The giving of some makes it possible for others to serve in meaningful ways to heal the hurts experienced by so many people.

You can aid in the involvement of student missionaries by giving to the Annie Armstrong Easter Offering. Some of the funds go to make it possible for the Home Mission Board to assign over 600 college students to serve in student summer or semester missions each year.

Let us consider the involvements of some of the students.

Koren Lotz of Tucson, Arizona, served at the Carver Center in New Orleans, Louisiana. Let her speak to you: "When I first arrived, I tried to absorb everything, because I knew first impressions were hard to capture in retrospect.

"I'd worked with blacks. But I'd never 'lived and moved and had my being' with them. They were people I went to—to help, to show, maybe to teach—but I had not lived with them.

"At first I saw clouds of faces. I wondered if I'd ever learn anyone's name. I saw young, unmarried girls with babies. I saw children unwanted and alone, without anyone caring and close. I found myself going around saying, 'I just don't understand.'

"In a nutshell, it was 'cultural shock.' I was surprised that life had to go on this way for these people. I was upset by the ugliness, confused by the culture.

"The first few days we were busy cleaning, preparing, being oriented. The change came the first day I went outside and sat with the kids. I talked

Mr. Hammonds is director, Department of Special Mission Ministries, Home Mission Board.

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Bill Goodart



Lois Goodart



Larry Hudson



Randy West



Ruth Haskins



Jo Ann Tappert

and teased, learned some names, played some games. I could accept the children as they were. To my amazement, names came relatively easily. I came to recognize that ministering to people involved meeting them where they are and not pleading panic or disbelief or shock. I still don't like the ugliness; but I can cope with it, because I can cope with me."

Koren speaks for many student missionaries. Change does occur. Eyes become more sensitive, and listening begins to take place with the heart.

Some unusual kinds of ministries develop as students attempt to share Christ with others. Judy Hutchings reports: "We have a 'step ministry.' We sit on the front porch steps at night, and the teenage neighbors come and talk with us. We can then share with them. It's a joyous experience."

Many students find themselves in areas where the traditional approaches to missions work are the best. Randy West shores his mission Bible school experiences in New York: "This had been an interesting time. It began with preparing for mission Bible school at Rochester Baptist Church. We went out walking all around the church area, knocking on doors, talking with people. It helped me learn how to relate to people. Over 210 children attended. I would term the school quite successful. I found that many of these children who were hard to get along with responded well when they were shown love."

I am impressed by Randy's deep respect for the missionaries and the evident influence they had on his life. "Next came the Bible school at Rochester Spanish Baptist Chapel. The Spanish are a wonderful group of people; they received us warmly. Pastor Martinez is a very special man doing a tremendous job."

"We are now in the middle of an eight-day school at Bayview Baptist Church in Webster. The pastor, Royce Denton, has done an excellent job of planning the whole thing. He has a tremendous amount of love, and his church is growing rapidly."

While many changes may take place on a missions field as a result of a student missionary's work, an important result of student missions is what the student learns from his experience. Larry Hudson, serving in Potsdam, New York (he will also remain there as a US-2 missionary to develop student ministries in the area), said after ministering to a young person: "It surprised me when I discovered that in giving a little of myself—even to the unlikely—God worked through me."

Jo Ann Tagami taught conversational English to Japanese people in the Westchester area of New York. "The Japanese have not only learned conversational English quite well but are responding in a personal way to the teachers and members of the congregation helping in this program. I have had several opportunities to answer questions about Christianity and Baptists."

"The Japanese women are interested in the American people and their life-style. The conversational classes have helped me realize how difficult it is for those internationals to hear us as we speak and understand us correctly because of our slang and idioms and mumblings."

Bill and Lois Gambrell worked in resort ministry in South Carolina. Lois wrote: "As a graduate nurse, I have had several opportunities to share my knowledge, friendship, and Christian witness. I offered my services to a woman who cut her leg while swimming in the ocean, a boy fanned by a catfish, a man who twisted his ankle playing volleyball, and a man who cut his lip while unloading his truck. After I showed them I cared, I invited them to become a part of our Christian activities and explained what we are trying to do. My nursing has helped people open up to us." Lois found that the emphasis in missions is the whole person.

Bob Joiner, serving in Ocean City, Maryland, found the coffeehouse ministry meaningful and challenging as he encountered individuals. "I have found people searching for a fuller and more meaningful life. The college people I have been talking with have sought answers to the questions of existence, the universe, and God. Everyone seems to have a point at which he can be touched, from that point a meaningful relationship and dialogue develops. As I am sensitive to the Spirit's guidance in finding that touching point, things begin to happen."

Through the Annie Armstrong Easter Offering you become involved in Christian social ministries, language missions, new churches, coffeehouse opportunities, resort and leisure ministries. You become involved because you make it possible for others to minister in places to meet the needs of the youth, the retiree, the international, the unloved, the lonely. You become involved by giving that someone else may serve where you cannot. The Annie Armstrong Easter Offering makes it possible for the Gambrells, Joiners, Tagamis, Hudsons, Wests, Lotzes and over six hundred others who will serve this summer to become involved in student missions.

And let us all learn to listen with our hearts where we are so that we, too, may give and serve.

The Annie Armstrong Easter
Offering Helps Support

Church Extension

F. J. Redford

The primary thrust of the program of church extension is starting new churches and church-type missions. This involves, not only starting the new work, but standing by until the new congregation becomes self-sufficient. Several types of work are involved in starting and developing new congregations, and the Annie Armstrong Easter Offering for Home Missions provides some help in all these areas.

The major portion of church extension funds is expended in what is commonly called "CPA"—church pastoral aid. This takes the form of salary supplements to pastors of new congregations. After a congregation has been started, usually in the form of a home fellowship Bible class led by a lay person, it grows into a mission chapel. Often lay people do the preaching and leading in new mission chapels. When the congregation is ready, they look for a pastor and request church pastoral aid from the Home Mission Board's Department of Church Extension. If funds are available, the request is approved, depending on the needs of the area concerned, the growth potential, the need of a new

Mr. Redford is director, Department of Church Extension, Home Mission Board.



congregation, and the securing of a pastor approved by the Department of Missionary Personnel. About five hundred mission pastors receive help each year from the pastoral aid program, which involves more than one million dollars.

Another way Annie Armstrong funds are involved in church extension is the supporting of about one hundred career missionaries. Several of these missionaries are called pastor-directors. Such a missionary usually serves a key church in a metropolitan area, the base church for a total ministry in the entire region. The pastor-director develops a multiple ministry program which is often augmented by assistance from other home missions programs such as Christian social ministries and language missions. He reaches out to start at least one new mission congregation each year. Some pastor-directors direct church extension work in a region made up of three or four populous counties, some direct work in an entire state where Southern Baptist work is weak.

Missionaries called pastoral missionaries lead a base church, develop new work, and are responsible for developing new congregations as rapidly as is feasible and possible. Some pastoral missionaries serve in mountain or rural areas, and some serve in resort communities.

In some areas, church extension workers are designated missionary pastors with the responsibility of being "church starters"; these continually start new congregations. Other missionary pastors develop one stable congregation to maturity in a strategic location, then start new work wherever feasible.

Annie Armstrong funds find their way into a budgetary item called "new work." These funds cover needs such as rent for meeting places for new congregations, utilities expense, travel expense for lay volunteers who lead such new efforts, and many other items related to a new congregation where local forces do not have resources.

The Annie Armstrong Easter Offering helps struggling seminary students who serve as mission pastors of new congregations in newer areas of the convention. Also, some university students in pioneer areas serve as student pastors.

Money used in the seminary intern program accelerates the development of new work. There are three types of interns. (1) The special summer intern, who engages in starting a new work in the course of twelve weeks, works under the direction of an experienced missionary. His seminary missions professor pays him a visit, and a staff person from the Home Mission Board's Department of Church Extension also visits the field. Many semi-

naries give academic credit for a "how-to-do-it" course in church extension. (2) The one-year intern is a seminarian placed for one year in a training situation to get on-the-job training in church extension. (3) The part-time intern is a seminary student who serves during the school year.

Through these intern training opportunities, not only is missions work done with limited financial involvement, but church extension workers are being trained for effective service after seminary graduation.

Annie Armstrong Easter Offering funds opened the door to Southern Baptist ministry in the world's largest high-rise complex, Co-op City in the Bronx, New York. With a projected population of 185,000 people at completion, Co-op City already has more people than many metropolitan areas across the nation. Annie Armstrong Easter Offering funds provided apartment rent for a pastor, pastoral support, and money to begin and conduct the work. It is anticipated that a church congregation will evolve within Co-op City.

Missionaries are needed in some isolated areas such as Alaskan logging camps, small towns, fishing villages, and in small towns in Hawaii where there is no Baptist work.

"Summer '74 Extend Now Project" will enlist one hundred student summer missionaries in fifty teams to begin new work in fifty communities. The students' time will be divided equally between apartment complexes, mobile home villages, blue-collar communities, and resort communities. It is hoped, for example, that twelve apartment complexes can be pinpointed where local forces want to provide an ongoing work, and that twelve teams of students will be placed in these apartment communities in the summer of 1974. They will lead Vacation Bible Schools, weekday ministries, Sunday Schools, and worship services. Annie Armstrong offering funds will provide assistance for this special project.

If the 1974 Annie Armstrong Easter Offering should exceed the goal of \$7,200,000, then funds will be provided for a special new work project in northern Illinois to start one hundred strategic new churches in this populous region that Southern Baptists have scarcely begun to mark.

What does the offering mean for church extension? It means winning people to Christ, gathering these people into congregations, developing these new Southern Baptists into missions-minded Christians who become another vital link in a worldwide chain of missions endeavor which keeps on extending the kingdom of God. On and on goes the widening circle. □



Week of Prayer for Home Missions

March 3-10

Sunnye D. Jones

Planning the Week of Prayer

The Week of Prayer for Home Missions is a venture in intercession. Plan to help women

- probe the depth of their own beings in self-awareness
- discover and pray for home missions needs and missionaries
- dedicate themselves to further personal response.

All activities during the week should be designed with these objectives in mind.

Mrs. Bulard Jones is a homemaker living in Morgan City, Louisiana.

Personal Preparation

1. Begin preparation by praying that God will lay a burden on your heart for the lost and lonely of our nation who need life in Christ. This could well be a period of prayer for our nation as it struggles with many problems. Pray that God will challenge your heart to make this the best week of prayer ever in your church. Confess your own need. Praise God for what you anticipate he is going to do.

2. Pray for your pastor as he leads your church to see its home missions responsibilities.

3. Pray for Baptist Women members who will assist with visuals, daily presentations, and other plans.

Getting Ready for the Daily Meetings

1. Read through all the material on pages 23-40. Stop to read the suggested Scripture passages.

Listen to the soundsheet (record) *Missions Report USA** which includes a message from Arthur B. Rutledge, executive secretary of the Home Mission Board, and the song "Lonely Voices."

2. Note each day's emphasis:

Monday: In Him Is Life . . . for All the Lonely Voices (language missions)

Tuesday: In Him Is Life . . . in All the Lonely Places (remote mission points)

Wednesday: In Him Is Life . . . for All the Lonely Faces (Baptist centers, inner-city ministries)

Thursday: In Him Is Life . . . for All the Lonely Choices (short-term missions opportunities)

Friday: In Him Is Life . . . for All the Lonely Days (work with internationals, youth, and migrants)

Note also the outline for each day's service, which you may want to mimeograph in the program covers*.

Bible Study

Soundings (introspection)

Welcome to My World (mission study)

Prayer Promptings (intercession)

Resoundings (further personal response).

3. Note that procedures for each day are provided at the conclusion of content material. Adapt these suggestions to the needs of your organization.

The opening Bible study may be led by the same individual each day, or the material may be used for individual meditations prior to or during each session.

Each day as women enter, have the pianist play softly "Whisper a Prayer" (Youth Songs, No. 123). Also ask the pianist to be prepared to play "Wonderful Words of Life" (Baptist Hymnal, No. 181).

Some of the material may be cut, but in cutting try not to distort the objectives of the week.

Plan Some Extras

1. Enlist artists in the church to help prepare a visual for the week or a different one for each day's emphasis. Suggestions for visuals for each day are given in the daily procedures.

2. Use the filmette and soundsheet *Missions Report USA** in one of your meetings. See suggestion on page 34.

3. Present the play *What's Left of a Life?* by Hermione Jackson.* Written especially for use during this week of prayer, the play is about Annie Armstrong, the early WMU leader whose name lives on in the special home missions offering. The play is simple to produce, requiring only three characters. It can be presented in thirty minutes.

Possibilities for presenting the play include: a churchwide event, an assembly of adults, at a home for the aging.

4. Call Home Missions Telephone Hotline. To hear the latest information about home missions, call (404) 875-7701 at any time. The cost to you is for a station-to-station call from your city to Atlanta, Georgia.

This information may be used to provide additional prayer requests in daily meetings during the week. Families could use the information in prayertime.

Ways to Get People Involved

1. Plan to meet several days for this observance in established groups. For example, two days meet in groups and three days meet at the church.

2. Plan neighborhood meetings: day, night, couples, etc.

3. Have a prayer breakfast on Sunday morning for couples. Use one day's material.

4. Encourage couples to become prayer partners with other couples during the week. Suggest they choose a time each day when both couples will pray in their own homes. Encourage them to use the "Prayer Guide for Home Use."

5. Plan a prayertime for busy people, possibly during lunch at a downtown church or restaurant for people who work.

6. Plan a vesper drop-in time (one night or every night) from 6:00 to 8:00 P.M. Have on hand cassette tapes with some of the content material and prayer requests, a coffee-pot, and quiet music. Invite people to drop by for a few minutes on the way home from work.

7. Distribute to every family represented in your Baptist Women a copy of "Prayer Guide for Home Use."* Encourage families to observe the week of prayer as family groups.

8. Make a cassette tape recording of the week of prayer material and take it into homes of shut-ins and homebound members, and to nursing homes.

9. Arrange for an after-church pray- and sing-along. Make this an informal gathering in a home or groups of homes. Sing mission songs and choruses. Use articles in this issue of ROYAL SERVICE for prayer suggestions.

10. Distribute to every Baptist Women member as early as you can an Annie Armstrong Easter Offering envelope.* Attach to it a brief letter containing (1) the amount of your church's goal for the offering, (2) an appeal for her to set a worthy personal offering goal, and (3) the suggestion that she use the envelope as a prayer reminder.

*MATERIALS FOR WEEK OF PRAYER

Missions Report USA is the title of both a filmette and a soundsheet (flexible record) whose content is built around the meaning of the words in the popular song "Lonely Voices." On the soundsheet, Arthur Rutledge makes both an introductory and a concluding statement about the disoriented people of our country and their need to respond to the gospel. Then two verses of "Lonely Voices" are heard. Three missionary testimonies are heard, followed by an appeal from Dr. Rutledge to pray for home missions and for the Annie Armstrong Easter Offering. His concluding statement is: "Will you ask God if he is calling you to be a missionary?" The last verse of "Lonely Voices" concludes the record.

The filmette frames illustrate the words of the song "Lonely Voices" and show the three missionaries who give testimonies.

Sources of soundsheet *Missions Report USA*: (1) Tipped into January, February, March *Dimension*, page 33 (individual copies of *Dimension* are available for 60 cents from WMU, 600 N. 20th St., Birmingham, Alabama 35203); (2) Available only from WMU for 50 cents (see WMU order form, p. 43).

Source of filmette *Missions Report USA*: Available only from WMU for \$1.00 (see WMU order form, p. 43).

Week of Prayer Program Cover

Front cover features the week of prayer poster design in color. Back cover contains home missions information. Two inside pages are blank. Price: 25 for 60 cents or 100 for \$2.00 (see WMU order form, p. 43).

Play, What's Left of a Life? by Hermione Dannelly Jackson.

A simple-to-produce play about Annie Armstrong. Price: 20 cents (see WMU order form, p. 43).

Youth Songs: Available through Baptist Book Store. Enlarged size, 75 cents; pocket edition, 50 cents.

The following are sent from your state WMU office; see your Baptist Women director or WMU director:

"Prayer Guide for Home Use"

A folder of prayer guides for families

Annie Armstrong Easter Offering envelopes

Announcement poster

Monday, March 4

...for All the Lonely Voices

Hymn: "Wonderful Words of Life" (Baptist Hymnal, No. 181)

Bible Study

Encourage women to enter silently and expectantly, anticipating what God is going to do in their lives and hearts.

Read John 1:1-5.

All life, all creative energy originated with the Word. Before anything existed, Christ was.

Men today without Christ are like living dead men. They are not aware that "in him is life." Through the back alleys, down the long, dark corridors of sin and selfishness, man makes his way, groping for anything and everything he dreams will give life meaning.

You and I who know Christ as personal Saviour have the light available to see the way toward a full and meaningful life. Because of this truth, we should become light-bearers so that others will know him.

Each day of this week of prayer, before we look at missions need in our homeland, we shall attempt to

discover some of the needs in our own hearts and lives. Pray that God will enable us during the week to move from self-awareness (introspection) to awareness of needs of others and intercession.

Soundings (introspection)

For years shrimp boats working off the Gulf Coast used a system of "soundings" to determine the depth of the water in which they were working. A lead weight attached to a marked line was thrown into the water to determine this. Today depth soundings are taken electronically by an instrument called a fathometer.

As boatmen need to sound the depth of the sea for the best functioning of the vessel, so women today need to probe the depths of their own being to discover the things that fill their lives with disharmony, discontent, and personal dissatisfaction.

Robert Parker in his book *Prayer Can Change Your Life* says there are four problems in individuals that keep them from being and receiving all that God wants for them. These

troublemakers in the realm of the personal unconscious are fear, guilt, inferiority feelings, and hate or resentment. It is somewhat comforting to note that few people are immune and most have a touch of all four problems.

The life Jesus came to give was one of freedom—freedom from fear, tension, worry, and all that keeps an individual in mental and emotional bondage. Few of us have the courage to discover the truth about ourselves. Growth toward self-awareness is often painful. But to know oneself—to face up to one's fears, weaknesses, and failures—is to be on the growing edge of life.

Try to identify with the story of a young woman named Claudia. "I was a successful actress and college drama instructor. Having a husband and one daughter, I gave the appearance of a charming and self-possessed woman in every way. I controlled my emotions behind a light, bright smile, but my body kept betraying me with bouts of sciatica, migraine headaches, low blood pressure, and dizziness. For years I suffered the tortures of the damned through inferiority, guilt, and a fear of people and their opinions. As a child I was unfavorably compared with my two older, beautiful sisters. I was conditioned with, 'Well, you'll never be a beauty so you'll have to be good,' and, 'You must succeed.' I became dishonest with God and myself.

"Upon discovering there were barriers in my life in the form of demons that were keeping me from receiving all that God had for me, I faced them in a prayer of honesty in which I surrendered them to God. I was able to receive the healing power and love he continually sends forth to those who know and love his Son."

LEADER: With head bowed, ask yourself the following questions:

Am I willing to face the weakness in my own life?

Is fear (the fear of being hurt, fear of death, or the fear of failure) destroying the joy in my life?

Does a sense of inferiority chain me to a wall of inactivity?

Do pride and resentment destroy my Christian testimony?

Say with me silently in your heart: Lord, if I, a Christian, am caught up in the pressures of a bondage to the weakness in my life, what hope can I honestly offer those who do not know Christ? I want to be free, that my testimony for Christ might ring with truth. I've discovered some things about myself. illumine my heart even more. I know you know these things already, so I need never hide them from you.

Thank you for the hope of victory tomorrow, for loving me, for accepting my failures, and above all for understanding me. Amen

Welcome to My World (mission study)

"I shall not be there. I shall rise and pass. Bury my heart at Wounded Knee" (Stephen Vincent Benet).

"I did not know then how much was ended. When I look back now from this high hill of my old age, I can still see the butchered women and children lying heaped and scattered all along the crooked gulch. And I can see that something else died there in the bloody mud, and was buried in the blizzard. A people's dream died there. It was a beautiful dream" (Black Elk from *Bury My Heart at Wounded Knee*).

The Indian American has long been an exploited minority group in our country. Oppressed and desperate Indians on reservations and lonely, anxious Indians in the cities and at white schools are beginning to sit up and take notice of the rise of articulate Indian Americans who are speaking out about their plight. Strong Indian voices are today demanding self-determination: the right of Indians to decide programs and policies for themselves, to manage their own affairs, to govern themselves, and to control their land and resources.

Southern Baptists, through the language missions work of the Home Mission Board, have attempted to

meet the physical and spiritual needs of these people. We have work with about 200 Indian congregations in the US, utilizing the assistance of around 130 missionaries.

Among the Sioux.—The Heidi Heinze work among the Sioux Indians on the Pine Ridge Indian Reservation in South Dakota. The reservation, of which Wounded Knee is a part, is fifty miles wide and fifty miles long. Mrs. Heinze relates: "Our work here is only a year and a half old. The church at present is a remodeled house, with a small auditorium and four small classrooms divided by cloth curtains. Three of these rooms are in the basement with only two windows.

