

ROYAL SERVICE

MARCH 1971

sharing...
with one
or one
thousand

Royal Service

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Sharing . . . with One or One Thousand

From the beginning the Home Mission Board has understood its task to be that of crossing barriers in the homeland to spread the gospel. The Board is thus an arm of the churches, reaching out to persons who cannot effectively be reached by the normal ministry of the churches.

The Board belongs to the churches, looks to the churches for support, and serves the churches in their effort to obey the missionary imperative of the gospel. And in extending the Christian faith in the nation, it helps strengthen the Baptist base for the spread of the gospel around the world.

Through its program of work with National Baptists, the Board works with Negroes in cooperative missionary ventures, in leadership training and church development, and in the promotion of Christian fellowship and understanding. This program relates directly to some of the most difficult problems in our nation at this time, and seeks to communicate the spirit of Christ in such a climate.

The rapid rise of large cities during the twentieth century has presented Christianity with one of its most demanding challenges. The Board focuses attention upon the cities, and promotes the establishment of new churches and the provision of a variety of dynamic ministries to meet human needs.

The Board assists in the establishment of new churches and Christian ministries in the western, northern, and northeastern states. This expansion has put Southern Baptists in touch with the largest cities and most populous regions of the nation.

Through its program of language missions the Board continues to serve among Indians, Spanish, Chinese, Japanese, Polish, and Italians, and seventeen distinct ethnic groups. Some thirty million language people in this country present a missionary field which closely resembles foreign missions.

Changing conditions and new opportunities have led to the initiation of other programs and ministries across the past century. One thinks of Christian social ministries, the military chaplaincy, the church loans program, mountain missions, work in western Cuba and Panama, work among the deaf, in-service guidance ministry, student summer missions, and US-2 missions.

Today's missionaries must cross some of the century-old barriers of race and culture, language and religion, and even of distance, but they face still other and more subtle barriers: barriers of isolation, mobility, poverty, alienation, secularism. At present more than 2,000 of our finest men and women are engaged in this effort in the homeland, serving in all of the 50 states.

ARTHUR B. RUTLEDGE
Executive Secretary-Treasurer
Home Mission Board

Adapted from an editorial published in *Home Missions*, January 1970

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HOME MISSIONS

PANORAMA

Costumes and curios
Maps and globes
And colored Slides
That stick

Places and Things
Steal the scenes
When missions Talks
Are given

Intrigued you sit
Enamored
Wishing that you
Could go

Never realizing
You are already
There through
Home Missions

There not to See
Places and Things
But to Minister and Witness
To Persons

Text by **ED SEABOUGH**

Photos by **Don Rutledge**

When tiny
Hawarian feet
Don't fit the shoes
YOU heal the hurt



When derelicts
Start the Long
Way back
YOU provide the



When an Eskimo family
Experiences happiness
In living
YOU bring joy

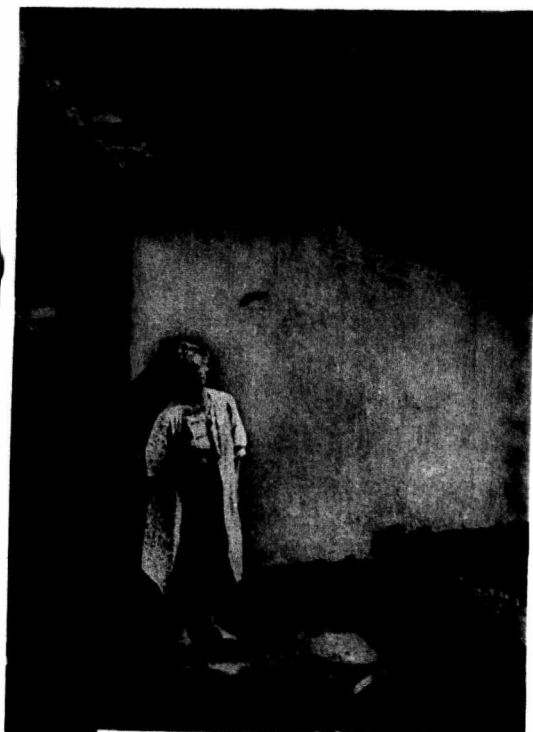


When a migrant child
Learns to
Like himself
YOU hold the mirror

When Street
Peoples' ideas
Need an ear
YOU listen

When a boy
Of Navajo blood
Catches a Dream
YOU give him hope





When a ghetto mother
Finds peace
And Healing
YOU lead her to the sunshine

When aged folk
Need a youth
Who cares
YOU are a summer missionary

When Children
Have fun
While learning
YOU are the teacher



When a teen-age girl
Discovers life
In Christ
YOU tell her how

YOU are there
Everyday
Caring for persons

YOU are there
Everywhere
Sharing your faith

YOU are there
Everyday . . . Everywhere
Loving as Christ loved

YOU are there
Everyday . . . Everywhere
Through
Home Missions

“CHRISTIAN” AMERICA in a Shrinking World

"Yes, I hear that name. GI soldier say, 'Jesus Christ'." Witnessing to a Japanese student sharing my seat on the Shinkansen Super express Train for Tokyo, I asked if he had heard of Jesus. His familiarity with the name Jesus was limited to curses learned from representatives of "Christian" America stationed in his country.

The peoples of Buddhist nations, Hindu nations, or the various other non-Christian religious traditions have been told that the United States is Christian. Thus they form their impression of Christ from their contacts with US citizens visiting their land, from her foreign policy, and from life in America as portrayed by the news media and the movies. They have no way to distinguish between Americans devoted to Christ and those without him. In their view, to be an American is to be a Christian. Believing a tree is known by its fruit, they taste and often conclude that the Christian way is bitter or rotten or poisonous or an inducer of vapid illusions. From such considerations it is evident that the success and failure of the church's foreign missions enterprise is conditioned in large measure by the success and failure of missionary activities in the homeland.

Only as so-called "Christian" America becomes more and more Christian can the missionaries who leave her shores for other lands expect an eager and sympathetic hearing from those to whom they go.

Few things are more false than the stereotyped concept of spiritually starved Orientals massed on the dock breathlessly waiting for the learned minister from the West to descend the gangplank and proclaim to them the message of truth and light. For most of them America would be the last place on earth from which to expect meaningful instruction in spiritual matters. Orientals look upon themselves as masters of mystical meditation and enlightened insight into the mysteries of the soul. They concede America's skill in the production of material things and diligently imitate her techniques in the manufacture of automobiles, television sets and refrigerators. But even as they copy these externals they maintain an attitude of spiritual superiority which not infrequently contains elements of condescension and contempt for the uncouth insensitivity of the natives of this land.

Doubtless many valid things can be said in our defense, but can we not understand how we seem to for-

eigners whose judgment of us must be based on things they see us do? There is no need to labor the modern commonplace that we live in a shrinking world. With the aid of communications satellites, today's events are seen in the most distant parts of the world at the same time and frequently with more completeness and detail than seen by actual participants. Supersonic passenger jets are already a reality. We no longer have any place to hide from one another.

While a teacher in the Baptist university in Japan, I talked with a young woman only days after her baptism. Coming to my office in tears, she held a crumpled newspaper which she opened for me to see. There on the front page was a large photograph showing a pretty little black girl dressed in a lovely lace frock walking toward a school building, her way lined with adult, white faces distorted with malice. She was weeping, but undaunted. The caption in Japanese read: "She Also Wants To Learn."

"Why? Why?" sobbed the newly converted girl. "You have led me to believe that Christ is loving toward all. Why do his followers behave so unkindly to this child? I tried to assure her that all Americans are not Christians—that many are not even

nominal church members. I must confess, however, that my conscience was not completely at ease about my explanation. Could I be absolutely sure that some of those raging whites were not members in good standing of some Baptist church? Orientals identify with the colored races of the world. The tragedy of our racial strife is a potent weapon gladly seized upon by the foreign adversaries of the United States to prove the hollowness of our democratic ideals and the hypocrisy of our Christian pretensions. With what glee do they point out that "EVERYONE WELCOME" printed in large letters over many a church entrance ought to continue, "IF YOU ARE WHITE."

In these days of a multiplying number of exchange students from abroad and more and more tourists from other lands, the un-Christlikeness of "Christian" America is increasingly learned firsthand. The church study in which I write is only about a mile from the Berkeley campus of the University of California, site of numerous violent demonstrations and center of a vast hippie community. Last year, under the leadership of Dr. Eva Marie Kennard, the Home Mission Board sponsored International Student Ministries, an organization for bringing Christ to the thousands of foreign students enrolled in UC. Participating with Dr. Kennard in this work, I came

into close personal relationship with many of these young people. Many were lonely, homesick, and experiencing all the dimensions of cultural shock as they attempted to adjust to life in this alien land. They were appalled at the moral indifference around them. Although they came from countries without a Christian heritage, they were accustomed to a highly ethical pattern of sexual conduct. In some Oriental nations it is considered improper for a boy and a girl to go out on a date. Such intimacies as holding hands in public are thought to be extremely bad taste.

A Hindu student from Calcutta told me that he was unable to study properly because his American roommate had girl friends spend the night with him two or three nights each week. A lovely girl from Hong Kong—graduate of Hong Kong Baptist College—was so shocked by the open display of sexual activity on campus that she had become withdrawn and fearful of forming personal relationships until she found the group of Christian students at International Ministries. A Muslim from Persia doing graduate work in psychology told me she had been sympathetic toward the Christian faith until she came to America. "In my country where the will of Allah is revered, we young people know what is right to do and we do it. The words of the

Christian Bible are beautiful; but when I see how the people of Christian America live, the hypocrisy of those beautiful words makes me want to—how do you say—vomit up my breakfast."

Of course, we are correct in affirming to these students that those Americans are not born-again Christians. But, on the other hand, are people from countries of other religious traditions so wrong in expecting to find evidence of the effects of our Christian heritage upon this society which stamps "In God We Trust" on its coins and pledges allegiance to "one nation, under God"? Is it not as evident that the integrity of the Christian message proclaimed to other lands will increase in direct proportion to the extent to which "Christian" America becomes in deed and in truth Christian America?

"You shall receive power when the Holy Spirit has come upon you, and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts 1:8 RSV). This is not a random strategy. Our Lord has instructed us to begin our witness in Jerusalem. The effectiveness of our ministry to the end of the earth will depend in large measure upon the force and clarity of Christian consecration manifest in its originating community.



Tucker N. Callaway

the EFFECT of NATIONAL CRISES on HOME MISSIONS

Walker L. Knight

OUR nation is enveloped in a social and cultural revolution.

With these words, Southern Baptists began their now famous statement concerning the crises in the nation.

The statement, adopted in Houston in June of 1968, moved from these opening words to detail the crises of poverty, racism, violence, and reactionism.

In the statement Southern Baptists acknowledged "responsibility for creating in our land conditions in which justice, order, and righteousness can prevail." And God was asked "to create in us a right spirit of repentance and to make us instruments of his redemption, his righteousness, his peace, and his love toward all men."

Commitment was declared to respect persons, to strive for equality, to defend against injustice, to be informed, and to work for righteousness. Calling for courage and a vigorous response, the statement asked for action to call men to faith and to the demands of love.

The Home Mission Board was assigned the task of working with SBC agencies concerned with crises response in keeping with their program assignments.

Now, some years later, what have Southern Baptists done to meet the national crises, and what effect have the national crises had upon the missions program of Southern Baptists?

Massive Focusing of Thought

The first and most far-reaching effect of the Convention action has been a massive focusing of thinking in crisis areas. Southern Baptists in their state and national mindsets work in the past may have been sensitive to local crises, and on occasion they may have responded nationally, but there has been little precedent for the national response that has come since the adoption of the Houston statement.

For example, the first step that Arthur B. Rutledge, executive secretary of the Home Mission Board, took was to call together all of the agencies to examine what they were doing as related to these crises.

They also offered some tentative first steps they planned to take in response. History may prove that the most important effect of the crisis statement on Southern Baptists is the shift in thinking which it has brought about. For the first time ever, the large agency budgets and actions were gone over to determine how they were affecting crisis areas, and what possible new actions could be taken to be more effective.

Because budget planning is always in advance, program leaders were asked, especially at the Home

Mission Board, to make their day-by-day decisions in favor of crisis situations. For example, if more than one place needed missionaries (other factors being the same) priority was given to the situation most affected by crisis.

Consequently, the first visible effect in missions work has been in the placement of personnel, especially student workers, since these are appointed each year and it was possible to concentrate them immediately in such areas as Watts, Harlem, Chicago, and San Francisco. Later decisions, many only recently made, have placed other personnel and funds in such places.

The directors of the Home Mission Board, at their first meeting after

the Houston Convention, appointed a committee composed of both directors and staff members to lead in the implementation of the Crisis Statement. Harper Shannon, pastor of First Baptist Church of Dothan, Alabama, has been chairman of this committee since its organization.

Commenting on the effect of the statement, Shannon said: "In general a new climate of openness has been generated and a fresh spirit of interest has been felt. The mass media publicized the action of the Houston Convention resulting in a new image of denominational responsibility and exposure of the pressing problems of our society."

"Most of us are aware that we are grappling with the very soul of America. We have a long way to go in human relations. There is much to be done. No easy remedy or magical panacea is forthcoming." But indicative of the new thinking and openness has been the committee's willingness to be exposed to new, often harsh and demanding, proposals from a cross section of those involved in crisis areas.


Reinforcement of Trends

A second significant effect of the national crisis upon home missions was the reinforcement of trends already established, especially within the programs of Christian social ministries, language missions, and work with National Baptists. By the very nature of these programs they were involved in the areas most often hit by crisis.

Some of the most dramatic growth in home missions has been with Christian social ministries, paralleling a similar growth in this area at colleges, seminaries, and churches. This program at the missions agency has national specialists in literacy, youth and family services, mission center ministries, migrant work, and other fields. With such enlarging staffs and budgets, Southern Baptists are finding the knowledge and experience to assist people in crisis.

Meanwhile the missions agency has shifted its emphasis from institutions and buildings to personnel and to the encouragement of the churches to use their facilities and to undertake such programs. More and more the missions personnel have become resource persons to equip state





conventions, associations, and churches for such work. What the Crisis Statement and the national recognition of crises did was to free these program leaders for bolder action, both in the depth of involvement and in the speeding up of processes already established. In other words, the SBC provided encouragement for what these programs were doing. Language workers and those working with National Baptists were encouraged for greater identification

with the struggles that all minority groups have for equality, mobility, economic independence, as well as concern for their spiritual needs.

An Intensified Debate

A third major effect of the Crisis Statement, following closely on the heels of the second effect, has been the intensification of the debate over the relationship of evangelism and social action.

Speaking to this, Dr. Rutledge said: "The perplexing question for us seems not to be whether we

should be involved in social and moral concerns. . . . The question appears to relate to whether we will dare to grapple creatively with the fresh problems of our generation. 'Concern for a person demands concern for all areas of life and all conditions that affect his well being.'"

Harper Shannon has stated that the position of the Crisis Committee is that "evangelism and social concerns are complementary, not incompatible, in the light of the gospel. We are committed to individual personal redemption in Christ, and we cannot neglect the other side, for the second commandment is to 'love thy neighbor.'"

Of course, this debate is not settled by a few words on the subject, for there are some who hold strong and even extreme positions on both sides. But this should not be viewed as being entirely negative, for there is a healthy restudy going on that is seeking a proper understanding of both evangelism and social action. The debate has been healthy in that it has been engaged during a time of recognized national need that has raised the level of the discussion to be more basic than a simple academic debate.

In addition, the debate within the ranks of Southern Baptists has gone on while other denominations were also debating the issue and all groups have shared in the give and take of the exchange of positions. Modern communications being what they are, no group has been spared the exposure of its internal struggle to resolve the question. The mails have been filled with articles and books on the subject.

On the negative side, however, the intensive work in crisis areas, coupled with the debate, has subjected the Home Mission Board and some of the other agencies to extensive criticism. For example, one state paper criticized the action to extend church loans to churches

other than Southern Baptist, mostly to Negro and other minority groups. A motion to limit the loans was defeated at the 1970 Convention in Denver. Messengers were helped to see that this action was one result of the Convention's direction for the missions agency to lead in crisis areas.

The debate has also been unhealthy because it has contributed to a growing polarization within the Convention. This has often given emotional overtones to the discussion which has blocked individuals from hearing and learning from each other.

The executive committee of one state convention, after instructing its staff to prepare a report on meeting the national crisis, rejected that report because it contained too much of the "social gospel" and there was not enough emphasis upon evangelism.


An Urban Awareness

A fourth major effect of the national crisis on home missions has been that it has contributed to a growing urban awareness by those engaged in missions in the United States. This has been important because Southern Baptists have been a ruraly oriented denomination; consequently, we have not had leaders reared, trained, or educated in the large urban centers.

This is nothing for Southern Baptists to be ashamed of, for urbanization, industrialization, and the pluralism characteristic of other parts of the nation have come later to areas where we have been the strongest. If we do not prepare ourselves for effective ministry in an urban world, however, we will be held accountable.

New Forms of Cooperation

Finally, the fifth effect of the Crisis Statement and the consequent response has been to bring about new areas and structures of cooperation between Southern Baptists and other groups. The new cooperation is usually



limited to community, metropolitan, or state areas. It finds churches rallying around tasks and issues in order to create a more humane existence for all within their area of concern.

Where Southern Baptists would not get close to the former ecumenical strivings, they often appear to be leading in some of the new cooperative forms. Southern Baptist churches in such scattered states as Oklahoma, Kentucky, and Georgia have joined with other Christians to create new organizations that have some similarities but are

uniquely designed to meet needs in their situation.

These new groupings point toward the future, because they quietly ignore the previous hang-ups over church union, for historic boundaries remain untouched. Instead of focusing upon themselves, the point of concern is upon society and the contributions which Christians can make.

And, after all, this has been the thrust of the Crisis Statement, to point Southern Baptists to a new concern for the whole man within society.





Alicia Rigals learns from Mrs. Maxine Watson, Christian Service Corps worker, the skills necessary to make her own clothes.

MISSIONARIES *without Portfolio*

Mary-Violet Burns

YOU'RE the closest person to God I know." For Floridian Georgia Watts this surprise remark from a young student was a hearty tribute to a job well done.

Mrs. Watts is one of many Southern Baptists who have ministered "part time" through the Home Mission Board's Christian Service Corps.

The Christian Service Corps was born in 1964 as a response to Southern Baptist request for a vehicle through which they could serve on a missions field for a short period of time.

The first CSC volunteers began their ministry in the summer of 1965. That initial six increased to twenty-two by 1966, and in 1967, forty-five

persons were serving. CSC has grown steadily, if not rapidly.

"Missionaries without portfolio" is an apt description of CSC volunteers. They serve in many capacities—Vacation Bible Schools, revivals, literacy missions, recreation, construction and renovation, secretarial assistance, interim pastorates, Baptist centers. In fact, they do everything missionaries do, minus the title and salary.

Workers must pay their own expenses to and from their fields and support themselves while they do religious work.

Volunteers are processed and approved by the Home Mission Board. They are put in contact with a pastor

or missionary in their area, who helps them secure secular employment and housing.

Terms of service range from one week to a lifetime. The short-term program is geared to persons wishing to spend vacations on a field, and the longer term for volunteers who will move to that field.

One of the most significant CSC efforts within recent years was disaster relief following the massive floods in Alaska several years ago. Over one hundred men participated.

A pressing need is for student workers. According to Home Mission Board staff member, Warren Woolf, there are unlimited opportunities for student directors, but many college Baptist Student Unions have no budget for a director's salary.

In California alone, there are 197 colleges and only 3 (at this writing) have full-time student workers.

The emphasis on the college campus is new, Woolf says, but many young people are attuned to the idea of sharing what they have received through their college BSUs.

To hear a volunteer relate his experiences, however, is to understand the fulfillment felt by those whom God has called through this special program.

Seeking to serve God in an exceptional way during her husband's tour of duty in Vietnam, Georgia Watts inquired of her fellow church members about service opportunities. Her queries led to correspondence with the Home Mission Board and ultimately appointment to Lewiston, Maine, where she taught nursing at the Central Maine General Hospital and served in her spare time as receptionist and counselor at a mobile chapel situated in a shopping center.

For a year and a half she was "general flunky" at the chapel and "listening ear" to the many non-church-oriented people in this area.

There were so few evangelical Christians in this area," Mrs. Watts recalls. "They really watched you once you identified yourself as a Christian."

The people in her area wondered not only why she was there, but also how a young woman away from her husband could remain faithful to him.

Her recollections betray the fondness and change of attitude and heart she has had because of her work.

"My horizons are continually broadened. I can see people and their problems a little easier. I have always stereotyped certain types of people. Now I have begun to see people as people."

Bill and Judy Hodges went to southeast Ohio three years ago. They became part of a young church and experienced the joy of witnessing its growth into a thriving congregation.

"We have greatly enjoyed our membership and participation in the First Baptist Church in Logan, Ohio," Bill says.

"Our secular as well as our spiritual life has been blessed while we've been in Ohio. I have completed one year of studies beyond the Master's level, while Judy has completed a Master's degree at Ohio University. We were also blessed with the birth of our first child, a daughter, in November 1969.

"We both have enjoyed the excitement of watching a small struggling church grow. The membership has doubled. Our church has a dedicated pastor and several fine mature Christian members who can fill the positions of responsibility. We feel that we have filled a definite need here in Logan; but we also feel that we are certainly not indispensable, especially now."

It has been said that missions work contributes more spiritually to the missionary than it does to the persons to whom the missionary relates.

Margaret Strahan, of Springfield, Louisiana, spent the summer of 1969 as a Corpsman in Kansas City, Missouri. As a member of Bates Baptist Church, she led the girls' baseball team (and was head cheerleader for the boys) along with countless other duties.

"The summer of 1969 was truly the greatest summer of my life," she reflected later. "I firmly believe that

I learned much more than I taught. I learned that it was a lot of fun to witness to others, and that the great joy you felt when you won someone to Christ was overwhelming. I had never put very much of my Christianity into action. I had never actually worked for my Lord.

"I learned that you can witness on a baseball diamond, or in a car as well as in a church or home; sometimes even better.

"I learned that when the going gets rough, you don't give up and quit; when someone slams a door in your face, you don't mark him off your list, you put him on your prayer list.

"I learned to have a heart of love and understanding, and to think more of the other fellow than myself.

"Above all, I learned once again that we have a wonderful God. I came to know him better than ever before because of this wonderful summer.

"I sincerely hope and pray that this program will continue. Young people are looking for something today. They are restless and want to become involved.

"I feel that in many cases our adults and churches have hurt young people by not knowing about or encouraging them to work for Christ as a Christian Service Corps worker.

"A person faces many things as a Christian Service Corps worker that otherwise he may never face. Strength, courage, mental and physical ability, as well as faith and Christian knowledge are tested.

"Through all these tests you become a much stronger Christian, and as you face each new test you develop a stronger prayer life. This was truly the greatest summer of my life. I'm very thankful I was able to serve this summer."

Testimonies such as these are testimonies of the validity of the Christian Service Corps. The call of missions comes in individual measure to every Christian's life. If it does not signify full-time church-related work, the Christian Service Corps may be the answer to that call.

JANUARY

AN IMPORTANT DAY

1971

in the lives of PENNSYLVANIA-SOUTH JERSEY BAPTISTS

ON January 1, 1971, the state convention of Southern Baptists in Pennsylvania and South Jersey began official operation. This was a time of rejoicing for many laymen, pastors, denominational workers, and supporting Southern Baptists who had invested time and money in establishing a work there. In a little over a decade since its beginning, the work has grown to nearly one hundred churches and chapels with ten thousand members.