"Our home provides water for about eight families. The people have to carry the water by hand an average of two blocks. Almost half the homes do not have running water or indoor bath facilities.

"Sonya, a precious three-year-old child born into a family of eight children, was given at birth to an aunt by her mother. When her aunt died, it was necessary for Sonya to return to her mother. Every day the child is told, 'I don't want you.' We cannot care for even one Indian child in our home. If we did, we would have hundreds to care for. The children on the reservation are starved for love, discipline, and care."

During the violence that erupted last year on the reservation, Christian missions was caught in a cross fire between the American Indian Movement and other Indians who followed elected tribal leadership. The future of churches on the reservation is still in question.

Pray now for missionaries among the Sioux. Mrs. Heinze says, "We have been asked to take over the work on the Rosebud Reservation in addition to our work at Pine Ridge. We feel strongly the need for God's leadership in this decision. If we do not go, the work will have to be closed for two years."

Among the Navaho.—Victor Kasubbe, missionary in northwest New

Mexico, says of his work among the Navaho: "Many of our people do not speak English and cannot read. For this reason I teach a class of Navaho Indians to read their native language.

"We work with these types of problems every day: a mother sells her baby for four dollars and another drink, another woman passes out from too much liquor, rolls over on her baby, and smothers the child to death; a father buys liquor on credit, and when his paycheck arrives there is little left for family needs; parents break up, and their unhappiness is passed on to their children."

Pray that a missionary's dream will come true: he wants the people to have a church building that fits the architecture of the Navaho—hexagonal in shape like their Hogan homes.

Among the Papago.—Tucked away in their remote desert home on the Arizona-Mexico border are 15,000

Papago Indians, one of the largest tribes in the US. The Papago have inhabited this rugged, isolated land of cactus and sand for thousands of years. Civilization has passed them by, and there is little likelihood the future will change their way of life.

A number of Papago live in houses made of mud and sticks with dirt floors and dirt over branches for roofs. Wood stoves or earthen ovens outdoors provide heat for cooking and warmth during the winter months. The average per capita income is \$500 per year. The life expectancy for a Papago is less than twenty-five years. There is a higher suicide rate among this group than any other ethnic group in the US.

Mr. and Mrs. Allison Holman, missionaries who serve among the Papago, say "We have found that no one can reach an Indian for Christ as effectively as another Indian. There-

fore, it is our goal to train the Indian people in leadership in order that they may carry on the evangelization of their own people.

"The cry of our people was expressed by one Papago man in a remote village who said: 'We need spiritual help.'

"Help came. Last summer youth from several churches came and held Vacation Bible Schools. It was a first-time experience for many people in the fifteen villages.

"To reach some of the adults, sewing classes were held in two villages. One woman was saved as she sat at the sewing machine. A treadle machine was given to each village for community use."

Pray for missions work among the Papago. Pray that God will use youth and other church groups to strengthen Christian witness on Indian reservations.

Procedure for Monday

Daily Outline

Bible Study

Soundings

Welcome to My World

Work Among the Sioux

Work Among the Navaho

Work Among the Papago

Prayer Promptings

Resoundings (Monologue)

Each day's material begins with a Bible study. This may be done in various ways. Bible study may take the form of a quiet time as women gather for the meeting, or a part of the day's activities. If you decide on the quiet time, instruct women to bring their copies of ROYAL SERVICE to the meeting, remind them of the quiet time as they enter, and allow several minutes for this period.

"Soundings" is a section dealing with personal introspection. Do not linger on this period too long, for too much introspection lends itself to self-centeredness. A part of this section is a case study report written in the first person

This may be presented by a hidden voice or placed on tape.

Mission study for the day deals with work among three Indian American groups. Ask three women to be on a panel (directed by a leader) to discuss and compare work among Indians.

Close the study time with intensive prayer, using "Prayer Promptings" as a lead-in. (Ask the pianist to play softly during prayer-time "Whisper a Prayer"). Encourage members to contribute personal prayer requests. Pray for the missionaries listed on today's prayer calendar.

Conclude this session with the monologue in "Resoundings."

Visuals. The week of prayer poster may be mounted on a large piece of poster board. Or, you may ask an artistic member to prepare a montage, using an outline map of the US and placing on it pictures of faces of Indian Americans. (An outline map of the US is available for 25 cents, see WMU order form, p. 43. Pictures may be found in

back issues of ROYAL SERVICE or *Home Missions*. Attach the pictures lightly to the map so that they can be easily removed; you will need to use the map again this week. See Procedure for Tuesday.) Place this montage on a small easel on a table draped with red satin or felt. In the opposite corner of the table place a ceramic pair of *Praying Hands* or a picture of it. Extend gift-wrapping streamers from the *Prayer Hands* to the faces on the montage.

Theme. From poster board cut letters (in *Him Is Life*) large enough to show up from a distance. With masking tape attach the letters to a thin wire strung from one corner of the room to another. Letters may be spray painted black or colored. Another way to display the letters would be to place them in a simple 2 by 2 by 4 inch piece of molding or styrofoam which has been split one inch deep across the top side. Place lettered theme over the interest center or centered at the front of the table.

Prayer Promptings (intercession)

The lost and lonely Indians on the reservations represent only a part of the language-culture groups in our country. Of the 125 different ethnic groups represented in the United States, the Home Mission Board through the Department of Language Missions ministers to twenty-five.

Pray for Oscar Romo, director of the Department of Language Missions. The task is overwhelming. In the last US census 75 million Americans indicated they belonged to an ethnic group.

Pray that Southern Baptists will give sacrificially to the 1974 Annie Armstrong Easter Offering, which includes an allocation of \$1,900,000 for language missions.

Pray for the missionaries on the prayer calendar today (see pp. 60-61).

Reminders (further personal response)

MONOLOGUE: Anticipation swelled within us as we crossed the state line. We looked like a wandering caravan: two cars, a Ford Bronco pulling a trailer full of cots, and a bus loaded with young people, camping equipment, and food for a week.

The youth of our church had been invited by the sponsoring church to lead Vacation Bible Schools in a Spanish mission. On arrival we were told by the pastor that the Anglo church had voted in a business session not to allow the Spanish mission to use any of their facilities during the Bible school.

A little dismayed, the adult sponsors tried to explain to the questioning youth some of the possible reasons for this action on the part of the church.

The first Vacation Bible School was held in the small mission building and in the churchyard under trees. Although many of the children did not speak English and were easily distracted by moving objects along the street, the young teachers were able to communicate love.

The second Vacation Bible School

was held completely outdoors. As the night air brought a chill, and rain clouds poured out their fare on the group, we gathered on the porch of a locked, empty house owned by the Anglo church.

Some of the youth began to question: "Why does this church show so little concern for the Spanish people of their town? Why?"

We explained: "It is not our place to judge them. We do not know all the circumstances. It might be a form of prejudice."

It was a good week. We felt our vision enlarged for having come. Returning home, life appeared to get back to normal. Yet, deep within me there was a restlessness I could not resolve. There were no Spanish people nearby whom we were neglecting. The questions the youth asked and the quick answers I gave went over and over in my mind. Prejudice? Fear of someone or something different? Then it hit me. My own fear, like a black cloud, flooded my mind. I came face to face with the recognition that in my own hometown there were five "different" Baptist churches that held no Vacation Bible Schools for their children because of inadequate finances and leadership.

I was horrified when I realized we had traveled halfway across our state, and completely across another, to serve God and needy people—when need struck out in our own town like the Rock of Gibraltar.

Why had this fact not angered me before? I had secretly hidden this fact from myself and others. Because of the inequity of it all? No! Because of what it might cost me.

Lord, there are mountains within me that must be climbed. Help me to be honest with myself and God. I keep backing up into areas of need, jarred to the point of doing many of the right things for the wrong reasons. Help me discover the shape of my obedience to you, one corner at a time. In you is life and light for all the lonely voices of the world. Make me willing, make me more than willing to share this life. Amen.

Tuesday, March 5

... in the Lone Places

Hymn: "Wonderful Words of Life"
(Baptist Hymnal, No. 181)

Bible Study

Read John 1:4, 12-13.

Just as the source of all physical, natural life is found in God, so all spiritual life is found in him. To become one of the sons of God implies a great heritage. Those who have come to him in faith have at their disposal the great wealth of God. All that he has is available to us.

When we trusted Christ as Savior, he came to live within us—as deeply as we would allow him. "He is limited [in our lives] only by the measure of our availability to all that He makes available to us," says Ian Thomas. God will not force the fullness of his life on us, but it is available. (Read Col. 2:9-10.)

The life Christ gives has both "oneness" and "foreverness." Life in Christ is a life of wholeness: our emotions, relationships, and attitudes are involved. If these parts of our lives are not improved, we are not experiencing all that Christ came to give.

When we let Christ do in our hearts and lives what he intended, wholeness will result. Wholeness means moving toward Christlikeness.

Life in Christ enables us to move out into our world, telling the lost and lonely about "him who makes all things new." Pray now that Christ will have free rein in your heart today.

Soundings (introspection)

Monologue: I'm so mad. Who does she think she is? Doesn't she know I'm the leader of this organization? She has no right telling me what to do. I'd like to tell her a thing or two.

I quit! I told them to hang that Annie Armstrong offering visual in the vestibule before I left town for the weekend. And when I returned, it was still in the pastor's study. You'd think he would have remembered even if they forgot. He doesn't appreciate a thing I do.

Besides, Mary made a profession of faith last Sunday, and not one soul in that church gave me credit for winning her. In fact, one of the deacons said I was a troublemaker in

our church. I'll never forgive him for that. Never again will I look at him or bow my head in church when he prays.

Lord, what's wrong with our church? Why aren't we more mission-minded?

Lord, what's wrong with me?

Help me make this week of prayer a personal pilgrimage, so that I may come to terms with myself, my God, and my neighbor.

In this moment I confess my fear of failure and ridicule. I need the affirmation of others so much, I often go to extremes to get it, and hostility results. Fear and a sense of inadequacy make me point a finger at apparent failure in the lives of others, and this satisfies my ego. Help me face my failures. I know you can use even my errors if I have freedom enough in your love to admit them and change. Help me to accept the new life you offer, to experience your strength in the areas where I am weak.

Thank you for the freedom to fail. This is your answer to my fear. I can confess the faults of others, my family, my neighbor, and the world; but I can change no one but myself. Amen.

Welcome to My World (mission study)

Three seal hunters paddle their kayaks to the place where sea and sky meet. In the churning water they stop. The bravest of the trio goes on. The others, fearing for their lives, hesitate and then race away. The first hunter thinks he sees flowers in bloom and trees heavy with fruit, and he paddles through a crack in the enchanted sky. And he is seen no more. The sky never returns what it has claimed.

So goes an old Eskimo legend depicting the meaning of Alaska itself, a raw, rugged, untamed place of awesome size, contrasts, and challenge.

Serving in this rugged land is Valeria Sherard, an energetic, subarctic-haired missionary. This dedicated woman refused to return to the Lower 48 (the other mainland states) even though the Home Mission Board

hesitated to appoint a twenty-two-year-old single girl to the remote, primitive life of an Arctic village. In spite of adverse circumstances, Miss Sherard has spent more time in the wilderness of northern Alaska than any other Southern Baptist.

Most of her twenty years as a home missionary have been spent in Kiana [kye-ANN-uh], a tiny Eskimo village north of the Arctic Circle. Presently she serves as regional missionary to four villages above the Arctic Circle. This last year her ministry reached to Fairbanks, where 2,400 Eskimos live.

Living the sort of existence known to most Americans only through television, she carries buckets of drinking water from the river, even when the temperature drops below forty degrees below zero and the water freezes before she can get it to the house. Valeria Sherard's is a life-style that forces her to pump heating oil from a five hundred-gallon drum to another in order to light the stove. She learned to shop by the year instead of by the week, ignore the howling winds, live without electricity and telephones and television, and eat Eskimo ice cream—a concoction of whipped whale blubber and berries.

Valeria is one of many missionaries serving the Lord in remote, lonely missions fields. Pray for these missionaries.

Ranch Ministry.—"The Bible says go into the highways and hedges. In our part of the world this ought to be translated: Go into the cactus and mesquite," says James L. Gebhardt, Southern Baptist's first home missionary serving in a ranch ministry.

The Gebhardts' lonely beat is Starr County, Texas, which borders Mexico—a county with only one shopping center and no dentists. There are plenty of mesquite trees, prickly pear cactus, and more rattlers than the eighteen thousand people who live there.

"As I think of the various ways we try to help people both physically and spiritually," continues Mr. Gebhardt,

"I believe one of the most effective has been the mobile dental clinic. The clinic is conducted in a twelve-foot trailer given by a church in Kingsville, Texas. Equipment was provided by a Louisiana dental supply house. Traveling into the remote areas of the ranch country about twice a month or whenever a dentist will donate his time, this clinic charges no fees, but encourages donations for equipment. Volunteer dentists come as much as five hundred miles to work in the clinic.

"We give people who come to the clinic for the first time a pocket from the American Bible Society and a paper explaining why we have the clinic—that we love the Lord and are concerned for them."

Pray now for Jim and Dot Gelhart and other missionaries who serve in isolated places.

Pray that more dentists will give of their time to help with the mobile dental clinic.

Pray that many people along the Texas-Mexico border will be won to new life in Christ.

Metropolitan Missions.—Some of the loneliest people on earth are found in crowded public places. Many Americans live in huge apartment complexes, but they are isolated from their neighbors. Loneliness may mean being turned off to religion, but feeling hungry for God. People in the cities need opportunities for meaningful fellowship with other human beings and with God.

Among the home missionaries who serve the urban areas of our country is Melvin Rathel, director of metropolitan missions in Tucson, Arizona. In this fast-growing city Dr. Rathel discovers that most of his work involves relating to pastors and locating help for small churches who cannot afford to pay a pastor's salary.

"One of the most rewarding parts of my ministry is with the black pastors and churches in Tucson," reports Dr. Rathel. "One of these men was an alcoholic. When he surrendered to preach, he had had no training and

had a wife who was ill much of the time. He was called to a church in the heart of the ghetto.

"When Mr. and Mrs. Ortega went to the Mexican mission early in 1972, they found two members of the church besides their own family. In less than a year the membership grew to forty. Many people walk across the Mexican border to hear the gospel in this mission.

"A four-year-old girl with a beautiful voice sings in Spanish for church services. She is a member of a family of nine new Christians, who radiantly report the goodness of God to them. At the time of the first conversion in this family, they lived in a one-room home made of cardboard with a dirt floor. Now, they have four cardboard rooms, a concrete floor, and a wood stove to replace the tiny one they had made of tin cans. Even in the face of such circumstances, the mother of this family has taken in and cared for more than a dozen needy girls besides her own children."

Pray for a new mobile chapel to be used in the Tucson area as temporary housing while new missions and churches are being built.

Pastoral Missions.—La Vero Inzer is a modern-day circuit rider, without the horse. His itinerary is hard to believe. Many days involve as much as two hundred miles of travel and three services. He tells of traveling to Denio, Nevada, for a once-a-month meeting in a lonely place of one hundred people. "On arriving, I entered the bar to get the key for the community hall, where we would hold services. When time came for worship, the door opened and in walked the entire 'bar population,' including the bartender. We sang old songs. During the sermon I had a great deal of dialogue with the audience. Later I found that two of the men had never been in a church service in their lives."

Pray for the W. J. Hughes family of Wyoming and the many other pastoral missionaries who serve as modern-day circuit riders. Pray that their material needs will be met.

Pray for the many unchurched areas in the western part of our country.

Pray for Barton Callio, a soloist pastor appointed by the Kentucky Baptist Convention and many others working in lonely places like the hills and hollows of Kentucky.

Church Extension.—Edith Lawrence, director of church extension ministries in the Baptist General Association of New England, reports: "In the fall of 1970 our office did research and survey in the area around Lawrence, Massachusetts. We discovered there was only one downtown Baptist church.

"A second-year student in religious education, Ray Allen, and his wife made known their interest in the work. The couple located a garage apartment on an estate in which she could do housework and he could do summer mowing and winter plowing to pay their rent. The Home Mission Board supplemented this with one hundred dollars a month for gas expense.

"The Allens began work with a questionnaire and a storytime in a public housing area. A group came from a church in Atlanta to help with a multilingual crusade and Bible school. A small community building was located in nearby Andover. Mission services began after the Bible school was completed."

Andover, Massachusetts, is the location of the beginning of the missions movement in America. Here Luther Rice and Adoniram Judson attended seminary and were impressed to give their lives as Congregationalist missionaries. Just east is Bradford, Ann Judson's birthplace.

Although Andover Theological Seminary has been relocated, a bronze plaque commemorates the "Missionary Rock" in the woods where the young men walked and talked, discovering God's will. Is it any wonder today's mission in Andover was named Judson Memorial Chapel?

Prayer Promptings

Pray for the Home Mission Board. Caught in an economic squeeze in which their income increased 3 percent while the cost of living jumped 5 percent, the Board has had to curtail some of its program help to missionaries and is kept from appointing missionaries to some new areas of service. According to one Home Mission Board leader, however, cuts that were effected last year because of the economic squeeze were restored in many places because of the good response to the Annie Armstrong Easter Offering.

Pray for yourself and other Southern Baptists as you consider the part you will play in reaching the 1974 Annie Armstrong Easter Offering goal of \$7,200,000. Pray that each member of Baptist Women will feel the desire to set and reach a personal goal for this offering.

Determine that you will establish priorities in your life during the month of March, putting those things of eternal consequence in proper perspective.

Pray now for missionaries on the prayer calendar today (see p. 61).

Resoundings (further personal response)

Late one night in an emergency room a doctor attends an old man who walked into the emergency room bleeding profusely from a wound. "We'll take care of you," the doctor assures him as he leads him to a stretcher.

Later a man calls to inquire about a neighbor, an elderly woman, who was brought in an hour or so earlier in an emaciated and dehydrated condition. "Usually you don't get anybody calling like that when a woman lives all alone."

A doctor talks to a man who had come to the emergency room about twenty times in the last year with assorted complaints. The man has a shopping bag crammed with smaller paper bags, one of which contains dozens of bottles and vials of medication he has collected.

"Where are you living now, Frank?"

"The usual place, Grand Central Station. I am there."

All the lonely people—where do they all belong?

God, your heart must break when you see the faces of the forgotten. They are hidden in the halls, huddled in hotels and nursing homes, stranded in the stations or on the street.

Move us to be willing to reorder our priorities, to stir ourselves enough to seek and find the lonely.

God, you know what it's like to be rejected, neglected, homeless, hopeless, deserted. Help me comfort all the lonely people I know.

Procedure for Tuesday

Scan Monday's procedures for tips. The Bible study material may be used during the meeting or by individuals as a meditation prior to each session.

"Soundings" may be taped ahead of time or used as a monologue.

The mission study period for the day involves remote missions fields in our country. The leader may present the material in the first section about Alaska. For the remaining study, divide into four smaller groups. (Groups can be as small as two people.) Assign each of the small groups one of the sections: Ranch Ministry, Metropolitan Missions, Pastoral Missions, and Church Extension. Ask each group to share and discuss the information and formulate a prayer request related to the needs presented.

As the total group comes together for "Prayer Promptings," ask the four groups to share their prayer requests for attention during this period.

Learning aids. Make a montage of faces of busy people. Attach it to the same map used on Monday. (See Monday's suggestions.)

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Adapted from *Soundings* by Robert Raines.

WOMAN'S PSALM

You have called me Woman,
O Lord.
You have created,
and made me female.
You have drawn me
into a kinship of the ages,
And into sisterhood
with those before me:
Ruth, Deborah, Esther
are my sisters,
Eve and Mary share my name.
Like a flower
springing up to live,
Like a fragrant blossom
growing in the field,
You have called me forth
in beauty
And counted me worthy
of honor.
I will praise you with my life.

Into a troubled time
you have called me
And I have heard.
Into a weeping people,
and into an evil day
Have I come.
With gifts sufficient
to my calling
You have favored me.
You are my strength,
you have not left me powerless;
You have given healing
and mercy into my hands,
And loving kindness to my touch.
You have filled my mouth
with truth,
Your name is on my tongue,
O Lord.
I will praise you with my life.

B. Joyce Clayton



...for All the Lonely Faces

Byman "Wonderful Words of Life"
(Baptist Hymnal, No. 181)

Bible Study

Read John 1:4; 1 John 5:11b-12;
Colossians 2:2b.

The life Jesus came to give is related to faith, for our faith releases his divine activity within. Through faith he, not only accomplishes his work in us, but gets his tasks done through us.

"And now just as you trusted Christ to save you, trust him, too, for each day's problems; live in vital union with him. Let your roots grow down into him and draw up nourishment from him" (Col. 2:6-7 *The Living Bible*).

The full life is having enough faith to allow the Holy Spirit to occupy the whole of one's personality with the adequacy of Christ. Expose every hill of opposition, every mountain of depression, every sea of difficulty to Christ's life and divine energy within you.

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This kind of life enables one to "in every thing give thanks" (1 Thess. 5:18). With Christ's life within, an individual can see everything in relation to him and say:

"Thank you, Lord, for everything. Even for the beating my ego took. You used it to make me stronger, not in myself, but in Christ. In suffering I came to know your power and comfort more completely. Thank you even for failure... failure with my children, my neighbors, my home, and my church affairs. I've committed them to you. You turn everything that happens to me for my good the moment it enters the circumference of your will for my life. When I recognize inadequacy and resentment within my heart, then I am able to turn to you for forgiveness and once again lay my life in your hands."

Soundings (introspection)

He came to my door this morning saying, "I need help to buy food stamps for my family of seven children." Dressed in a dirty, wrinkled suit jacket with unmatched pants and shoes without laces, he made a pitiable sight.

Our family had been involved in "helping," and the word had gotten around that we were "an easy touch."

When I realized that this was happening, something in me rebelled. I did not know how to handle it. The sentiment bred the thought in my mind: "People are using you."

So I asked, "Mr. Bullock, what do you work?" He replied, "Oh, I don't work."

"Why don't you work?" I asked. "Well," he said, "I have problems with my nerves, I'm down in my back." And he told me about his many ailments.

The demon of a sense of inadequacy suggested to me: "Say to him, 'You dissipated old man with seven children and a pregnant wife, you know your real problem is yourself. I don't know what to do. If I give you money, you'll buy liquor and your family will still be in need.' Resentment provoked, 'Tell him, 'Don't call me, I'll call you when I can work something out.'"

But the Lord met the situation, and calmly I replied, "I'll come by this afternoon and see what can be worked out. In the meantime, here are several cans of stew and a package of rice for your lunch."

Something inside me kept prodding: "Are you afraid to be used, so he pushed around by the needs of others? Don't you know that 'I am come that they might have life, and that they might have it more abundantly'—regardless of race, economics, or education?" I know now it was your Spirit prompting me to search, not only his need, but my motives. I was inadequate. My feelings of inadequacy and resentment would have worked me into a fit of frustration and self-disappointment.

Help me help people wisely. If I give to every beggar who asks, I may inflict injury on his moral nature by encouraging him to be lazy and careless. Thank you for your wisdom in this circumstance, not to distribute money, food, and clothing alone, but to give personal ministry which may cost me more.

Help us in our churches to minister to and through you. We have forgotten that our best and happiest life must be lived in fellowship with the needs, sorrows, and trials of others. Help us cheer them with our love, hearten them with our courage, renew them in your truth, and bear their burden.

Welcome to My World (mission study)

"Come if you dare into my part of the inner city. Walk with me and discover the rich lore and amazing contrasts of Cass Corridor, Detroit's version of Skid Row. Between the bustling downtown and sophisticated Wayne State University is an area where scholars, derelicts, prostitutes, factory workers, migrants, teachers, and drug addicts live side by side."

The home missionary continues: "This, my area of the inner city, is often referred to as the 'tenderloin district' because a large part of it is devoted to vice, drugs, and other 'shady' activities."

"Night is the time the 'tenderloin' area comes alive. Suburban businessmen on an occasional night out and conventioners looking for a good time sit elbow to elbow at the bar with sweating steelworkers."

"Young girls, dressed in mini-skirts, tight sweaters, or T-shirts, sit at tables with hard-faced, lipstick-smearing older women, waiting for someone from the bar to wave a twenty-dollar bill."

"Lonely and forgotten residents say no one of any political or economic importance visits their area, and thus they have little hope for any change. Many of these people live in extreme poverty."

"This is my world."

Cass Park Baptist Center.—Floyd Emmerling, director of the Baptist center and pastor of Cass Park Baptist Church which meets in the center, attempts to minister to the needs of this area. He says: "In the midst of this sea of physical, social, and spiritual need stands a wide cultural gulf that separates these people from those

who want to help. Many who would help are afraid to enter this part of the city, and their fear is sensed and resented on the part of the residents. At the same time, few inner-city people are 'whole' enough to give help to others. Many of the poor and the handicapped are embarrassed before the affluence of middle-class church people."

"Because the area is made up of a tremendous number of elderly people, we minister through a Senior Citizens Club at 10:00 A.M. on Wednesdays. Usually by 9:00 A.M. a number have arrived seeking warmth and acceptance from other people."

"Concerned churches of our state continue to send good used clothing to our thrift shop. This shop offers inexpensive clothing which may be purchased at small cost."

"A man came to our Rescue Squad, a Friday night fellowship to which we invite people in off the street for coffee, sandwiches, and a rap session. He said: 'I am a bad man, I rubbed out six cops. I shot them down. Do you mean to say there is hope for me? You mean this church would accept me in its worship service?' With our assurance that God loved him even as he was, he came on in. When I saw him later he said, 'I went back to my room, got down on my knees, and called on God. He's real, man! He's real! I found him!'"

Hello, Houston.—"She was a woman with a family of twelve children. She came to the Baptist center in Houston for counseling. Hers was a sordid story. Her husband, deciding she was old and ugly, had been dating a young girl who eventually became pregnant."

Mildred McWhorter, director of the center, was asked by the husband to come to their home. He wanted Mildred to assure the wife that the "Bible says it is her duty to obey me." He planned to bring the baby home and persuade the wife to rear it as her own.

After weeks of counseling, the wife trusted Christ. A few days later, she

came to the center to say, "If I don't take that little baby, perhaps it will never know Jesus." Miss McWhorter commented, "I wonder if I would have been able to think with as much love as she did."

Pray for the Baptist centers in Detroit and Houston as Christians attempt to meet the needs of the economically, socially, and spiritually disadvantaged.

Remember Floyd Emmerling as he reports, "Because of home missions dollars, we have the facility we need, but staffing the center programs is still a problem."

Pray for Mildred McWhorter as she and her workers attempt to minister to troubled youth and drug abusers.

Prayer Promptings

Pray for L. G. Chaddick who serves as director of family service and child care for the Southern Baptist General Convention of California. "My work involves being a resource person to all Southern Baptist churches in southern California who need help relating to family problems," he says. "Some of my work involves placing children in foster homes or helping a family to relate to the proper public agency in solving its problems."

Pray for Gladys Farmer, beginning a new work in the Baptist center in Montgomery, Alabama. The new center, located in a building once a Jewish synagogue, serves the inner city. She says of her work, "Never in seventeen years in inner-city ministry have I felt such a readiness for 'getting with it' on the part of local church people. Pray for these as they work in the center—cleaning, painting, plastering, witnessing, visiting the unchurched and needy. Pray that their enthusiasm will not be quenched by days of unrewarding experiences."

Pray for Rosa Lee Franks and Mildred Womack as they work in Miami, Florida. It is their dream and prayer that a Bible study may begin in a new housing area.

Pray for activities at the Phoenix Baptist Center in Phoenix, Arizona.

and Allen Williams, the director. Many activities have had to be suspended because of a lack of local volunteers.

Pray for the Mission Center in Port Arthur, Texas, and its director Thomas Woo. Last year three teenagers beat up their twenty-year-old son David about two blocks from their home. They live in the area in which they serve, a few blocks from the sea wall where smugglers are constantly taking place.

Pray for Karen, a teen-ager with whom Ronald Rogers, director of Christian social ministries for Baltimore Baptist Association, talked. Discovering her crying in a corner, he soon learned Karen was placed in the detention center because her parents and brother had been killed in an accident and she had no family to care for her. As she poured out her loneliness, Mr. Rogers shared with her God's plan for salvation. She asked Christ to come into her life. Later the missionary explained to Karen that although she had no family, she was now a part of the family of God. Pray for Karen and other teen-agers who lack home care and supervision.

Pray that Southern Baptists will be able to see all the lonely faces represented in the needs that will be met in the 1974 Annie Armstrong Easter Offering allocation of \$840,000 for Christian Social Ministries. Pray that God will guide you as you set your own personal goal for the offering.

Pray for missionaries, whose names appear on today's prayer calendar (see p. 61).

Recommendings (further personal response)

WOMAN: How can I hear the groans of the ghetto from the vaulted freeway? How can I see the slums through my draped doorway? How can I wipe the tears of the lonely aged woman in her apartment upstairs when I'm so busy tending my own emotional scars? How can I do it all? How, Lord?

VOICE: My child, you cannot see the need, you cannot feel the wounds

or love the unlovely. Let me.

WOMAN: How, Lord? I'm weary of trying. I have lost the sense of miracle I once had in my Christian experience. Church has grown dull. Even Bible readings have lost a sense of meaning for me.

VOICE: You have filled your life with so many things of this earth, you have little room for the things of God. Like a sponge, you can fill your life with only so much; then it must be squeezed out in order to take on more.

WOMAN: Maybe what you say is true.

VOICE: Remember, in me is life. I sustain those who know me. Just as I took the initiative in your salvation, I will finish the work I began in your heart, if you will let me.

WOMAN: But how can I love the unlovely, be kind even to those who would hurt me? I do not have enough grace for that kind of battle.

VOICE: My grace is sufficient. Let me love them through you.

WOMAN: How, Lord?

VOICE: Begin the day with me in a few moments of prayer and Bible reading. As you prepare the meals, remember I am the Bread of life, feed on me. As you move through the day, constantly aware of my presence, expect "springs of living water" within you. As you load the washing machine, ask Christ to clean your life inside and outside. As you type that letter, pray, "Lord, put your impress on my acts of service. Breathe on me."

WOMAN: I admit I am tired of running through the hollow mockeries of service. I am weary of "dead works." I aspire to do much, do it, and then discover it was not worth doing. Help me get on to the task you have laid out before me. I think I am ready to spend my time in efforts that have eternal consequences.

VOICE: Is the way clear to you?

WOMAN: I see now the secret of a meaningful life lies in a constant awareness of you to all I think and do. When Christ is life and breath to me, I can relax and do anything I want to; for you live your life out through me.

VOICE: Yes, then you will see people through my eyes. You will love them as I love them and suffer with them as I suffer. Remember you cannot love them from afar. You have to get out there where they are.

WOMAN: This kind of life is exciting. It is thrilling. It is standing on spiritual tiptoe.

Procedure for Wednesday

"Welcome to My World" is a study of Christian social ministries in various areas of our country. Present this material as a series of mock interviews with the missionaries involved.

As an alternate for this session, you may want to use the filmstrips and soundsheet *Missions Report USA*. See the description on page 25. You could stop the record after the missionary testimonies and Dr. Rutledge's appeal and lead all women in a period of prayer as suggested in "Prayer Promptings." Conclude the session by playing the rest of the record.

Visual: From a large sheet of butcher paper or white wrapping paper, cut a large circle. Watercolor this blue. From a large world map, cut the Western Hemisphere and Hawaii and glue this to the circle. With fluorescent paint or chalk, outline the US, remembering to include Alaska and Hawaii. Hang this from the ceiling (or in the baptistry), leaving the impression that a globe is hanging there. Place a "black light" in front of the globe. The part of the Western Hemisphere where our home missions responsibility lies will glow in a darkened auditorium or room.

Purchase a cutout of a picture of praying hands, and attach it to the bottom of the circle. If you rub fluorescent chalk over this, it, too, will glow under the rays of the black light. An inexpensive black light may be made from a leftover fluorescent fixture.

Thursday, March 7

...for All the Lonely Choices

Hymn: "Wonderful Words of Life" (Baptist Hymnal, No. 181)

Bible Study

Read 1 John 5:11b-12; John 1:4. Many people today would say that only those things which have substance or can be weighed are real. Modern scientists tell us that many things which were true in certain areas of science ten years ago are today obsolete. There are few absolutes in this life.

One absolute that has never been altered is God's message of eternal life through his Son. Through faith a Christian knows a full and joyous life in the here and now and looks forward to even better things in the life to come.

Possessing this marvelous certainty, Christians must face the painful fact that in this "Christian" country many people do not know the meaning of "In Him Is Life." Millions in our nation have fat wallets and hungry hearts; they enjoy the hounties of a rich nation but they live out impoverished lives. Pray that God will lead you to a better understanding of

his life in you and ways in which he would have you share it.

Soundings (introspection)

Are individuals responsible for their actions? Some individuals, seeking help with the scars of guilt, have been told, "It isn't your fault. You're a product of your heritage and environment. It's your parents' fault."

Today men of God are teaching that the only freedom from guilt—and all are guilty—is found in facing the fact of guilt, confessing it to God, and receiving the promised forgiveness.

Christ commanded each of his followers to love God and his neighbor as well as himself. Many people do not love themselves because they feel they have fallen short of what they ought to be. Guilt separates them from accepting the adequacy available to them in Christ.

Some individuals take their guilt to God, but still don't feel forgiven. Nagging doubts make them feel defeated. Feelings come and feelings go, but God's mercy is everlasting. The only answer is to confess to God the lack of a feeling of forgiveness, and

then accept as a fact that God's mercy has triumphed. A willingness to rebuild what past acts and attitudes have destroyed may be the real test of the whole experience of forgiveness.

Pray silently:

Lord, there are unconfessed areas of sin and guilt in my life. I know you cannot fill my life until I rid myself of "me" and let you know me as I am. This is hard for me, but I know you are beyond insult or hurt and can never be embarrassed or ashamed. You know me more deeply than I know myself. I stand spiritually naked before you. Help me, Lord. I am a hating, lusty, anxious, and prideful person. This picture I now have of myself is shocking but true. Thank you, Lord, for your mercy and the new life you give inside me. Amen.

Welcome to My World (mission study)

Taos, New Mexico. I finished unpacking and settling in apartment. Looked for and acquired transportation. Met young people's group. Burnt bacon one morning (ugh). Helped Jasper put up a teepee. Helped plan a Jesus concert and helped one day with hay crop. Cleaned up after fire damaged a church member's home. Distributed eleven copies of Gospel of John. Visited Lama Found Community.

So reads part of one month's report from Dick Lemaster, one of the twenty-seven US-2 missionaries appointed by the Home Mission Board last summer. In a time when there is not enough money to appoint many new career missionaries, the Home Mission Board has provided opportunities for short-term missionary service. These programs include Christian Service Corps, US-2, Campers on Mission, and student missions.

US-2 Missionaries.—Dick Lemaster, now working with members of hippie communes and in the ski resort areas near Taos, New Mexico, is part of a Baptist young adult force serving two-year home missions stints. US-2 refers to the two years of service in home missions.

Also among the force is Gwen Williams of Alexandria, Louisiana, the first black US-2 appointee. Gwen went to Detroit, Michigan, to do international work. A talented singer and pianist, she leads youth and children's programs in several small churches.

Other US-2ers are involved in Baptist centers, music programs for youth, inner-city outreach ministries, beginning Baptist work on college campuses, and local church programs.

For every US-2er appointed, another was turned down for lack of funds. "There was a time in Southern Baptist life when we had money to send people, but not enough people to go," says Ed Seabough of the Home Mission Board. "Now we have people anxious to go, but not enough funds to send them." (See article, p. 6.)

Pray now for the young adults who will be appointed as US-2ers this year.

Pray that your heart will be open to the challenges placed before it today.

Student Missionaries.—Summing up his reactions to working with career missionaries in weekday ministries, Louis Irwin relates, "I came to an awareness of the willingness on the part of missionaries to use existing facilities and talents to meet the needs of people in their area."

"In Bangor, Maine, the Air Force base was closed, leaving a church building and no congregation. Home missionaries saw this as an opportunity to use the empty place to meet a wide range of community needs. The church became a rap center, where young people off the streets could come and sort out problems. Later, when a residence for homeless men was shut down, the church opened rooming facilities for these men. Many had problems with alcohol. Others were just old and had no place to go. It was my responsibility to work with these persons."

"In addition to these projects we had a weekly Bible study. The building was also used as the distribution

point for surplus food, which had previously been dispensed out a window in the city hall, even in the frigid Maine winters."

"In many ways the Emmanuel Baptist Church of Inner-City Ministries became, for the disadvantaged people of Bangor, the best place to go to get help for a wide range of problems."



Christian Service Corps.—"Working at Indian Hall in Santa Fe, New Mexico, as a Christian Service Corps worker is somewhat like being in Grand Central Station," says Eloise Bean. "People come through from Glorieta regularly. [Southern Baptists have a conference center there.] Visiting choirs often spend a night or stay a week to assist with various phases of the missions work."

"I had to adapt my mind to distances. It seemed nothing to the missionaries, Ken and Marilyn Prickett, to travel thirty-five miles up the mountains for a camp-fire service or seventy miles in the afternoon for Vacation Bible School."

"The children with whom we worked were either Mexican or Indian. It was my first experience to work with Indian children."

In addition to his summer missions work (mentioned earlier), Louis Irwin worked for a year with missionary Jerry Edwards in Chelsea, an inner-city community in metropolitan Boston. The missionaries' aim in this low-income area was to help change the community into a better place to live. One effort in this direction was a food cooperative. Louis says, "Soaring food prices were hurting the residents, so we worked out a program to get them food at lower costs."

"The chapel also provides home Bible studies and desperately needed

activities for the neighborhood youth."

"One community project involved eleven summer missionaries who repaired and renovated a block of rundown apartments. This ministry helped firmly establish First Baptist Chapel as a part of the community. Later, some of the landlords painted other apartments."

Campers on Mission.—"Campers on Mission is a fellowship of Christians who desire to share their faith as they go camping. Sponsored by the Home Mission Board's Department of Special Mission Ministries, this program helps families and others know how to share their faith in a leisure atmosphere. Attitudes of freedom and friendliness usually prevail in the many campgrounds of our nation. Already 8,500 families are committed to being missionaries while camping this summer. Perhaps 20,000 people have been added to the missions force through Campers on Mission."

One camper shares this testimony: "While camping in Atlantic City, New Jersey, we observed as a church youth group gathered seventy-five people around their camp fire for singing, witnessing, and sharing. Two people committed their lives to Christ."

The Campers on Mission emblem, attached to a car's windshield or bumper, prompts spontaneous witnessing experiences. Fellow campers are curious when they see the sticker, and they ask questions about it. The emblem does have a meaning. The circle symbolizes the eternal existence of God. The four-point star, expressing God's creation, points north, east, south, and west. The fish is an early Christian symbol.

Mrs. Marvin Pelfrey of Anchorage, Alaska, placed the stickers on her luggage to speed up identification during travel. As a result, she found herself answering questions. In an airport, a distressed young mother approached her. In the conversation, she asked about the fish. In a few minutes Mrs. Pelfrey was able to share with the young woman what Christ had done in her life. "There is the

lobby with hundreds of people milling about, we bowed our heads. She asked Christ to come into her heart. As she left, she said, 'Thank you for being here today. My life is changed and I will return to my home to start again.'"

Campers Caravan.—"One of Southern Baptists' first Campers Caravans was led by pastor Henry Chiles (see p. 11) of Central Baptist Church of Bearden in Knoxville, Tennessee. A party of forty-seven—twelve families and a group of young people from the congregation—drove to Rapid City, South Dakota, to help home missionary A. L. Davis."

During the mornings the men repaired a log cabin used for worship services in the Two Strike area. They put on roofing, chinked walls, fiber-boarded the inside walls, and repaired the windows and doors.

Afternoons and evenings the campers from Tennessee held Bible schools near Rosebud Indian Reservation and at Grass Mountain, a camp community. Camping at Ghost Hawk Park Indian Camp, the travelers cooked their own food and sported Campers on Mission emblems on their vehicles.

This effort proved so successful that the Home Mission Board is co-operating with other churches in helping send Campers Caravans to home missions fields for other special projects.

Prayer Promptings

Pray for the people who must make lonely choices as to how they will spend their leisure, their summer, and a lifetime.

Pray for yourself and others who are making decisions about what their part of the Annie Armstrong Easter Offering will be.

Pray for the students who are represented in the \$250,000 allocation for student summer missionaries in this year's Annie Armstrong Easter Offering. Pray for the career missionaries whom the summer missionaries will assist.

Pray for the missionaries whose names are listed on the prayer calendar today (see p. 61).

Pray for Cecil Etheredge, missionary personnel secretary of the Home Mission Board. He says, "We are now coming to see the United States as one of the most fertile mission fields in the world."

During 1972 the Board made 366 new appointments, thirty-six less than the year before. The problem was not lack of interest; the number of volunteers for service far exceeded the monetary support making new appointments possible. Although the Annie Armstrong Easter Offering topped its goal and set an all-time record, the cost of living was also rising.

Pray that the 1974 goal of \$7,200,000 will be exceeded so that additional urgent needs—such as evangelistic television programs—will be met.

Reminiscings

The story is told of a Hindu woman and a missionary who met and talked together on the street. The woman had two children in her arms. One was beautiful, intelligent, healthy. The other had a crippled, twisted body and appeared to be mentally deficient.