The geographic territory extends from Erie, Pennsylvania, to Cape May, New Jersey, and includes the major cities of Pittsburgh and Philadelphia. The superintendents of missions appointed by the Home Mission Board have served creatively and have helped bring about an unusual record of church growth. Joseph Waltz has served as the superintendent of mis-

sions in the Pittsburgh area, Dolan E. Henry in the Central Pennsylvania area (until his death in 1969), and G. W. Bollard in the Philadelphia and South Jersey area. Eugene F. Frawick directs the work in the Northeastern (Scranton) area of Pennsylvania.

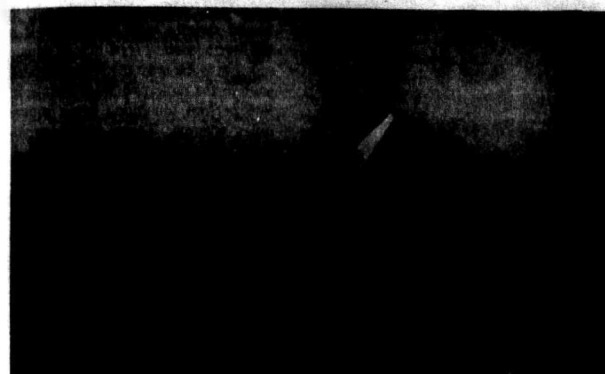
The churches of the area are of many types, meeting the spiritual needs of the communities where they are located. Some of the earlier ones were made up largely of Southern Baptists who have moved to the area, some military and some inner city. Most of these now are indigenous, made up largely of persons native to the region.

The whole of Pennsylvania is included in the Pennsylvania South Jersey Convention as is the southern half of New Jersey (that portion ap-

proximately south of an east-west line above Princeton). For a closer look at the churches and people, consider the two states.

Pennsylvania, the Keystone State, is rich in its history, culture, and religious life. Its name honors William Penn's father. "Sylvania" means woodland. Pennsylvania is one of the Middle Atlantic states, bordered on the north by New York and on the northwest by Lake Erie. New Jersey and part of New York are on the east, with the Delaware River forming the entire eastern boundary. The famous Mason-Dixon line separates the state from Maryland and West Virginia on the south. On the west, it is bounded by West Virginia and Ohio. The greatest distance across the state is about 302 miles, and from north to south it is about 158 miles. In area, Pennsylvania ranks thirty-second

M. Wendell Belew



Joe Waltz, executive secretary-treasurer of the new Pennsylvania-South Jersey convention, has issued a challenge to reach a goal of 30 new mission chapels, 2,200 new members, and 1,400 converts in 1971.

among the states. According to the 1965 census, the population of Pennsylvania is 11,756,349.

The early Pennsylvanians were deeply religious, for the chief reason many of them had come to Pennsylvania was to carry on their religious life undisturbed. Germans began to arrive in Pennsylvania in the 1680's. The first German settlers were chiefly of the Mennonite faith. Then came the Amish, called the Plain People because they dressed in plain clothes and lived a simple life. Moravians started coming about 1740. They founded the towns of Nazareth and Bethlehem, which are still the center of the Moravian religion. Their annual Bach Festival is one of the great American music festivals.

These smaller sects represent perhaps 10 percent of the Germans, as most of them belong to the Lutheran or Reformed churches or to such newer denominations as the United Brethren or the Evangelical Church. The Lutheran Church is the largest Protestant denomination in Pennsylvania with a present membership of 914,261.

The Germans settled in the richest farming country in Pennsylvania and developed Pennsylvania's agriculture. They were also skilled weavers, blacksmiths, and wagonmakers. They invented the Conestoga wagon, which

became as important to pioneer life as the log cabin. Histgrians say they established the custom of driving on the right. They were an artistic people, and their love of color and design was expressed in their decorations on such common things as benches, stoves, and barns.

Philadelphia was the Quaker stronghold. Most of them came from the seaboard towns of England and brought with them English ideas of government. Their business skill contributed much to the prosperity of the colonies.

The Scotch-Irish Presbyterians, persecuted by the English, settled western Pennsylvania in 1740-41. They placed a strong emphasis on self-reliance. Their religion placed great emphasis on education and they founded many schools. Western Pennsylvania is still a stronghold of Presbyterianism with a membership in 1965 of approximately 540,000. The Pittsburgh Presbytery is the largest United Presbyterian Presbytery in the world.

The first Catholic congregation was organized in 1720. The great wave of immigration from Catholic countries during the nineteenth century caused this group to grow rapidly until it now includes 3,600,748 members, nearly one-fourth of the state's population.

There were few Jews in colonial

Pennsylvania, however, their number has increased greatly. The latest church survey showed they exceeded all but three of the Protestant denominations.

In 1732, Conrad Beissel, who withdrew from the German Baptist Church, established the Seventh-Day Baptist group. They established the Ephrata Cloister north of Lancaster and were known locally as Dunkards.

The United Brethren Church grew out of religious services in Lancaster County. Its first General Conference was held near Mount Pleasant in 1815.

The Evangelical Church was organized in Pennsylvania, and their first general conference met in Union County in 1816. In 1946 they merged with the United Brethren Church to form the Evangelical United Brethren Church. They have recently united with the Methodist Church to form the United Methodist Church.

The Disciples of Christ organized their first church at Brush Run in Washington County on May 4, 1811.

The Churches of God in North America began as a movement in Harrisburg about 1825, and their headquarters are still in the capital city.

Although the first Baptist church was organized in Bucks County in 1684, the denomination did not begin to grow in Pennsylvania until the



Burt Potter, director of Philadelphia city ministries, talks with girls who have come to an afternoon session at the Academy Gardens Baptist Center.

middle of the nineteenth century. According to their statistics, the membership of American Baptist churches in Pennsylvania was 115,183 in 1963.

Southern Baptist work began in 1958 almost simultaneously in three areas of Pennsylvania. In each instance, the work was begun by dedicated laymen who felt that their spiritual needs were not being met by the existing churches in the communities. On May 3, 1958, in western Pennsylvania, representatives from the Home Mission Board and the Ohio state convention met with Jack Edens at the Greater Pittsburgh Airport to discuss possibilities of beginning Southern Baptist work in Pittsburgh. There were twenty-eight people present for the first service on July 6, 1958. This group constituted a church on October 30, 1959, with ninety-eight charter members. Also in May 1958, Florida layman Frank Brown put up a homemade sign at the corner of his block in Middletown in central Pennsylvania "Southern Baptist Mission—one block." Twelve months later this group constituted the Valley Baptist Church.

The first mission in eastern Pennsylvania was started in October 1958. This mission started after fellowship meetings and prayer, which were begun late in 1957 by three interested families. On March 20, 1960, the Delaware Valley Baptist Church of Levittown, Pennsylvania, was constituted.

In each case people felt so deeply the need for a Southern Baptist fellowship that they were willing to drive long distances, as much as fifty miles each way, to attend the services. In each area, the first organized church started one or more missions in their first year, giving up some of their own small membership as a nucleus for the new work.

Southern Baptist work began in Philadelphia with a home fellowship in 1963. Today there are eleven chapels, churches, or ministries operating there. These include Spanish, Ukrainian, student, inner-city, and weekday ministries.

The Greater Pittsburgh association was organized in September 1963, with four churches and five chapels. This association has been affiliated with the Ohio state convention. The four churches in central Pennsylvania organized into the Keystone Association in October 1962. The Delaware Valley Baptist Association was organized October 27, 1962, with three churches and three chapels. These two associations have been affiliated with the Maryland state convention.

New Jersey is a state of contrasts. With 6,800,000 people, it is the fastest-growing state in the Northeast, having gained at the rate of 12.2 percent between 1960-65. Yet there are fewer Baptist churches and Baptist church members than there were thirty

years ago. Although it is the sixth largest state in total population, it is the fourth smallest state in total square miles. It is the most densely populated state in the nation with an average of 906 persons inhabiting every square mile, whereas Texas has approximately 35 persons per square mile. Although there is still some sparsely-populated farmland, there is a point near Trenton, New Jersey, which is the population center of the United States because more people live within a radius of fifty miles of that point than any other similar place in the nation.

Settled by the Dutch in the 1630's, New Jersey has a long history of religious liberty. George Whitefield had a profound influence upon New Jersey, often preaching throughout the colony to audiences of seven thousand during the Great Awakening of the 1730's. Princeton University was founded as a direct result of these revivals.

Traditionally, the state has been a Presbyterian stronghold. Roman Catholic immigrants seeking industrial opportunities began migrating into the state in large numbers during the 1880's.

Today, 37 percent (or 2,505,000) of the state's population are members of a growing and aggressive Roman Catholic Church. One has only to knock on a thousand doors to be thoroughly convinced of the accuracy of the statistical claims of the Catholic Church. Between 1956 and 1965 the Roman Catholic Archdiocese of Newark and Patterson alone built 450 new units at a cost of \$212 million. Meanwhile, the total assets of all Methodist and Baptist property combined, both new and old, throughout the entire state, are valued at only \$140 million.

Also living in the state are a million Jews (1.5 percent of the population). Two-thirds of them have no affiliation whatsoever with a synagogue or a temple. Paul spoke of people like these when he said that the gospel is the power of God unto salvation to the Jews first. Yet they are almost totally untouched by the gospel and

are unaware of its real essence. Recently a Jewish rabbi told a Southern Baptist pastor that until he met the pastor he had had no direct contact whatsoever with Christianity.

Although Protestants were once strong in New Jersey, they are today a minority. Only 21 percent (1,440,000) claim membership in any Protestant church. Presbyterians, Methodists, Episcopalians, and Baptists combined only total 10 percent of the population.

Only one of one hundred persons is Baptist in New Jersey. American Baptist work was organized in the state in 1830 with 55 churches and 4,000 members. One hundred and thirty-five years later there were 214 churches with 57,000 members and 14,000 enrolled in Sunday School. In recent times two groups have splintered from American Baptists in the state. The General Association of Regular Baptist Churches began formation in 1933 and today has 35 churches and 5,000 members. Conservative Baptists were organized in 1949 and today have 38 churches and 5,500 members. The strength of the First Baptist Church, Dallas, Texas (property assets, annual giving, baptisms, Sunday School enrollment, and church membership) is almost exactly 20 percent of the total strength of all American Baptist, Regular Baptist, and Conservative Baptist work in the entire state.

Thus, Baptists account for 1 percent of the population; other Protestants, 20 percent; Roman Catholics, 37 percent; and 42 percent claim no Christian affiliation. One towering fact is evident: New Jersey, "where cross the crowded ways of life," is a vast missions field. Located in the heart of America, steeped in American history, one of the original thirteen colonies, the place where George Whitefield frequently heralded the gospel during the Great Awakening, New Jersey is today largely uncivilized. A strong, virile, effective gospel witness that will touch every segment of life throughout the state is desperately needed.

The first churches were established by Southern Baptists in the state in 1960. Ten years later, there are over twenty-five churches and chapels with many fellowships and ministries. All the churches have college and seminary trained men as pastors. Our most effective work has been established with the help of executives in industry and military men, who have been transferred into the state and have been willing to give themselves in dedication to the establishment of the new churches.

Consecration

Southern Baptists have come into the area with an appreciation for the Christian witness already established and an understanding of the problems



Eugene Trawick, superintendent of missions, Conyngham, Pennsylvania, talks with young member of the new state convention.

facing evangelical churches. They have come to strengthen the total Baptist and evangelical witness and have sought a cordial relationship with other Baptist and fellow Christians. The aid that these friends have given in the use of their buildings, baptistries, and influence has often been invaluable.

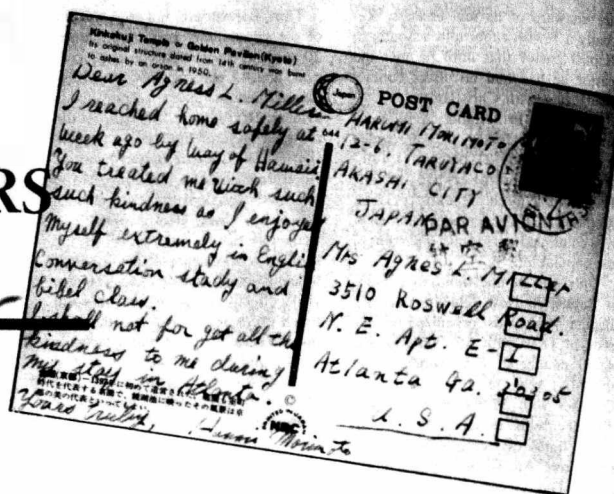
At the end of every year in America, there are one million more unchurched people than when the year began. The thirteen million people who live in the Pennsylvania-South New Jersey area are seen as lost people for whom Christ died. The many cities, and even whole counties, where there is not a Baptist witness are a challenge to start more churches that will be soul-winning stations. Southern Baptists are not in the Northeast to compete with or to proselyte other active Baptist people, or to minister only to Southern Baptists. Southern Baptists are there to help meet these increasing spiritual needs by preaching the gospel of salvation to all who will believe in Jesus and to win them to active participation in a local New Testament church. This is not an easy task. It is slow, hard work and takes a deep dedication and utter dependence on the power of God.

Dr. G. W. Bullard, director of Delaware Valley Association ministry, talks with C. R. Davenport, pastor of Bux-Mont Baptist Church.



NEW WRITERS WRITE

Mildred Blankenship



LITERACY Missions is a ministry to adults who have not learned to read and write and to those who do not speak English.

The adult nonreader often lacks self-confidence and is ashamed to admit his handicap. He usually will not enroll in an adult education course. He may have to be sought out and taught in privacy.

The non-English speaking person is easier to find and is often eager to enroll in a conversational English class. For this reason more churches are involved in this aspect of literacy missions.

During the first lesson, the non-reader begins learning to write letters of the alphabet. Later words, sentences, and paragraphs become a part of his writing skills. The non-English speaking person, too, learns to express in writing the conversational patterns he learns to speak. He may read English well and understand much of what he hears. He knows difficulty in expressing himself in English. The volunteer gives him practice.

■ Arthur Gibson was a true non-reader when he began his lessons. He knew only the names of some letters. Under the guidance of Mrs. J. W. Lester, he progressed rapidly. This is an original story.

POSSUM HUNTING

One day we decided to go possum hunting. About dark we started. We had three dogs.

We walked down a fire trail and into a hollow. We didn't find a possum there.

On our way home we found a possum in a hollow log. The dogs bayed and we came running.

Before long we had punched him out. We got our possum and went home happy.

Arthur Gibson and Mrs. J. W. Lester



■ Mrs. Ernest Miller, past president of Georgia Woman's Missionary Union, is director of a ministry to non-English speaking people in the Wicoma Road Baptist Church in Atlanta. Many of her students are in Atlanta for a limited time. These sketches show the responses of some of the students ministered to in this program.

A VISIT TO ATLANTA

On April 9th Mrs. Miller announced that next week we are not going to study in our language classes, but we have to go for visit to Atlanta Memorial Art Center.

There was an exhibition of Gutenberg Johannes bible, the old German bible.

On Thursday April 16th we all gathered at our language class. At 10:30 A.M. we started for visit.

We got an off street parking and entered in the building. It was a nice big building. I had never been there before. First, we saw the press of that bible. There was a German guide with us. He spoke English very easily and carefully. We all understood him very well. There was not any original copy of that old bible. They had some photostatic copies of the real old Gutenberg bible. They printed some pages of the bible in 3 or 4 minutes. We were all surprised to see that. Then we saw some other copies of the bible. The pages are beautifully printed. There were beautiful designs of flowers on one side of the pages. The material of these pages was China cloth. It was real nice. Then we saw some other pages of the bible in the show cases.

Then we saw theatre of Atlanta Art Center, and music hall. Some one was realizing there. Then we saw art gallery and laboratory. We cannot see all these things in detail because we had to go back to the Church at 12:30. But we enjoyed our visit very much.

I like the idea of our class to visit such an interesting places. So we become familiar with the Atlanta's good activities. I really appreciate the idea of our teacher of visiting such places and I am thankful for it.

CHORAL GUILD OF ATLANTA

This chorus group of amateur members was organized here in 1947.

I am not familiar with its history before January of this year when I became a member of it. But I think this is one of the biggest group here, and they have performed many great works really well. I have heard some of them which were performed with Atlanta Symphony Orchestra.

I have had a little, but very nice experience to sing as a chorus member before. This made me anxious to join the chorus group here again. So I asked them how I could be one of them. Then they told me they would prepare the audition for new members.

at certain future time. That answer discouraged me badly because I did not think I could pass the audition. I just wanted to sing as a chorus member. But finally I made up my mind challenging the audition. I can not remember how I did when I was tested. And I still wonder how they decided to let me pass it. Anyhow I was very happy to hear the congratulation.

We have a rehearsal every Monday night for the next performance. It is "Requiem" by Berlioz. Almost 200 people are members of this group. And many of us are working daytime, and many of us are not young. It surprised me very much because in my country old women are never active to go out. But I think they often need some relationships to other people. Because of this I can see how wonderful it is many aged people are enjoying in this group. And some of them are very experienced.

We will sing Requiem with another chorus group Atlanta chamber chorus and Atlanta Symphony Orchestra this month.

I can say we will do it well.

WHY I WANTED TO BECOME AN AMERICAN CITIZEN

I decided to become an American Citizen because I love freedom. I came here looking for freedom and hospitality and I found it.

I also want to express my gratitude to this country for sending their missionaries around the world. By them I also knew Jesus through whom we obtain the real freedom.

Today, I feel part of the great American Family hoping that God will keep us together and that we can transmit His love to others.

■ The attendance at the English classes, an associational project in the First Baptist Church, Huntsville, Alabama, fluctuates around a hundred each week. Mrs. Floy Hawley is director.

MY EXPERIENCE IN THIS COUNTRY

I have not been very long in this country, but I have learned many

good things. Of course bad ones too. I will explain only good things.

The thing that has impressed me most is the people of the United States. They will try to help if they can.

Since I came to this country I have always had the language problem, but people have been so helpful to me. That I have been able to overcome my problem. I wish I could thank all those people who have helped me.

I will give another example. We were on the road somewhere in Colorado state. It was raining, and because my husband is one of those absent minded professors, we ran out of gas. That was a place where there was no telephone or gas station near us. We were sitting in the car and thinking what to do. Then a car stopped us, and people from the car asked if they could help us. My husband told them what the problem was. They said they would send the man from the gas station, who would bring us some gas. Then another young couple stopped and asked if they could do any thing. Then a truck driver stopped. While we waited there for half an hour, four or five cars stopped and people offered their help. We were really amazed.

I also have been able to meet very interesting people from many different countries. I would like to thank the American people who have taught me a great thing, to help people.

This writer had been in the USA three years, two months at the time she wrote the above sketch. She studied English six months in Dallas and six months in Huntsville in the conversational English classes. Her husband is also from West Pakistan. Both of them are well educated in their own country. He is now a professor at the University of Alabama in Huntsville.

Dear Mrs. Becht,

As you know my country is separated right now between the north and the south. It hurts me so much, but what can I do. All I can do is pray to God. I just hope some day my

country will be reunited.

Before I got married I worked in the Army PX in Pusan. Also I worked as a beautician. I had a small beauty-shop but when I left Korea I sold it to one of my friends. When I first came to the states I was going to go to a beautiful school but I changed my mind because of my lack of patience. But someday I would like to have my own small beauty-shop.

This letter took me three days to write. Well I have to close for now because I am very busy. We moved on post last Monday.

Please take good care of yourself.

Yours sincerely,

This writer has been in our class six months, but had studied a little English before. Married to an American soldier, she came to our class to learn to read and write.

● Mr. and Mrs. Gene Novinger are Christian Service Corps workers in literacy missions. They are now in Roswell, New Mexico. They began their assignment in Las Cruces. Their classes involved more than conversational English. These are two of the letters they have received from former students.

Dear Mr. and Mrs. Novinger,

How are you? I am fine. We had fun trip home. But it is not fun in Japan. In Hawaii, we saw Hawaiian girl who had a skirt that is made of banana leaves. Today, I brought Mexican Jumping beans to school. Everybody in my class were very surprised. Please send me letters too. Good-Bye

Your friend,

Dear Mr. and Mrs. Novinger

We were very pleased when we received your letter. Naoto and Maki could read it well as you typed it for us.

Every day since 15th March, 200,000-400,000 people have visited our next village to see the Expo '70. We have never been there yet. Maki wants to go there so eagerly that we will visit it this weekend. We will take

some snaps and send you some.

My husband transferred to Shinshu University in Nagano City, 300 miles north-east from Osaka. He has gone there alone since 9th of this month. The University allotted us an apartment house, but it is too small to a family of 4. (You may know the Japanese housing situation.) My children and I are still here in Osaka and he has to do everything by himself—even cooking, washing and sweeping! God, help my awkward husband! He is making efforts to find a good house for us.

Nagano is in the Central District where are many beautiful and high-mountains called Japan Alps. We can skiing here and there, but I hate cold winter.

I forwarded Gene's letter to Kikuhiko. He must be very pleased.

Naoto and Maki seem to still remember English, but they have no opportunity to use it daily. They have stopped to talk to each other in English soon after they came back to Japan. I do hope them to remember it until they shall come back to the US someday.

We have a boy's festival on 5th May (although it is called "Children's day" after the end of the World War II). We raise a carp streamer in a yard and put an helmet and a suit of armor of old Samurai in an alcove.

April 29th is our Emperor's Birthday, and 3rd of May is our Constitution Memorial day (our anniversary too). So with Children's day, we call the week Golden Week. May is the best season in Japan.

You have worried about if you missed to send Christmas card to us. You did send it to us. We enjoyed it very much at Christmas day.

Naoto and Maki give you and Mr. Raz their best regards. I will send you some pictures of them next time.

I hope you to find good teachers and many students.

Please write us again

Sincerely yours,

● Mrs. Phil Maxwell began the literacy ministry in Tallahassee,

Florida. When she moved to Tallahassee, she found students wanting to learn English. She is director of classes at the White Avenue Baptist Church.

These students were asked to write whatever they wanted to write. They had no help from the teacher. They are in the class for beginners.

I am very happy with my English class.

I like to learn English but is very difficult for me.

Mrs. Hanson is very good teacher. I like her.

I think well go Mrs. Hanson picnic.

Mrs. Cruz is in her second year of study. She is about forty-eight years old. She knew no English when she began to attend classes. She speaks English better than she writes it.

I like the class.

I like much the teacher your class is very good.

My teacher is pretty.

I am the class one day in week.

A beginner this year, Rosa knew no English when she came to class the first time. She has studied only about four months.

I go to the class all week on Wednesday.

I am very happy because we have teacher very good

I like my teacher to speak to all of us. I went to learn ingles very good

My name is Fennida

English is very difficult for her. She has a hearing problem which makes the learning of the English sounds more difficult for her. She began to study English last year and enjoys it.

ADOPTING Cottage 7

Jessie Tucker

THIS story began two years ago in a mission action workshop on juvenile rehabilitation at Ridgcrest. Our WMU director and I were looking for something to spark the interest of our women who had been "going around in circles." We remembered that our Brotherhood had provided fun and recreation for a group of boys from the Stonewall Jackson School, a state correctional school for boys ages seven through seventeen, at Concord, North Carolina. We felt we could depend on these men for support. So we bought the *Mission Action Group Guide: Juvenile Rehabilitation*, attended all the workshop classes, made notes, and thought about possible ways of getting started.