"Where are you going?" asked the missionary.

The woman replied, "I'm going to the river to offer one of my children to our God as a sacrifice for my sin."

Later, the missionary met her again on the street. The woman had the deformed child in her arms.

"What happened to your other child?" asked the missionary.

"Don't you remember, when I saw you last I was on my way to the river to offer a child to the gods?"

"Oh, my friend!" cried the missionary. "If you had to offer one of your children, why did you not throw this child into the river?"

Astonished, the Hindu woman replied, "Maybe that is what you would do in your religion. In our religion we give the best we have to our gods."

For meditation: Lord, I know that I am guilty of not giving my best self to you. Often I have given only that which was left over after social engagements, organizations, and personal desires had taken their toll on my time, energies, and creativity.

I sit here guilty of shuffling and planning my gift for the Annie Armstrong Easter Offering so it won't unbalance my budget. How can I sincerely pray for the people in need in our homeland if I am not willing to give out of my bounty. This offering, originally planned by women of the past as a gift of "self-denial," is worthy of more serious consideration on my part. Guide me as I set my personal goals.

I'm a rich woman in a hungry world. Let me give, that I may live life out by the miles, not by the inches. Let me give freely of my time and resources. Amen

Procedure for Thursday

Present "Welcome to My World" in an interview forum. Ask five persons to be prepared to share the opinions and facts about the five missions opportunities discussed in content material in response to questions from the leader. The interview may be followed by free and open discussion among the entire group concerning missions opportunities local Baptist women might participate in.

Visual: Make a cling map, using the same US map you prepared for Monday and Tuesday. Cover the map with burlap, flannel, or felt. Make vertical stripes of poster board or pictures that depict various types of mission service opportunities. Cover the backs of pictures or labeled strips with wool, flannel, velvet paper, or sandpaper. Place these on the cling map as individuals are interviewed.

*Joseph Underwood, *By Love Compelled* (Nashville: Broadman Press, 1968), pp. 109-110. Used by permission.

Friday, March 8

In Him
Is
Life

...for All the Lonely Days

Hymn: "Wonderful Words of Life"
(Baptist Hymnal, No. 181)

Bible Study

Read 1 John 5:11b-12; Philippians 3:11.

"The world is filled with forgotten people. They are the faceless ones who though they move among us daily are like shadows which are never seen. They are the quiet ones. They walk the streets and corridors we walk, but like ghosts, their steps are never heard, their voices never heeded. They are the unnamed ones who live in the remote corners of life" (Dan McGee).

Everyone is lonely sometime, but people who don't know Christ are in an unending corridor of loneliness, surrounded by an uncaring world. It is our responsibility as Christians to take hold of our wholeness in Christ and seek out these persons whose lives are distorted and misshapen by feelings of being alone. We must help them see that because they were created for fellowship with God, they will not find peace until they are joined to him through Jesus Christ. We must use every means at our

disposal to share with the forgotten people the joyous truth, "In Him Is Life." We must bring them into the fellowship of the family of God.

We must say with Paul, "So, whatever it takes, I will be one who lives in the fresh newness of life of those who are alive from the dead" (Phil. 3:11 *The Living Bible*).*

Soundings (introspection)

This week we have been attempting to recognize and deal with some of the barriers between us and God and between us and other people. One of the most devastating barriers is hate.

Corrie ten Boom, an incredible Dutch Christian, tells of a visit she made to a mental institution to minister to a woman who had fallen victim to hatred.

The woman had lived in Palestine. Her husband had been kind to the Jews, but they had dropped a bomb on her home. She allowed hatred to take over her heart. She would read

*Used by permission of Tyndale House Publishers.

the newspapers, hoping to find bad news about Jews.

During Miss ten Boom's visit with her, this woman said defiantly, "I know you're going to tell me I must pray. But I cannot pray. You are going to say I must banish the hatred from my heart, because only then can I pray again."

Miss ten Boom said to the woman: "Once I was with my sister in a concentration camp. I could take the cruel treatment, but when I saw that they intended to beat my sister because she was too weak to shovel sand, hate filled my heart."

"Then I experienced a miracle. Jesus put his love in my heart. There was no room left for hatred."

"The only thing you can do is open your heart to Jesus' love. If a room is dark, while the sun shines outside, do you have to sweep out the darkness? No, you just open the curtains; when sunlight floods the room, the darkness vanishes."

The two women knelt, and Corrie ten Boom prayed: "Lord, we are weak, much weaker than the devil of hatred. But you are stronger than hatred, and we open ourselves to you. We thank you for being willing to enter our hearts, as the sun is willing to flood a room that is opened to its brightness."

A week later, reported Miss ten Boom, the woman was discharged from the hospital. Love had taken the place of hate in her heart.

Think about the following questions:

Are there areas of hatred in your heart and life? What about that neighbor who wronged you? your mother-in-law who looks for mistakes? the boss who takes advantage of you? Are you resentful toward your husband for things he has done or left undone? Do you withhold love in subtle ways from a child who failed to live up to your expectations? Give your family's failures and shortcomings up to God. Then you can love these persons as they need to be loved.

Do you want God to use you to

relieve the suffering of the lonely in our world? Remember . . . the place at which Satan will try to limit your effectiveness is inside yourself—the inner recesses of your heart and mind. Ask God to flood your life with his love so that you will be able to minister and witness to the lonely and forgotten.

Welcome to My World (mission study)

The early morning sun slides upward over the vast growing fields. Groups of migrant workers gather on a dirt road to start the day's work of picking strawberries, beans, tomatoes. It's low-paying, backbreaking labor. Later the sun will be brutally hot, and sweat will sting the eyes.

This is the world of the migrant. *Migrant Work*—Through courage, persistence, and guidance, Juanita de la Cruz, known as Della, has torn herself clear of this seemingly hopeless life cycle. Born in Mexico of non-English-speaking parents, Della moved with her family of seven to Texas, where they could pick oranges.

Life for Della and her family was a jumble of strange towns in nameless states, catnaps in rattling vehicles, filthy and crowded labor camps, and backbreaking work. When there were no crops to be harvested, the children got a smattering of schooling. Children of migrants rarely know they are outside the mainstream of American life until they enter school and see that other children are not poorly housed and dressed.

Della early could see that schooling was her only way out of a lifetime of migrant work with its poverty and insecurity. But she had to drop out of school in the eighth grade.

As the family passed through south Florida, Della visited the Pervine Baptist Center, a church vitally interested in migrant workers. There she heard about and took advantage of a program at the university to help migrant children attain the equivalence of a high school diploma. She was able to enter the university and is today holding a "B" average. A young woman

from nowhere has pulled herself and her family into the mainstream of American life. And Baptists were there ministering.*

According to Augustine Salazar, director of migrant ministries in California, "Migrants have needs that should be met by churches in areas where they work. Churches should attempt to help the migrant develop a sense of personal worth, belonging, and responsibility." He lists the following ways in which churches can minister to migrants: visit in migrant camps and homes; give out Bibles and tracts telling of God's love; hold church services in the camps; set up health clinics, bringing a doctor or nurse to the people; set up a place where migrants may get free or thrift clothing; provide tutoring and school materials; conduct a day-care center. Vacation Bible School, parties, and classes in literacy and child care.

"A Vacation Bible School for migrants was planned for a city park," reports D. E. Strahan, missionary in Illinois. "The first night we discovered a large number of adults and young people were standing within hearing distance. The workers began to speak louder. Later we found that many of these people could not speak English. The second night we located a young migrant girl who interpreted the services for us. The girl had been converted in a Vacation Bible School conducted for migrant workers in another state. The evangelized became evangelist as nineteen professions of faith were registered."

Ministry to Internationals—Do you know about the foreign missions field that has come to our communities in the United States? Over two million nonimmigrant aliens, or people in the US on a temporary visa, come to this country every year. These people are tourists, students, diplomats, businessmen, seamen, representatives of international organizations, and exchange visitors. How many of these internationals will return to their foreign homelands as Christians because someone was willing to "befriend the stranger?"

The people of First Baptist Church of Lacey, Washington, following the enthusiasm and concern of two women who saw the need, have begun a ministry to seamen. Visiting the harbor in order for their children to see the largest log ships in the world, they observed Japanese seamen on board. Seeing them as strangers in need, they shared their concern with the church; and the church voted to sponsor such a ministry.

The first attempts to get on the boats were met with problems as they found a language barrier. Help came in the form of a Japanese-speaking produce truck driver who made regular deliveries to the boat. After first contacts were made, the program was on its way. One of the women of the church serves as chairman of the committee on harbor evangelism.

The seamen—who love to play Ping-Pong, bowl, cook, and take trips to points of interest—are also invited to enjoy the relaxed atmosphere and love of a Christian home. Sooner or later opportunities come for witness. Bible study, and other help. Out of this beginning, eight seamen have expressed faith in Christ for the first time.

Excellent help is coming to this ministry by way of the Home Mission Board summer missions program. Kiang Gne Goh, a Thai student from Spokane who speaks four languages, has been assigned to the Lacey church.

Youth in Conflict—Among the loneliest people in our nation today are the young people in conflict with their homes, schools, and the law. News services report that about half a million young Americans run away from home each year. Most of these teenagers are searching for help and guidance. Instead they often find a road that leads to drug addiction, crime, and prostitution. In Miami, Florida, for example, the average age of a prostitute is eighteen, and more than likely she's a runaway.

Henry W. Crowe, chaplain working with the Juvenile Court of DeKalb

*Adapted from "Della's Dream Comes True" by William and Ethel Harber, Good Housekeeping, July 1972.

County, Georgia, tells this experience: "I was privileged to win to Christ a beautiful fourteen-year-old girl, just before her death. Her brother, who was on drugs, had struck her with a hatchet. She too had been on drugs and was said to be a prostitute and a fortune-teller."

Christian social ministries—which includes literacy missions, Baptist centers, and disaster relief, as well as youth and family services—will receive \$840,000 from the Annie Armstrong Easter Offering.

Prayer Promptings

Take to God the forgotten, "faceless" people of our land. Pray for home missionaries who are giving their lives to move among these people as Jesus would move among them.

Pray for Henry Crowe and other well-trained and compassionate missionaries who serve people through youth and family services.

Pray that many internationals who have been won to Christ will return to their homelands with a Christian witness. Pray that churches throughout the US will find ways of ministering to visitors from overseas.

Work with internationals is represented in the single largest allocation in the 1974 Annie Armstrong Easter Offering—language missions, \$1,900,000. Pray that your church will do its part in reaching the total offering goal of \$7,200,000.

Pray that churches will accept their missions responsibility in a ministry to migrants.

Pray for Russell Kauffman, missionary among migrants in Florida, as he leads an attempt to "embark on a new venture": providing a mobile medical-dental clinic staffed primarily with personnel from local churches.

Pray by name for the missionaries listed on today's prayer calendar (see p. 61).

Resoundings

The most important part of understanding is doing.

Walter Delamarier explains this important if startling truth: "The

lonely, the faceless, the forgotten understand the Christian and the church in much the same way as Sancho in Cervantes' *Don Quixote*: 'He preaches well that lives well; that's all the divinity I understand.'

The average middle-class American family became 22 percent more stingy in the decade of the sixties, according to Internal Revenue Service figures for 1978. Such a family gave away 3.73 percent of its adjusted gross income to churches and charitable organizations during the sixties. In 1978 such a family gave only 2.9 percent of its income.

Among Southern Baptists, per capita total gifts for Southern Baptist Convention causes have increased in the 1962-73 period—but not as much as the per capita income has increased. For instance, from 1968 to 1971 income increased 21 percent but per capita giving for the SBC increased only 17.6 percent.—*Adrianne Bonham*

"As we go about doing, we do so not out of a sense of goodness but out of a response to the principle of love. Frederick Spackman defines this principle beautifully: 'It is amazing how often the world's formula, I'm fond of that man so I help him, finds the Christian reversal, I helped that man so now I'm fond him!'

"What Christ talked about the most is still measured by what we do about it. Have you ever noticed that in his unavoidably clear picture of the Judgment, the King does not say to those on his right hand, 'I was hungry and you felt sorry for me . . . I was naked and you felt the shame of it along with me . . . I was imprisoned and the manacles on my wrists hurt you too . . . I was sick and you were so sympathetic with me.' All that would have been wonderful, but it wasn't what added up.

What added up was the hungry that were fed, the naked that were clothed, the sick and the imprisoned that were helped. What a realist this Christ is. "Do you love people?" he asks. Then . . . no, no, don't bother to tell me how you feel about them. What are you doing about them?"

For meditation: Lord, I've discovered the secret. I can enter the eternal circle of love by praying for love, turning the unlovely and wrongful over to you, and then acting on the promise that you will hear my prayer. In acting like I love, my actions will change toward others, then they will reflect on the difference in me. And perhaps, Lord, they will change because of the change in me. But I leave this in your hands.

What a glorious secret it is. Love is not a passive ideal. Real caring love is love in action.

Thank you, Lord. This insight has opened up to me whole new vision. Thank you for the freedom to enter the circle of love—love of God, myself, and my neighbor. Amen.

Procedure for Friday

Have the pianist playing softly "Whisper a Prayer" as women enter. Indicate as they arrive that they are to be seated and enter into a period of meditation and prayer, using the devotional material as a guide.

Begin the session with the hymn "Wonderful Words of Life."

"Soundings" involves the use of a good reader or storyteller. The leader may close this with a time of individual questioning as women bow their heads.

"Welcome to My World," the mission study, may be given as members tell of the three areas spotlighted.

After "Prayer Promptings," have the pianist again play "Whisper a Prayer" as you provide opportunity for women to bring their gifts to the Annie Armstrong Easter Offering.



Current Missions

Looking Toward Constitution

Naomi Ruth Hunke

Early in 1955 missionary Troy Brooks of the Arizona Baptist state convention parked his car on a hillside overlooking Las Vegas, Nevada, bowed his head on his steering wheel, and wept. That desert city had no Southern Baptist witness.

In the spring of that year, Charles Ashcraft came to Las Vegas from New Mexico to spend his vacation. His purpose was not to play the casinos but to take a census to determine the need for a church and to assess possibilities for beginning one.

Overwhelmed by the spiritual emptiness he found, Ashcraft resigned his church, sold his home in New Mexico, and moved his family to Las Vegas. For five months he walked the streets of the city, working toward starting the first Southern Baptist work. During this time he lived on the equity received from the sale of his home, refusing to

accept help from the Home Mission Board. He said, "Someone else needs it worse than I."

That same year Clyde Barrow of Calvary Baptist Church in Idaho Falls, Idaho, was leading a committee which hoped to constitute the Tri-State (Utah, Idaho, Nevada) Baptist Convention. But the Tri-State group was not yet strong enough. Discovering that American Baptists had a convention named Tri-State, they changed their proposed name to Inter-Mountain Baptist Convention and set 1958 as a target date for constitution.

As 1958 approached, many Nevada churches affiliated with the California convention had a turnover of pastors. Because the incoming pastors wanted to stay with the California convention, when the Inter-Mountain group met in 1958 the Home Mission Board had to tell them that once more they failed to qualify.* In 1964 the Utah-Idaho state convention constituted without Nevada.

Where Does Nevada Stand Today?

Western Nevada has about thirty churches and missions with nearly 3,000 members. They are affiliated with the California convention. The Lake Mead Association which includes Las Vegas has nearly 6,000 members in sixteen churches affiliated with the Arizona convention. Eastern Nevada has missions still tied to the Utah-Idaho convention.

In April 1973, a study committee was set up to review the history of Nevada Southern Baptists, to study needs and opportunities for missions work, and to review current relationships with sponsoring state conventions.

Although the future of Southern Baptists in Nevada is uncertain, some are looking toward 1980 as a target date for a convention.

Southern Baptists in Iowa

Southern Baptist witness in Iowa began in 1951 with prayer meetings and Bible study in the home of Harry B. Eales in Marion. Illinois Baptists counseled with the group about developing a church. In 1953 they purchased an abandoned Methodist church building in Fairview. And in 1954 Bruce Maples of the Missouri Baptist Convention met with them as they constituted into a church with sixteen members.

When the 30,000 Movement began its thrust to establish churches in every state, the Home Mission Board requested the Missouri con-

*The recognition of a new state convention in Southern Baptist life—as far as financial support is concerned—is based on factors the Home Mission Board requires as a basis for providing financial assistance to a new state convention. These factors are: a record of five years of cooperative relations with Southern Baptist work; a minimum membership of 70 churches and 10,000 members; a practice of the churches making up the convention giving an average of at least 10 percent of their total budgets through the Cooperative Program; a period of two years' relationship of the churches in a regional fellowship, sponsored by the convention with which they are affiliated; a fund established by the churches with which to begin convention operations.

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

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vention to adopt Iowa as its missions field.

In 1965 twenty-four churches and chapels formed the Iowa Southern Baptist Association of the Missouri Baptist Convention.

In 1971 the Iowa Association voted to form the Iowa Baptist Fellowship to guide their development toward convention status.

In 1973 David Bunch, area director of missions, proposed a statement of mission for the Iowa Fellowship. These purposes are:

develop a group of indigenous, self-supporting churches whose purpose is to glorify God through bringing men to faith in Christ

gather people into vital church relationships

provide opportunities for individual and church growth

provide a network of supportive relationships for individual and church development locally and around the world.

According to the present cooperative agreement between the Home Mission Board and the Missouri Baptist Convention, the Home Mission Board assumed responsibility for missions work in Iowa (except for existing church loans administered by Missouri Baptists). This means that the Home Mission Board sends money for pastors' salaries directly to Iowa churches and missions and helps purchase sites and buildings. The Missouri convention provides other services for the Iowa churches, such as bookkeeping Cooperative Program funds; it also encourages Missouri churches to share their resources with Iowa in special missions activities.

Work in Minnesota-Wisconsin

The first Southern Baptist church in Wisconsin was Midvale Baptist Church, sponsored by First Baptist Church of Rockford, Illinois, in 1953. The Midvale church sponsored a mission in Minneapolis, 288

miles away, which constituted in 1956 as the Southtown Baptist Church, the first Southern Baptist church in Minnesota.

The Wisconsin-Minnesota Baptist Association organized in 1956 with seven churches and 411 members. The Baptist General Convention of Texas sponsors this organization, working with the Home Mission Board. Texas Baptists sent Frank Burress to serve both Minnesota and Wisconsin as missionary, then later sent Warren Littleford (now deceased) to serve Minnesota while Burress continued to work in Wisconsin. Language missionaries Carlos Cobos and Evan Holmes next came to serve Wisconsin and Minnesota respectively.

In 1973 Evan Holmes reported that a continuing contact was being maintained with the Chippewa (CHIP-eh-wah) Indians at Red Lake Indian Reservation. Also, Calvary Baptist Church of Emerado, North Dakota, agreed to aid in work with the Naytahwaush (nay-TAH-wash) Indians on the reservation in Mahanomen (mah-NO-men), Minnesota.

What are Minnesota Baptists doing in outreach? They are involved not only in the usual items such as camps, Vacation Bible Schools, and revivals but also in ball clinics, discussion groups, rallies, park services, and backyard Bible clubs. Through backyard Bible clubs in the summer and bus ministries in the fall, the churches are reaching thousands of children for Christ each year. A vital teaching method is the continued story in which the leader says, "Come back tomorrow (or next week) to find out what happened next." One church that was averaging sixty increased their attendance to over 300 using the clubs and bus ministry.

No Easy Answers

Why not unite the Iowa Fellowship (with its forty-one churches and chapels and membership of about 6,000) and the Minnesota-

Wisconsin Fellowship (approximately the same size) into one convention which would meet the Home Mission Board requirements for financial support?

This might seem a logical option at first because the states adjoin. But a closer look reveals that the total geographical expense is too great to be practical. Major highway patterns work against unity since they go east and west instead of north and south. Also, the two fellowships are related to different state conventions with different financial arrangements. Iowa takes 20 percent for local missions expenses and sends 80 percent to the Missouri state office. On the other hand the Texas convention pays 50 percent of the Minnesota-Wisconsin bills, according to their joint budget arrangement.

Both Iowa and Minnesota-Wisconsin hope to reach convention requirements by 1980.

New England: A Turn of the Wheel

A group of Southern Baptist servicemen and their families were transferred in 1958 from Roswell, New Mexico, to Pease Air Force Base in Portsmouth, New Hampshire. There they organized the Newington Baptist Chapel as a mission of the Roswell South Hill Baptist Church where they had been members.

Later the Manhattan Baptist Church of New York City sponsored the mission until it constituted into the Screven Memorial Baptist Church in 1960. They took their name from a Baptist of the seventeenth century. William Screven organized a Baptist church in Kittery, Maine, just across the river from Portsmouth, and led the group in 1684 when persecution drove them south. When they settled in Charleston, South Carolina, they became the first Baptist church in the South.

With the 1958 organization of the Portsmouth church the wheel of missions came full circle. Another

turn of the wheel came when the Providence Baptist Church, Rhode Island, constituted in 1967, for this was the city where the first Baptist church in America was begun by Roger Williams in 1638.

Southern Baptist work spread in New England with fellowship groups beginning in Connecticut, Massachusetts, Maine, and finally in Vermont, the last state which Southern Baptists entered in 1963 a church was organized in South Burlington, Vermont.

The New England Baptist Association came into being in 1962; there were eight churches and thirteen missions. In 1967 it became the Baptist General Association of New England with three district associations. A committee was assigned to make a preliminary study for constitution.

Constitution of these emerging state conventions waits on the

growth of churches in the area—and on the prayers and gifts of fellow Southern Baptists in other parts of the Southern Baptist Convention.

Planning the Current Missions Group Meeting

Study Session AIM

This is the third session in a three-part unit on new state conventions. As a result of today's study, members should be able to discuss the background and present status of the emerging state conventions of Nevada, Iowa, Minnesota-Wisconsin, and New England.

LEARNING METHODS

1. Before presenting the study material, ask questions: Can you name the states that are looking toward constitution in the Southern Baptist Convention? What are the sponsoring state conventions? What does the sponsoring state convention provide for the developing convention? What are some alternatives if constitution of a state convention is not possible? Why doesn't the Iowa Fellowship unite with the Minnesota-Wisconsin Fellowship in order to qualify for state convention status now?

If members know answers or partial answers to the questions, use their responses as an introduction to the study material; additional information can be added informally in a discussion format rather than presenting the material in its written order.

2. A dramatic presentation of

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the growth of new churches in the developing conventions would emphasize their missions thrust. Since every grandmother is eager to talk about her grandchildren, ask one member to be the Midvale Baptist Church of Madison, Wisconsin. She would introduce her "daughters," the East Madison Baptist Church of Madison and the Southtown Church of Minneapolis, Minnesota. Then she would say she has eight "grandchildren," the churches sponsored by the Southtown Church; five "great-grandchildren"; and one "great-great-grandchild."

The Midvale Church was constituted in 1953, so the presentation could conclude by her proud statement that she had all these descendants by the time she was twenty years old.

To make the presentation more lively, the Temple Baptist Church of Kenosha, Wisconsin, could com-

pare her family with "Mrs. Midvale's." Temple has five "children," four "grandchildren," and two "great-grandchildren."

LEARNING AIDS

Use the poster or chalkboard chart you prepared in January (see January ROYAL SERVICE, p. 28) to review the Home Mission Board requirements for recognition of a new state convention.

PLAN FOR FOLLOW-THROUGH

Remind members of this fact: leaders in new state convention areas agree that the greatest thing churches in established Southern Baptist areas can do for work there is to pray for those who serve in such areas and give them freedom in experimenting with new approaches in reaching people.

Another way to help is to support

liberally the Cooperative Program and the Annie Armstrong Easter Offering. Without financial help, our reach into new areas is impossible.

Related Activities

Call to Prayer.—Consider needs, obstacles, and opportunities in the areas studied today and formulate prayer requests regarding them. As you pray for missionaries on the prayer calendar, include names of leaders in the new state areas.

Preview Baptist Women Meeting

—Pose these questions. How missions-minded are you? How missions-minded is our church? Do you think Baptists outside the United States are missions-minded?

Come to April Baptist Women meeting and learn about the missions-minded Portuguese.

We Get Letters

Anytime the post office notifies us of an address change, the customer will fail to get at least one issue of the magazine—often more. Also, it sometimes takes three months for a notice to get to us.

The solution: Notify us yourself. Notify us as soon as you know you are going to move. Clip a mailing label from an old copy of ROYAL SERVICE. Attach it to a piece of paper on which you write your new address including ZIP Code. This trick will guarantee faster, more accurate handling of your change.

Another important angle: We have to pay the post office to notify us of your move. Therefore we have less money to spend on improving the contents of ROYAL SERVICE. Meanwhile, you may miss receiving it for three months.

TIP: The same rule applies to all magazines you subscribe to. The Magazine Publishers Association says that 20 million households will move next year, causing 50 million magazine issues to be delivered late. Don't let your ROYAL SERVICE be lost in that great pile

I moved last month. I asked the post office to notify you of my changed address. But I did not receive ROYAL SERVICE.

what do you have to give?

Crossing Barriers Through Home Missions

Alma Hunt

In the December 1973 issue of ROYAL SERVICE I wrote an article in support of our foreign missions emphasis. A statement from that article expresses a conviction I have regarding our home missions work: "needs in our country are present in shattering proportions and are worthy of our deep concern, our prayers, our money, and our very lives."

Once again the time has come for Southern Baptists to focus attention on needs and opportunities on the home front. This entire issue of ROYAL SERVICE is given to deepening our concern for our land in our day. When our concern is deepened, we will be motivated to pray and to give both money and life itself.

We can't "program" for lives to be offered, but individuals have offered their lives following a concert of prayer. Some have formalized their commitment of life in notes dropped in offering receptacles or in testimonies before their congregations. We leave such results to God's calling, but we can provide a climate, a call for prayer support, and an urging for money support.

We can plan for multiple prayer observances to meet the needs of persons in the church.

We can set a worthy goal for the church's part in the \$7,200,000 goal

set for the 1974 Annie Armstrong Easter Offering.

"Crossing Barriers with the Gospel" is a slogan currently being used by the Home Mission Board to describe its work. The Board's purpose is to bring people to Jesus Christ through its many programs. To reach people, Christians must cross numerous and varied barriers. Barriers are whatever separates men and women, boys and girls, from the body of Christ. Many such "separated" persons are within reach of churches—and church members can cross barriers to witness to them. Others live where their very isolation is a barrier to be crossed. In both cases the Home Mission Board has responsibility. For those within reach of churches the departments of Christian social ministries and evangelism, for example, offer churches training—either live or through printed materials—which enables church members to cross barriers in their church communities. For those persons isolated by location or language, the Home Mission Board acts as an agent for the churches in appointing missionaries to go to live their witness among the people.

More missionaries work under the language missions department than any other department. Whereas we now have foreign missions work in

seventy-seven countries, through language missions we have opportunity to witness to 125 language-culture groups right here in the United States. We are not yet crossing the barriers which separate many of them from us and from the knowledge of Jesus Christ. The time seems right.

Missionary volunteers were ready last year who could not be appointed because funds ran out. The 1974 Annie Armstrong Easter Offering provides Southern Baptists an opportunity to give a larger supplement to the Home Mission Board's allotment from the Cooperative Program. And thus we can do more about our witness among the 75 million language-culture persons in our country.

Elsewhere in this magazine you will read about other opportunities waiting only for financial support. You will read about other programs of the Home Mission Board whose services can be enlarged by an increased Annie Armstrong Easter Offering.

Consider now what you are going to do for home missions in 1974. The Annie Armstrong Easter Offering, an annual supplement to the Board's allotment from the Cooperative Program, is vital to the work of the Home Mission Board. Remember the 1974 goal is \$7,200,000, and the prayer goal is unlimited. □

My Spiritual Pilgrimage

Work Sheet 6; March 1974
Scripture passage: Matthew 28:16-20

(Note: This work sheet does not give questions for the monthly Bible study. It is designed to help you reflect on your spiritual progress since October.)

1. Beginning my spiritual pilgrimage:

Have I accepted Jesus as my personal Saviour? _____ When? _____
Do I have a new awareness (since Oct.) of Jesus in my life? _____
Am I allowing his Spirit to control me (especially at home)? _____
Have I shared Jesus with at least one person since October? _____ Who? _____
Are my family members Christians? _____

2. Being aware:

Am I more sensitive to and sorrowful for sin in my life? _____
Do I desire to study my Bible more? _____ Am I spending more time in prayer? _____
What schedule have I set for daily Bible reading and prayer? _____
Am I aware of answers to prayer? _____ (Give one example since Oct.) _____

Do I enjoy fellowship with other Christians more? _____
Am I more sensitive to the spiritual welfare of others (for example, a couple as they exchange wedding vows; a new believer as he is baptized, a new person I meet)? _____

3. Loving people more:

Is the circle of people I love larger now than in October? _____
Do I seek to forgive others and build them up rather than to criticize? _____
What progress am I making in exercising Christian love toward "difficult" individuals or those different from me? (Give an example) _____

4. Overcoming problems:

Do I recognize Jesus as my final authority by letting his Spirit help me meet and overcome daily problems more? (Give an example since Oct.) _____

5. Balancing "be" and "do":

What am I doing now to insure a better balance in my life between "be" (inward spiritual growth) and "do" (outward spiritual action)? _____

6. Identifying my missions role:

Do I engage in burdened and consistent prayer for our missionaries by name? _____
Am I giving more sacrificially through the Cooperative Program and special missions offerings? _____ Am I more loyal to my church and in helping it to become more missions-minded? _____ Have I actively sought God's leadership as to where he wants to use my life? _____ Am I encouraging my children to do the same? _____

7. Experiencing the abundant life:

Am I experiencing the abundant life Jesus promised in John 10:10? Which of the Scripture passages (work sheets 1-5) has been most meaningful? _____
(Write the verse here.) _____

Thank God for what he is doing in your life. If progress is not all you desire, you may want to restudy the Bible material in ROYAL SERVICE the last five months. I



Bible Study

The Life and Teachings of Jesus

Monte Clendinning

Teachings from the Great Commission

Passage for Study: Matthew 28:16-20

Why does your church have a Woman's Missionary Union? Is it because the church has always had such organizations? Is it because there are needs to be met? Is there a biblical reason for a church's missions program?

Caught up in the maze sometimes found in an organization, members can easily lose sight of the authority behind their church's missions program—the authority found in Jesus' Great Commission.

Today's study brings into focus five teachings from this Great Commission and the context in which it is set, beginning with verse 16.

Teaching 1: All disciples are to participate in the Great Commission (vv. 16-17)

On special occasions Jesus had called aside two or three disciples. When he gave his last command, however, he wanted all to be present. Therefore, all eleven (Judas was dead) met Jesus at the appointed mountain in Galilee.

The disciples must have had a sense of excitement as they waited for Jesus. What would he say to them—those who had betrayed him, who had watched him die, who found it difficult to believe his resurrection, and now were meeting him face to face? When some of the disciples saw Jesus, they worshiped him while "some," Matthew candidly reported, "doubted."

What does that mean for us today? Once a deacon remarked in a church group, "I let my wife do all the missions work for our family." On another occasion an attractive young woman, leader in her Sunday School class, quipped to

her classmates: "Now, you who are WMUers may participate in missions work, but I don't want to have a part in it."

Is the Great Commission optional for believers? Did Jesus expect only women to carry out the Great Commission? Are preachers and missionaries the only ones charged with the responsibility of carrying out the Great Commission? Teaching 1 states that Jesus gave his commission to all disciples.

Teaching 2: God's authority is behind the Great Commission (v. 18)

Jesus told his disciples that all power had been given him both in heaven and in earth. This declaration must have encouraged the disciples, because some of them expected Jesus to become an earthly king with an earthly kingdom.

The command which Jesus gave came from the one who has "All power . . . in heaven and in earth."

"Go ye therefore," Jesus said. The word "therefore" is extremely important, for it bridges the thought between verses 18 and 19. The idea, then, is: "Because I have all power in heaven and earth, I now command you to go." With that kind of authority, Jesus was in a position to give such a command.

Did the disciples understand the authority of this command? History reveals that while they may have been slow at first to respond, they came to understand so clearly that they gave their lives in carrying out Jesus' command.

Do believers in our churches today give themselves to Christ in such a way that they show they believe his ultimate authority behind the Great Commission? Do they need to give more attention to teaching 2?

Teaching 3: "Make disciples" is the heart of the Great Commission (vv. 19-20a)

Frank Stagg, a Bible scholar, has pointed out that "Go ye" is a participle which would be better translated "as ye go." Jesus knew

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that his followers would be moving in and out among people. Wherever they went, they should try to bring individuals into a disciple relationship.

What is a "disciple relationship"? The command "teach all nations" is better translated "make disciples of all nations." Jesus gave two additional ideas to clarify his meaning: (1) "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (v. 19), and (2) "Teaching them to observe all things whatsoever I have commanded you" (v. 20).

First, the disciples were to help individuals to come to know God personally through accepting Jesus as Saviour. They were to immerse (baptize) them "in the name" of the one God, who is Father, Son, and Holy Spirit. This does not mean that baptism is essential to salvation, but rather that it is the outward symbol of one's belonging to God.

Second, the disciples were to instruct the new believers, to teach obedience to all Jesus had commanded them. The emphasis is not on intellectual achievement as such, but on lifelong obedience to Jesus' commands lived out in the power of the Holy Spirit.

"Make disciples," the heart of the Great Commission, is not complete until it includes trying lovingly to lead individuals to have a personal relationship with God through Jesus and to obey all Jesus commanded them to do.

Members of a mission action group in a certain church gave much time to ministering to physical needs of people with special needs. In this, they followed the example of Jesus. With their careful ministry to physical needs, however, they never attempted to mention the basic need of each individual for a personal relationship with God through Jesus.

In another church Baptist women spent long hours in preparing for a missions meeting. Costumes and

food of the nations were authentic. Much research had been done on the culture of the land. Appropriate music in the national languages was prepared. But along with all this, the women failed to show how Christ was being shared with these people.

These two groups needed to sharpen up their understanding of teaching 3, which indicated "make disciples" is the heart of the Great Commission.

Teaching 4: The scope of concern in the Great Commission is for "all nations" (vv. 19-20).

Jesus came to redeem God's Chosen People and through them to bless the whole world. Having been rejected by his people, Jesus commanded his disciples to go to all nations, making disciples of non-Jews as well.

In keeping with Jesus' command, Southern Baptists have developed their foreign and home missions work to such an extent that now about 2,500 missionaries serve under each board. Our denomination has representatives in seventy-seven nations besides the U.S. Throughout the United States we have missionaries to "all nations"—all kinds of people with various needs such as those from different racial, language, economic, and religious groups.

Missions work is also being done directly by churches as Christians minister and witness in mission action. Many Baptist women are involved with people of special need, people who are frequently outside our comfortable social and religious circles.

Yes, the scope of the Great Commission is "all nations." No one can be excluded from our main purpose of lifting up Christ Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

Teaching 5: In the Great Commission Jesus promises his presence forever (v. 20).

Before his death, Jesus had told his disciples that when he went away he would send the Comforter, the Holy Spirit (John 16:7). At the close of the Great Commission, Jesus reinforced this by promising his disciples he would be with them always.

How reassuring these words must have been to the little band! Since Jesus' death they had been bewildered and powerless without their leader. Now he promised to be with them until the end of history. Never again would they have to carry on alone. They would come to understand that while his physical presence would not be with them, his Spirit would be.

Is this promise still true in the twentieth century? The renewed awareness of the Holy Spirit in our day testifies that the living Lord is with us still, as he promised. Why is it, then, that some churches and believers carry on their missions programs in their own strength?

A leader of Baptist Women was asked to serve on her church's budget committee. She was appalled at the approach taken toward the setting of budget items. During the discussions, committee members were cold to each other and apparently had no awareness of the presence of the living Lord. Mission allocations were set up without seeking the guidance of God's Spirit.

Teaching 5 assures us that Jesus is with us always. He does not expect us to attempt anything without giving his presence to empower us. Thus teaching 5 and teaching 2 are linked closely together. God's presence and power should insure that we never are defeated or discouraged. Let us approach our missions task with a sense of excitement. Let us look forward to what God will accomplish through us—yielded, cleansed channels of his Spirit.

In this study we have seen that Jesus entrusted to his disciples God's plan for sharing God's love

to the whole world. Five teachings stand out: (1) The Great Commission is not optional—all Christians must participate. (2) God's ultimate authority is behind the giving of this command. (3) Every believer is to make disciples (4) of all people. (5) The command is not given without the empowering, living presence of Jesus.

Discover new dimensions in missions as a modern-day disciple. Live out, in the power of the Holy Spirit, these teachings of the Great Commission.

Study Session

This is the last in a series of three studies from the book of Matthew under the general subject "The Life and Teachings of Jesus." Today's study is based on Matthew 28:16-20.

AIM

As a result of this study each woman will be able to write out a statement of what she will do to help your church's missions program become more effective.

LEARNING METHODS

In advance ask five members to be ready to lead the group in discussing the teachings from the Great Commission suggested in preceding pages. Encourage each to read directly from the Bible the source of her suggested teaching. Suggest that each discussion leader ask members to discuss how that teaching could be applied in their church's missions program and in their own lives.

Use a strip chart as suggested under "Learning Aids," below.

Ask members to write out a statement of their commitment as to what they will personally do to help the church's missions program be-

come more effective. These statements may or may not be shared with the group.

Use work sheets: If members have not filled in Work Sheet 6, encourage them to do so at the beginning of the meeting. Since this work sheet is different from the others, you may or may not choose to discuss answers openly. Encourage members to reread Bible passages used since October if they are dissatisfied with their own growth in their spiritual pilgrimage. Assure them of your willingness to talk with them privately about areas of concern.

LEARNING AIDS

Make a strip chart to use as each teaching of the Great Commission is introduced. Display appropriate strips as follows:

1. Given to: all disciples
2. Its authority: God's power
3. Main purpose: make disciples
4. Scope: all nations
5. Jesus' promise: his presence always

Strips about 2½" wide may be made from paper such as adding machine tape, or from lightweight cardboard. Using pins, tacks, or adhesive tape, attach ends of each strip to a suitable backing such as cork board, chalkboard, or large poster board.

From red construction paper, cut a heart about five inches high. Cut out the center, leaving an outside rim of about one inch. After all five teachings have been presented, place the red heart over "make disciples," emphasizing the heart of the Great Commission.

EVALUATE THE STUDY

Were members serious in deciding how to apply these teachings to your church? How can you help them to do this more effectively?

Ask members to share what the study of the book of Matthew has meant to them.

PLAN FOR FOLLOW-THROUGH

Choose one of the following activities:

1. Ask members to share the decisions they have made with the appropriate church leaders.

2. Lead the group to share suggestions for improvement with leaders of the church's missions program.

3. Some women in your group may not know what the missions program of your church is. Ask certain members to interview key "missions" people in your church, such as the pastor, WMU director, Brotherhood director, and Baptist Women president or director. Allow time at your next meeting for members to report their findings.

Encourage women to write on their prayer list the names of individuals in your church who carry missions leadership, such as the pastor, chairman of deacons, WMU director, Baptist Women president or director.

ASSIGN STUDY FOR NEXT MONTH

The next three months we study the book of Luke under the topic "Ministry Actions of Jesus." Ask each member before next group meeting time to survey the first eight chapters of Luke, writing a list of the ministry actions of Jesus, giving chapter and verse.

Related Activities

Preview Baptist Women Meeting.—Just as we are concerned about our own church's missions program, let us consider together in Baptist Women meeting next month Portugal—a missions-minded convention. Baptists there give 67 percent of their convention budget to missions. What is our record?

Call to Prayer.—Type on a slip of paper the name of each missionary who has a birthday today. Conduct group prayer, asking members to pray by name for the missionaries on the slips of paper. □



Round Table

Focus on Ethnic Groups. Mexican Americans

Martha Wennerberg

La Raza, Spanish for "the Race," has been characterized as "an awakening giant with seven million [different] faces." Mexican Americans are a permanent part of our society. The contributions they make and their potential must be considered in the development of our nation.

Many Mexican Americans are among the disadvantaged who, like other minority groups, often face problems of substandard housing, unemployment, inadequate education, and lack of political power and voice. Also, the Mexican American frequently has been inaccurately stereotyped, and today he is reasserting his cultural and racial pride and is protesting and overcoming these stereotypes.

In one of the books for this study, Philip D. Ortego, the son of a mi-

grant farm worker, states "The time to look upon the Mexican American as the poor, uneducated, tortilla-eating peon who is a victim of some fate stemming from Quetzalcoatl's disapproval is over. Mexican Americans are descendants of a proud race. As Americans they deserve their rightful place in the American sun."

Books for Reading and Study

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*

The Chicanos: Mexican American Voices is a collection of writings by and about Mexican Americans. Articles, fiction, and poetry portray Chicano life today. In the introduction Ed Ludwig writes: "The Afro-American has succeeded, to a great extent, in erasing many of the old false images. . . . Now it's the Chicano's turn. Maybe this book will help."

The Chicanos: A History of Mexican Americans tells of the development of Indian civilization in Mexico, the Indians' defeat by Spanish conquistadores, the blending of Indian and Spanish cultures, colonization of the Southwest, and then independence from Spain at the beginning of the nineteenth century. The authors move on to include the war between the United States and Mexico, the cultural conflict that followed, and the rising rate of migration from Mexico during the first part of this century. The history concludes with a period of regeneration from World War II to the present, including contributions of some of today's Mexican American leaders.