When we got back to Charlotte, we contacted a woman who had helped her husband when the Brotherhood had worked with some of these boys. She was thrilled and excited about the possibilities. She and I made an appointment as soon as possible with the director of the school. We discussed our ideas and hopes of meaningful work with the boys. He defined for us the things we could and could not do. Understandably, there were limitations. He agreed with us that much more could be accomplished if we singled out one cottage at the school, housing twenty-four boys, and concentrated our efforts on them. Sometimes there are as many as four hundred boys living at the school. We realized that it would be an impossible task to minister to all of these. Because some of our men knew Mr. and Mrs. Harley Padgett, houseparents of Cottage 7, from their previous contacts with the school, we chose to "adopt" this cottage. All our plans are

made in cooperation with the Padgetts, who are delightful Christians.

The first thing we did was set up a workshop on juvenile rehabilitation encouraging every youth and adult with even the slightest interest to attend. The actual mission action group was formed by the women in these classes who met in regular monthly group meetings. There they studied juvenile rehabilitation further and made plans to get together with the boys, clearing everything with the houseparents.

About every two months we have a party with games, refreshments, and gifts for all boys who have had a birthday since the last party. The women prepare the refreshments and serve them while the men watch the smaller children. Some of the children who go with their parents regularly look forward to the parties as much as the boys. Occasionally, a woman will find a boy who seems eager to talk, perhaps about his home and family. Sometimes he will talk of his plans for the future. Mrs. Padgett tells us the boys enjoy having the women around. After cokes, cookies, and other goodies, the group leader or someone assigned concludes with a devotional and prayer. The youth in our church enjoy taking part in the devotionals.

At least once a quarter, Cottage 7 comes on the school bus to our church gym where they enjoy playing basketball in the winter and baseball at other times. They are good competitors for the Hickory Grove teams. After a big game everyone is ready for hot dogs and hamburgers. Everybody gets in on the eating.

Usually the boys come down for one night during our revival services

One night seven of these boys accepted Christ as their Saviour. Several months ago the houseparents told the group leader that a Sunday School teacher was needed to come to the cottage every Sunday morning. They felt it would be more effective to have someone other than the houseparent to take the responsibility of this religious training. We went one of our most capable men who loves young people. He has now trained a most promising young man to serve with him as a co-teacher. They leave early on Sunday morning to teach this class and are back for the worship service. They have special rapport with these boys. One Sunday recently, ten of them made professions of faith. This makes our mission action worthwhile.

Many in our church are involved in these mission action activities. Some bake cookies, prepare dishes for supper, supply birthday gifts, and give money to buy certain articles. The church gives a Bible to each boy who comes into Cottage 7. A Ping-Pong table has been provided, and one of the families involved gave the boys a stereo. We had a record drive after this addition.

Plans are being made now for our youth choir to sing at the school for all the boys. This gives our youth a chance to witness of their faith in Christ. Our pastor and his wife participate in the activities of this group. Sometimes he visits the Sunday School class. The boys refer to him as their pastor.

Our women feel this type ongoing mission action is more satisfying for them than unrelated short-term projects. They get to know the individuals with whom they are working. The boys meet many new people each time we get together, but they see familiar faces they have learned to call by name. All of the boys are prayed for in our prayer group meeting and in some cases names appear on the special prayer list at the Wednesday night prayer meeting of our church.

We feel that there are many opportunities ahead for us as we labor together for God.

PROFILES of BAPTIST WOMEN



Airini McClure
of NEW ZEALAND

At Home in Auckland

Airini McClure

Country? New Zealand, population almost three million. A sea-loving, sun-loving nation.

Community? Auckland sprawls for forty miles over a narrow isthmus between the wide Pacific and the Tasman Sea. Population is half a million. Most families own one or two cars (often old ones), probably their own home, maybe a seaside cabin, and frequently a boat as well.

Daily routine? My day starts at 6:30 A.M. I have to be up early to be alone for my "quiet time." But first I make tea to wake myself. Breakfast is a leisurely meal, cooked to satisfy people who will travel four and eight and fifteen miles to school and office.

usually by car. Favorite breakfasts are rotated.

At 9 A.M. most mornings our part-time housekeeper arrives, so that I can help my husband who is a management consultant. Not many New Zealanders bother with household help, but we have made staunch family friends of each of our housekeepers, who have left only because of illness or old age. Our present help is a much more gifted housekeeper than I.

At morning tea break, I browse through the morning newspaper; it is one of my "things" that a woman should read at least one daily newspaper, one slice of a good book, and

glance through one good journal a day.

Lunch is usually enjoyed in the sunshine, we have six months of summer in Auckland. After a short read under the trees, I am ready for my favorite hour of the day—mowing or leaf raking or tending vegetables. A home orchard, lawn tennis court, and paths take some attention, but I prefer this to the golf links at our front gate. Bare feet on the grass is the best medicine for me.

Most days I use the small car in the afternoon. I shop by phone or by a "map" shopping list, so that I don't retrace my steps. Allowing five minutes for each call in the local village,

Some twenty flying hours would be required to drop in on the Denny McClure family "down under" in Auckland, New Zealand. But since Airini McClure, wife and mother, is an experienced writer (with some 400 articles printed in a New Zealand journal over the last fifteen years, plus radio scripts and articles for religious magazines), we let her speak for her busy days.

What are the activities that make her life full and rich? Her concerns? How does a Baptist woman in New Zealand express her faith, become involved in her world?

Meet Airini McClure, a charming Christian woman who serves God through her family, her church, her community, and is ever reaching for a keener understanding of her world and her mission in it.

JANE RAY DENNY

and fifteen minutes for each city store, I can calculate how long shopping will take. I like to be home at 4:30 P.M. to greet the first homecomer with cool refreshments or a warm fire in winter.

The evening meal is exciting, lasts for an hour, and sometimes exhausts my husband who has spent a day in the office. We all talk fast, interrupt, agree, disagree, laugh, even cry occasionally, but we certainly do communicate. Birthdays are special occasions with presents and a cake and the far-flung members of the family at home. Parties are few, but usually large, our music room has ample space for seventy or so, and here we celebrate an engagement or a twenty-first birthday (three now) or the going-away of friends. New Zealanders love traveling overseas.

But most evenings are spent quietly around the fire, instead of around a television set. We must be one of the few families without TV. The girls do their own dressmaking, and sometimes room decoration. Our son is forever fixing his car, making new cars from old ones, and entertaining his friends in the kitchen. My husband and I love to read.

I keep a daily diary of things to do and underline the jobs that must be done that particular day. Church jobs or tasks for my frantically busy husband are underlined twice and take priority.

On Tuesdays I call at the library for books, usually requested from the latest book lists. On Wednesday mornings I study in the den, away from the sound of telephone and doorbell.

Analyzing the time spent in an average week on a chart has helped us to

get assistance where we need it, and I can concentrate on the jobs that suit me best.

Participating members of a Baptist church? Like most families we find Sunday morning a bit of a rush, but by a joint effort we are able to leave for Bible class and church by 9:30 with a roast dinner cooking in the oven and the main tasks done. We are all church members and have had turns teaching.

Mt. Albert Baptist Church has about three hundred members from all income brackets—a professor, several doctors, a magistrate, office girls, shop assistants, and a garbage man. They mix freely with no gossip and a great deal of loving concern and sharing of joys and sorrows. Perhaps there is a little friction between old and young, the establishment and the anti-establishment. Another weakness is slow growth in numbers, but the church is usually almost full. One-tenth of the members are on foreign missions fields.

The young people run a Sunday-night, after-church coffee session which attracts very large numbers of unchurched youngsters. Some boys come who have had one or two bad (tail) terms, some are on drugs, and some have tried to bring alcohol which is against the rules. I have seen at least one fight on the church lawn. But conversions have taken place and the youngsters mean business. Boys and girls and adults at church are dressing more casually to make these new folks more at home.

Perhaps one fault of our young people is that they are slow to join

the church. Or is this the oldies' fault? For example, in the senior boys and girls Bible class I taught last year, aged seventeen to twenty-one, not one of the fifteen fine young people was a church member.

Going to camps with these youngsters has been a fruitful experience. I believe they take more steps forward in the Christian life than most of their parents. Or am I prejudiced?

They also organize collections for the hungry and handicapped and look after gardens and houses of the aging.

I have by turn been both member and teacher of an Adult Sunday School class, with women aged thirty-five to fifty. Strong mutual concern has built up in this class over the years and our faith has grown in Bible study.

I sometimes speak at our monthly women's fellowship morning which attracts visitors as much as church members, also at the senior folks' afternoon, attended by men and women from the surrounding homes for the aging. I used to write to country members, trying to give the cream of the month's sermons, readings, and activity.

My husband and I lecture at Baptist College in the summer holidays, and I have helped for a time on the Children's Division of the Board of Christian Education, doing research on children's evangelism and daily Vacation Bible Schools. I was one of the lucky two women invited to give papers at a national conference of Baptist ministers last month. Three of these ministers attacked my comments on cheerfulness to the point of

wanting to drop me in the swimming pool. (The subject of the paper was "Guiding Adults to Christian Maturity.")

What are other women in our local Baptist church doing? Helping prepare hostel meals, sorting clothes, packing food parcels for needy families (few of these in New Zealand), visiting the sick, writing letters when confined to their homes, sewing for children's homes, collecting stamps for missions, taking elderly people for outings—in other words, caring. Most of our church families thrive.

Working with other denominations? We combine with other churches in the district for special services at Christmas and Easter, for city-wide church schools for women, and in choir and crusades.

It has been stimulating for me to talk to women's groups in a dozen surrounding churches of varying denominations and find similar problems everywhere. One adult discussion group confessed—nine to one—that "scrapping" or fighting in the family was their biggest problem. What a relief to us all.

We have recently followed Australia in having Christian Women's Conventions—interdenominational. The first one was in Auckland in 1968. In 1970 the convention spread to four centers. We have tried to tackle questions important to women everywhere.

Broadcasting children's religious programs has been a time-consuming but exciting task. The experts are right when they say that every minute on the air requires sixty minutes preparation. I think it is worth it. At the moment I am "swithering" on whether to say yes or no to a request to do a TV family religious program. This would need much homework.

Involvement with the community? Occasionally the telephone summons to an urgent relieving position for a day or a week. (I was a schoolteacher.) My most rewarding week was spent with an intellectually handicapped class whose concern for me surpassed almost any response from smart A- or B-stream youngsters. They worried

if I brought no lunch or no car; they almost burst with pride when I commended them. I realized what joy they must bring their parents. Yet some would call these expendable.

With most parents I have taken my turn at the school lunch cafeteria; the worst job is organizing the roster of helpers.

Before I was thirty I started to write a book about children, and posted off the first three chapters to a weekly journal as a try-out. They asked for more. Six hundred and forty-seven "chapters" followed as the family grew from babyhood to adulthood. My laboratory was "live." The library grew as I received books to review. Letters from parents all over New Zealand provided themes for the articles. Some were kind enough to say that the series boosted their morale. It certainly boosted mine!

Expressing concern? Most of the women of my age have the problem and joy of an elderly parent to care for and nurse at times. We have an excellent arrangement, I think: Mother's doctor phones me immediately from her bedside when she needs nursing. We keep a spare room for her and "adopt" her for a few weeks or days until she is better and returns to her gracious independence and weekly visits to help me.

Though writing and teaching and lecturing may give one some influence in the community, I am strongly convinced that one's best work is done personally with the handful of individuals who come to one for help. These have included some in desperate straits: suicidal or depressed, sole parents, the neurotic or mentally ill, nervously exhausted or spiritually distressed, the lonely, the disillusioned, the fearful, and the tearful. Next to my own family, these who come must have first place.

Into a jar on the windowsill the family puts a silver coin at each mealtime. This is for the hungry who cannot come to us, and whose plight is just as real.

How do I see the world? How do I feel about what is going on? I am

against war and hunger and religious bigotry and discrimination against persons.

I am for protest when it is nonviolent and springs from deep concern. But prayer is much more important than protest. We should all echo the words of an old hymn, "While I breathe, I pray..."

Does the church say anything to the issues of today? One cleric last month stated that the church must accept homosexuals. Of course the church accepts—or should accept—everyone to its worship. But he went on to say that the church should perform a service of blessing on a homosexual union. This is nonsense. The church too often speaks with an uncertain voice and makes itself ridiculous. I believe the Baptist church of New Zealand, though representing a wide spectrum of belief, usually takes a clear stand on moral issues. There is divergence of opinion, but not spinelessness and drift.

The family I regard as my first concern. We have tried to encourage trust, mutual respect, free choice, communication. We aim to be as polite at home as elsewhere, but sometimes we have a thumping big argument. Our children agree with us that we must "love them and let them go." Home can be a good stand-by when they need a refresher. Sometimes they need to go away from home and family to be refreshed. So do we. My husband and I retreat to our favorite seaside motel quite frequently. Twice he has taken me or us on one of his fast trips around the world, which always includes the wonderful USA!

A Christian, I believe, is simply never bored. Christians are meant to live like kings, and I hope we do. We no longer have a formal family worship, but we join in a spontaneous prayer simply and immediately as occasion arises to be thankful or prayerful. I acknowledge my debt to Jesus Christ.

If we find fulfillment in Christian living, perhaps this is the best and most infectious contribution we can make.

IN OUR STATE

Membership Opportunities

Edwina Robinson
WMU Executive Secretary
Mississippi

ALL women like to feel they have a place, that they are a part of a group. This is one of the deepest needs of people. Many Baptist Women organizations are alert to provide opportunities for women in their church membership who cannot regularly attend meetings at the church.

Extension Members

Women who are confined to their homes because of personal illness or other circumstances are often not only homebound, but are apart from the mainstream of missions participation. The creative concern of interested women can make the difference.

In one church each missions group was given the names of two homebound women. Most of these were women who had been active in WMU in former years. One of the study groups arranged to share each month's group meeting with the two shut-ins assigned their group. Each month the shut-ins were assigned to different group members. Group members receiving the assignments were to visit the shut-in, discuss the work of the group, share prayer requests, and suggest ways the shut-in might assist the group (i.e. a list of telephone calls to make, some cancer pads to fold, tray card folders to make). In the following group meeting brief reports of the visits were given.

The extension members in another church became the prayer cell for the pastor. Prayer requests were given to one member on the list; that member called the next name on the list. Through a chain of phone calls all

shared in the prayer ministry. The telephone is an important tool of communication with the homebound members.

Women Who Work

There are scores of married women who work and carry heavy family responsibilities. Many of these feel they cannot be away from their families for night meetings. Concerned women have found ways of providing opportunities for these women at convenient times and places. One WMU provides a downtown organization meeting between twelve and one o'clock at a centrally located place. Each woman brings a sandwich and eats as the meeting progresses. Ten women have been enlisted who were not previously a part of a WMU age-level organization.

In yet another town opportunity was provided for Baptist Women working in one industry to meet at noon. Seventeen were enrolled who could not attend at night because of family responsibilities.

An interested associational WMU director found it necessary to go to work. In her rural church there was no Baptist Women organization meeting at night. Eating lunch each day with three women who worked in the courthouse, she soon learned that they were Baptists, too. The four of them began using their lunch hour once each week as a time of sharing their missions concern.

In another town, the Baptist church near the business district provides a noon meeting opportunity, not only

for women who are members of the church, but also for other Baptist women in rural churches who work in the county seat town.

Meeting Needs Through Flexibility

Women who cannot participate in a regular meeting schedule, whether because of home confinement or work patterns complicated by family responsibilities are in churches by the scores. These women have the need to belong, to participate, and to have fellowship.

Certain guidelines may be suggested for the initiation of a creative program:

- 1 Person-to-person involvement is a must. Persons need to be brought together in meaningful relationships. The same barriers that may prevent a woman from active participation in a Baptist Women organization may prevent her also from developing a pattern of meaningful relationships in her life.

- 2 Needs of persons must be a controlling factor. When initiating the enlistment of members, it is most important that the needs of potential members be considered. An effort must then be made to meet these needs.

- 3 New ways to enlist interest and participation should be uncovered.

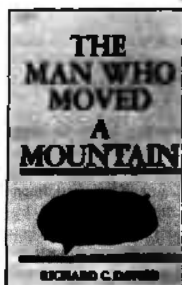
- 4 The imperatives of the missions organization must be presented meaningfully to the new members.

- 5 Continued concern should be expressed. The new member must be made to feel that members are genuinely interested in her life.



BOOKS for MISSIONS READING

Books reviewed this month may be used to supplement the Round Table Group Guides. They are particularly applicable to the theme "USA—Moment of Minorities," pp. 9-14. Baptist Women members may wish to choose these books for individual reading.



The Man Who Moved a Mountain, Richard C. Davids (Fortress Press, \$8.95)

Moonshine, superstition, and shot-guns ruled the Blue Ridge Mountains when Bob Childress was born in a one-room cabin in The Hollow. Whiskey provided forgetfulness and shootings provided entertainment. But when Bob Childress grew up, he turned away from the violence, poverty, and ignorance of his youth. The true account of how Bob Childress tamed a wild and backward corner of the Blue Ridge will appeal to everyone who loves a good story.

Richard Davids takes us a few miles from what is now the Blue Ridge Parkway and only 220 miles from Washington, D.C. into a completely different world. People in this section of southwest Virginia settled their disputes with guns and ignored the rest of the country for generations—until Bob Childress came along.

Bob was a child of the hills and he felt their power. "I was three years

old when I was drunk for the first time. Brandy was god in our cabin. By the time I was fifteen I had an Owl's-head pistol and was known as a heller." Gradually, though, Bob saw beyond this way of life. He was a family man of thirty-five when he decided to become a Presbyterian minister. In five years he went from eighth grade to graduation from Union Theological Seminary in Richmond. On Buffalo Mountain, one of the most notorious in the area, Bob Childress faced illiterate preachers, liquor-dealers, and hardened killers.

In his Model T, he traveled 50,000 miles a year visiting isolated cabins. He built eight churches and preached weekly in fourteen. To a landlocked region with no industry, he brought sawmills, roads, and bridges. To forgotten people, he brought hope and self-respect.

Bob Childress' story is full of drama, humor, and very real people. You'll meet Doc Burnett who patched up countless gun and knife wounds, Bailey Goad, the meanest man on the Buffalo, Aunt Orlean Puckett, the trusted midwife who lost all twenty-four of her own children.

Most unforgettable is Bob Childress himself. Richard Davids has captured all the warmth and bravery of this giant of a man who loved life and mountain people. *The Man Who Moved a Mountain* truly belongs to the American tradition of adventure, folklore, and just plain good storytelling.



Shadows in the Valley, Frank A. Kostyu (Doubleday and Company, Inc., \$4.95)

The degradation and suffering of migrant farm workers is one of the major problems in America today, and it is worst among the Mexican Americans of the Rio Grande Valley. This book tells just how serious the problem is, and what the churches are doing to solve it through social action, special migrant missionaries, and unionist agitation.

It is a story overshadowed by the chronic hunger and malnutrition that have driven the migrant workers to difficult, sometimes violent, encounters with the law and the citrus and vegetable growers, in their attempt to obtain a decent standard of living. And at its center is Ed Krueger, the migrant minister who has made the cause of the workers his own. The account of his heroic struggle will inspire new understanding of these long-oppressed people and their hopes for a better tomorrow and the changes it must bring.

PRIMER GROUPS

ROYAL SERVICE invited Arthur B. Rutledge, executive secretary, Home Mission Board, to share ten urgent prayer requests for home missions. Use these as a basis for prayer group experiences this month.

1. Pray that God will help America to become a nation that trusts in him and honors him. "Blessed is the nation whose God is the Lord. . . ." (Psalm 33:12). This nation is troubled by a multiplicity of critical problems, such as war, crime, violence, injustice, racial strife, alcohol, narcotics, and pornography. Christian solutions to these problems must be found both for the sake of the nation and for the sake of missions work throughout the world.

2. Pray for a greater sensitivity to the needs of people. Pray for compassion similar to that of the Lord, a compassion for all people, whether black or white, rich or poor, educated or illiterate, young or old. Ask God to guide the churches into a growing involvement in ministry to people in need. This nation hurts, and needs ministry and prayers.

3. Pray for home missionaries. More than 2,200 home missionaries are serving across the nation, in all fifty of the states, and also in Puerto Rico and in Panama. Though there are no Southern Baptist missionaries in Cuba at this time, pray for fellow Christians in that land where Southern Baptists have undergirded a gospel witness since 1886. Pray for the approximately three hundred mission-

aries who are serving among disadvantaged people, largely in inner-city sections of metropolitan centers in all parts of the nation.

Pray for missionaries, over one thousand of them, who are working among seventeen distinct minority groups scattered throughout the nation.

Many home missionaries are serving in as difficult and demanding situations as any field in the world. These missionaries, who represent us and represent our Lord, stand in daily need of prayers.

Pray that God will continue to call hundreds of bright young people to missionary work in the homeland. There are great needs this year for both men and women to serve in language missions and in Christian social ministries. There are urgent needs now for pastors to assume the spiritual leadership of young congregations in Northern and Western states.

4. Pray for those who serve among nonevangelical people. There is a rising interest in Oriental religions—such as Buddhism and Hinduism—on the part of youth. Pray for the missionaries, though few in number, who are serving in this field. Pray for congregations and individual Christians who are seeking to communicate their knowledge of Christ with persons who do not share the same faith in its fullness.

5. Pray for chaplains, men of God and missionaries of the gospel who are serving in a variety of places. Over six hundred Southern Baptist chaplains are serving in the military either overseas or at home, with outstanding opportunities of ministry to young men. Another three hundred are serving in hospitals, in institutions (primarily correctional institutions), and in industry.

6. Pray for the continued advance of witness in new areas of the country—in the Western states, the Northern states, and the Northeastern states. Pray for the continued expansion of varied ministries in these areas, as people of many races and many places are served through Southern Baptist

ministry and witness. Pray for the approximately five hundred pastors of young missions congregations in "pioneer" fields. Pray for the newest state conventions related to our fellowship, the New York convention (formed in 1969), and the Pennsylvania-South Jersey and West Virginia conventions (formed in 1970). Hundreds of communities in these newer areas, all across the country, need new churches to meet the needs of growing populations and loving ministries to serve the disadvantaged.

7. Pray also for the continued blessing of God upon churches, associations, and state conventions in the Southern and Southwestern states, where Southern Baptist work has been strong for many years. In these states new problems and challenges brought on by urbanization, industrialization, and a growing population are being faced. In some of the states where Southern Baptist work is strong the number of Baptists in proportion to the total population is decreasing at a significant rate. Pray that as growth comes in newer areas, there will be no decline in states where home missionaries have served long with unusual effectiveness.

8. Pray for continuing progress in racial reconciliation. During recent years an atmosphere of distrust, hostility, and anger has existed between various racial groups, such as blacks and whites, Mexican-Americans and Anglos, and Indians and Anglos.

9. Pray for those who are charged with planning and directing the nationwide home missions efforts of Southern Baptists. Pray for those who are charged with this responsibility in the state conventions, in the district associations, and with the Home Mission Board. Pray that God will give wisdom and understanding, compassion, and courage to serve well in the face of the changes and challenges which are so much a part of today's society.

10. Above all, pray for spiritual revival in America. In a period of affluence and secularism, it is easy for many to feel little need for God.

¹Available from Baptist Book Store.

SHARING...