Shadows in the Valley deals with the Mexican American migrant farm workers in the Rio Grande Valley and tells what churches are doing to relieve the suffering and degradation among this group. At the center of this true story is a migrant minister who made the cause of these workers his own as he struggled to improve the lot of the impoverished Mexican American.

As a Mexican American, the author of *Emerging Faces* speaks of selected issues. Some of these involve education, health and conflict, the housing crisis, cultural identity, and the political scene. Cabrera says, "Today what passes as understanding the Mexican American is at times distorted, polarized, and absurd." This book should help readers formulate a more accurate concept of the Mexican American.

Approaches to Study

AIM

By the end of the session each member should be able to verbalize her answer to, What does it mean to care for Mexican Americans?

METHODS

The Chicanos: Mexican American Voices—Summarize the facts given in the first portion of the introduction, concluding on page nine with "BASTA YA!—Enough."

Choose some of the book sections for presentation, such as "The Organizer's Tale" by Cesar Chavez, page 101; "From Prison: Reyes Lopez Tijerina," page 215; and "Thoughts on a Sunday Afternoon" by Joan Baez Harris, page 255. Assign each and ask that it be given in the first person. The introduction contains supplementary material on the contributions of Chavez (pp. 9-13) and Tijerina (pp. 16-20) which should be included.

To answer the question, What is a Chicano? the conversation on pages 226-234 could be effectively dramatized. Ask two persons to take the parts of Gorkase and Jose.

The poem "My Name Is Jesus" on pages 133-134 would be an appropriate conclusion. Prior to the study, this could be tape recorded.

The Chicanos: A History of Mexican Americans—To secure interest, select some of the terms used in the Glossary and write the Spanish words on a poster or newsprint. Let members define as many as possible. Give the definition to those that are not known.

Identify the Mexican American, and explain the term Chicano as given on the first two pages of the introduction.

Use a time line to show the history of the Mexican American. Draw a line across the middle of a long

sheet of paper and divide the line into five sections. Place this sheet of paper or a wall. One person may summarize all five periods, writing on the time line the name of the period and any other abbreviated information about events during that time. Pictures and colored felt markers will make the time line more attractive.

The periods of history are listed here. Do not include the chapter reference on the time line: "Indo-Hispanic Period" (chap. 1); "Mexican Period—1810" (chaps. 2-4); "Cultural Conflict—Last Half of Nineteenth Century" (chaps. 5-7); "Resurgence—First 40 Years of Twentieth Century" (chaps. 8-10); "Regeneration—World War II to Present" (chaps. 11-14).

Ask four members to tell the story of each of the four contemporary leaders in the last chapter. *Shadows in the Valley*—Urge each member to read this book prior to the meeting. Have a book talk-back. Use questions to prompt discussion: What is the primary theme of the book? In what ways were persons helpful to each other? In what ways were they hurtful to each other? What does the book say to you?

Get group reaction to Chavez' statement on page 79. "I think it is a sin for the church to do nothing. I would rather see the church in total opposition to the poor man than to close its eyes and pretend problems do not exist."

Emerging Faces: The Mexican Americans—Use the suggestion above under *The Chicanos: A History of Mexican Americans* for creating interest.

This is not a long book and the issues as presented under each chapter heading could be discussed. The content lends itself easily to the use of a flip chart. Give special emphasis to the concluding chapter.

Ask: What does it mean to care for the Mexican Americans? What are we doing?

Related Activities

Call to Prayer.—Read the prayer promise of Matthew 7:7 in Spanish: "Pedid, y se os dara; buscad, y hallareis; llamad, y se os abrira." Then read the verse in English. Have a special season of prayer for missionaries on the prayer calendar who serve among the Spanish-speaking. Close with prayer for other home and foreign missionaries with birthdays today.

Preview Baptist Women Meeting.—The Portuguese Baptist Convention allocates 67 percent of its budget to missions and supports missionaries in Portugal and in Mozambique and Angola. In April, Baptist Women members will learn more about the missions-minded Portuguese. □

Book Forecast

Books for April

Abba, Father by Virginia Malson (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*

Books for May

Whose Land Is Palestine? by Frank H. Epp (Eerdmans, 1970) \$6.95; paper, \$3.95*

Search for Peace in the Middle East prepared for the American Friends Service Committee (Fawcett, 1970) 75 cents*

From War to War by Nadav Sefton (Pegasus, 1969) \$10.00; paper, \$2.95*

The Fall of Jerusalem by Abdullah Schleier (Monthly Review Press, 1972) \$7.50*

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

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



Prayer

Jane Allison

- Congregations without buildings
- Unhappy families divided by discontinued airlift
- Better understanding between Anglos and Cubans
- Areas of cities changing and causing hostility
- Newcomers needing jobs
- Spanish language lay evangelism program

Each of the statements which make up the acrostic represents a prayer need of Cubans now living in the United States.

While Cuban refugees are scattered over parts of the country, by far the greatest concentration in the United States is in Florida. L. D. Wood, assistant secretary of the Department of Language Missions and director of Refugee and Immigration Service of the Home Mission Board, estimates that currently there are probably 450,000 Cubans in the Miami area alone.

Edward J. Linehan, writing in *National Geographic*, reports that "some 600,000 Cubans I have found

a) . . . haven on United States soil since Fidel Castro assumed power in 1959. About half of them have settled in and around Miami—hardly more than a sign away from their beloved island across the 90-mile-wide Straits of Florida."

Cubans in Miami now own and operate many business establishments, from shoe companies to cigar factories to a one-man art gallery. There are Cuban-run radio stations, theaters, newspapers, and private schools.

Many Miami Baptists Speak Spanish

Hubert O. Hurt, director of language missions for Florida, reports there are thirty-one Spanish-speaking congregations in Greater Miami. Most of these churches or missions began in Anglo churches. Some have grown to such an extent that they have been requested to move out by the Anglo congregation. One such congregation which was requested to move has found a temporary meeting place in the YMCA. They desperately need their own building, yet they find that real estate prices have skyrocketed.

Another congregation has been asked to move out of an Anglo church and has not been able to find a new meeting place. To compound their problem, they are without a pastor.

Pray that permanent meeting places can be found for these two congregations and that pastors will be available for all the congregations.

Misunderstanding Among Cubans and Anglos

Because of the large influx of Cubans, entire areas of Miami and Hialeah have been changed. Several hundred blocks in Miami have become so thoroughly Cuban that the area is known as "Little Havana." In this vast area hardly a word of English can be heard amid the Spanish accents and the beat of Latin rhythms. In some store windows signs read, "English spoken here."

The two cultures and languages alongside each other do not always mingle smoothly. Some hostility and misunderstanding exist between the Cubans and Anglos.

Some Anglo churches have been in decline; and because of the overwhelming numbers of foreign-speaking newcomers, they feel threatened.

Pray for better understanding between Anglos and Cubans. Pray that Baptist congregations of both Anglos and Cubans will respond wisely to many missions opportunities.

Discontinued Airlift Causes Heartache

In September 1971, after six and a half years of plane flights from Havana bringing thousands of Cuban refugees, the "freedom flights" were discontinued. Cuban premier Fidel Castro had opened the doors for the airlift in 1965 saying, "Any body who does not like the way we run the country can just pack up and go." They came at the rate of about 48,000 refugees a year. Some were motivated to leave out of fear or distrust of Castro's Communist ideas.

The airlift stopped as the Cuban Government gained recognition in the Western Hemisphere and in the wake of a US-Cuba anti-hijack treaty. Because of the airlift cutoff, many hundreds of Cubans were left behind who had expected to come to the United States. This means that many Cubans, both in this country and in Cuba, are heartbroken because they feel they may never again see members of their families.

More than 30,000 Cuban refugees are stranded in Spain without visas to come to the United States. According to local laws, they are not allowed to work in Spain. Many of their relatives are trying desperately to help them come to the States.

Pray for Cuban families who now seem to have little hope of being reunited.

Pastors and Lay People Reach Cubans

Twenty-seven Cuban Baptist refugee pastors serve their fellow Cubans in Florida along with four former missionaries to Cuba.

A lay evangelism program has been prepared in Spanish. This program holds great potential for reaching many Cubans and involving them for Christ.

Pray for those pastors and missionaries that their work may be more effective.

Pray that the lay evangelism program will make it possible to confront many people with the gospel.

Preparation Period

Since the subject for this session is people who are in distress, lead group members to read responsively a passage on prayer from the Psalms. One possibility is Psalm 138; its title could be "Prayer as a Door of Hope."

The Prayer Experience

Aim: At the end of this session group members should be able to list at least three specific prayer needs of Cubans in the United States for which they can pray on a continuing basis.

Ahead of the meeting: Copy the following questions on a chalkboard, butcher paper, posters, or duplicate a copy for each group member.

1. Where is the greatest concentration of Cubans in the US today?

2. There are approximately how many Spanish-speaking congregations in Greater Miami?

3. What is the greatest physical need of these congregations?

4. Why would you suppose there is misunderstanding between Anglos and Cubans in Miami?

5. Why are no more Cubans coming into this country?

6. What new program is proving effective in reaching Cubans for Christ?

During the session: Distribute the duplicated questions and pencils, or paper and pencil, for each member. Divide the group into small groups and give each group a copy of this issue of *ROYAL SERVICE*. Ask them to search the content material for answers to the questions. After about three minutes, call the groups together. Read each question aloud, calling for group response.

Together we pray: After all the questions have been answered, restate each question, reminding members that these are items for prayer.

Pray after each statement or after all have been read.

Encourage each member to take her list of questions and answers home in order to pray for Cubans in the days ahead.

Related Activities

Call to Prayer—Cut out of yellow construction paper a key for each group member. On each key write

the name and country of a missionary on the prayer calendar for the day.

Explain that prayer is the key to power in life. Have each group member read what is written on her key. Pause for prayer after all names have been read.

Preview Baptist Women Meeting

—Pose these questions: How missions-minded are you? How missions-minded is our church? Do you think Baptists outside the United States are missions-minded?

Come to the April Baptist Women meeting and learn about the missions-minded Portuguese. □

*Order from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203. Price: \$2.50 per year, single copy 30 cents. For subscription outside the US, add \$1.00 for postage and handling. Annual subscription only. Alabama subscribers add necessary sales tax. Enclose remittance.

NG? MOVING? M

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ATTACH LABEL HERE for address change in future. If moving, cut label and paste on the back of the last issue of the magazine. The label will be used to change your subscription address. The label of subscription label expires on July 1, 1974. Send expiration with the July 1974 issue. October: November: and December: 1974. Send expiration with the November 1974 issue.

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



Mission Action

Beatrice McNeill McRae

Motivation Problem #6: Conditional Ministry

Does mission action involvement cost? Yes, if it is a meaningful ministry, it will cost.

The lonely need some of your time and listening ability. Time is one of your most precious possessions.

The destitute need the essentials of life, and helping them will take some of your money.

Many need a true friend. Giving of yourself might occasionally inconvenience you.

A host of people need the saving knowledge of Jesus Christ. Sharing your faith takes love, time, and patience.

Have you been inconvenienced often because of your love for peo-

ple and concern for their needs? You may be inconvenienced if you genuinely care and seek to meet needs in Jesus' name. The words "in Jesus' name" are the basic clue to the right motive that stands over against all the inadequate motives we have been studying these past months.

Another kind of motivation which will rob one of the joy of service is the attempt to get the recipient to do what the helper wants her to do. Can you identify with these hypothetical situations?

1. Arlene is all excited about a big promotional effort in her church to get one thousand people to attend Sunday School on a specific Sunday.

One day she notices four children playing outside their home, two blocks from her church. She gets out of her car to invite them to Sunday School and to tell them about the big day planned at the

church. During the conversation she discovers that the father, a construction worker, has been out of work for several weeks because of bad weather. The family barely has enough food to eat, says the mother who has come out on the porch to see the stranger.

When Arlene mentions Sunday School, the mother says, "The children don't have clothes to wear to church." Arlene thinks, If I get them some clothes, surely they will come to Sunday School.

Arlene takes the family good, used clothing. The children are pleased. But Arlene can't understand why this family doesn't come to her church the next Sunday.

Was Arlene more interested in them as persons in need or as prospects for Sunday School?

Was Arlene meeting a need, but with strings attached?

What else could Arlene have done for this family to indicate a genuine concern for their needs? Do you think her motive will cause her to go back time after time to see if she can be of assistance?

What might have been their pressing needs?

2. Lavette is a newcomer to town. She came from overseas with her Army husband.

Ruby, a neighbor, comes over to invite Lavette to her church. "Our pastor is an excellent preacher," says Ruby. "Last Sunday we had to put chairs in the aisles to seat all the people. I think you and your family would like our church. I'll see you in church Sunday."

Does Lavette have some dire needs that a sensitive woman would detect? If yes, what were they?

What could Ruby have done about them?

Would establishing a good friendship have been a better basis from which to invite Lavette to church?

Does Ruby seem to be more interested in Lavette coming to her church than in ministering to her pressing needs?

Could the idea of a church over-

flowing with people who speak a language she is still learning be frightening to one from overseas?

Would a service with fewer people in attendance, such as prayer meeting, be a better first experience for Lavette?

Should Ruby offer to come by for Lavette and her family on their first visit to her church?

Now think about yourself. Do you need to rethink what motivates you to mission action?

Are there any newcomers in your community who desperately need your ministry of love? Are there any "old timers" in your community who for some reason have been passed over by the church? They need your ministry of love with no strings attached. Look about your community, and as you do pray that God will give you eyes that can see and hearts that can feel the many needs. Be God's hands and feet of love ministering to some of his other children.

These last six months have been a time for motivation checkup. Lead group members in a review.

First allow a brief time to recall the motivation problems the group has dealt with. Use this matching test.

Fill in the blanks with the faulty motivation suggested by the sentences in parentheses.

1. I help you only if you'll respond the way I want you to. (Maybe

I stay busy in mission action I can cover up my lack of quiet time with God.)

3. I love helping that poor Jones family—they are always so appreciative.

4. I get a good feeling when I do my duty as a mission action group member.)

5. ("Fixing things" and making decisions for other people is just a part of my nature.)

6. (That dirt, that bad language, that low moral code—I just can't take it).)



Your chance to be creative about the Cooperative Program—watch for suggestions in next month's ROYAL SERVICE.

(Answers: 1. conditional ministry; 2. pacifying guilt; 3. solicitous response; 4. personal satisfaction; 5. desire to control; 6. superiority)

After members have identified the problems, ask them to spend a few minutes thinking in what areas have I grown the most? How have I changed as far as my motivation is concerned?

If more than ten members are in your group, ask them to form subgroups of two or three to share with each other their answers to these questions. Or, allow time for quiet meditation in which members individually will make their own personal checkup. Suggest they use this evaluation guide.

HOW I HAVE CHANGED

I still find myself:
—helping someone else because I like to be thanked. Often _____
Hardly ever _____

—helping someone because I like to be thought of as generous. Sometimes _____
Hardly ever _____
No _____

—helping others so they will like me. No _____
Yes _____

Today I find myself thinking more of the other person than of myself. No _____
Usually, yes _____
Most of the time _____

I want to help others because God loves me. I feel that Christian ministry and witness is a way to express this love. Sometimes I'm doubtful. Yes _____

Related Activities

Call to Prayer—On a map of the world designate with small Christian flags the location of foreign and home missionaries with birthdays today as you call their names and give their type of ministry. (The flags may be purchased; or you can make them with toothpicks, white construction paper, and red and blue felt pens.) Say that these missionaries are holding high the Christian banner across the world. Ask members to suggest ways Southern Baptists can better support them in their work. Point out that the Annie Armstrong Easter Offering is an important way of mission support.

Preview Baptist Women Meeting.—Pose these questions: How missions-minded are you? How missions-minded is our church? Do you think Baptists outside the United States are missions-minded?

Come to the April Baptist Women meeting and learn about the missions-minded Portuguese. □

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



Planning for Baptist Women work is a primary function of the Baptist Women officers council. Forecaster helps officers plan.

Week of Prayer for Home Missions

Carrying out these plans is another function of the officers council. Forecaster helps officers carry out the plans.

Dates are March 3-10, 1974. Suggestions to help in planning the observance are in February ROYAL SERVICE, pages 25 and 40.

Use this checklist to determine readiness:

Mission support chairman responsible

ROYAL SERVICE used for content material (p. 23)

Suggestions in ROYAL SERVICE followed

Each member and prospect contacted about meetings (written or personal contact)

Offering envelopes distributed to every member

Personal goal-setting promoted (read article in February ROYAL SERVICE p. 42)

Records and Reports

April 1 is an important day in reporting what Baptist Women have done in the first half of the year. The Baptist Women Record and Report Book* is a simple tool to help you in reporting. The book contains eleven pages.

The president or secretary keeps the records up to date. Count each person only once, even though she belongs to more than one missions group.

The summary record sheets should be completed each month.

The check sheet for progress on the Baptist Women Achievement Guide is used by the president, who marks progress each month as planning is done.

Look at page 9 in the Baptist Women Record and Report Book. By April 1, this report is to be completed and given to the Baptist Women director or WMU director. This is called the midyear report.

Where do you find information and facts for these blanks? From the Baptist Women Summary

Record, page 3, and the Baptist Women Achievement Guide Check Sheet, pages 4-8.

The Baptist Women Group Record and Report Book* maintains the Directory of Group Members, page 2, and the Group Summary Record, page 5. Group leaders complete the Report of Group to Chairman and Report of Group to Officers Council, pages 7-32, each month. The group report ultimately produces information necessary for the president to make an accurate midyear report.

Reports are items that go outside the organization. Records are items that you keep in the organization to assist you in planning and evaluating Baptist Women work.

Check to see that you have the Baptist Women Record and Report Book with the Baptist Women insignia on the cover. It contains the current achievement guide.

*See WMU order form, page 43.

| | |
|--------------------------|-----------------------------|
| New president | Experienced president |
| Mission study chairman | Mission action chairman |
| Mission support chairman | Mission prayer group leader |
| | Baptist Women member |

Special conferences are planned for you at Glorieta, July 20-26, 1974, and at Ridgecrest, August 3-9, 1974. Each conference begins Saturday night and goes through Friday noon.

Write for reservations immediately.

Reservations
Glorieta Baptist Conference Center
Glorieta, New Mexico 87535

Reservations
Ridgecrest Baptist Conference Center
Ridgecrest, North Carolina 28770

Set a challenging attendance goal for your Baptist Women members. Consider goals like:

"Every officer receiving training"
"Five members in my Baptist Women attending"
"Two new faces from my Baptist Women attending"

See you at a WMU Summer Conference!



call to prayer

Mission support chairman: The prayer calendar in *ROYAL SERVICE* is titled Call to Prayer. This is a systematic approach to calling the name of every home and foreign missionary during a year. The mission support chairman is responsible for this experience in the general meeting. The mission support chairman is responsible for encouraging the use of Call to Prayer in all group meetings, and in personal daily prayertime.

Follow the suggestions in *ROYAL SERVICE* for using Call to Prayer. Buy a copy of *Mission Prayer Guide* * Pages 34-40 in the guide relate specifically to the use of the calendar of prayer.

Officers Council

Planning is the way to have effective activities in Baptist Women.

Regular planning is done every month in Baptist Women officers council meetings. This is detailed, specific planning.

Plans to be made in the March officers council meeting include:

- final preparation for Week of Prayer for Home Missions (p. 23)
- collection of reports (p. 57)
- assigning attendance partners (p. 58)
- discussion of ways to promote attendance at Glorieta or Ridgcrest WMU Conference (p. 57) and SBC-WMU Annual Meeting in Dallas.

Question: Why doesn't the current missions group or the Round Table group or the mission prayer group study or pray about the same country that is studied in the Baptist Women meeting?

Attendance Partners



Choose attendance partners during the Week of Prayer for Home Missions. A regular member, faithful in attendance, brings a person who does not regularly attend or a prospect.

Purchase copies of *Baptist Women Member Handbook* * to be given to each person who comes to the meeting. Instruct the Baptist Women member to point out unusual parts of Baptist Women that will appeal to the other person.

If you have allowed additional funds in the Baptist Women budget for enlistment during the Giant Step campaign, or if magazine subscriptions are provided through the church budget, provide the persons with subscriptions to *ROYAL SERVICE*. **

After the Week of Prayer for Home Missions, continue the attendance partner idea. Develop deep relationships with the persons through Baptist Women.

*See WMU order form, p. 43.

**Order from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203. Price, \$2.50 per year, single copy 30 cents. Please enclose remittance for subscription outside the US, add \$1.00 for postage and handling. Annual subscription only. Alabama subscribers add necessary sales tax.

Answer: We have nearly 5,000 missionaries, who work in 77 countries and all 50 states. It seems better to spread out our attention than to study the same country or type of work several different times in the same month.



Home Missions Hotline

To hear the latest information concerning home missions, call (404) 875-7701 at any time day or night. The cost to you is for a station-to-station call from your city to Atlanta, Georgia.

There are various ways this information can be used in church meetings. Families may want to take advantage of this service to secure additional prayer requests.

(404) 875-7701

Does your church know about DIMENSION?

Your pastor, WMU director, and all the age-level directors in your WMU should get *Dimension* each quarter. Everything they need to know about WMU is there.

Dimension is available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203. Price, \$2.00 a year (four issues). Remittance should accompany each order. Alabama customers add necessary sales tax. Allow five weeks for delivery of first copy. Add 50 cents for subscription outside the US.

COMING IN APRIL

If you know a Baptist Women member who does not receive *ROYAL SERVICE*, maybe you need to alert her to some of the good reading in next month's issue:

A firsthand report from two recent visitors to Israel, complete with photos.

First of a special series of guides for personal missions praying by Carolyn Rhea.

Helps in the mission action skill of being available. A peek at the beautiful, favorite things of a world traveler and missions leader—Alma Hunt, WMU's executive secretary.

Also, "Persian Interlude," plans for a Baptist Women meeting spiced with costumes and color (Portugal is the topic), a look at the new book *Yes: A Woman's View of Mission Support*, and many other things.

See page 3 for instructions for ordering *ROYAL SERVICE*.

AGREE... DISAGREE?

Do you agree or disagree with the following statements about leadership in Baptist Women? In officers council meeting talk over and share your answers.

Agree Disagree

- 1 Leaders are born, not made. _____
- 2 People love to be led. _____
- 3 It is more important to know the "how to" of Baptist Women than to be skilled in human relations. _____
- 4 A good leader leads more with her heart than with her head. _____
- 5 Always stay ahead of the people you lead; someday they will catch up. _____
- 6 It is more important for a leader to be a good speaker than a good teacher. _____
- 7 Communication is two-way for the leader: she must be as willing to listen as to speak. _____
- 8 One way to encourage people to do a good job is to make the job as simple as possible. _____
- 9 A leader should delegate responsibility to others to help make her job easier. _____
- 10 The effective leader guards her good ideas because they are one of her valuable tools of leadership. _____
- 11 The best way to solve some problems is to ignore them. _____
- 12 A desire for recognition is wholesome. _____

call to prayer

Betty Brown

"May you be made strong with all the strength which comes from his glorious might, that you may be able to endure everything with patience. And give thanks, with joy, to the Father who has made you fit to have your share of what God has reserved for his people in the kingdom of light" (Col. 1:11-12 TEV).*

*Used by permission American Bible Society

1 Friday 2 Corinthians 4:1-15
Mr. and Mrs. Bruce Conrad have been involved in work with Indian students for twenty years, first in Oklahoma and now at Intermountain Indian School in Brigham City, Utah. Pray for the Conrads during this period when many Indian youth are rejecting "white man's ways," including his religion.
Mrs. Bruce Conrad, Indian, Utah
John E. Jones, retired, Florida
Mrs. Margaret Lee Lindsey, weekday ministry, Kentucky
Mrs. James L. Crawford, education, Venezuela
Mr. Jacobson Day, preaching, North Brazil
Mrs. Richard A. Forrester, home and church, Venezuela
Mrs. B. Deane Marlow, home and church, Venezuela
Douglas M. Knappe, agriculture, Tanzania
William M. McIlwain, publication, Indonesia
Mrs. Berrell A. Mack, home and church, Japan
Bernice Neal, retired, Brazil
Ralph A. Terry, music, Hong Kong

2 Saturday Luke 24:45-48
Mrs. James P. Satterwhite is director of the "Friendship House" Baptist center ministry.

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

istry in Kyoto, Japan. The center is located near the Baptist hospital in Kyoto. Mrs. Satterwhite writes: "We will be grateful for your prayers as we open this avenue for the Holy Spirit to use the talents of our missionaries and of our Japanese co-workers."
Elbert T. Davis, mountain, California
Mrs. Fernanda Gonzalez, Spanish, Texas
Mrs. Edna Lee Monroe, church extension, West Virginia
Mrs. Gerald Lawton, Indian, Arizona
Mrs. M. B. McGlennery, associational services, Nevada
Lula Mandula, Spanish, Texas
Mrs. Carl D. Montgomery, Jr., Spanish, Texas
Pablo Nieto, Spanish, Texas
Mrs. Gladys Ramirez, Spanish, Arizona
David B. Schuler, Filipino, Hawaii
Mrs. Lorraine Silver, Spanish, Utah
Thomas E. Sykes, superintendent of missions, Arizona
Mrs. David C. Dow, home and church, Yemen
Wynn W. Lee, preaching, Mexico
Mrs. James P. Satterwhite, home and church, Japan
Murray C. Smith, education, Uruguay
Mrs. Gerald M. Workman, religious education, Malawi

3 Sunday Acts 13:1-12
Home missionary Richard B. Ackler serves as associational superintendent of missions for Coulee and Yakima Valley

Associations in the state of Washington. In this position he directs the work of associational leaders in the two commissions as they seek to strengthen each existing churches and to assist in establishing new churches. Pray for Mr. Ackler and for those who work with him in this area where Southern Baptists are few.
Richard B. Ackler, superintendent of missions, Washington
Floyd Leon Emmerting, Baptist center, Michigan

Mrs. Fernanda Garcia, retired, Texas
Bela Gonzalez, Spanish, New Mexico
Mrs. William E. Heck, Christian social services, Texas
Ray L. Johnson, retired, Oregon
Boyes G. Kimball, youth and family services, North Carolina
Mrs. Jean Matthews, Spanish, New York
Mrs. Julian Vign, Spanish, Texas
Robert D. Sargent, education, Korea
Mrs. Charles L. Culpespey, Jr., home and church, Taiwan
Mrs. Clyde J. Dalton, retired, Rhode Island
Mrs. Charles W. Fennel, home and church, Japan
Mrs. William M. Mailey, Jr., home and church, Indonesia
Charles G. Marwood, doctor, Philippines
Robert Parker, Jr., education, Rhode Island
Mrs. Leslie T. Scarlin, home and church, Kenya
James C. Ware, business administration, Colombia

4 Monday Acts 14:8-18
Last year when Mrs. Elmo Morale, missionary to Ecuador, learned that her husband was in jail for the weekend, she

Missionaries are listed on their birthdays. An asterisk (*) indicates missionaries on furlough. Addresses of missionaries are listed in Missionary Directory from the Foreign Mission Board Literature, P. O. Box 6597, 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.

promptly gathered up Bibles, blankets, and food and carried them to him. Mr. Morale, jailed due to an accident, shared the things he brought with his fellow inmates and spent much of the four days of his imprisonment in preaching and witnessing to them. Three of the prisoners accepted Christ. Pray for the Morales, who are dorm parents at a school for the children of missionaries in Ecuador.
Mrs. Marie M. Elliott, youth and family services, Florida
Mrs. O. Ray Morale, associational services, Washington
Mrs. E. L. Mottley, retired, Texas
Mrs. David R. Lague, Spanish, Texas
Mrs. Wallace Perkins, Indian, Arizona
John W. Parnell, Spanish, Ohio
Mrs. Isaac Rodriguez, Spanish, Texas
H. Geronimo Roberts, business administration, Nigeria
Mrs. Charles E. Evans, home and church, Kenya
Nobert H. Mottley, preaching, Malaysia
Mrs. W. J. Jennings, secretary, North Brazil
Mrs. Norman P. Lytle, home and church, Turkey
Mrs. Elmo R. Morale, home and church, Ecuador
Mrs. Earl R. Martin, home and church, Tanzania
Mrs. Robert T. McElreath, home and church, Korea
Mrs. Robert P. Reeves, home and church, Trinidad
Carolyn Robinson, nurse, Rhodesia
Mrs. Bert E. Towery, Jr., home and church, Hong Kong

5 Tuesday Acts 14:19-28
In the aftermath of the Indian siege at Wounded Knee, South Dakota, home missionary A. L. Davis continues his work among the Indians on the reservation there, a work threatened early last year by the confrontation between militant Indians and the Government. Pray for Mr. Davis, who began the first Baptist work on the reservation in 1966, and for the Indians, divided and confused by events of the past year.
A. L. Davis, Indian, South Dakota
Mrs. Dorsey Wayne Mickey, church extension, Nebraska
Mrs. M. Duane Highlander, Baptist center, Tennessee
Lance Hunt, National Baptist, Florida
Fred L. Larras, preaching, Nigeria
Mrs. W. Eugene Riddle, home and church, Indonesia

6 Wednesday Acts 17:22-34
Prayers were answered for Baptist young people in Guyana last summer when their new Baptist camp was opened. Located thirty-five miles from the capital city of Georgetown, the camp has been under construction for more than two years. Among the missionaries who helped develop the camp is John I. Jacobs, who served as building supervisor. Pray for Mr. Jacobs and for the camp program.
Mrs. James M. Goodner, Indian, Mass. churches
Tonia Luthken, Spanish, New Mexico
Mrs. Joe G. Mares, Spanish, Texas
Mrs. Frank Rasmussen, retired, Virginia
Mrs. Lloyd K. Spencer, associational services, Illinois
Joe Paul Turner, superintendent of missions, Delaware
Mrs. Rado V. Yano, Spanish, California
L. A. Winters, Indian, Oklahoma
Mrs. James E. Allen, retired, Brazil
George M. Pado, Jr., doctor, Ghana

John I. Jacobs, business administration, Guyana
Dorsey E. Morris, education, Nigeria
Mrs. Joe S. Terry, home and church, South Brazil

7 Thursday Acts 19:8-20
Thank God for the ministry of the Baptist Hospital in Gera, a narrow strip of land between Israel and Egypt. An estimated 500,000 people, most of whom are Palestinian refugees, live in this small area. The hospital is the only evangelical witness in this Muslim area. Pray especially for Jerrill O. Peach, medical missionary serving there.
Mrs. Herbert Gaudin, retired, Georgia
Colleen Daniels, National Baptist, Miss. Miss.
Mrs. Robert T. Hughes, retired, Maryland
Mrs. Julian Matthews, Spanish, Texas
Mrs. Terry Mameroff, Christian social ministry, Georgia
Mrs. Raula Vaila, Spanish, Nevada
Mrs. Hui C. Gillard, education, Kenya
Mrs. James M. Lankster, home and church, Vietnam
Henry B. Martin, dorm parent, Nigeria
Mrs. M. M. McMillan, retired, China, Bahamas
Jerrill O. Peach, medical, Gera
Martha Perry, education, Rhodesia
Mrs. J. Logan Tompkins, Jr., home and church, Hong Kong

8 Friday John 15:13-27
Baptist work in Togo, West Africa, has progressed rapidly since its beginning in 1964. There are now three organized churches, twelve preaching stations, a mission center, and a pastor's school. Mrs. G. Clayton Bond is one of the missionaries responsible for the success of Baptist work in Togo. Pray that her efforts and those of other missionaries serving there will continue to bear fruit.
Mrs. Salvador Cane, Spanish, Texas
Thomas Chikwato, Portuguese, Rhode Island
James O. Collins, superintendent of missions, Michigan
Mrs. Santiago Russell III, Spanish, Texas
James Maclean, Spanish, Michigan
James George Senter, superintendent of missions, Indiana
Mrs. G. Clayton Bond, home and church, Togo
Robert P. Greene, English language, Taitan
George H.W. Journeymen, education, South Brazil
Mrs. Harold W. Penill, home and church, Laos
Mrs. W. D. Richardson, home and church, Ghana
Mrs. John A. Raper, Jr., home and church, Jordan

9 Saturday John 16:24-33
Pray for John G. Mogyor, director of the International Mass Media Training Center in Cali, Colombia. The center's purpose is to enable South American Baptists to attain professionalism in mass communications. Sixteen students from thirteen Latin American countries completed the 1973 session.
John Andrew Davis, U.S.-2, resort, New York
Joshua Grijales, Spanish, Texas
Frank B. Hander, Spanish, Colorado
H. Paul Smith, superintendent of missions, California
V. E. Washington, National Baptist, Louisiana
Mrs. Bruce B. Weaver, home and church, Indonesia
John G. Mogyor, radio-TV, Colombia

PSALM

Oh God,
I drink within
the daylight
of your love
and find my monumental works
reduced
to meekness.
The holy
white light
that follows me
drives my
righteous fruit:
hanging from my vines
are guards:
lovely,
slim, and
hollow.
Oh Lord,
the evening,
bright light
calls steadily
confession
from my weeping soul and
well I know
that in the universal
tabulation
I
am here with
no edges.
Tears of shame,
hotness of humiliation,
beating fists of frustration
wear my spirit out . . .
and prove I lie,
unshaken,
spend,
sundered in your light.
And learn of resurrection.

B. Joyce Clayton

10 Sunday Ephesians 1:1-6

Only a few more than 2,000 of Venezuela's 11,500,000 people are Baptists. Among Southern Baptist missionaries there are Charles B. Clark and H. Robert Tucker, Jr., both of whom are in education work. Pray that God will use Mr. Clark and Mr. Tucker to bring many Venezuelans to Christ.

Mrs. James D. Caldwell, associational services, Michigan
W. H. Gantley, National Baptist, Kentucky
Mrs. Anna Lee, Chinese, Utah
Mrs. L. P. Maynard, retired, Alabama
Mrs. Anthony Wade, retired, Oklahoma
Charles E. Clark, education, Venezuela
Charles L. Culpepper, retired, China
Hong Kong, Taiwan

Mrs. Eleanor Peden, Jr., home and church, Philippines
Mrs. Michael E. Smeadous, home and church, Japan
H. Robert Tucker, Jr., education, Venezuela

Mrs. Graham B. Walker, home and church, Singapore

11 Monday Ephesians 1:7-14

Nurse Lois Calhoun is a missionary as sociate serving at the Baptist Hospital in Aiyoun (AZZahlan), Jordan. The work of the hospital is greatly handicapped by inadequate equipment and supplies. As you pray for Miss Calhoun today, pray that funds for new equipment and adequate supplies will soon be made available.

Mrs. George L. Foster, church extension, Kansas
Mrs. Joseph Clifford Morris, associational services, California
Mrs. Thomas S. Adkins, home and church, Gao

Mrs. James D. Bryan, home and church, Spain
Luis Calhoun, nurse, Jordan
Mrs. Loree B. Hayes, home and church, Taiwan

Mrs. E. Philip Langley, home and church, Rhodesia
E. W. Mosler, preaching, Liberia
Mrs. James D. Mims, home and church, Kenya
Mrs. J. Thomas Norrman, home and church, Colombia

12 Tuesday Ephesians 2:1-9

Missionaries in Indonesia are in a period of readjustment of relationships as Indonesians assume more and more of the lead ship in their churches. Pray for the missionaries and for Indonesian Baptists as they seek their respective places in God's will for Indonesia. Pray especially for two of these missionaries, Charles W. Cole and Mrs. John V. Norwood, who are celebrating their birthdays today.

Mrs. Isabel Cheverle, Spanish, Texas
Mrs. Jacob Dearing, National Baptist, Florida
Alicia Guevara, Spanish, Texas

Mrs. James S. Asala, home and church, Ghana
Charles W. Cole, preaching, Indonesia
Marshall G. Duncan, preaching, Kenya
Mrs. John V. Norwood, home and church, Indonesia

Linda T. Baskin, preaching, Kenya
J. Edward Smith, preaching, Japan
Chester Todd, doctor, Tanzania

13 Wednesday Ephesians 2:10-22

Music missionary Gene O. Wilson and thirty other music missionaries from fourteen countries in Central and South Amer-

ica met in Rio de Janeiro, Brazil, last year for a conference. Missionaries termed the presentations at the conference "extremely useful to those of us who are constantly searching for ideas in planning the music ministry." Pray for missionary Wilson.

Mrs. Doris Buehl, Spanish, Texas
Pablo Guevara, Spanish, Texas
Joan Muehle, Spanish, Texas
B. A. Morgan, retired, California
Frank J. Dene, preaching, Japan

Robert L. Edwards, doctor, Colombia
Mrs. James E. Gilman, home and church, Tanzania
Eugene D. Hale, education, South Brazil

Gene O. Wilson, music, South Brazil

14 Thursday Ephesians 3:8-21

Juanita Johnston, who has served in Thailand since 1956, is the only Southern Baptist missionary in Chonburi (CHONE-boor-ee), a city of 40,000 people. Pray for Miss Johnston as she seeks to meet the demands made on her time and energy. Pray that someone will soon come to help her.

Mrs. Silverette Ayala, language missions, New Mexico
Caroline Bright, pastor, Pennsylvania
M. B. DeBamus, retired, Florida
Jim H. Gales, superintendent of missions, Arizona

Wendell R. Gigg, National Baptist, North Carolina
Dana E. Hyde, superintendent of missions, Washington
Ivan Leggett, Spanish, Virginia

Mrs. Duane McCormick, Baptist center, Nebraska
Cassie Madine, Spanish, Texas
Mrs. Donald Woods, Baptist center, Indiana

Mrs. James A. Wright, Jr., Spanish, Canada
Paul A. Bushwell, dorm parent, Zambia
Wayne E. Eason, preaching, Japan
John P. Gigg, preaching, Rhodesia

Juanita Johnston, religious education, Thailand
S. Thomas Tipton, retired, Tanzania
Kenya, Uganda

15 Friday Ephesians 4:1-12

Belgium, a small European country slightly larger than the state of Maryland, has only thirteen Baptist congregations: one Polish speaking, one German language, nine French speaking, and two English language. Mr. and Mrs. William R. Reynolds, missionary associates, work with the English-speaking congregations. Pray for the Reynoldses as they seek to minister to these people from all over the world.

Mrs. Paula Sanchez, Spanish, Texas
Mrs. Elsie V. Mann, Spanish, Texas
W. J. Hagman, pastor, Wyoming
Mrs. Richard L. Matford, Indian, Montana

Burr Williams, retired, Missouri
Kagameba Nakamura, Japanese, Texas
Mrs. Jan M. Sams, Spanish, Texas
Mrs. John G. Stassen, church extension, California

Candell Akie, Jr., preaching, Tanzania
Franklin A. Edgerton, publication, Zambia
Sharon Klock, journeyman, education, South Brazil
Mrs. William B. Raymond, home and church, Belgium

16 Saturday Ephesians 4:17-32

Vivian and A. Jose Jones, Midwest area representatives of the Home Mission Board's Department of Interfaith Witness,

spent part of last year on a study tour in Israel. As a result of their interest and of Bible history, trip to biblical sites, conversations with Israeli about Jewish-Christian relations, the Joneses returned to Kansas City refreshed and better equipped to share their faith with Jewish people.

Pray for Mrs. Jones today.
Mrs. Inaia Salazar, retired, Arizona
Helen Guevara, Spanish, California
Mrs. Amanda Guevara, Spanish, Florida
Mrs. A. Jose Jones, interfaith witness, Missouri

Mrs. Joe Montoya, Spanish, Texas
Mrs. Harry Marotte, youth and family services, Kansas
Mrs. Irene Turner, National Baptist, Tennessee

Paul W. Bonndel, Jr., preaching, Japan
Mrs. Donald E. Dooler, home and church, Ghana
Evelyn Fogeland, social work, Ivory Coast

Mrs. Francis L. Lewis, home and church, Indonesia
Jerry A. Rankin, preaching, Indonesia
Guy S. Williamson, education, Mexico

Something More

Beyond the
hate-roar
of the day I hear
a silver
silence,
friendly,
warm
and filled with
guiltless happiness . . .
It reaches out in flowing
waves.

It promises
a clear bell note
to hush hysterical tears
and proud eureka!
to my search for
Something More.

B. Joyce Clayton

17 Sunday I Corinthians 3:12-23

Baptist missionaries began work in Senegal (SEN-en-gel), a West African nation, in 1969. A Baptist center in Dakar (dah-KAR), the capital city, provides street and regular worship services. Mr. and Mrs. Paul H. Grossman, one of our missionary couples there, have returned to their field after a year's furlough visit for the Grossmans as they take up new work in Senegal.

George Best, youth and family services, Texas
Abe H. Smith, Spanish, Texas
Mrs. Daniel Trev, Spanish, Texas
Edgar M. Burke, Jr., administration, Nigeria

Robert S. Boney, education, Nigeria
Paul H. Grossman, preaching, Senegal
Ronald D. Manderson, religious education, Australia
Mrs. Donald E. Pottle, home and church, Yemen

Mrs. Samuel G. Bunkin, education, Hong Kong

Mrs. Paul E. Bunker, home and church, Uruguay
William L. Walker, preaching, Japan
James B. Webb, preaching, Venezuela

18 Monday I Corinthians 4:1-9

What happens to student summer missionaries after their three-month term of service is over? Sometimes they become career missionaries, as is the case with Mary Jo Stewart. Miss Stewart was a summer missionary during two summers while in college. After graduation she held various positions in state WMU work in Mississippi, Louisiana, Georgia, Oregon, and Arizona. She was appointed a missionary in Ecuador in November 1972. Now in language school in Costa Rica, Miss Stewart writes: "Please pray for those of us who are in language school. Pray that the Lord will be able to use us even with our limited use of the language."