With One or One Thousand

Joanne Jackson Lisk

WEEK of PRAYER
for HOME MISSIONS
March 7-13, 1971

LEADING WOMEN TO PRAY

Mission support chairmen, you have been chosen to help lead in this week of prayer because you are a person who is experiencing daily the power of prayer in your life. Baptist Women in your church believe you can help other women to pray more meaningfully. The following steps in preparation can help you lead more efficiently and effectively those who are depending upon you.

Pray

Stop right now and pray before you begin to plan. As you pray for guidance in making plans, turn to the two verses which are theme verses this week: Acts 4:20 (TEV) and 2 Timothy 2:2.

Pray for guidance in making assignments to others.

Pray for those who will participate in the activities of the week.

Pray for those who will assist you in executing plans for the week.

Plan

1. Read this issue of *ROYAL SERVICE* thoroughly. Feature articles have been designed as supplementary materials for the week. Decide which ones you would like to include in daily study or suggest for personal reading.

2. Browse through recent issues of *Home Missions* for current information to use as resource and background materials.

3. Determine the method of presentation for each day's prayer experience. The sessions have been planned to utilize any number of persons in presentation. Various methods may be used, but remember, the more people you involve in the presentations the more people you will have in attendance and prayer during the week. Many mission support chairmen choose four or five women to plan for a single day each. This both reduces one person's responsibility and distributes opportunities for involvement

and training in leading prayer experiences.

4. Be sure that you have all materials in hand you wish to use for the week of prayer. (A packet of materials, containing the following, is distributed according to state plan: announcement poster, strip poster, sample of priced program cover, Annie Armstrong Easter Offering envelope, family prayer folder, invitation and announcement card, plastic record—*Sharing Your Faith*, and subscription blank for *Home Missions*.)

5. Plan a meeting of the women who will lead and make additional plans with their help. Set some deadlines for assignments and preparations to be completed if daily programs are to be printed. Pray with this group for the week of prayer planning and observance.

6. Find out what churchwide goal for offering has been set by the church.

Promote

1. Make all assignments for presentation of materials as soon as possible.

2. Note any uses of visual aids which could enhance presentation of materials and either make these or suggest that persons presenting portions of the missions materials make them.

3. Decide on an interest center for the week and be sure it is prepared for most effective use. Your interest center may be as simple as a map of the U.S., the week of prayer poster, a banner with the theme: "Sharing with One or One Thousand"; or as complicated as something planned by your most creative artist. But above all, let it clearly and tastefully emphasize the theme for the week and be an aid in setting the mood for prayer and worship.

4. Make all physical arrangements such as:

- a. Music (piano, phonograph, if used)
- b. Room arrangements for wor-

- shipful atmosphere
- c. Special lighting or sound effects
- d. Other

Promote

1. Publicize by all methods possible:

- a. Date, time, place
- b. Theme
- c. Annie Armstrong Easter Offering goal and church goal

2. Send the invitation and announcement card to all members and prospects.

3. Involve all the women you can in some way in daily prayer. Suggest individual use of the tip-in prayer guide.

4. Consider setting up a transportation committee if one is needed.

5. Lead women to involve their families in the week of prayer. Ask them to use the family prayer folder in family devotions.

Two or more families may join in prayer each day as prayer partners.

One or two weeks preceding the Week of Prayer for Home Missions, challenge families to "go and see" home missions in action. Such trips might be planned by individual families or two or more families might plan together. Associational or area missionaries will be able to furnish information.

Present

The overall outline of the program is the same from day to day:

1. We Enter to Share
 - a. Sharing Moments of Silent Prayer: encourage silent prayer and a worship atmosphere as each member enters. Handing out prayer requests at the door and a quiet musical background may encourage immediate silent prayer. Try to have some few come early to meetings, take their seats, and bow their heads in prayer for additional encouragement to pray.
 - b. Hymn "Hark, the Voice of Jesus Calling" may be varied. Remember it is sometimes better to read the words to a background of music

than to have only a few singing. Use soloists of the church, even if they do not ordinarily come to Baptist Women meetings.

c. Call to Prayer: again, vary presentation. Ask many to participate by single sentence prayers or in other ways. Read or present in some way individual names on the calendar each day.

2. Sharing... As Taught By Jesus

a. Parables will be used in Scripture study. Taken from the modern English version, *Good News for Modern Man*, the Scripture for study has been written in dialogue form for two readers to read each day. Vary the readers in a large group, but be sure you make assignments early to good readers. Perhaps you will use the same two people each day for all parts labeled VOICE 1 and VOICE 2. Two speaker's stands may be placed at opposite sides of the room for more effective reading. Suggest that readers practice together if possible.

b. There is a leader's part for each day. The same or different leaders may be used.

3. Sharing Begins with Knowledge

Basic information and personal experiences are shared in this section. Any materials which occur in letter form may be copied onto stationery and placed in envelopes for those presenting material to read in a personal manner to the members. This will allow you to use women who could not prepare a formal presentation but will read a letter.

4. To Knowledge Add Prayer

Pray earnestly during this period. Requests for directed prayer are written into the study materials. Add your own prayer requests. Call for other prayer requests daily. Pray individually for each request. Do not be afraid of silence during a prayertime. If having silent prayer, wait a few minutes (time yourself if necessary) before going on to the next prayer request. Do not frustrate those attending by limiting prayertime. Remember, this is a week of prayer.

Some suggestions:

Monday: Write out individual prayer requests. Distribute one to each woman, or she enters, for use during her personal prayertime at the beginning and then to share with the group at this period for group prayer.

Tuesday: Divide the group quickly into units of three or four. Suggest that these small units sit together, but slightly away from other groups, to read each prayer request aloud, discuss it briefly, and then pray.

Wednesday: Distribute prayer requests to several who will lead aloud in prayer. Have leader detail each prayer request and call on the assigned person to lead in prayer after each request has been read aloud. Ask all who wish to do so to kneel in prayer today.

Thursday: Number women as they enter. At prayer period have 1 and 2, 3 and 4, and so on, become prayer partners. They may draw apart in twos. Assign one-fourth of the group to pray for local and associational missions, one-fourth to pray for state missions projects, one-fourth to pray for Southern Baptist home missions and missionaries, and one-fourth to pray for missions around the world.

Friday: Join hands in prayertime today. If group is seated in a circle, they may simply join hands as prayer requests are read aloud or silently. If participants are seated in rows, perhaps standing and shifting into some sort of circle arrangement would be possible. If it is not possible to shift, simply have each row join hands during prayertime.

5. Praying Leads to Concern

This is the meditation time. Use the song "Share Your Faith" (see page 48) as effectively as possible (see daily suggestions). The plastic record, *Sharing Your Faith*, includes testimonies of weekday ministry and Baptist center work, comments by Dr. Arthur B. Rutledge, and a solo "Share Your Faith." Have the personal interest stories presented in the most dramatic way you can by your best readers or most dramatic speakers. Consider using recordings of the stories or hidden voices. During the

presentation of the stories, perhaps you could use a simple tableau depicting a person or situation relevant to the story.

6. From Caring to Sharing

Each day an item or two of mission action interest from some local WMU in the US will be presented for interest, discussion, and as a possible follow-through to new missions involvement. Discuss these if time allows. If local situations seem to indicate some mission action outgrowth of the day's experience, begin to plan to care and share.

7. What Shall I Give Thee, Master?

Emphasize and collect offerings. Emphasize the allocations for the Annie Armstrong Easter Offering, page 41. You may wish to reproduce these on posters to be displayed at each session. Keep Convention goal and church goal before the group and share progress of offering several times during the week or in a special visual manner.

8. We Leave to Share

1. Continue to emphasize attendance at meetings and individual prayer at home.

2. Also, emphasize family devotional times and remind prayer-partner families of their prayer opportunities during the week.

Pray

Pray continuously while

Planning

Preparing

Promoting

Presenting

The mission support chairman's prayer might be

Lord, may I become so much a part of this week of prayer that my every thought and action will be expectantly centered on leading others to share through this experience with one or one thousand Amen.

All quotations from Today's English Version are used by permission, American Bible Society.

Words of "I Have Decided to Follow Jesus" © Copyright 1959, Broadman Press. All rights reserved. Used by permission.

MONDAY, March 8

SHARING...

Because

You Care

We Enter to Share

Sharing Moments of Silent Prayer
Hymn "Hark, the Voice of Jesus Calling," (Baptist Hymnal, No. 440)

Call to Prayer (pray for missionaries, see p. 59)

Sharing As Taught by Our Lord

A Parable of Hospitality

Luke 14:12-14 (TEV)

VOICE 1 "Then Jesus said to his host

VOICE 2 "When you give a lunch or a dinner, do not invite your friends, or your brothers, or your relatives, or your rich neighbors—for they will invite you back and in this way you will be paid for what you did. When you give a feast, invite the poor, the crippled, the lame, and the blind, and you will be blessed, for they are not able to pay you back. You will be paid by God when the good people are raised from death."

LEADER: Do you remember this little couplet "God bless me and mother, sister and brother. Us four and no more!" What a ridiculous prayer, you might say. Anyone who would pray such a prayer would certainly be self-centered and nearsighted. Yet the above parable reminds us that we need to give thought to being unselfish and stepping outside our own families into the lives of others. Suppose we bring this parable into the twentieth century.

VOICE 1 In the spring of 1971 the First Baptist Church of Oortown, USA, decided to be host for a large dinner. The pastor of the church met with the church council to plan for the occasion. The first question was, Whom shall we invite to attend this dinner? Several council members thought that all the resident church members, the Sunday School members, and perhaps some of the local city dignitaries might be given invitations. One of the committee suggested that even nonresident members might be invited.

Then someone suggested that instead of inviting those who had just been suggested they might invite the following people to dinner: the poor, the crippled, the lame, and the blind. Church members could offer them transportation, provide clothing if necessary, welcome them into the church and serve them the meal. In this way they would be showing man and God that they cared about all their brothers!

The suggestion was met with stunned silence.

LEADER: If this had been the council meeting in our church, what decision would have been reached? (Discuss briefly.)

VOICE 1 "Suppose there are brothers or sisters who need clothes and don't have enough to eat. What good is there in your saying to them,

VOICE 2 "God bless you! Keep warm



Sharing...with One or One Thousand



A Meditation Guide for Individual Use

Joanne Jackson Lisk

WILL you be a modern-day Lydia? This may be the first Week of Prayer for Home Missions in which you have participated, or you may be preparing your heart today for the tenth or twentieth year of prayer response to home missions needs. But what of your family? Will you have a part in stirring the fires of home missions interest and prayer in their hearts?

Meditate on Lydia for a moment. Do you remember that her home became the cradle of the church of Philippi? She was a businesswoman, probably a successful and influential one, and she was also a seeker of truth. Lydia was the first European convert on record. But her conversion was only the beginning of the story. She was instrumental in leading her household into the light of the faith of Jesus Christ. She immediately opened her house to the missionaries, Paul and Silas, so that the gospel could be preached and the brethren in Philippi strengthened. Such was her dedication that the missionaries had no hesitation about going to her house immediately upon their release from prison. Her house was a refuge—a haven for both those who were its members and for those who became members by faith in Christ.

Now think about yourself. What is your home? Is it a haven for members of your household? Is it a cradle of hospitality for your family members, friends, and brothers and sisters in Christ?

Will you be a modern-day Lydia? Will it be a place where your mind is opened to the message of the missionaries during this week of prayer and where the message will be shared joyfully with members of your household? Does the theme for the week, "Sharing with One or One Thousand," stir your imagination and stretch your mind, make you eager to "get on with it" and find someone with whom to share? If it does, perhaps your sharing should begin today, not one bit farther away than within the boundaries of the walls which you call your home.

Sharing with the ones in your home will be as exciting as you make it. You have the facts at hand. You probably have the stand-up prayer folder with its day-by-day presentation of home missions needs, which you and your family may use as an aid for devotional time. Call to Prayer to use as a daily prayer resource and information from the study sessions which you may enjoy sharing with others.

Your sharing begins with giving of yourself, your time, and your possessions in such a way that those whom your life touches will also want to give of themselves, their time, and their possessions. Then why not begin today to know the adventures of the twentieth-century Lydia who eagerly shares Christ with her own household, then opens her mind, her heart, and her home to others, by ones, tens, or even one thousand.

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Chicago Urban Renewal claimed the tenement building in which Darlene lived. We lost contact. Who would choose her next? What impression would my sharing Jesus Christ leave on her life? How many, how many

re Darlene's are there in this city?
Joanette Harlow
Former Director
Christian Social Ministries
Chicago Baptist Association

Kentucky
We had six professions of faith at a recent revival meeting here at the new Weekday Center. At least four of those making decisions are involved in the center's weekday program. Our angelist was given time to speak to college, high school, and elementary pupils as the community responded in an unusual way and many of opportunity were opened.

Mrs. Larry Baldridge
Cane Weekday Center
Pippa Passes, Kentucky

Knowledge Add Prayer

Knowing that countless people in terra grope in darkness, will you pray for the evangelistic outreach of Home Mission Board at this time? e suggestions for directed prayer, 31.)

Pray for the missionaries appointed by the board who specifically direct evangelistic efforts in the USA (Prayer)

Pray that whatever type missions approach is used there may be the continuous evangelistic emphasis which will lead people to Christ. (Prayer)

It may be a harvest. (Prayer)

Prayer Leads to Concern

What Will I Share Today?

Use the song, "Share Your Faith," by Gene Bartlett, as a solo; or if you have the recording, play the first stanza, or read aloud the first stanza as it appears below.)

"People are hungry, people are bare,
People need love, and people need care;
For God so loved the world
He gave his only Son each soul to save."

presentation of the stories, perhaps you could use a simple tableau depicting a person or situation relevant to the story.

6. From Caring to Sharing

Each day an item or two of mission action interest from some local WMU in the US will be presented for interest, discussion, and as a possible follow-through to new missions involvement. Discuss these if time allows. If local situations seem to indicate some mission action outgrowth of the day's experience, begin to plan to care and share.

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Emphasize family times and remind prayer-partner families of their prayer opportunities during the week.

Pray

- Pray continuously while
- Planning
- Preparing
- Promoting
- Presenting

The mission support chairman's prayer might be:

Lord, may I become so much a part of this week of prayer that my every thought and action will be expectantly centered on leading others to share through this experience with one or one thousand Amen.

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Prayer Actions for This Week

Use Call to Prayer regularly.

Pray for members of your household.

Consider beginning a period of family worship if you do not already have such time set aside for prayer and Bible study together. If you cannot include all your family in a worship period, perhaps you and some family member(s) could be prayer partners for this week at least.

Another prayer possibility this week is that your entire family will become prayer partners with another family in your church. Perhaps families will be assigned by your leaders. If not, consider carefully and prayerfully the choice of another family with whom you may pray. This need not mean that you will meet together every day for prayer, but perhaps at least one time during the week you will actually meet in one home. At other times, a specific family prayertime may be set when both families will join hearts in prayer for home missions.

Pray for the President and elected government officials as they face problems in a complex world this year.

Pray for the nation. Choose one more specific prayer request. Write it down. Say this week: "Pray for that one or more of my prayer partners during the week."

Other Activities to Consider

1. Enlist at least one person who might not otherwise attend to share the week of prayer each day. Just invite her to take her with

2. Plan with your family for a "go and see" home missions trip on Saturday. Locate the nearest home missions work (your associational missionary, pastor, or mission support chairman will be able to help you). Make necessary contacts early in the week. Perhaps your family will wish to join another family in this missions venture. This could be the most meaningful way you will have of sharing missions in America with the ones who mean the most to you—your family.

What is Your SQ?

The Holy Spirit said to Philip, "Go over and stay close to that carriage." Philip ran over and heard him [the Ethiopian eunuch] reading from the book of the prophet Isaiah, so he asked him, "Do you understand what you are reading?" "How can I understand," the official replied, "unless someone explains it to me?" (Acts 8:29-31 TEV)

This week you will be asked to consider sharing not only with one but also with one thousand.

Philip, one of the first deacons of the Christian church, was an eager witness for his Lord. Complete account in Acts 8:26-39.

1. He was aware of the direction of the Holy Spirit.

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3. The man had been prepared to be a witness to the Spirit.

4. Philip took the initiative in asking a leading question, which opened the man's attention and gave Philip entrance to witness.

As you look at yourself now, twenty minutes later, what have you in

The suggestion was met with stunned silence.

LEADER: If this had been the council meeting in our church, what decision would have been reached? (Discuss briefly.)

VOICE 1: "Suppose there are brothers or sisters who need clothes and don't have enough to eat. What good is there in your saying to them,

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common with Philip which may help you share? Will you check your preparation:

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2. When I feel an impression to witness to a person in any way, I immediately follow that impression and go to that person. Usually Sometimes Rarely

3. I believe that the Holy Spirit makes advance preparation for my witness which strengthens me and provides me with a ready reception. Usually Sometimes Rarely

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What is your SQ (Sharing Question)? It may not be the same from week to week, but hopefully it is on the rise. Especially this week as you spend additional time in prayer for others you should find your SQ at such a level as to compel you into one to one sharing.

Concluding the Week

For we cannot stop speaking of what we ourselves have seen and heard. (Acts 4:20 TEV)

Take the words that you heard in the presence of many witnesses, and give them into the keeping of men you can trust, men who will be able to teach others also. (1 Th. 2:2 TEV)

The past seven days have been given by you to your Lord in special

study and prayer for this, your country. You have been confronted with facts, needs, opportunities for service, and prayer requests. But what of those seven days of prayer now? Are they neatly boxed, wrapped, tied with a ribbon, and labeled, "Week of Prayer for Home Missions, 1971 store for possible reference"? If someone were to ask you to write a testimony of what this week of prayer has meant to you, what would you write? (Write your personal prayer testimony below.)

What exciting possibilities the Christian woman of this century and especially of this nation has for sharing. Answer then, Christian woman of America: Do you see the one or one thousand who pass before you? See their hands outstretched or eyes mocking you with bitter laughter. See the color of yours or black or brown or yellow. Hearts that ache with longing for a meaning, for a life of hearts that are given over to the sensual pleasures which seem to satisfy for a season, voices that cry out, "Is there a God who cares?" and voices raised in skeptical reply, "Haven't you heard? God is dead!" Will you end the week of prayer today? Will you end the sharing you began this week? Sharing is never just action, or will you accept the challenge to make this the beginning of a continual sharing in your life?

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Caney Weekday Center
Pippa Passes, Kentucky

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People need love, and people need care,
For God so loved the world
He gave his only Son each soul to save."

presentation of the stories, perhaps you could use a simple tableau depicting a person or situation relevant to the story.

6. From Caring to Sharing

Each day an item or two of mission action interest from some local WMU in the US will be presented for interest, discussion, and as a possible follow-through to new missions involvement. Discuss these if time allows. If local situations seem to indicate some mission action outgrowth of the day's experience, begin to plan to care and share.

7. What Shall I Give Thee, Master?

Emphasize and collect offerings. Emphasize the allocations for the Annie Armstrong Easter Offering, page 41. You may wish to reproduce these on posters to be displayed at each session. Keep Convention goal and church goal before the group and share progress of offering several times during the week.

8. From Sharing to Sharing

Emphasize family prayer times and remind prayer-partner families of their prayer opportunities during the week.

Pray

Pray continually while Planning

Preparing

Promoting

Presenting

The mission support chairman's prayer might be

"Lord, may I become so much a part of this week of prayer that my every thought and action will be expectantly centered on leading others to share through this experience with one or one thousand Amen"

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Pray for the President and elected government officials as they face problems and make choices this week.

Pray for the able-bodied people who are unemployed and who are unemployed. Pray for the aged and or more and persons needing the week.

Other Activities to Consider

1. Exist at least one person might not otherwise attend to the week of prayer each day. This person may be a member with a

couple. "God bless me and mother, sister and brother. Us four and no more!" What a ridiculous prayer, you might say. Anyone who would pray such a prayer would certainly be self-centered and nearsighted. Yet the above parable reminds us that we need to give thought to being unselfish and stepping outside our own families into the lives of others. Suppose we bring this parable into the twentieth century.

2. Plan with your family for a "go and see" home missions trip on Saturday. Locate the nearest home missions work (your associational missionary, pastor, or mission support chairman will be able to help you). Make necessary contacts early in the week. Perhaps your family will wish to join another family in this missions venture. This could be the most meaningful way you will have of sharing missions in America with the ones who mean the most to you—your family.

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Reflect on yourself now twenty centuries later. What have you to

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Will you end the week of prayer today? Will you end the sharing you began this week? Sharing in prayer and action, or will you accept the challenge to make this the beginning of a continual sharing in your life?

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Knowing that countless people in various groves in darkness, will you pray for the evangelistic outreach of Home Mission Board at this time. (Suggestions for directed prayer, 31.)

Pray for the missionaries appointed by the board who specifically direct evangelistic efforts in the USA. (Prayer)

Pray that whatever type missions approach is used there may be the continuous evangelistic emphasis which will lead people to Christ.

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7. What Shall I Give Thee Master?

Emphasize and collect offerings. Emphasize the allocations for the Annie Armstrong Easter Offering (page 41). You may wish to read the

in a special

We Leave to Share

1. Continue to emphasize attendance at meetings and individual prayer at home.

2. Also, emphasize family devotional times and remind prayer partner families of their prayer opportunities during the week.

Pray

Pray continuously while

... Planning

... Preparing

... Promoting

... Presenting

The mission support chairman's prayer might be:

Lord, may I become so much a part of this week of prayer that my every thought and action will be expectantly centered on leading others to share through this experience with one or one thousand Amen

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TWO PRAYERS

A Prayer for Beginning the Week

Dear Lord, today I am required to make a choice, and I don't always like choosing. You have set before me a special week of prayer. I may either choose to observe it or decide to ignore it. Home missions, Lord. Not very exciting in comparison with foreign missions, it seems to me. No pith helmets or restless natives or throbbing beat of drums. Just everyday people in nearby places with much the same humdrum needs as the people right here in my own city. But that's it, isn't it, Lord? It's just the very "everydayness" of home missions that should have a special appeal to me. Yes, I'm thinking of it now, Lord. That couplet that's stayed on my mind all these years: "Lady, I'm a little black boy right outside your door. Please don't go to Africa and try to find some more." And inside my door, there are needs right here too, aren't there, Lord? And opportunities to open the eyes of my own family to the challenge of missions in America.

Could I be afraid to choose to share with one or one thousand for fear of becoming personally involved? Sometimes it would be

couplet "Lord bless me and mother, sister and brother. Us four and no more." What a ridiculous prayer, you might say. Anyone who would pray such a prayer would certainly be self-centered and nearsighted. Yet the above parable reminds us that we need to give thought to being unselfish and stepping outside our own families into the lives of others. Suppose we bring this parable into the twentieth century.

easier to go to Africa than to witness to the little black or brown or white boys right outside my door! But the call is strong, too strong to ignore. Will you help me to see what and where and how my sharing can be done? Burn within my heart the words: "For we cannot stop speaking of what we ourselves have seen and heard" (Acts 4:20 TEV).

Lord, I choose to give you this week, to let you begin that sharing today, within my home and in my everyday life through me. Amen

A Prayer for Continuing the Week

Dear Lord, may I accept the challenge to make this a beginning to ward a more "other-centered" life. Never let me lose sight of the broken hearted, the hardhearted, and the vacant hearted multitudes who live within my land. But more than that, dear Lord, I pray that my vision may not be a sitting-down, staring-at television sort of thing. Shake me out of my unconcern and my feeling that it won't matter if I wait one more day to get started sharing. Lord, make me restless until I have discovered a need which I can meet. Amen

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The suggestion was met with stunned silence.

LEADER: If this had been the council meeting in our church, what decision would have been reached? (Discuss briefly.)

VOICE 1: "Suppose there are brothers or sisters who need clothes and don't have enough to eat. What good is there in your saying to them,

VOICE 2: "God bless you! Keep warm

and eat well!"

VOICE 1: If you don't give them the necessities of life?" (James 2:15-16 TEV).

VOICE 1: Do Southern Baptists care? VOICE 2: Does your church care? BOTH VOICES: Do you care?

LEADER: If you care, you will be restless and incomplete as a Christian until you are involved with others in the privilege and opportunity of sharing Christ with one or one thousand.

Sharing Begins with Knowledge

Why . . . Home Missions?

"In 1845, the Home Mission Board was founded as an arm of the churches to reach out to meet needs [in America] which could not be met by individual Christians or churches, or even by associations or state conventions."

Did you catch the action words in that statement made by Dr. Arthur R. Rutledge, the executive secretary-treasurer of the Home Mission Board? Those words are "reach out to meet needs." For the past 126 years, it has been the purpose of the Home Mission Board to care and share with the one and the one thousand within the framework of the Great Commission. Always at the center of that purpose has been winning men and women to Jesus Christ.

Dr. Rutledge further states: "Home missions advance in the 1970's must include a continued primary emphasis upon evangelism . . . The opportunities before us, resources which God has given to Southern Baptists, and the needs for a dynamic Christian witness make the 1970's present to us an exciting and demanding time of service to Christ in America and around the world."

Southern Baptists do not debate the question, Why home missions? Rather, they answer with firm assurance: We must have home missions work because Jesus said, "and you will be witnesses for me in Jerusalem, in all of Judea and Samaria, and to the ends of the earth" (Acts 1:8 TEV).

Evangelism at the Center of Home Missions

One of my dear dear men, eighty-eight years old named, "Mrs. Pybas, will you tell me how to be saved. I know my days are numbered and I want to be sure that I'm prepared to meet my Lord." . . . I went through the plan of salvation over and over to be sure he understood. Then he grabbed my hand and signed, "I do believe, I do believe."

We prayed a prayer of repentance, and he signed, "I'm so happy, oh, so happy. The burden has rolled away." That same night after he was baptized he left to go home still patting his heart, the sign for "happy."

The deaf work was begun here after hearing people saw the need for someone to tell the story of Christ to a people who were not able to communicate with the hearing congregation.

Mrs. Garth Pybas
First Southern Baptist Church
Topeka, Kansas

In Illinois

I first met thirteen-year-old Darlene at a police station where she had been picked up by police after running away from home with her boyfriend. Darlene's parents were divorced and she lived with her mother. Her sister Jane was the mother of an illegitimate child, and Debbie, another sister, had a long history of drug abuse. Her friends were the kids who had found life as she had found it—hard, raw, and often cruel.

She was willing to accept the friendship I offered her, and to share her world with me as I shared mine with her. One day while we were talking, she looked up at me and said, "You know, you're the first friend I ever had who chose me, chose ME to have as a friend . . ."

Chicago Urban Renewal claimed the tenement building in which Darlene lived. We lost contact. Who would choose her next? What impression would my sharing Jesus Christ leave on her life? How many, how many

more Darlene's are there in this city?

Janette Harlow
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To Knowledge Add Prayer

Knowing that countless people in America grope in darkness, will you pray for the evangelistic outreach of the Home Mission Board at this time. (See suggestions for directed prayer, p. 31.)

Pray for the missionaries appointed by the board who specifically direct evangelistic efforts in the USA (Prayer)

Pray that whatever type missions approach is used there may be the continuous evangelistic emphasis which will lead people to Christ. (Prayer)

Pray that each home missionary may have faith and vision to plant the seed of the gospel, even though it may not be his joy to reap the harvest. (Prayer)

Praying Leads to Concern . . .

What Will I Share Today?

(Use the song, "Share Your Faith," by Gene Bartlett, as a solo; or if you have the recording, play the first stanza, or read aloud the first stanza as it appears below.)

"People are hungry, people are bare,

People need love, and people need care;

For God so loved the world

He gave his only Son each soul to save."

Rahab's Coffeehouse is open six nights a week, and most nights the small room is filled to capacity with those who wander in from the neon-brightness of the impersonal city. They come to talk, to sing, to read poetry, to find a place away from loneliness. Sometimes they come because they have no other place to go and sitting in a coffeehouse knocks three hours off a long, cold night. Whatever their reasons, they come, and they are met by Christian acceptance and Christian love. "... I'm a grown man who's seen a lot of life, see? But when it comes to God, I'm like a little baby ... It's a whole new scene for me and I've got a lot to learn. Right now I'm just trying to understand what a commitment to God really means. ... Such stories of men and women, boys and girls, who have hunger, pain, and hurt flow across the tables of the Christian coffeehouses throughout America today. And Christians who listen respond in love because they care.

From Caring to Sharing

Mrs. Asber of El Paso, Texas, shares this testimony: "I was enlisted

in Baptist Women when a mission action group to the sick was formed. This led me to the Intensive Care Unit in a local hospital where I work each week through the hospital auxiliary. There I met Joe. I had never seen a man so upset, so full of remorse. His wife had been placed in the Intensive Care Unit. She was a wonderful Christian woman he told me. They had been married thirty-five years and he had hurt her in every way possible. Tears came to his eyes as we talked about his past and his feeling of sin. I told him that while he couldn't go back and live his life over now as he wished, Christ could make him a new man and cleanse him of his sins. He sat looking at me for some time, but said nothing. Three weeks later, I received a letter from his niece telling me Joe's wife had gone home to be with the Lord.

"A portion of this letter read 'She lived to see Joe saved and that is what she had prayed would happen for thirty-five years. ... I want you to know that your witness to Joe in the hospital helped him to make his decision for the Lord.'"

Caring led a Baptist Women group to begin this particular mission. Caring led Mrs. Asber to become involved in this group; caring led her to share Christ with this man at a critical moment. Will you care enough to share? (Pray that Baptist Women in your church may be led by God through all doors of evangelistic missions opportunity within your community.)

What Shall I Give Thee, Master? (Background music: "Share Your Faith" played softly on the piano. Heads bowed in prayer.)

VOICE 1: Dear Lord, help me see hungry people.

VOICE 2: Help me see people without life's necessities.

VOICE 1: Help me see people who need my love as well as your love.

VOICE 2: Help me see people who need me to care for them, in your name.

BOTH VOICES: Dear Lord, help me to see America. Help me to care and share. Amen.

(As music continues softly, distribute and/or collect offering envelopes.)

We Leave to Share

We Enter to Share
Sharing Moments of Silent Prayer
Hymn: "Hark, the Voice of Jesus Calling" (Baptist Hymnal, No. 440)

Call to Prayer (pray for missionaries, see p. 59)

Sharing ... As Taught by Our Lord

Children in the Marketplace

Matthew 11:16-19 (TEV)

VOICE 1: "Now, so what can I compare the people of this day? They are like children sitting in the marketplace. One group shouts to the other, 'We played wedding music for you, but you would not dance.' We sang funeral songs, but you would not cry!"

VOICE 1: "John came, and he fasted and drank no wine and everyone said, 'He is a madman!'"

VOICE 1: "The Son of Man came, and he ate and drank, and everyone said, 'He is a glutton and wine-drinker, and is a friend of tax collectors and outcasts!'"

VOICE 2: "Look at this man! He is a glutton and wine-drinker, and is a friend of tax collectors and outcasts!"

VOICE 1: "God's wisdom, however, is shown to be true by its results."

LEADER: In this parable we see a clear picture of "religious" Israel during the time of Christ. An interpretation of this parable for today might read:

VOICE 1: We will now interview a Southern Baptist home missionary.

How do you do, Madam. We want to

TUESDAY, March 9

SHARING...

During Times of Crisis

ask you what you think about the Christian people of this day.

VOICE 2: Well, I might compare them to children sitting in the center of town shouting at one another. One group says: "First of all we tried to teach you the old-time religion of our parents, but you said it wasn't good enough for you. You wanted something more exciting. So then we offered you jazz masses, contemporary dancing, and readings from a newspaper clipping called a "Now Testament," but you still had a need this did not satisfy."

VOICE 1: What about Billy Graham? Hasn't he spoken to people of this day?

VOICE 2: Many have argued against "revivalism," and have opposed evangelistic campaigns.

VOICE 1: Isn't there an upsurge of church membership? What do people say about God?

VOICE 2: Do you recall the "God is Dead" movement? And what about the swelling tide of rebellious youth restlessly searching for a way to "tune in" and "turn on" and, often, "drop out." Some have termed the past decade the "Swinging Sixties" and suggest that that decade will lead us inevitably to the "Soulless Seventies."

VOICE 1: Well, then, Mrs. Missionary, I expect that you are exceedingly discouraged with your work. Are you ready to offer your resignation and

join the disillusioned people of America?

VOICE 2: On the contrary! We cannot always understand the course of events when we are in the midst of them, but time and time again we see proven in history that "God's wisdom ... is shown to be true by its results." In such times as these I will continue to share because I care. I hope to prove that times of crises are not only times of great danger, but also may be times of unprecedented opportunity.

LEADER: What message do we have for the "children in the marketplace" of America? Do we wish to share in the crises? Could our caring and sharing help bring about the "Spiritual Seventies" in America and across the world?

Sharing Begins with Knowledge

Learning from the Sixties

"Our nation is at the crossroads. We must decide whether we shall be united in goodwill, freedom, and justice under God to serve mankind or be destroyed by covetousness, passion, hate, and strife."

This statement begins the appeal for action which was a part of the statement concerning crises in our nation adopted by Southern Baptists at Houston, Texas, in 1968. Since its adoption, the Home Mission Board has been moving steadily toward

FOR missionary Beverly Patterson, Brooklyn, New York, caring means teaching a typing course on Saturday morning to assist people who need to learn a trade.



actions which will bring Southern Baptists into redemptive involvement with the crisis situations which confront America today.

During the sixties, Dr. Arthur B. Rutledge of the Home Mission Board suggests that some important lessons learned were these:

1. That when we sincerely care about people as persons they can be won to Christ

2. That we can enter new fields by way of inner-city ministries as well as by initial effort in the suburbs.

3. That when necessary we can develop vital Christian congregations without a nucleus of Southern Baptists.

4. That we are most effective when we are willing to try new approaches.

5. That we can develop strong churches without buildings when this seems necessary.

These lessons seen in the light of national crises and sociological and economic changes are helping the Home Mission Board to formulate plans for most effectively reaching the people of America in the 1970's

Advancing in the Seventies

It is likely that the average family in the 1970's will have an income, before taxes, of well over \$10,000. The wife will probably work and the husband will work forty-six hours a week. They will live in a house worth \$26,000 and have every gadget on the market, a color TV, and perhaps a third car. The family itself will be a little smaller, and 70 percent of the children will probably enter college, a majority of these in a community college so they can live at home to reduce expenses. The family will probably move at least once during the ten years of the 70's.

Southern Baptists are seeking to advance in home missions work with a clear-cut picture of all the national trends and their effect on the work of the denomination. Not content with burying our heads in the sands of time, we have sought expert advice on meeting the needs of the people of our nation—all the people of our nation,

not just people in a certain geographical location who live in a particular suburb and rank in a certain socio-economic bracket and are of a particular racial background with similar educational attainments. This has meant that in many instances the stained glass windows, pipe organs, robed choirs, and cushioned pews have necessarily and rightly been replaced with plank benches, clear glass windows, and a naked light bulb dangling from a single cord so that people will feel comfortable in a worship setting familiar to daily life.

Home missions work has moved into resort areas to witness to the increasing multitudes of "people on wheels and skis" across America, into the industrial chaplaincy, coffee-houses, and even into high-rise apartment complexes. Suggest a need and it will be studied prayerfully by Baptist leaders on national, state, and local levels as winning people to Christ continues to be the goal in a rapidly changing country.

"In addition to methods such as revivals and crusades we are attempting to find the personal contact which will reach those who will not respond to the traditional approach," states pastor Ralph Neighbour of an experimental church without a building in Houston, Texas. He continues, "It is the testimony of 'Christ in me' that I have found to be extremely effective with the person who will not accept the Bible. When the unsaved person sees Christ working in another life, he is impressed."

To Knowledge Add Prayer

Do we look at the multitudes in crisis situations in America today and weep over them as Jesus wept over those in Jerusalem? Do we wish to "gather them under our wings as a hen gathers her chicks?" Gather them now in prayer. (See suggestions for directed prayer, p. 31.)

Pray that Home Mission Board leaders may have wisdom and heavenly guidance in making long-range plans for the missions program of America. (Prayer)

Pray specifically for national crises in the news this week. (Prayer)
Pray for our country's President and other elected officials as they search for solutions to problems and crises in America. (Prayer)
Pray for America's "tired" and "poor"; her hungry "masses," yearning to breathe free. Pray for the minority groups in America who clamor for freedom. Pray for intelligent and God-fearing leaders among both minority and majority groups. (Prayer)

Praying Leads to Concern . . . What Will I Share Today?

(Use the song, "Share Your Faith," by Gene Bartlett, as a solo; or if you have the recording, play the second stanza; or read aloud the second stanza as it appears below.)

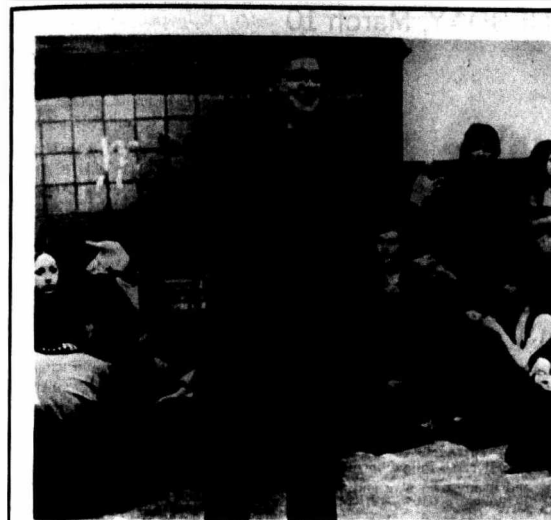
"People have sorrow, people have hate,

People have pain that others create;
But you can fill each empty heart
By helping God his love impart."

Debra is the vice-president of the Baptist Student Union at Wayne State University, Detroit, Michigan. For some weeks she had been leading a Bible study in her dormitory when, in one of the sessions, a friend asked: "Do you think I am a Christian?" Debra said in response, "If you have not accepted Christ and made him Lord of your life, I would have to answer 'No' to your question." This, along with some other events, set the stage for Debra to begin to express concern for her friends. She began to pray that the necessary events would come about for God to lead her friends to himself. Her prayer was answered.

As a result of the entire experience, a new sense of openness has come to our BSU; one of the girls has become a Christian, and Debra and her newly converted friend have made a covenant to pray for the two other friends who are not yet Christians.

Ari Fowler, US-2
Wayne State University
Detroit, Michigan



MISSIONARY James L. Daves, Brooklyn, New York, shares the insights of the gospel through talk sessions with youth involved in the drug culture of the seventies. The clerical collar is used to readily identify him as a minister as he moves in this culture.

Sorrow, hate, pain, anger, selfishness, sin . . . all building stones in a pyramid labeled "Crises in America." Do we crown Him Lord of all even of the crises of our lives?

From Caring to Sharing

The First Baptist Church of Westminster, California, began a ministry to language groups after an Argentine couple joined the church. The ministry consists primarily of English classes for other language groups and a Spanish Bible class which meets on Sunday morning during the Sunday School hour. As a result of this ministry of mission action, church members soon found themselves helping new friends in doing such things as getting driver's licenses, filling out insurance forms, locating baby clinics, explaining interest, and interpreting the news of the day. There are students in the classes from Mexico, Guatemala, Costa Rica, Argentina, Colom-

bia, Cuba, and Yugoslavia. The student from Yugoslavia, a lady of seventy-three years, is Jewish and speaks German, Russian, Yugoslav, Spanish, and is now beginning to speak English. The most memorable statement that has been made was from this lady. She said, "I must learn English so I can tell everyone how terrible communism is."

Only through love, much prayer, and understanding was the church able to reach two families for Christ from this group during the past year. The language barrier is very great, making them even more difficult to win for Christ. However, when these individuals were baptized, the entire church felt it was God's manifestation of his approval for the mission action in Westminster.

What possibility for mission action to people facing crisis situations do you see in your own community? (Discuss and pray for guidance as a concerned group of Baptist Women

who wish to care and share in the midst of change and crises.)

What Shall I Give Thee, Master?

(Background music: "Share Your Faith." Heads bowed in prayer.)

VOICE 1: Dear Lord, I do want to help fill each empty heart.

VOICE 2: Wait a minute. That could mean the hippie, the skid-row bum, the playboy on his yacht, the gambler in Las Vegas, the prostitute on Bourbon Street, the moral person who believes he is saved by his own goodness.

VOICE 1: With God's help, I will reach out to each of them. I will see their need and open my heart in sharing in their crises.

BOTH VOICES: Dear Lord, help me to serve others. Amen.

(As music continues softly, distribute and/or collect offering envelopes.)

We Leave to Share

WEDNESDAY, March 10

SHARING...

Yes! Yourself

We Enter to Share

Sharing Moments of Silent Prayer
Hymn "Hark, the Voice of Jesus
Calling" (Baptist Hymnal, No
440)

Call to Prayer (pray for mission-
aries, see p. 59)

Sharing... as Taught by Our Lord

The Cost of Being a Disciple

Luke 14:25-27 (TEV)

VOICE 1: "Great crowds of people
were going along with Jesus. He
turned and said to them:

VOICE 2: "Whoever comes to me
cannot be my disciple unless he hates
his father and his mother, his wife and
his children, his brothers and his
sisters, and himself as well. Whoever
does not carry his own cross and come
after me cannot be my disciple."

LEADER: Is the twentieth century dis-
ciple ready to pay the cost of disci-
pleship? Many Southern Baptist home
missionaries are being called upon
every day to exhibit their stewardship
of life for their Master. He calls others
to join their ranks. Listen! Is this your
answer?

VOICE 1: "I have decided to follow
Jesus."

VOICE 2: As long as it is convenient
for me to follow.

VOICE 1: "I have decided to follow
Jesus."

VOICE 2: If I don't have to give up

anything to follow Him.

VOICE 1: "I have decided to follow
Jesus."

VOICE 2: If I can follow on my own
time and in my own way and at my
own pace.

VOICE 1: "No turning back, no turn-
ing back."

VOICE 2: Well, no turning back unless
the going gets too rough, or unless it
would put me in a difficult situation
where I might have to explain to my
family or friends why I was trying
to follow Him.

LEADER:

"Jesus calls us over the tumult
Of our life's wild, restless sea,
Day by day His sweet voice
soundeth,

Saying, 'Christian, follow me!'"

If the sharing you are called upon
to do today should be the sharing of
your very self in His direct mission
service, would you dare to say, "Here
am I, Lord?" Would you dare not
say "Yes, Lord, I'll share myself with
the one or one thousand?"

Sharing Begins with Knowledge

How Would I Share Myself in America?

In the missions field of America,
your service might be to the unreached
multitudes—to the first Americans, to
youth in neglected areas, or to the
non-evangelicals. Wherever there is a

need for the gospel, with whatever
group of people, in any section of
your nation, you might find the op-
portunity to serve the Lord as a home
missionary. You might serve on the
staff of a mission center or rescue
mission or in a frontier area where
pastors and dedicated lay workers are
desperately needed. Your missions
assignment might lead you to work
with minority groups, or with a part
of the twenty million foreign-speaking
people of the United States. The op-
portunities are as limitless as there
are lost people within the boundaries
of America.

Am I Qualified for Missionary Appointment?

Under the Home Mission Board
of the Southern Baptist Convention
there are both career and short-term
missionary appointments. Some basic
requirements in both types of ap-
pointment are: daily follower of
Christ; good physical and mental
health and high standards of dedica-
tion and commitment. Career mission-
aries must meet other requirements,
such as age, usually 24-35 years, but
upward limits vary with type of work;
education, degrees from college and
Southern Baptist seminary; and ex-
perience. Short-term workers serve
through such programs as the Student
Summer Missions program, US-2, and

Christian Service Corps (CSC). (More
specific information may be obtained
by writing Department of Missionary
Personnel, Home Mission Board,
1350 Spring Street, N.W., Atlanta,
Georgia 30309.)

If I Were a Home Missionary From a US-2ar:

There were about eighteen or twenty
sitting around in the backyard last
Tuesday. Someone started praying.
Then others prayed. It was a wonder-
ful experience; you could feel the
presence of God. These people believe
in prayer because it works. They don't
believe because their parents said it
did, or because the church said so.
As mature adults, they found the
truth for themselves.

After one year in the US-2 pro-
gram, I can say that it has been one
of the greatest experiences of my
entire life. It was a year of tremendous
personal growth with God, but most
of all I was able to reach out, to
minister, and to affect the lives of
more people during this past year than
in all the previous twenty-five years
combined.

Our emphasis in this BSU is on
doing rather than defining. We
see our role not as one of calling
people to where Christ is, but one
of being a bridge for Christ to come
to people where they are.

Eddie Olds

BSU Campus Minister

Southern Colorado State College

From a Student Summer Missionary

Serving our Lord is a twenty-four
hour privilege. For us it was a must,
the young people observed everything
we did as we manned the "Agape In"
Sandwich Shop in the resort town of
Hampton, New Hampshire. They were
amazed at first and could not believe
our purpose. They continued to come
back to observe our team relationship,
to see if we really meant what we said
and more important, lived it.

Nine students from several states
were involved in the ministry. Our
duties included all the household
chores in the converted three-story
former hotel. The boys ran the locker
room and shower concession in the



MR. Edward Ling, a graduate of China University, Shanghai,
teaches a Sunday School class in Chinese at the Highland
Avenue Baptist Church Youth Hostel, Jamaica, New York.
David Jemmott leads the congregation in worship at Patmos
Baptist Church in New York's Harlem.



cellar, while we girls waited tables
upstairs in the sandwich shop. Our
supervisor-counselor and his wife and
children lived in the house with us.
He is the campus chaplain at the Uni-
versity of Tennessee Medical Units
in Memphis. This summer, however,
he was chief "trouble-shooter," dieti-
tian and general consultant in the
method of running a resort ministry.

where young people could share with
others the love of God.

Each evening we performed for the
guests of the "Agape In." Our overall
program was varied: music, art, films,
dramas, and discussions. In spite of
good programs, there was no question
but that our personal witness was the
best thing we offered. To my surprise,
we did not turn these kids off when

we told them of God's love. They would come to us with their problems. . . . I learned how to listen . . . to care.

Cheryl Snyder
Student Summer Missionary
Tennessee

To Knowledge Add Prayer

With needs for missionaries in America increasing as the population explosion swells the number of those without Christ, let us come to a time of prayer, specific prayer for the "calling out" of missionaries from the ranks of Southern Baptists.

. . . A total of 316 additional full-time persons was needed in home mission service in 1970 in every area of work. Let us pray that gaps in the ranks of missionary personnel may be filled in 1971. (Prayer)

. . . Short-term personnel often come directly from the church family. Should someone from our church be enlisted in vacation time service for the Lord? (Prayer that someone from this church might be called.)

. . . Missionary testimonies so often point to the home as having been the training ground for mission service. (Prayer that our homes may hold up the missionary vocation as a possibility for our children.)