Mrs. Roy B. Davidson, Jr., home and church, Jordan
Mrs. Graydon J. Hardister, home and church, Jordan
Gerald H. Holt, medical, Colombia
Mrs. William L. Jones, retired, Nigeria
James E. McPherson, preaching, Lebanon
S. Peyton Myers, education, Nigeria

19 Tuesday I Corinthians 4:10-21

Now in his first year as a missionary in Guatemala is Robert W. Shehane. Mr. Shehane was a youth and music director in Texas from 1961 to 1968 and served as a pastor in Texas and Oklahoma from 1971 until his appointment in July 1973. Pray for Mr. and Mrs. Shehane.

James D. Berlin, church extension, Colorado
Mary Marotte, youth and family services, Kansas
Mrs. Samuel Naggin, retired, Florida
E. E. Bann, Spanish, Texas
F. Larry Smith, superintendent of missions, Arizona

Mrs. Thomas Wade, retired, Oklahoma
Morris Lee Rabe, student work, North Brazil
Mrs. William H. Fennell, music, Argentina
Finley M. Graham, education, Lebanon
Mrs. H. Clifford Graham, home and church, Guyana

Wayne A. Fennell, preaching, Indonesia
Robert W. Shehane, preaching, Guatemala
R. Clifford Steere, construction, Ethiopia
Ecuador

20 Wednesday I Corinthians 5:1-13

A year ago today you were asked to pray for the C. Ernest Harvey, who had been appointed to Mozambique but were unable to secure permission to enter. The Harveys requested: "Pray with us that the door for our entrance into Mozambique will open. Your prayers were answered a few months later when the Harveys, after waiting two and a half years, were granted permission to enter and begin work in this small South African country. Thank God for answered prayer!"

Mrs. David Anderson, Baptist center, Virginia
Donald G. Gurney, chaplain, Colorado
Mrs. Ray Lee Head, Christian social ministry, North Carolina
Mrs. C. Melvin Baskin, associational services, Arizona

Mrs. Nathan B. Rice, Spanish, Texas
Eleanor Sanchez, Spanish, Texas
Miguel A. Soto, Spanish, Puerto Rico
Basil Brady, journeyman, nurse, Ghana
Harold G. Giesler, preaching, Korea

Mrs. James C. Harless, medical, Colombia
C. Ernest Harvey, preaching, Mozambique
Tammy H. Marlowe, preaching, Togo
Mrs. Charles B. Middleton, home and church, Malawi

Mrs. Lloyd M. Nell, nurse, Nigeria
Mrs. E. Jorge Comedanos, a native of Cuba who now serves as a home missionary among Spanish speaking people in Atlanta, Georgia. Mrs. Comedanos has

Baptists in his native state of North Carolina. Mr. Daniels serves as director of a Baptist center in Winston-Salem.
Benjamin P. Daniels, National Baptist, North Carolina
Mrs. Lela Granda, Spanish, Texas
Mrs. Jim M. Gales, associational services, Arizona

Don Nease, pastor-director, Arizona
Mr. Andrew Villarreal, Spanish, Texas
Colomene B. Clarke, preaching, Japan
Mrs. Charles Cohen, secretary, Taiwan
Mrs. Eugene M. Crane, home and church, Philippines

Mrs. Roy B. Davidson, Jr., home and church, Jordan
Mrs. Graydon J. Hardister, home and church, Jordan
Gerald H. Holt, medical, Colombia
Mrs. William L. Jones, retired, Nigeria
James E. McPherson, preaching, Lebanon
S. Peyton Myers, education, Nigeria

21 Thursday I Corinthians 5:14-17

Missionaries do not always go far away from home to serve. David McKenzie, missionary associate of the Home Mission Board, is pastor of Tinken Baptist Mission in Cuba, New Mexico, about 125 miles from his birthplace, Shiprock. The mission is near an Indian reservation. Pray for Mr. McKenzie as he seeks to help Indians find their place in American society.

James L. Gilbert, Spanish, Texas
John Anthony Hoag, US-2, church extension, Vietnam
David McKenzie, Indian, New Mexico
Mrs. Sarah Orsini, Spanish, Arizona
C. J. Smith, Indian, Oklahoma
Clive B. Buttman, preaching, Costa Rica
L. Steve Simmons, preaching, Peru
Leonelle Sells, student work, Taiwan

David McKenzie, Indian, New Mexico
Mrs. Sarah Orsini, Spanish, Arizona
C. J. Smith, Indian, Oklahoma
Clive B. Buttman, preaching, Costa Rica
L. Steve Simmons, preaching, Peru
Leonelle Sells, student work, Taiwan

David McKenzie, Indian, New Mexico
Mrs. Sarah Orsini, Spanish, Arizona
C. J. Smith, Indian, Oklahoma
Clive B. Buttman, preaching, Costa Rica
L. Steve Simmons, preaching, Peru
Leonelle Sells, student work, Taiwan

22 Friday I Corinthians 10:1-14

Pray for Mrs. E. Jorge Comedanos, a native of Cuba who now serves as a home missionary among Spanish speaking people in Atlanta, Georgia. Mrs. Comedanos has

Baptists in his native state of North Carolina. Mr. Daniels serves as director of a Baptist center in Winston-Salem.
Benjamin P. Daniels, National Baptist, North Carolina
Mrs. Lela Granda, Spanish, Texas
Mrs. Jim M. Gales, associational services, Arizona

Don Nease, pastor-director, Arizona
Mr. Andrew Villarreal, Spanish, Texas
Colomene B. Clarke, preaching, Japan
Mrs. Charles Cohen, secretary, Taiwan
Mrs. Eugene M. Crane, home and church, Philippines

Mrs. Roy B. Davidson, Jr., home and church, Jordan
Mrs. Graydon J. Hardister, home and church, Jordan
Gerald H. Holt, medical, Colombia
Mrs. William L. Jones, retired, Nigeria
James E. McPherson, preaching, Lebanon
S. Peyton Myers, education, Nigeria

Mrs. Roy B. Davidson, Jr., home and church, Jordan
Mrs. Graydon J. Hardister, home and church, Jordan
Gerald H. Holt, medical, Colombia
Mrs. William L. Jones, retired, Nigeria
James E. McPherson, preaching, Lebanon
S. Peyton Myers, education, Nigeria

Mrs. Roy B. Davidson, Jr., home and church, Jordan
Mrs. Graydon J. Hardister, home and church, Jordan
Gerald H. Holt, medical, Colombia
Mrs. William L. Jones, retired, Nigeria
James E. McPherson, preaching, Lebanon
S. Peyton Myers, education, Nigeria

Mrs. Roy B. Davidson, Jr., home and church, Jordan
Mrs. Graydon J. Hardister, home and church, Jordan
Gerald H. Holt, medical, Colombia
Mrs. William L. Jones, retired, Nigeria
James E. McPherson, preaching, Lebanon
S. Peyton Myers, education, Nigeria

23 Saturday I Corinthians 12:22-31

Now in his first year as a missionary in Guatemala is Robert W. Shehane. Mr. Shehane was a youth and music director in Texas from 1961 to 1968 and served as a pastor in Texas and Oklahoma from 1971 until his appointment in July 1973. Pray for Mr. and Mrs. Shehane.

James D. Berlin, church extension, Colorado
Mary Marotte, youth and family services, Kansas
Mrs. Samuel Naggin, retired, Florida
E. E. Bann, Spanish, Texas
F. Larry Smith, superintendent of missions, Arizona

Mrs. Thomas Wade, retired, Oklahoma
Morris Lee Rabe, student work, North Brazil
Mrs. William H. Fennell, music, Argentina
Finley M. Graham, education, Lebanon
Mrs. H. Clifford Graham, home and church, Guyana

Wayne A. Fennell, preaching, Indonesia
Robert W. Shehane, preaching, Guatemala
R. Clifford Steere, construction, Ethiopia
Ecuador

24 Sunday I Corinthians 13:1-13

Missionaries do not always go far away from home to serve. David McKenzie, missionary associate of the Home Mission Board, is pastor of Tinken Baptist Mission in Cuba, New Mexico, about 125 miles from his birthplace, Shiprock. The mission is near an Indian reservation. Pray for Mr. McKenzie as he seeks to help Indians find their place in American society.

James L. Gilbert, Spanish, Texas
John Anthony Hoag, US-2, church extension, Vietnam
David McKenzie, Indian, New Mexico
Mrs. Sarah Orsini, Spanish, Arizona
C. J. Smith, Indian, Oklahoma
Clive B. Buttman, preaching, Costa Rica
L. Steve Simmons, preaching, Peru
Leonelle Sells, student work, Taiwan

David McKenzie, Indian, New Mexico
Mrs. Sarah Orsini, Spanish, Arizona
C. J. Smith, Indian, Oklahoma
Clive B. Buttman, preaching, Costa Rica
L. Steve Simmons, preaching, Peru
Leonelle Sells, student work, Taiwan

David McKenzie, Indian, New Mexico
Mrs. Sarah Orsini, Spanish, Arizona
C. J. Smith, Indian, Oklahoma
Clive B. Buttman, preaching, Costa Rica
L. Steve Simmons, preaching, Peru
Leonelle Sells, student work, Taiwan

David McKenzie, Indian, New Mexico
Mrs. Sarah Orsini, Spanish, Arizona
C. J. Smith, Indian, Oklahoma
Clive B. Buttman, preaching, Costa Rica
L. Steve Simmons, preaching, Peru
Leonelle Sells, student work, Taiwan

25 Monday Colossians 3:1-11

Did you realize that extensive studies of "language loyalty" among ethnic groups in the U.S. indicate that the Spanish language is the most persistent of all foreign languages and the one with the greatest possibilities for continued use? Many of the home missionaries who serve the Spanish speaking are themselves Hispanic Americans and thus have a "built-in" gift of communication. Pray for two of these missionaries today: Lilia Eduarda Hernandez and Leopoldo Sarmiento.

Lilia Eduarda Hernandez, Spanish, Florida
Mrs. Bryce G. Kinsch, youth and family services, North Carolina
Luceoide Sarmiento, Spanish, Texas
Edward B. Barry, education, South Brazil
Eileen Harnisch, nurse, Hong Kong

Lilia Eduarda Hernandez, Spanish, Florida
Mrs. Bryce G. Kinsch, youth and family services, North Carolina
Luceoide Sarmiento, Spanish, Texas
Edward B. Barry, education, South Brazil
Eileen Harnisch, nurse, Hong Kong

Lilia Eduarda Hernandez, Spanish, Florida
Mrs. Bryce G. Kinsch, youth and family services, North Carolina
Luceoide Sarmiento, Spanish, Texas
Edward B. Barry, education, South Brazil
Eileen Harnisch, nurse, Hong Kong

Lilia Eduarda Hernandez, Spanish, Florida
Mrs. Bryce G. Kinsch, youth and family services, North Carolina
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Luceoide Sarmiento, Spanish, Texas
Edward B. Barry, education, South Brazil
Eileen Harnisch, nurse, Hong Kong

I never knew that was the way it worked.

The prayer calendar told about home missionaries in New York whose church was teaching 35 Japanese women to speak English.

I prayed for the missionaries, the other church members, and the Japanese women.

I learned later that

by the time the missionary's birthday came there were 85, instead of 35, women in the class and the teachers needed all the help they could get. Two other things happened on the day I prayed for the missionary.

He learned that a Japanese Christian college student could help the church for ten weeks during the summer.

He learned that larger facilities for the English classes could be rented for half as much as had been previously stated.

I never knew that was the way it worked.

I never knew that was the way it worked.

I'm not sure I understand it yet.

But God has told me it's part of my job to pray for the success of his kingdom.

And it does seem to work.

From YES: A Woman's View of Mission Support, available April 1 from WMU or Baptist Book Store. See details in April ROYAL SERVICE.

Vilho Koon, retired, China, Manchuria, Hawaii
Mrs. C. Kenneth Leiba, home and church, Hong Kong
Ray L. Lynn, education, Venezuela
Barbara Wolfers, journeyman, medical, Korea

26 Tuesday Colossians 3:18-25
R. T. Blackstock is director of Christian social ministries for Jacksonville Baptist Association in Florida. Among his duties last spring was leading a conference on ministry for around 400 pastors and laymen at the first Southern Baptist Conference on the Small Church. Pray that Mr. Blackstock will have the spiritual and physical strength he needs to carry out his various duties.

E. V. Blackstock, Christian social ministries, Florida

David T. Busch, area director, Iowa
Mrs. Valeriana C. Canlas, retired, Texas
Connyne Eugene Company, US-2, church extension, Washington

Malcolm Lambert, retired, Arizona
Mrs. Suzanne Martinez, retired, Texas

Mrs. Victor M. Calhoun, home and church, Liberia

Benito De Walle Davis, preaching, Equatorial Brazil

Mrs. John M. Menden, home and church, Portugal

Mrs. Paul E. Sandness, home and church, Equatorial Brazil

Mrs. J. Leslie Smith, home and church, Indonesia

Mrs. Melvin A. Wells, home parent, Zombie

Mary Wile, religious education, North Brazil

27 Wednesday Colossians 4:1-9

A former church secretary in Missouri, Mrs. Frank M. Chase now serves in Massachusetts, where her husband is pastor of Cape Cod Baptist Church in Falmouth.

Pray that the Chases will be successful in planting new churches in the densely populated state of Massachusetts.

Mrs. Frank M. Chase, church extension, Massachusetts

Floyd Freeman, Indian, Oklahoma

Gerald Lawton, Indian, Arizona

Mrs. Sam Jenks, US-2, Christian social ministries, Pennsylvania

J. Royal Shultz, Spanish, Illinois

Frances Hudgins, education, Thailand

Mrs. T. Michael Newton, home and church, Korea

Mrs. Ralph L. Summaga, home and church, Rhodesia

Phyllis Tyler, education, Vietnam

28 Thursday 1 Thessalonians 4:1-12

Missionary Jerry Bedlake, who practices veterinary medicine in Ethiopia, makes these prayer requests: "Pray for our witness in Meni, especially through the local Orthodox Church; for our witness in the Shinkora-Menji area, where we hold clinics every other week, and for new areas of witness which are opening up. We need more missionaries!"

Jerry K. Baker, deaf, California

James W. Cusack, Baptist center, Louisiana

Mrs. Kenneth Cusack, Indian, New Mexico

James V. Hambles, superintendent of missions, Maryland

Joe Carl Johnson, area director, Panama

Carol Lane

Mrs. Russell V. Koffman, Christian social ministries, Florida

S. L. Richmond, National Baptist, Mississippi

Jerry P. Bedlake, veterinarian, Ethiopia

Kenneth R. Briggs, English-language, Iowa
Diana Greenberry, journeyman, education, Venezuela

R. G. Lillies, doctor, Korea

James A. Ramsey, preaching, Argentina

Mrs. James D. Watson, home and church, Mexico

Mrs. Marlene L. Wells, home and church, Thailand

29 Friday 1 Thessalonians 5:1-11

In February and March 1973, Billy M. Bradley held mass meetings for million personnel in Korea which reached 1,000 men, some 770 of whom made decisions for Christ. In April, missionaries and Korean pastors led weekend services, resulting in 860 professions of faith. And in June, missionaries and pastors led mass services at military bases, with more than 25,000 men hearing the Christian message during the week-long emphasis. Mr. Bradley reported that 3,000 soldiers signed decision cards, indicating either a profession of faith in Christ or recommendation of life. Pray that the revival in Korea will continue.

Heppie Campbell, superintendent of missions, California

Wilfred Chang, Chinese, California

Mrs. Lloyd S. Hulse, Christian social ministries, North Carolina

Billy M. Bradley, preaching, Korea

De Walle Davis, nurse, Philippines

Wyatt M. Parker, music, Equatorial Brazil

Ray M. Williams, medical, Jordan

30 Saturday 2 Thessalonians 2:1-15

Forty-one US-2 missionaries were appointed last summer to serve for two years in Baptist centers, on Indian reservations, in resort areas, on college campuses, and in local church programs from Hawaii to New York City. Pray for these young adults as they approach the end of their first year's service and for US-2s who are concluding two years of service. Pray also for the young people who will begin serving through the US-2 program this summer.

John Kase, Polish, New York

L. M. Schaefer, retired, Kansas

Mrs. William P. Adams, home and church, Chile

Frances Crawford, nurse, Honduras

Ray M. Douglas, preaching, Dominica Republic

Julian E. Loney, preaching, South East

Mrs. Herbert W. Neely, home and church, Rhodesia

31 Sunday 2 Thessalonians 3:1-13

Pray today for Mrs. Floyd M. Freeman who serves in Panama, Oklahoma, where her husband is pastor of Pioneer Indian Baptist Church. In addition to her church duties Mrs. Freeman stays busy maintaining a home for her husband and her children.

Dale W. Green, superintendent of missions, Michigan

Mrs. Floyd M. Freeman, Indian Oklahoma

William Freeman, Spanish, Texas

Adrian Hanes, National Baptist, Michigan

Mrs. Geraldine Pate, Spanish, Texas

Mrs. James M. Rasmussen, Jr., Baptist center, California

Stanley E. Sengstacke, education, Taiwan

Mrs. Edgar M. Smith, Jr., women's work, Nigeria

Audrey Dyer, nurse, Nigeria

James M. Hulse, business administrator, Ethiopia

Pey Taylor, publication, Hong Kong

I. For Support of Missionaries and Field Ministries of the Home Mission Board \$1,900,000

Evangelism Projects \$ 214,800

State Secretaries of Evangelism in Pioneer Areas

Evangelism Projects in Pioneer Areas

Lay Witnessing Metropolitan Evangelism

Student Evangelism Youth Evangelism

Conferences Correspondence Bible Course

Church Extension Pastor-Directors

Mission Pastors Student Pastors

Special Assistance Christian Social Ministries

Missionaries in Baptist Centers, Youth & Family Services,

Literacy Missions Disaster Relief

Mission Action Conferences

Language Missions

Missionaries to Spanish, Chinese, Japanese,

French, Slavic, Portuguese, Italians, Indians

Chinese, Work with Internationals

Literature

Radio and Television Programs

Refugee Relief

Interfaith Witness

Missionaries

Conferences

Materials

National Baptists

Missionaries

Youth Workers

Campus Ministries

Camps and Assemblies

Special Projects

Conferences

Chaplaincy Ministries

Chaplain at Mayo Clinic

Chaplain's Orientation

Ministry to Military Personnel

1,900,000

30,000

90,000

340,000

30,000

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Associational Services 400,000

Associational Superintendents of Missions in Pioneer, Rural, Urban, and Metropolitan Areas

Conferences

Materials

II. For Support of Special Projects 1,280,000

WMU Assistance in Pioneer Areas

US-2 Missionaries

Student Summer

Missionaries

Spanish WMU Literature

Language Instruction

Language Scholarships

Indian Leadership

Training

Sellers Home

Student Work Grants in Christian

Social Ministries

Margaret Fund

Scholarships

National Baptist

Scholarships

Inner-City Work

Mission Buildings and Properties

Work in Panama

Work in Puerto Rico

III. For Advance in Critical Areas 300,000

Missions Division—80%

Church Extension

Projects

Language Mission

Projects

National Baptist

Projects

Interfaith Witness

Projects

Christian Social

Ministries Projects

Special Mission

Ministries

Disaster Relief

WMU Assistance in Pioneer Areas

Evangelistic Television

Programs—30%

Associational Services

Division—10%

GOAL 7,300,000

GOAL

GOAL

GOAL

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GOAL

1974 Annie Armstrong Easter Offering ALLOCATIONS

All Over \$1,200,000 Goal

To Be Divided—40% to Missions Division for special projects; 30% for Evangelistic Television Programs; and 10% to Associational Services Division for special projects

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DEAR PASTOR



March 3-10 is the date.

"In Him Is Life" is the theme.

The Annie Armstrong Easter Offering goal is \$7,200,000.

Every pastor should know these facts.

Southern Baptist churches will be concentrating on home missions during the week of March 3-10. The Home Mission Board continues to expand and break into new fields of work; therefore, a repeated emphasis on home missions cannot be just a routine matter.

"In Him Is Life" is another way to say what home missions is all about. Showing and telling that Jesus Christ gives life to every person is the job of every home missionary.

A record \$7,200,000 is the 1974 Annie Armstrong Easter Offering goal. Your church gifts are important in this total figure. While one congregation's contributions may seem meager, when put with others they help missions stretch from coast to coast.

Ask your WMU director to show you *Dimension* (Jan.-Feb.-March) if you do not have a copy. Discuss with her the suggested ways to make this a significant week in your church.

March 3-10 is the date.

"In Him Is Life" is the theme.

The Annie Armstrong Easter Offering goal is \$7,200,000.

WMU STAFF