. . . Could our church—should our church—be more missions minded? Are we looking for new opportunities to involve every member in mission action right here at home? (Prayer)

. . . Pray that the Holy Spirit will convict members of this church of the urgency of preaching Christ in America and that this church will fulfil her stewardship opportunities in the giving of money as well as lives in his service. (Prayer)

Praying Leads to Concern
What Will I Share Today?
(Use the song, "Share Your Faith.")

by Gene Bartlett, as a solo; or if you have a recording, play the third stanza and chorus; or read aloud the third stanza and chorus as it appears below.)

"People have burdens, people have strife,
People need hope to brighten their life;
And you can share your faith in God
With those who need new ways to tread"

Chorus:
"You need to face the world with determination,
And spread God's Word wherever you may go;
You need to face the world, 'tis your obligation
To share your faith with those who do not know."

My missions beat for the summer was a slum area of Detroit, Michigan, where the crime rate per population was the highest in the nation. My window looked out over a park which was populated by bums, drunks, prostitutes, juvenile gangs, and drifters. How do you "get through" to people like these? You love them. You pick them up from their drunken stupor and gently ease them to shelter from the rain. You invite them to attend your revival services, and you smile when they laugh in your face or curse you, or proposition you for their answer. You walk carefully through their midst at night—protected by the Holy Spirit who becomes very real to you. You may be an unplanned hero—saving a girl from attack, but quaking in your boots at doing so.

You find yourself shaken from your secure and comfortable concept of Christianity to discover that you have to let God love people through you, that there are some people you can't love by yourself. You learn to rely on the Holy Spirit and love people.
John Curbin
Student Summer Missionary
Texas

Share my faith? As a home missionary? Why me? Dear Lord, why not me?

From Caring to Sharing

"Thank you for telling me about Jesus," said a young boy to Jonathan Myers as he accepted Christ. Jonathan Myers was a Young Woman's Auxiliary director in her church in Decatur, Georgia, when she first became impressed by the Lord to give her two-week vacation period in Christian service in another part of the U.S. The first summer she spent two weeks helping in a small church in Harrisburg, Pennsylvania.

"All in all, it was a glorious two weeks, filled with love and administration for the people we worked with and witnessed to. . . . Yes, I returned to Decatur, Georgia, with a new missionary zeal, fully realizing that I could give so much more of myself in our Lord's work in my own neighborhood."

Do you see the opportunities for service right in your own neighborhood? Is God asking you to consider sharing your vacation time in his service? Will you now pray for yourself specifically that you may know what he would have you share? (Prayer)

What Shall I Give Thee, Master?

(Background music: "Share Your Faith." Heads bowed in prayer.)

VOICE 1: "People have burdens, people have strife."

VOICE 2: "I have decided to follow Jesus."

VOICE 1: "People need hope to brighten their life."

VOICE 2: "I have decided to follow Jesus."

VOICE 1: "You need to face the world with determination."

VOICE 2: "I have decided to follow Jesus."

VOICE 1: "To share your faith with those who do not know."

VOICE 2: "No turning back," I'll follow him.

BOTH VOICES: Here am I, Lord, send me, send me! Amen.

(As music continues softly, distribute and/or collect offering envelopes.)

We Leave to Share

1971 ANNIE ARMSTRONG EASTER OFFERING

I. For Support of Ongoing Programs of the Board	\$4,788,000	Mission Buildings	200,000
Evangelism Projects	\$200,000	To assist the Board in providing mission buildings to be used by language groups, Baptist centers, etc.	
Chaplaincy Ministries	25,000		
Ministry to missionary personnel			
Chaplain—Mayo Clinic		Disaster Relief	25,000
Christian Social Ministries	850,000	To assist the Board in providing aid to churches and communities severely affected by a major disaster	
Baptist centers		Margaret Fund Scholarships	100,000
Youth and family services		To assist the Board in providing scholarships to the children of missionaries	
Literacy ministries		National Baptist Scholarships	25,000
Migrant missions		To assist the Board in providing scholarships to dedicated Negro young people who express a desire to enter church vocations	
Disaster relief		Language Missions Scholarships	20,000
Language Missions	1,500,000	To assist the Board in providing scholarships to language culture young people who express a desire to enter church vocations	
Spanish			
Chinese			
Japanese			
Slavic			
Indians			
Deaf			
Panama			
Puerto Rico			
Establishing New Churches	900,000		
Mission pastors			
Pioneer, Metropolitan, Rural Urban Missions	865,000		
Superintendents of Missions			
National Baptists	375,000		
Missionaries			
Interfaith Witness	65,000		
Field Ministries			
II. For Special Mission Projects	720,000	III. Church Pastoral Aid	250,000
Student Summer Missionaries	250,000	To assist the Board in providing continued church pastoral aid to situations started in Project 500	
To assist the Board in sending out 700 college students for ten weeks in summer missions			
US-2 Missionaries	100,000	IV. Special Assistance in Critical Areas	180,000
To assist the Board in sending out 65 college graduates as US-2 missionaries for a period of two years		To assist the Board in providing Christian social ministries and related ministries, not otherwise provided for in the budget, in areas and communities with critical needs	
			\$4,000,000

The above items will be provided in the order listed as funds are received

THURSDAY, March 11

SHARING...

Outside Your Door

We Enter to Share

Sharing Moments of Silent Prayer
Hymn: "Hark, the Voice of Jesus
Calling" (Baptist Hymnal, No
440)

Call to Prayer (pray for mission-
aries, see p. 59)

Sharing... As Taught by Our Lord

A Servant's Duty

Luke 17:7-10 (TEV)

VOICE 1: "Suppose one of you has a
servant who is plowing or looking
after the sheep. When he comes in
from the field, do you say to him,
VOICE 2: "Hurry along and eat your
meal?"

VOICE 1: "Of course not! Instead,
you say to him,

VOICE 2: "Get my supper ready,
then put on your apron and wait on
me while I eat and drink, after that
you may eat and drink."

VOICE 1: "The servant does not de-
serve thanks for obeying orders, does
he? It is the same with you, when you
have done all you have been told to
do, say,

VOICE 2: "We are ordinary servants,
we have only done our duty."

LEADER: "We have only done our
duty!" When have we done our duty
as servants of God? That's easy to
answer, you say. We have done our
duty when we have obeyed his com-
mands.

This is an interesting parable,
though not one of the best known
ones. *Duty* is a word which brings to

mind such words as *work, must, serve,
obligation*. But is this the duty taught
by Christ? Can we not think of duty
as the privilege of serving rather than
the obligation, the challenge of work-
ing for him instead of the drudgery of
service?

What are the orders which He has
commissioned us to obey? To love
him with all our hearts and to love
our neighbor as we love ourselves.
And out of such a love he further
commands:

VOICE 1: "Go, then, to all peoples
everywhere and make them my dis-
ciples. baptize them in the name of the
Father and of the Son and of the Holy
Spirit, and teach them to obey every-
thing I have commanded you. And
remember! I will be with you always,
to the end of the age" (Matt. 28:19-
20 TEV)

LEADER: If we share with the people
outside our door or outside our coun-
try, have we merited praise or thanks
from him? No! We have but done our
duty as his servants. But, oh, the joy
of having him beside us, even "to the
end of the age."

Sharing Begins with Knowledge The Home Mission Board As a Catalyst

Where does missions in the home-
land actually begin? Dr. Arthur R.
Rutledge, Home Mission Board execu-
tive secretary-treasurer states, "Missions in the homeland does not
begin with this Board but with the

local church and each member. . . .

Within recent years the Home Mission
Board has come to see that as im-
portant as is this agency's role of
sending out missionaries where God-
called, trained, full-time missionaries
are needed, another very important
area of the agency's responsibility is
to serve as a catalyst among the
churches. In doing this we try by
surveys and studies to determine
needs, to develop ways of meeting
these needs through volunteer efforts
insofar as possible, and then to try
to inspire the churches to meet those
needs apart from an employed mis-
sionary where feasible. All of this is
done, of course, in cooperation with
the related state convention and as-
sociation. One of the great needs
today is for larger involvement of
laymen and laywomen, adults and
youth, in responding to the needs at
their door."

This is cooperative missions efforts,
with emphasis upon the word *coopera-*
tive. How thrilling it is to see the chain
of mission support in America through
the Home Mission Board. It is even
more thrilling to be a part of the ten
million members linked hand in hand
to carry out God's missions mandate
for the US through the Home Mission
Board.

Home Missions Linked with Over- seas Missions

Missionaries at home and abroad
remind us that a strong Christian
witness is essential in the United States

if we are to maintain and make ad-
vances in our witness in other lands.
Dr. Rutledge has further stated:
"Home missions is concerned about
the disadvantaged, the alienated, the
criminal, those who are rebelling
against God and society. As such
people are influenced to live for Christ,
progress can be made in solving some
of the pressing spiritual, moral, and
social problems which are such a
blight upon American society today.
This is essential if the witness of mis-
sionaries abroad is not to be em-
barrassed unduly from time to time.
In addition, the vitality of Christianity
in the homeland will affect greatly the
supply of missions volunteers and of
missions funds for the worldwide mis-
sions enterprise."

Do you recall the incident a few
years ago of the bombing at a Negro
church in which several children were
killed? Dr. Baker J. Cauthen, execu-
tive secretary of the Foreign Mission
Board, referred to this incident at the
WMU Annual Meeting in Denver in
1970. He stated that the immediate
results in Africa were the appearance
of signs and slogans and newspaper
editorials suggesting, "Missionary, go
home!" This is only one example of
the way we are watched by people in
other lands who are attempting to see
whether we are living by the Christian
principles we proclaim in our missions
outreach.

Although the question of the inter-
relation of the home and foreign mis-
sions work is not a new one, it is
perhaps more significant in a world
of rapid transportation and communi-
cation where large numbers of Ameri-
cans either travel or live overseas. In
a "shrinking world," effective home
missions operation is an urgent matter
both at home and abroad.

When They Joined Hands At New Albany, Indiana

Graceland Southern Baptist Church
was at an all-time low in every way in
July 1963. The church which had
been a mission of the Beechmont
Baptist Church since 1952 now had
no records, no program, no spiritual
power, no enthusiasm and very little

hope. There were few capable leaders
left and the church was badly in debt.
With a new pastor (and many said
no preacher in his right mind would
tackle such a church as this), the little
congregation began to pray for defi-
nite guidance regarding whether to
disband or whether there was a future
for it in the Lord's service.

The pastor, Elvis Marcum, had a
vision of ministry in Jesus' name to
the entire city of forty thousand. As
the congregation began to catch the
vision and study and plan together,
many ideas resulted. Basic among
these were, "Every organization in
the church was directed toward even-
gelizing the city and meeting human
needs," and "Jesus Christ was to be
the central idea in every program."

"Without outside assistance, Grace-
land could not have begun nor con-
tinued such a city-wide ministry.
Finances have come from the church,
Home Mission Board, State Con-
vention of Baptists in Indiana, South-
eastern Indiana Baptist Association,
other churches, and the Southern Bap-
tist Theological Seminary," writes
Prezley A. Morris, superintendent of
missions.

The results? Today there are seven
missions outreach projects in various
parts of the city. The church is on a
firm financial basis, having come from
a budget of less than \$10,000 in 1963
to the 1970 budget of \$130,000.
Other ministries include a deaf minis-
try, bus ministry, and a prayer minis-
try made up of sixty-four members
who are committed to pray for every
member and prospect by name each
day. More than eight hundred persons
were assisted in 1969 through the ser-
vice of the food and clothing pantry
operated by the church.

For such a ministry to become a
reality and succeed, it takes dedica-
tion, vision, faith, discipline, and hard
work on the part of the pastor and
the lay people of the church. It has
also been gratefully acknowledged by
the members at Graceland that join-
ing hands with other Southern Baptists
has been extremely important to the
"Graceland Story."

To Knowledge Add Prayer

What if every member of your
church were named in prayer every
day by a dedicated prayer team?
Could this make a difference in the
outreach of your church? Is the fel-
lowship among church members? As
we have considered joining hands in
cooperative missions efforts beginning
at the local Baptist church, let us also
consider our prayer responsibility to
each other today.

... Pray now for a real prayer con-
cern for your local church; for a
genuine love for fellow church
members which may lead you into a
prayer ministry for them.
(Prayer)

Pray for your pastor as he seeks
God's will for your church and
attempts to lead your church
through the doors of opportunity
that may open. (Prayer)

Pray for your association. Do you
know what missions programs
your church and association par-
ticipate in jointly? Pray for these
programs. (Prayer)

Pray for your state convention's
missions programs. (Prayer)

Pray that home missions may have
the best possible influence on the
world missions programs, that our
overseas missions work may never
falter because we have failed to
keep home missions alive and lov-
ing. (Prayer)

Praying Leads to Concern... What Will I Share Today?

(Use the song, "Share Your Faith," by
Gene Bartlett, as a solo; or if you
have a recording, play the chorus, or
read aloud the chorus as it appears
below.)

"You need to face the world with
determination,
And spread God's Word wherever
you may go,
You need to face the world, 'tis
your obligation
To share your faith with those who
do not know."

This Is Not My Father's World
J. Eugene White, editor of *Charity*



THE pioneer Pleasant Valley Baptist Church, Gorton, Connecticut, uses the Golden Rule Nursery to share concern for the community.

and Children, said, "Our earth is far from being a Christian, middle-class world. Of the three billion human beings alive today, two-thirds are not followers of Christ and 94 per cent must share half the available income. To help Americans get a true picture of our position, Henry Leppert brings the figures out of the billions class.

"He has suggested that in our thinking we reduce the population of the earth into one town of one thousand people. In this imaginary community of a thousand persons, 60 of them would be Americans and 940 would live in other nations. But the 60 Americans would receive half of the income of the entire community, the other 940 people getting the other half.

"About 330 of the thousand would be classified as Christians. Fewer than 100 would be Protestants, 230 would be Roman Catholic. In this town of a thousand people at least 80 of them would be practicing Communists and 370 others would be under Communist domination. Of the one thousand, white people would total 303 while 697 would be nonwhite."

Starting? Perhaps this brings home to us the urgency of our joining hands to "spread God's Word wherever we may go." And our mission? To all the world—both to those outside our door and those outside our country.

From Caring to Sharing

Imagine the thrill of one of your pupils graduating into citizenship in the USA. Such is the special joy of many Baptist Women in Anchorage and Fairbanks, Alaska, who assist in literacy and citizenship schools which are sponsored by the associational WMUs of those areas.

Women from several churches freely use their talents, whether they be in the teaching field or in the "food break" line of duty. Both services are equally a witness for Christ, the women feel. Students in these schools have found teachers in Alaska who lovingly share with them not only in an educational effort, but also in an evangelistic effort. Many have been won as a result of this unusual ministry.

(Discuss briefly ways Baptist Women in your church are working with associational missions programs and state missions programs. If you are not sharing in this ministry, should you consider beginning to share now?)

What Shall I Give Thee, Master?

(Background music: "Share Your Faith.") Heads bowed in prayer.)

VOICE 1: Listen to me . . . I am the multitude of people outside your very

door who do not know your God. I am the family across town, across the tracks, who came to your church once or twice but felt so out of place that I never came again even when my children cried to go to the "big church and hear about Jesus again." I am your next door neighbor whom you casually "marked off" because when you asked about my religion I said, "I'm a Jew." I am the troublesome boy your son brought home one day—you know, the one with the hair a little too long and the clothes a little "far out" . . . the one you hoped your son wouldn't bring around anymore. Look at me . . . I am America. I am your nearest missions field. Will you enter the harvest at your door?

VOICE 2: Hear me speak . . . I am your world. When you are asleep, I am still awake somewhere far from you, listening to my children cry out with hunger as we begin another endless day I watch you. I envy you your wealth and well-being, yet I criticize you unmercifully when you falter and I laugh in derision when you fail. You attract me and repel me. Among other things I know about you, I have learned that many of you profess to believe in a God of love. Love, not fear or wrath or anger? He must be different from my gods who speak to me out of anger and wrath and who cause me and my children to suffer pain if we offend them. It is strange though that a God of love could lead men into some of the violence which I see in your country today. If you believe in this God and live by his laws, wouldn't you love others like he loves them? Wouldn't you love me . . . your world?

VOICE 1: Listen . . . America calls you, Baptist woman.

VOICE 2: Listen . . . you will hear the world calling to you, too.

BOTH VOICES:

"You need to face the world, to share your obligation, To share your faith with those who do not know." Amen

We Leave to Share

We Enter to Share

Sharing Moments of Silent Prayer:
Hymn "Hark, the Voice of Jesus Calling" (Baptist Hymnal, No. 440)

Call to Prayer (pray for missionaries, see p. 59)

Sharing . . . As Taught by Our Lord

Luke 11:5-10 (TEV)

VOICE 1: . . . Suppose one of you should go to a friend's house at midnight and tell him,

VOICE 2: "Friend, let me borrow three loaves of bread. A friend of mine who is on a trip has just come to my house and I don't have a thing to offer him."

VOICE 1: "And suppose your friend should answer from inside,

VOICE 2: "'Don't bother me! The door is already locked, my children and I are in bed, and I can't get up to give you anything.'"

VOICE 1: "Well, what then? I tell you, even if he will not get up and give you the bread because he is your friend, yet he will get up and give you everything you need because you are not ashamed to keep on asking. And so I say to you,

VOICE 2: "Ask, and you will receive; seek, and you will find; knock, and the door will be opened to you. For everyone who asks will receive, and he who seeks will find, and the door will be opened to him who knocks."

FRIDAY, March 12

SHARING...

with One or One Thousand

LEADER: Think for a moment of your prayer list. If you keep an actual written list of objects for prayer, how many names have remained on that list for months or perhaps years? When do you remove a name from your prayer list? After two months of prayer, or six months, or one year, or five years? In the parable which was just read, Jesus was teaching his disciples that they should continue steadfastly in prayer. No time limit was set for them to quit knocking. The promise was given to them, however, that their steadfast knocking and persistence would finally avail in spite of all.

For years the Home Mission Board has spent time, money, prayers, and lives in the ministry to language groups, missions outposts, the deaf, National Baptists, the juvenile delinquent, and others. Is there a time when we would discontinue these ministries in favor of newer ministries? Or do we need to continue with persistence in traditional as well as innovative ministries?

VOICE 1: I am a Jew. I have a Christian neighbor and friend who has been telling me about Jesus for the past five years. I have come to think a great deal of my friend and I see that her Christianity means a lot to her. She lives day by day in front of me the way she has told me her Lord would want her to live. I have at-

tended her church with her and we have often talked about both our religions. Gradually she has led me to believe that Christ can save me and that I need to know his salvation for myself. I have decided that the next time she talks to me about salvation I will ask her to pray with me about my becoming a Christian.

VOICE 2: Dear Lord, I am praying once more about my friend, the Jewess, whom I have been witnessing to for the past five years. I have brought her name to you in prayer every day. I have witnessed to her in your name many times. I have tried to live before her the kind of life that you would have me to live. Lord, I am getting embarrassed talking to her about Christianity. Maybe I will drive her away altogether. I think I'll just quit talking to her about religion. I'll just be a friend on a social level.

LEADER: Give up? Never! Southern Baptists, as individuals, churches, and a cooperative Convention, have envisioned America for the Lord. Remember the promise: "Ask, and you will receive; seek, and you will find; knock, and the door will be opened to you." Yes, ask, even for the thousandth time!

Sharing Begins with Knowledge About Traditional Ministries

One of the first three concerns of the Board of Domestic Missions in

1845 was ministry to the language or minority groups. Work in this department included ministry to the Indians, Orientals, Spanish-speaking, French, Italians, Eastern Europeans, and the deaf.

"Most of these language groups to whom we minister are not evangelical Christians. Many come from a non-Christian religious background. We must respect their religious heritage while at the same time seeking to lead them to personal faith in Jesus Christ. . . . Churches should accept the responsibility for witnessing to every lost person in their community." These statements from a Home Mission Board pamphlet, "Ministering to Language Friends" set forth the continuing goals of missionaries to language groups in the USA.

As missions outposts have been able to assume financial and program leadership, the Home Mission Board has encouraged independence. Leaders and fraternal assistance from pastors' salaries have been accorded Baptists of Panama since the Panama Baptist Convention was founded twelve years ago. Now the move is to make the work indigenous. The policy of the Board is to continue with work begun in all areas of its operation until such a time as it either becomes independent of help from the Board or the need can be shown to no longer exist.

That the Deaf May Hear About Christ

Do you remember when you left home at eighteen for work or college? How would you feel to leave home at three or four for nine months of the year? Our church attempts to help fill the "vacuum of love" for the pupils at the Oklahoma School for the Deaf. This is a blessing for our church members in many ways.

Take the example of Linda, one of the girls with partial hearing. She is now twelve years old and has been at the school since she was a little child. Since Linda is from a broken home, she has been taken into the home of one of our church members on week-ends and during the summer. She has found a church home, a personal

home with a church member, and most important, a heavenly home. Linda sings in a youth choir using sign language while the other choir members sing with their voices. She is active in church missions projects and has given her testimony of what being a Christian means to her along with other members of the choir.

Linda is just one of the 130 pupils from OSD who were enrolled in our church during the past year. There is a sign language class taught weekly to train more workers. Fifty pupils attended a sweetheart banquet for the deaf this year. During my six years as pastor, it has been my privilege to baptize 50 pupils—Negro, Indian, and white. The pupils have offered to our church a lesson in accepting others on the basis of Christian unity, rather than rejecting them on the basis of their different racial or physical problems. Our deaf work is jointly supported by our church and the Home Mission Board.

Victor L. Morlan
First Baptist Church
Sulphur, Oklahoma

Under a Coconut Palm

A vacation in Panama, and what a vacation! Dr. A. I. Evans, Jr., equipped with a portable dental unit donated by his own church—the First Baptist Church of Doraville, Georgia—often worked underneath a tree with a patient sitting on a stump. Dr. Evans was a volunteer Christian Service Corps worker in the San Blas Islands near Panama for a period of three weeks. He estimated that he filled more than two hundred teeth and extracted about five hundred during his "vacation."

"I was very much impressed with the way our Southern Baptist work is being conducted in this area. The need is so great among these people for the gospel, and also for physical things," recalls Dr. Evans.

Not much of a vacation? Dr. Evans continued: "I am presently planning another trip. Although my work in the islands was in the form of dentistry, there are many more needs that

can be met here and in other localities by laymen if they seize the opportunity to serve the Lord."

The traditional areas of ministry continue to claim the attention of the Home Mission Board. Witness is being carried on by men and women with love and vision. . . . yet he will get up and give you everything you need because you are not ashamed to keep on asking" (Luke 11:8 TEV).

To Knowledge Add Prayer

LEADER: List all the traditional home missions work of which you have heard. Now, with this list in hand, pray silently for the following:

Pray for the missionaries working in these ministries. (Prayer)

Pray that new ways of ministering to these people may be sought when old ways are no longer effective. (Prayer)

Pray for the people of these groups. Do you know people in minority groups, language groups, the deaf? Pray now specifically for people of these groups whom you know by name. (Prayer)

Is your church active in ministry to any of these groups? Should you be? Pray for leadership in this area. (Prayer)

Pray for a persistence in love and prayer for all persons who need to come to Christ. Pray to be so concerned for others as to continue faithfully in your witness. (Prayer)

Praying Leads to Concern What Will I Share Today?

(Use the song, "Share Your Faith," Gene Bartlett, as a solo, or if you have a recording, play the first and second stanzas, or read aloud the first and second stanzas as they appear below.)

"People are hungry, people are bare,

People need love, and people need care,

For God so loved the world
He gave his only Son each soul to save

People have sorrow, people have hate,

People have pain that others create;
But you can fill each empty heart,
By helping God his love impart."

VOICE 1: I walked among the people of my America, and I didn't see them. I was so busy with me. My eyes were blinded to the people with hunger, to the people without clothes, to the unloved and unwanted people. It was easier to see my own anger, to feel my own hurt, to bear my own burdens. In fact, I couldn't see the Lord as I walked. For a long, long time, I, Mrs. Average Christian America, had been so busy looking in that I had forgotten to look up, so busy planning my life that I forgot how to live.

When did I see the people round about me? I saw them on the day I finally started seeing Christ again. You see, I discovered once again that when one looks at him, she is looking away from herself. And when one looks at Christ, she must inevitably see the multitudes of people round about him . . . people he loves, and people he calls her to love.

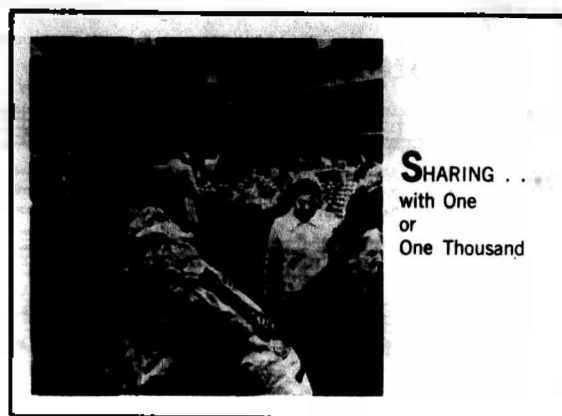
I walked again among the people of America, and I saw them. Seeing them through his eyes, how could I be too busy with me to at least try to share his love?

VOICE 2: "The King will answer them back, 'I tell you, indeed, whenever you refused to help one of these poor ones, you refused to help me'."

VOICE 1: Dear Lord, help me to always walk among the least important and the most important people of America ready to see and ready to serve.

From Caring to Sharing

This is no typical dormitory for girls, for in this dorm girls from age twelve to twenty are detained up to three months by the California Youth Authority for delinquent behavior. Sometimes there are thirty-five girls, sometimes, fifty. Their offenses include running away from home, drug abuse, attempted murder. Some are pregnant. Many are economically and



SHARING . . .
with One
or
One Thousand

socially disadvantaged. All are in need of love and acceptance.

In March 1964—the same month the church was organized—a group of women from Hillsdale Boulevard Baptist Church of Sacramento, California, "took a birthday party" for the first time to this dorm. For sixty-two consecutive months a group has visited this home, taking birthday cakes, punch, and refreshments. Birthdays are remembered, as are other special days, by small gifts for the girls. Thirty minutes of games, singing, entertainment, begin each visit.

WMS changed to Baptist Women. Women come and go. But this ministry continues. Community missions widened to mission action with an objective of more churchwide involvement. So in the last two years, non-WMI members and youth became so interested they began, with support from the women, a like ministry to one of the boys dorms. Each visit is an opportunity to witness. Blessings are two way. No more talking about what we can do about delinquency in our area will suffice. Love in action is working on the problem!

Mrs. Joan Steele
Sacramento, California

What Shall I Give Thee, Master?

(Background music: "Share Your Faith." Heads bowed in prayer.)

VOICE 1: I want to share my faith every day, but where do I start?

VOICE 2: . . . the sick, the homeless, the hungry, the naked, the stranger, the prisoner.

VOICE 1: I don't know any of those.

VOICE 2: Are you quite sure? Think of all the people with whom you talked yesterday, this past week. Were none of them people who needed to hear your words of witness?

VOICE 1: Oh, well, I'm not counting some of my friends. They're not "down and out." They come to church now and then, after all. Someday they will make decisions for Christ.

VOICE 2: Not counting them? My sister, are you not aware that someone counted you worthy of witness. Where do you start witnessing?

VOICE 1: Now I see. I must see witness opportunities everywhere. I must witness with my life every day. I must give myself to share with the one or one thousand.

(As music continues softly, distribute and/or collect offering envelopes.)

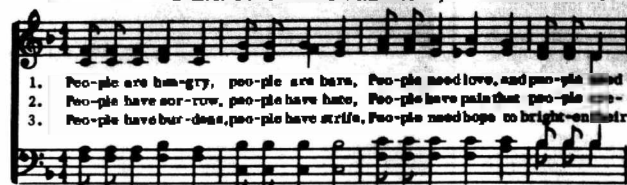
We Leave to Share

Inspired by Oklahoma Baptist Young Women

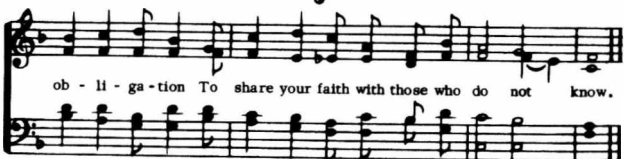
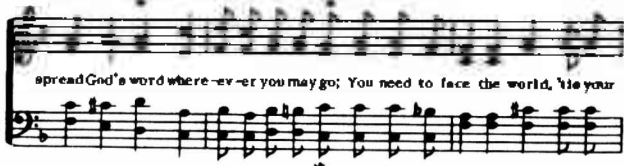
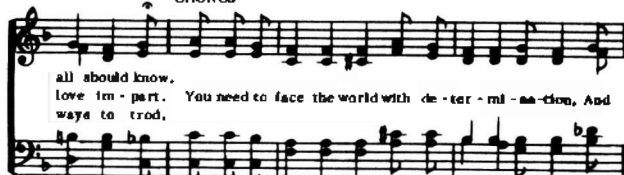
Share Your Faith

Dedicated to Truman and Allen Massey

Words and Music by
GENE BARTLETT



CHORUS



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Song sheets of "Share Your Faith" may be secured from the publisher, Albert E.
Brumley, Powell, Missouri 65730



My Opportunity ...

HOPE FOR A NONREADER

Pat Thompson

IN the United States there are an estimated twenty-three million adults, twenty-five years of age and over, with less than an eighth grade education. Over eight million of these are functional illiterates, or people with a fifth grade education or less. Just what does the term functional illiterate mean?

—It is a cold, clinical term which belies the heartache and handicap that goes along with being an adult who cannot read.

—It is a husband whose self-esteem is gradually crushed as he depends on his better educated wife to write the checks, read the mail to him, and drive for him.

—It is a mother who misses the joy of reading a bedtime story to a child.

—It is a man constantly on guard at work figuring out ways to compensate for his inability to read so his job will not be jeopardized—and his friends will not know.

—It is a grandmother waiting for someone to come so the letter she has received from a loved one can be read.

It is a witnessed X in the place of a name, sometimes symbolizing the lack of identity and out-of-place feeling which may be experienced by an adult who cannot read words in a word filled society.

The High Cost of Undereducation

We are accustomed to thinking of the high cost of education. But what

about the high cost of undereducation? Think about the things you have done today—step by step. Which experiences could you not have had if you could not read and write? Did you write a check? select groceries from a shelf? look up a number in the telephone book? drive a car? read your Bible? check the TV guide for the program schedule? look at a magazine while under the hair dryer? read a letter from a son or daughter away from home? help your child with homework? read the newspaper?

What does illiteracy mean in terms of a person's feelings? Only the nonreader can know. But observation reveals the loss of self-esteem and the suspicion which may develop when one is dependent on others to interpret written material for him. The nonreader needs to be clever in order to make his way. He must develop an extra-keen use of his senses to compensate for his inability to read, much as a blind person learns to use his ears and fingers for "seeing." For example, he distinguishes one street from another by its houses, not its street signs. He learns the numbers of buses rather than the names. He goes to a small grocery store where items can be requested rather than selected from the shelf, although food is more costly there. To keep his friends from knowing, he may sometimes tuck a newspaper under his arm. If there is an application to be filled out he may say his hands are

dirty and ask someone to put the application in a typewriter so that he can dictate his answers.

The nonreader cannot, however, read "Help Wanted" signs, nor would he be able to compete for a job if he knew where to find one.

The Cost to Society

There is great personal cost in the life of an individual who cannot read. This, multiplied by millions, is a great cost to society. The direct connection between illiteracy and unemployment was brought to light when government programs were started for retraining workers displaced by automation and technology. The Secretary of Labor in 1963 pointed out to a House Education Committee that the early experience under the Manpower Development and Training Act had pointed up the need for adult basic education. In their early experiences of establishing training programs, the committee learned that often the education level of the unemployed was so low that they could not be trained for the jobs available.

In one instance a local employment office interviewed five hundred women before finding thirty educationally qualified to enter a class in practical nursing. Applicants for a training course for semiskilled maintenance and service jobs were unable to read labels on cans of cleaning materials and insecticides so that the course had to be redesigned to devote half the training time to basic educa-

tion. Only one out of eight among the unemployed was qualified to take advantage of hope when it was offered. The nonreader not only is handicapped by diminished job opportunities, but also by lack of the basic abilities to acquire new skills.

Not only is the nonreader unable to participate in the nation's economy, but also he is unable to participate in the nation's democracy. Democratic government, more than any other kind, demands literate citizens. Because persons cannot read and write, they may lack knowledge concerning civil and legal rights and shy away from participation in civic affairs. Consequently, the nonreader may have practically no voice in the local government and become a drag on society. In order to function properly, citizens should be aware of movements and trends in government. They must not be aroused easily by pressure groups.

Nonreaders fall prey to unscrupulous politicians and others. An undereducated voter is an easy mark for cheap politicians.

Where Is the Nonreader?

The South has the highest percentage of functional illiterates on a state-by-state basis. Yet the problem is national with a large concentration of nonreaders in urban centers across the country. For example, in the New York City area there are 800,000 nonreaders, 7 percent of the population.

Functional illiterates generally are concentrated in four main groups: (1) persons over forty years of age, (2) persons living on farms, especially Negroes, (3) persons with rural backgrounds who have moved to urban areas, (4) migrant farm workers and other disadvantaged groups.

Their illiteracy represents wasted talent, stifled ambition, lost wages, increased frustrations—a price too high for a nation to continue paying or allowing individuals to pay.

What Is Being Done?

Steps are being taken for solving the problem of illiteracy and its re-

sulting problems in society. Many communities have established programs for adult basic education. The federal government has developed programs for teaching basic reading. Poverty which often perpetuates itself through lack of educational opportunities is receiving attention.

While the solution to the problem of undereducation must ultimately be found in massive programs, there are ways individuals can participate. In many churches Christians are discovering the joy of helping another person grow through teaching reading and writing on a one-to-one basis.

For example, one church arranged for lessons to be given at the church on Sunday nights during the Training Union hour and on Wednesday evenings during the planning meetings. Most of the students were located by placing a notice in the local newspaper giving two telephone numbers where people interested in learning to read and write might call. Teaching was on an individual basis with one or two teachers working with each individual.

In Alabama a Christian woman, sensitive to the needs of others, found that the package boy at the grocery store where she shopped could not read or write. This young boy, unknowingly, has provided the inspiration for this woman to obtain training to teach the adults in her community who cannot read.

Her first pupil was a middle-aged

man, employed and making a good salary. He did not seem embarrassed about his inability to read but responded to the opportunity to learn. She writes, "I shall always remember the Sunday night when he came to his lesson with eyes beaming and said, 'Guess what! Today for the first time I could follow in my Bible as my Sunday School teacher read.' He never became a functional reader, but his self-esteem, his image of himself as a person were greatly improved."

Another pupil, a young man, was shy, embarrassed, withdrawn, wanting no one to know of his inability to read and write. He was employed but managed to keep his employer from knowing he could not read. Encouraged by his wife he came for eighteen months to lessons given at the church two nights a week. His opinion of himself, his relationships with others, and his feelings toward his job changed. He now goes to school four nights a week, enrolled in the basic education course sponsored by the board of education. He has been promoted on his job. His self-respect has greatly increased. Perhaps, for him, the first and greatest hurdle was admitting to someone outside his family that he could not read—a hurdle overcome by the presence and interest of someone with the willingness to offer a solution to the problem.

There is more to working with the adult nonreader than teaching him

MEETING PLAN

Announcement of Baptist Women projects and plans
Preview of Baptist Women meeting plans for April
(see Forecaster, p. 85)
Group planning for next month
Study session (see p. 49)
Call to Prayer

follow-through participation in mission action.

2. Choosing Learning Methods

(1) Ask the group to list all the experiences they have had that day which involved the need for reading and writing. If you list these things on the chalkboard, point out that this could not be done without skill in reading and writing. If a hymn was sung at the beginning of the meeting, mention that this experience could not have happened unless the words of the song were memorized.

(2) Ask one to four persons to serve as resource persons. Examples: someone who teaches adult classes in

1. Understanding the Aim

At the end of this unit, members should be able to verbalize their basic concepts and attitudes about ministry and witness to persons of special need, to list persons of special need, and skills for effective ministry and witness to these persons.

At the end of this session, each member should be able to list six new things she has learned that describe the daily life of a nonreading adult and to name a person in the church or association to contact for

to read. The teacher must be willing to become involved with the problems and life of the student. One teacher reported, "We did not have a lesson today. Mr. Smith was so concerned by problems in his neighborhood and with his family that we spent the hour talking of these problems."

Another reported that with one pupil a few minutes are spent at the beginning of each lesson talking about his job. Because this student's work seemed so important to him, the teacher asked if she might visit the factory where he worked so she could understand more about what he did. The pupil was pleased and told her how she could arrange a visit. This student is now writing original sentences. He takes pride in doing good work and at the close of one lesson proudly told the teacher, "I got a raise today." The teacher is sensitive to those days when this student

is tired from his strenuous work and gears the lessons to meet his needs. He has not missed a lesson for six months. He has grown not only in his ability to read and write, but takes more pride in his work and in his appearance. The teacher, too, has grown in her understanding of what it means to be a laborer.

Not all experiences are as successful. Teaching the adult nonreader is often a slow, discouraging process. The student may give up. The teacher in her eagerness to help the student learn may become over-anxious and set goals which are unrealistic so that she, too, may feel like giving up. Literacy missions, as any other service which involves people working together, requires sensitivity and self-awareness. The person who decides to try to help another person must genuinely care about the feelings and needs of the person being helped.

basic education, a person who is engaged in literacy missions, a person who learned to read as a result of literacy missions, a social worker who can discuss the effects of undereducation on family life, a person who has studied and is prepared to explain the procedure suggested in the *Mission Action Group Guide: Nonreaders*.

3. Using Learning Aids

Prepare a flip chart to be used to review the problem of illiteracy. Show the statistics regarding the number of nonreaders and the areas of the country with the highest incidence of illiteracy.

Find out the name of the person in your association who can be contacted for information regarding literacy missions. Find out from census information or from the adult basic education office in your area how many adult nonreaders live in your community. Include this in the flip chart.

4. Evaluating the Study

Review the study in this session by asking the group to mention new things learned that describe the daily life of a nonreading adult. Ask group members to name a person in the church or association to contact when (1) they find a nonreader who wishes to learn to read and write or (2) they wish to become involved in literacy mission action.

Evaluate the unit by the use of individual charts. Charts should have the following headings: target group, skills for ministry, my attitude. Members should be directed to (1) list all persons in the community needing special ministry, (2) list the skills necessary to provide each ministry need listed, and (3) evaluate honestly their attitudes about the needs.

5. Planning for Follow-through

Lead a discussion regarding what your own church and individuals in the group can do in literacy missions. If possible, and if there is sufficient motivation, determine what step can be taken immediately toward participating in literacy missions.

MOVING SOMEWHERE?

Moving to a new address? Royal Service would like to know about it, so we can keep your magazine coming to you every month.

Paste the address label from the back cover of Royal Service in the space provided. Fill in your new address and mail in.

ROYAL SERVICE
600 North Twentieth Street
Birmingham, Alabama 35203

Allow five weeks for change of address. (If label is not available, be sure to send your old address, including ZIP Code.)

Attach Label Here

Name

(please print)

Address

City

State

ZIP Code

BIBLE
STUDY GROUP

The Kingdom's Supreme Value

Passage for Study: Matthew 13:44-46

G. Avery Lee

Stories of hidden treasure hold an eternal fascination for readers. Children thrill to the exploits of Long John Silver in *Treasure Island*. Adults get excited over some sunken Spanish galleon off the Florida coast or a map purported to have belonged to Jean Lafitte. This is the story of Everyman. Searching for life's treasure, life's "pearl"; something worthwhile, something valuable—such searching is common to the experience of all. Too many want to get it as cheaply as possible.

This was as true in Jesus' day as it is in the present and from this truism comes two delightful stories. They could be called twin parables, with likenesses to evidence that the blood-bond cannot be denied.

Every word in these stories points to one thing: the treasure. In the first, the man accidentally stumbled upon it. In the second, the man knew about it and sought for it with all he was worth. Each story involves some sacrifice, for each man thought the treasure he had found to be worth everything he could rake and scrape together. Neither was afraid of the cost, for each was more concerned about possessing the treasure than about the cost. Although there might be different ways of finding the treasure, there was but one way of entering into its full possession. The finder of the treasure in the field sold everything he had in order to buy that piece of ground. The merchant who found the pearl likewise sold his entire collection of pearls to have

that one pearl.

In these two stories, the treasure Jesus was talking about is the gospel, the kingdom of God. To have that treasure, it is required that man exchange whatever he has, good as he may think it is, for something better. Some are unwilling to do this, even as they were in Jesus' day.

The first story is told in one sentence. "The kingdom of heaven is like treasure hidden in a field, which a man found and covered up; then in his joy he goes and sells all he has and buys that field" (v. 44 RSV). Nowhere is there a more exquisite bit of artistry in storytelling. It is a bluster day, with bitter wind, hostile ground, and a man plowing, probably with a donkey and a stuck plow, as is still the case in many areas of the Holy Land. This is a life of hardship. Any life, then or now, that depends upon the soil of the Holy Land is precarious. One has to see that barren, stony ground for himself to realize just how stubborn it is. A legend says that one day God gave an angel two sacks of stones to scatter over the earth. When the angel was over the Holy Land, one sack broke, and the whole lot fell on that area. Visiting the Holy Land, one can believe that.

Suddenly the plow strikes something hard and the plow is jerked out of the man's hand. With a curse, he stops; just as I've heard some old-timers curse the stumps when they were plowing new ground. Then the man sees the lid torn off a box of some kind, and there before his eyes is the glint of gold. *Treasure!* The like of which he has never seen before.

Hastily he covers it with dirt, places some kind of a marker, catches up his burrhead, and dashes madly for the house.

"Wife! We've got to beg, steal, borrow, sell everything. We must buy this land, right now!" No doubt she thinks he is crazy, off his rocker, smoking the hubble-bubble pipe too much, and she says so in no uncertain terms. . . . as wives can sometimes do to a husband's wild ideas. But nothing can put him off. The air is electric with his excitement. No more hardship and poverty; now there will be security.

It would be easy to say: "Hold on a minute. What about the ethics? Shouldn't the owner of that land be told about the treasure?" Well, Jesus wasn't discussing ethics. He was telling the kind of thing that does happen. Perhaps the story was based on a true incident.

In one sentence of ungluing excitement, this story tells what it is to find the treasure of God, what it is to enter into the kingdom of right relationships with both God and man.

Perhaps this plowman could be compared with the man who is outside Christian faith and knows very little, if anything, about it. Such a person who first hears the message of the gospel is like a man who stumbles onto a treasure. He is not consciously treasure-seeking. He never thought there was anything to it. He is unaware of its vitality. He knows a few people who are Christian. They do seem to have something worthwhile, but that's not for him. But something happens. He hears what Christ can do

for a life, and he decides that since Christianity has been around for some two thousand years, there must be something to it. And he takes the step for himself and finds a startling, surprising discovery: It is worthwhile.

Sue was a student in the art institute of a metropolitan city. There was but one known Christian in the group. A Midwestern Baptist Theological Seminary student, working in the missions program of that city, began a Bible study group. Three students attended the first session. Sue was one of them. The group was never very large. They met for three years before she "hit the stump" and found the treasure. Now she is an active, dynamic person, especially valuable as a speaker on the college campus as she shares what she found.

It is an unusual experience to preach to those who have never heard of Jesus Christ. Missionaries face it all the time. So many in the US inherited the treasure and take it for granted and spend it carelessly.

To imagine what a Muslim or a Hindu has to "sell" in order to possess the treasure is difficult. What does a Roman Catholic sacrifice to become a Protestant, or a Jew to become a Christian? Often it is family, friends, social position, even employment. A man, reared in Orthodox Judaism, says that when he married a Christian his family held a funeral service for him, considering him to be dead. The woman's family, Roman Catholic, completely disowned her. But believing they had found "treasure" in love for each other, they married. If everything can be sold for romantic human love, then if a person is actually convinced that he has found treasure in Jesus Christ, he will sell everything to have it.

This is the problem faced by the Department of Interfaith Witness of the Home Mission Board. They work with those who are outside the Christian faith with people who are like that Palestinian plowman. Catching a glimpse of the treasure, they say to them: "Don't let anything put you off

for a life, and he decides that since Christianity has been around for some two thousand years, there must be something to it. And he takes the step for himself and finds a startling, surprising discovery: It is worthwhile.

There is treasure in Christ. You are on the brink of an amazing discovery which can alter your life."

The second story is also in one sentence. "Again, the kingdom of heaven is like a merchant in search of fine pearls, who, on finding one pearl of great value, went and sold all that he had and bought it" (v. 45 RSV).

How dramatic can you get? In those days, diamonds were relatively unknown. They were not the priceless gems they are considered to be today, but pearls were a girl's best friend, the admired gems. The ancients paid great prices for rare pearls. It is said that Cleopatra had two pearls valued at \$400,000 each.

The man in this second parable was a pearl collector, not a mere tradesman. Money to him meant only the means to possess these lovely objects. The pearl was his passion, and he travelled far, perhaps to the Persian Gulf or even to India, in his search.

Here is a merchant in an Eastern bazaar, with his pearls sharply etched against black velvet. He haggles on trades, saying no one has a finer collection than he. But he is always looking for that one exquisite pearl of pearls. One day he hears that a caravan has arrived and there is a pearl that makes all others insignificant. Closing his shop, he melts into the hot, humid, smelly bazaar, forcing his way through the crowds. Then, seeing this lovely gem, he knows it must be his. He must sell everything to get it. And he does.

The contrast is startling. One man stumbled upon the treasure, the other discovered it by unremitting quest.

All men are seekers of some treasure from life, yet always yearning for something more than is found. Money is good, but not without friendship. Friendship is good, but not without devotion. Devotion is good, but not without a clear conscience. A clear conscience is good, but impossible without forgiveness. Forgiveness is good, but it comes only out of love.

Many start on a quest only to find it hard. There are those whom life has used so harshly that in discouragement they give up. There are those who make a shipwreck of life and in disillusion, the gleam gone, tread wearily on. There are those whose ideals are shattered so that they make a truce with discontent. There is a message for such people: "I was found of them that sought me not" (Romans 10:20).

Therefore, the plowman in that humdrum field stumbled on the treasure. But this merchant never surrendered his quest. Many goodly pearls were his, but he persistently sought the best pearl.

Here is a man like that. He has many "pearls": the highest recognition in his profession, money, prestige, and position. Yet he searches—reading, thinking, discussing. A man of the highest ideals and compassion, but something is always ahead, eluding him. Perhaps he actually knows that what he is seeking is Christian faith, but he can't quite "sell all he has" to have this treasure. And it is not money, prestige, or position with which he cannot part. Rather, it is his own inner self. There is the sting: realization that life is incomplete, and there is the constant search. One day perhaps he will find the pearl.

When the plowman found the treasure, he did something about possessing it. When the merchant found the pearl, he hurried to get it. To each man, treasure is offered. Treasure may not be thought through, as though it were an intellectual argument; treasure may not be earned, as though by hard work it would be awarded by a reluctant God. This treasure of God is offered, to be taken on faith, believing that it can be possessed.

To stumble on the treasure, to find the pearl, means to find Christ as Savior and make him the Lord and Master of life. All else is meaningless. There waits "the exceeding riches of his grace—the unsearchable riches of Christ—the unspeakable gift of God."

The following testimonies present modern day examples of persons who have found the treasure of Jesus Christ and have learned the supreme value of the kingdom.

"Ma, do you believe in God," I asked, at about the age of ten. "No, Eve, I don't believe in God, but many people do," my mother answered me. "Then I won't believe in God either," I replied. So it was settled for my childhood years. God was never thought about or discussed in my home, for as far as my parents and their friends were concerned, God was merely a figment of imagination.

My parents were Jewish in name or race only. They had not had any training in the Jewish tradition and so quite naturally my brother and I did not have such training. In fact, no one ever really mentioned that we were Jewish. I guess that is why I finally asked my mother about God. I grew up in Greenwich Village in New York City in a middle-class intellectual family. I attended a progressive, private school through my high school days. My friends were classmates coming from the same type of environment. No one ever talked of God.

After I turned eighteen, I headed for Miami University. When I got to Miami, I met Angie. A junior in college, she had already established her college patterns. These included attending church and a Baptist student group, saying a blessing before each meal, and taking time for Bible study, prayer, and meditation. As I spent time with Angie, I was awakened to something entirely new. Time and time again I asked about Jesus. I found out what it was to go to a church service and to have fellowship as I spent time at the Baptist Student Center. For the first few months of college, I was thoroughly exposed to a new way of living.

MEETING PLAN
Call to Prayer
Group planning led by leader
Preview of Baptist Women meeting plans for April
(see Forecaster, p. 83)
Announcement of Baptist Women projects and plans
Study session (see p. 52)
Information and discussion of mission action projects
Prayer for mission action and other causes in the community

1. Understanding the Aim

At the end of this study, members should have reaffirmed their personal experiences of having found the treasure of Jesus Christ. The experience of reaffirmation should help them see the importance of helping others find the treasure.

2. Choosing Learning Methods

(1) Ask one woman to read the parables for study from a modern translation.

(2) Ask a second woman to summarize Dr. Lee's comments on the parables.

(3) Ask three women to read the three testimonies of nonevangelicals who have found the treasure of Jesus Christ. Lead group members to consider what each person had to do in order to attain the treasure.

Finally, it was spring and I had gone with a group of Baptist students to a camp to participate in a spiritual retreat. I was sitting on a rock by the brook which passed through the camp grounds when I made a decision. I said to myself: Eve, why not try being a Christian, a believer, for a few weeks and then if you don't like it, you can give it all up. Well, I am the type of person who once I make up my mind to try something I do it wholeheartedly. If I were to believe in God and Jesus, then I would do it without holding back part of myself. So there, sitting on the rock, I accepted Jesus as my Saviour and

3. Using Learning Aids

To stimulate discussion prepare a simple two-page flip chart. On the first page letter the central concept: To each man, treasure is offered. On the second page letter the concept: The supreme value of the kingdom exceeds the cost required for its possession.

4. Evaluating the Study

Ask each woman to review her own experience of obtaining the treasure of Jesus Christ. Ask each to determine the expenditure necessary to have acquired the treasure and answer the question, Was my experience more nearly like the plowman or the pearl merchant?

5. Planning for Follow-through

Members may be encouraged to read the April issue of ROYAL SERVICE. Briefly give two-sentence reviews of the feature articles on Interfaith Witness, pp. 1-19. Encourage each member to attend the April Baptist Women meeting to explore Jewish-Baptist communications.

Lord. I accepted the Bible as the Word of God, and I accepted prayer. Without knowing all the answers or being able to reason, I accepted in faith. I believed in God and Jesus. I don't know how long I sat on that rock, but I do know I have been a different person since that day. The weight of unhappiness that had burdened me for what seemed like an eternity was gone.

Eve Kiraly

God blessed me with two wonderful parents. Parents who were born and raised as Jews. Parents who believed in all that Judaism stood for.

(Continued on page 64)

FORECASTER

MARGARET BRUCE

PRESIDENT

Week of Prayer for Home Missions

March ROYAL SERVICE emphasizes home missions through articles and guidance material for a five-day observance of the Week of Prayer for Home Missions, March 7-14, and the Annie Armstrong Easter Offering. You and the mission support chairman will encourage members to participate in the week of prayer by:

- reading March ROYAL SERVICE
- giving through the Annie Armstrong Easter Offering
- attending week of prayer observances
- encouraging family participation
- providing time and place of meetings convenient for members
- distributing offering envelopes to each member
- using the invitation and announcement cards

At the close of the week of prayer lead the officers council to evaluate the observance of this important week in your church.

Forming New Mission Groups

The 1970-71 WMU year is almost half over. Have new members been enlisted? What is the average attendance at Baptist Women meetings? at mission group meetings? Are additional mission groups needed? This need is determined by the number in each group, the interest of members, and the mission action needs of the community. It is recommended that a mission group have not more than twelve to fourteen members. When groups are kept small, women are more easily involved in the work of the group.

Are there persons of special need in your community who might respond affirmatively to the message of Christ if ministry and witness were extended to them? If so, organize a mission action group to meet this need.

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Leadership Training

Has it been necessary to secure Baptist Women leaders since last fall? If so, have they received the training needed to be effective, efficient officers? There are various ways to provide leader training. The most thorough way is to teach the Baptist Women Leader Manual (75 cents). If this is not planned, encourage leaders to read the manual and to complete the personal learning activities in the manual, pages 122-124.

Officers Council

One of your primary responsibilities as president is to lead the officers council in planning, coordinating, and evaluating Baptist Women work in your church. Plan carefully the agenda of each monthly or quarterly meeting. Consider the agenda given in this Forecaster for your March meeting. Remind each officer of the preparation she needs to make for this meeting. See the suggestions in Baptist Women Leader Manual (75 cents), pages 108 and 113-115.

Evaluating Baptist Women Work

March 31 is the halfway mark of the 1970-71 WMU year. You will use the Baptist Women Achievement Guide in evaluating the work for which you are responsible in Baptist Women—mission study, mission action, or mission support (prayer and giving). The Achievement Guide is in the WMU Year Book (40 cents).

CHAIRMEN

Encourage mission group leaders to prepare their monthly reports carefully and correctly using the Baptist Women Group Record and Report Book (30 cents).

These help group leaders and members see what has been done and what still needs to be done.

Study Chairman

General Meeting

You are aware of the responsibility you have for planning a general meeting for study of missions each month except those months in which the weeks of prayer for foreign (December) and home (March) missions are observed. March is one of the two months during the year that you will work with the mission support chairman in whatever way she may need you to help plan the Week of Prayer for Home Missions.

Mission Study Projects

The 1971 adult book in the Home Mission Graded Series is *The Diakonic Task* (75 cents⁷). Was the book studied in Baptist Women or was it used for a church-wide study? You will lead the officers council in evaluating the study. Some of the questions you will seek to answer are: How many members attended the study? How many read the book? What were some visible results of the study? How many members participated in the planned follow-through? What could have been done to make the study more meaningful and far-reaching?

Individual Missions Reading

How often do you recommend books for reading to Baptist Women members? At least quarterly? Recommended missions books are listed in *Baptist Women—Baptist Young Women World in Books* catalog (distributed according to state plan) and also in *ROYAL SERVICE*. How often do you recommend *ROYAL SERVICE* articles to members? Perhaps this can become a regular activity for you. Suggest to members that they give a birthday subscription to a friend (\$2.00 per year⁸). An attractive card is sent to announce gift subscriptions.

Mission Action Chairman

Mission Action Projects

What mission action project will you lead the officers council to consider for Baptist Women during the month of March? A study of *The Diakonic Task* (75 cents⁷), the material for the Week of Prayer for Home Missions, and the articles in March *ROYAL SERVICE* give unlimited suggestions for a ministry and witness which is needed in most communities.

If you are unaware of these needs, make use of the information which may be available if your church has conducted a mission action survey. If your church has not conducted such a survey, encourage church leaders to plan one and lead Baptist Women members to participate in it. The *Mission Action Survey Guide* (50 cents⁹) is a helpful tool to use in planning and conducting a survey.

The survey will help in evaluating your organization's resources for meeting these needs and will suggest ways of using your resources most effectively.

Mission Support Chairman

Week of Prayer for Home Missions

At the conclusion of the week of prayer, evaluate the week using these questions:

Was the week an outstanding week in your church? Was the Week of Prayer for Home Missions observed church-wide? Did Baptist Women members participate in the churchwide activities? Did your Baptist Women organization have a five-day observance? Were meetings attended enthusiastically? Did this year's offering exceed the amount given last year?

Decide how you could have had a more effective observance. Could it have been planned more carefully? Could it have been publicized more widely? Could you have involved more persons in preparing for the week and in conducting the activities? Write down your evaluations and use them in planning other praying and giving projects.

Channeling Prayer Requests

Do you have a systematic way of channeling prayer requests to prayer group leaders and to other mission group leaders? One way is to share requests with all mission group leaders at the meeting of the officers council.

You may want to place prayer request boxes in the rooms where your council meets and where your general meetings are conducted. Remind members to place their requests in the boxes with placards placed near the boxes. Various prayer thoughts may be printed on the placards. Here are a few you may use:

"Neither pray I for these alone but for them also which shall believe on me through their word" (John 17:20).

"Pray that our Christ may work in me" (Ralph Spaulding Cushman).

"Pray that His Spirit dwell in me" (Ralph Spaulding Cushman).

"Jesus, confirm my heart's desire to work, and speak, and think for Thee" (Charles Wesley).

Holy Father, keep them in thy name" (John 17:11 RSV).

"Chase the dark night of sin away. Shed o'er the world

Thy holy light!" (Author Unknown).

"All the ends of the world shall remember and turn unto the Lord" (Psalm 22:27).

GROUP LEADERS

Preview general organization plans for April

"Jewish-Baptist Communications" is the study topic for the April general meeting. How will you tell your group members of this important study?

Consider one of these possibilities:

- Show a copy of the book *Neighbors Yet Strangers*. A Jase Jones (\$1.75³) and suggest that members read the book in preparation for the general meeting study.

- Explain that April 12-18 has been designated on the Southern Baptist Convention calendar of activities as Jewish Fellowship Week. The purpose of this week is to afford an opportunity for Baptists to invite Jewish friends and neighbors to visit and fellowship with them. It also makes it possible for Baptists to get acquainted with their Jewish neighbors, to understand the nature of the Jewish faith, and to express the meaning of their Christian faith. Give information about plans being made in your church to observe this week.

- Make a strip poster with this statement printed on it: "Anti-Semitism is Anti-Christian." Explain that the April study is designed to help Christians overcome any prejudice they may have toward the Jews because:

Prejudice opposes the essential nature of Christian love.

Prejudice is irrational.

Prejudice is hatred of the very people to whom Jesus

Christ belonged in his lifetime.

Prejudice is inhuman.

Study Group Leader

Current missions groups complete the unit of study this month on the subjects, "Where Are We Now? Where Are We Going—in Mission Action?" March's topic is "My Opportunity—Hope for a Nonreader." Pray that there may be those in your group who will follow this study with a ministry to nonreaders. The *Mission Action Group Guide: Nonreaders* (\$1.00⁴) is a helpful tool for those working with nonreaders. As you know, current missions groups receive their study material each month in *ROYAL SERVICE*.

Bible study groups also find their resources in *ROYAL SERVICE* each month. March's study is the parables found in Matthew 13:44-46.

Mission books groups find their resources in *ROYAL*

SERVICE and in the *Mission Books Teaching Guide 1970-72* (\$1.00⁵) and *Mission Books Teachers' Guide II* (\$1.00⁶). Round Table group members find their resources in *ROYAL SERVICE* and in the *Round Table Group Guide* (\$1.00⁷) and *Round Table Group Guide 1970-72* (\$1.00⁸).

Mission Action Group Leader

Simplified Bible Study and *Sunday School Lessons Simplified* are quarterly publications, written in simple words and sentences, to guide individuals in Bible study. Mission action groups ministering to the deaf, persons learning English as a second language, or persons with a limited educational background, will find this a helpful resource in their ministry and witness.

Scripture passages in *Simplified Bible Study* are the same as in other Life and Work periodicals for adults, while passages in *Sunday School Lessons Simplified* are from the Uniform Series. Lessons are presented in simple, easy to understand terms and large type is used for easy reading (80 pp., 24 cents. Items #24 and #10 on order form from Church Literature Department, 127 Ninth Avenue, North, Nashville, Tennessee 37203.)

Mission Action Activities

In each of the mission action group guides there is a section called Activity Index. These activities are listed to help group members minister and witness more effectively. This does not mean that the activities listed or described are the only ones in which mission action group members engage.

There may be additional activities which are just as appropriate, meaningful, and needed which the group will plan. Regular, sustained, quality work should be the concern of mission action group members.

Prayer Group Leaders

The primary purpose of prayer groups is intercessory prayer for missions. Do prayer group members understand this purpose? Your group may need to take time to consider the meaning of intercessory prayer as outlined on the inside cover of the *Prayer Group Guide* (\$1.00¹).

While the group's primary activity is prayer for missions there are related activities for which the group is responsible. See page 80 in the *Baptist Women Leader Manual* (75 cents²) and guide each group member in participating in these related activities.

You may want to consider this agenda for your March meeting:

- Call to Prayer (see *ROYAL SERVICE* and pages 22-23 of the *Prayer Group Guide* [\$1.00¹] for ways to vary use of Call to Prayer).

- Continue the discussion of home missions needs as presented in March ROYAL SERVICE
- Choose prayer requests from those listed throughout March ROYAL SERVICE and pray for these
- Group planning (for April meeting and related activities)
- Consideration of prayer requests from prayer group members and from other mission groups
- Prayer period

OFFICERS' COUNCIL

When each officer brings her Baptist Women Officer Plan Book (\$1.25) to the officers' council meeting it is much easier for officers to give their reports, to complete plans for the month(s) ahead, and to evaluate the work of Baptist Women. Members also need ROYAL SERVICE and the WMU Year Book 1970-71 (40 cents) at officers' council meetings. Here is a suggested agenda for your March meeting:

- Call to Prayer (see ROYAL SERVICE)
- Sharing information from the Baptist Women council or WMU council meeting
- Reports and evaluation of last month's work, study of *The Diakonic Task* (75 cents), WMU Focus Week
- Complete and coordinate this month's work: Week of Prayer for Home Missions and Annie Armstrong Easter Offering, group meetings
- Plan ahead:
 - general meetings
 - group meetings
 - nominating committee (see *Baptist Women Leader Manual*, 75 cents, page 85-86)
 - mission action project
 - training opportunities
 - associational meeting attendance
 - Jewish Fellowship Week, April 12-18
 - Cooperative Program Day, April 18
- Season of prayer for Baptist Women work

Sources of Materials Listed in Forecaster

¹Available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Store.

²Available from Baptist Book Store.

³Available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203.

National Crisis: Patterns of Response



A filmstrip available for churches "Our nation is enveloped in a social and cultural revolution." So began Southern Baptists' 1968 statement on the crisis in the nation. What has been the response and what patterns have emerged? This color filmstrip with recording attempts to answer the questions. It covers three major processes: the need for community awareness, followed by an application of the demands of faith and the taking of appropriate action. Today crisis seems to be everywhere in our nation. The challenge is that this may be the greatest hour for Christians to make their influence felt.

Color filmstrip with record, 99 frames, including illustrated manual, \$4.50. Available from Baptist Book Store.

1 MONDAY Psalm 86:1-13

Establishing new churches and church-type missions is an important part of the work of the Home Mission Board.

Thousands of locations in the nation urgently need an established Baptist witness. Pray that many new churches and church-type missions will be established this year.

Ruth S. Reuter, worker among Spanish, Texas

Mrs. Bruce Conrad, worker among Indians, Utah

John E. Isaacs, Baptist center, Alaska

Mrs. Margaret Lee Lasky, weekday minister, Kentucky

Angel Salinas, worker among Spanish, Arizona

Batrina Bailey, medical work, Tanzania

Mrs. J. L. Crawford, home and church work, Venezuela

Mrs. R. A. Forrester, home and church work, Venezuela

Mrs. R. D. Herlan, home and church work, Venezuela

Douglas Knapp, agricultural work, Tanzania

William McElreath, publication work, Indonesia

Mrs. D. A. Mock, home and church work, Japan

Ralph Yuen, music work, Hong Kong

Bernice Nash, retired, Brazil

2 TUESDAY Daniel 6:10-14

The goal for 1970-71 is the establishment of eight hundred new churches for the entire Southern Baptist Convention.

As Dr. Lloyd Corder, Home Mission Board, points out, there is a difference in the number of churches established and the net gain in number of churches in the Southern Baptist Convention, since there is

Listen to the world CALL to PRAYER

a loss of some churches each year.

However, Dr. Corder says, "We feel confident that by hard work we can meet these goals."

Pray for the churches that are being formed now.

Elbert Davis, mountain missionary, California

Mrs. Fortunato Gonsales, worker among Spanish, Texas

Mrs. Eddie Hansen, pioneer missions, West Virginia

Mrs. Gerald Lawton, worker among Indians, New Mexico

Luis Mandiola, worker among Spanish, Texas

Pablo Nieto, worker among Spanish, Texas

Marcia J. Paula, Baptist center, Louisiana

Mrs. Rudolph Ramirez, worker among Spanish, Oklahoma

Mrs. Lorenzo Silva, worker among Spanish, Texas

Wayne Bryan, religious education, Togo

Mrs. D. C. Dore, home and church work, Yemen

Wyatt Lee, preaching ministry, Mexico

Thomas Rose, religious education, Liberia

Murray Smith, educational work, Uruguay

Mrs. G. M. Workman, home and church work, Malawi

Mrs. J. P. Satterwhite, turlough, Japan

3 WEDNESDAY Matthew 6:5-13

Because of the urgency of the need, over a third of a million dollars from last year's

Annie Armstrong Easter Offering was marked for church pastoral aid. This was used largely in areas of new work. This amount was over and above funds normally allocated to this budget item.

Pray for new churches and missions and their pastors and members.

Richard B. Achler, superintendent of missions (rural-urban), Washington

Ruben Gonsales, worker among Spanish, New Mexico

Beyce G. Kimball, youth and family services, North Carolina

Mrs. Julian Vigil, worker among Spanish, New Mexico

Robert Hargis, educational work, Korea

Mrs. C. L. Culpepper, home and church work, Tarean

Mrs. C. J. Dutton, medical work, Rhodesia

Mrs. C. W. Fennell, home and church work, Japan

Mrs. W. M. Hailley, home and church work, Indonesia

Charles Harwood, medical work, Philippines

Mrs. L. T. Scales, home and church work, Kenya

Robert Parker, turlough, Rhodesia

Mrs. Fernanda Garcia, retired, Texas

Mrs. Ray L. Johnson, retired, Oregon

4 THURSDAY Acts 4:31-35

Prayer is needed at each step of the way in establishing new churches and church-type missions—in selecting the geographic area of missions need, in preparing the church for outreach, in cultivating the missions field. Prayer is needed during the fellowship period, the growth to a mission chapel, the financing of the chapel, the preparation of the building plans, and finally the constituting of the church.

Pray for home fellowships, chapels, and new churches currently being started by home missionaries.

Mrs. Morris H. Elliott, youth and family services, Florida

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Comments prepared by
Anne Crittendon Martin

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Mrs. O. Ray Harris, metropolitan missions, Washington
 Mrs. Elmo Marable, worker among Spanish, California
 John W. Piteau, worker among Spanish, Ohio
 Mrs. Donald Rhymer, Baptist center, Georgia
 Betty Boherry, educational work, Korea
 Mrs. C. E. Evans, home and church work, Kenya

Mrs. M. F. Lyle, home and church work, Israel
 Mrs. E. B. Martin, home and church work, Tanzania

Mrs. B. B. Tawers, home and church work, Hong Kong
 Bransen Babatz, furlough, Nigeria
 Herbert Mallory, furlough, Malaysia
 Mrs. E. L. Matley, retired, Texas

5 FRIDAY Hebrews 4:9-16

The first unit leading to the establishment of a new church is usually a home fellowship mission and/or a fellowship Bible class started in a home in the community.

This return to the methods of first century Christianity is exciting to all those connected with it.

Pray for the direction of the Holy Spirit and boldness in prayer for these beginning groups.

A. L. Davis, worker among Indians, South Dakota
 Rafael Mestas, worker among Spanish, Texas
 Fred Lotters, dormitory parent, Nigeria

6 SATURDAY 1 Samuel 12:16-23

"The older state conventions of the Southern Baptist Convention have a much larger number of rural churches than the newer ones and need to encourage the formation of new church fields from existing church fields," writes C. Wilson Brumley in *Home Missions*.

"On the other hand the newer state conventions need to look at unchurched communities with a view to establishing a field of new churches."

Pray for those in leadership roles in this work of the Home Mission Board.

Mrs. David Daniels, US 2, student worker, Pennsylvania
 Mrs. James M. Goodner, worker among Indians, Massachusetts
 Tramm Lickhous, worker among Spanish, New Mexico
 Mrs. Jane G. Mats, worker among Spanish, Texas
 Linda Gay Miller, US 2, student worker, Delaware
 Mrs. Lloyd K. Spencer, metropolitan missions, Illinois
 L. A. Watson, worker among Indians, Oklahoma

Mrs. M. J. Anderson, educational work, Hong Kong
 Vivian Murgess, social work, Ghana
 John Janda, preaching ministry, Guyana
 Dewey Martin, educational work, Nigeria
 George Pells, furlough, Ghana
 Mrs. J. E. Terry, furlough, South Brazil
 Mrs. Frank Hamilton, retired, Virginia
 Mrs. J. E. Allen, retired, Brazil

7 SUNDAY Isaiah 43:8-13

This first day of the Week of Prayer for Home Missions is the birthday of Mrs. Herbert Caudill, now retired after almost forty years of service in Cuba.

The 1970 Annual Report of the Home Mission Board points out that with the safe return to America of the Caudills and Fites in February 1969 "for the first time in eighty-three years there are no Southern Baptist missionaries on the field in western Cuba."

Pray for the continuing work and witness in Cuba.

Celene Daniels, work with National Baptists, Mississippi
 Mrs. Julian Meadows, worker among Spanish, Texas
 Mrs. J. C. Dillard, educational work, Kenya
 Mrs. E. B. Hughes, home and church work, Leeward Islands
 Jovell Panch, medical work, Gaza
 Mrs. J. L. Templeton, home and church work, Hong Kong
 Henry Martin, furlough, Nigeria
 Mrs. Herbert Caudill, retired, Cuba
 Mrs. Robert T. Hughes, retired, Maryland
 Mrs. M. H. McMillan, retired, China, Bahamas

8 MONDAY 1 Corinthians 2:1-9

Language missions is one of the largest programs of the Home Mission Board. Southern Baptists seek to reach the thirty-five million persons in the United States who have a language background other than English.

There are more than one thousand missionaries under appointment by the Home Mission Board who give full time to this work.

Pray for home missionaries engaged in language missions.

Ruben Cullen, worker among Spanish, Texas
 Mrs. Salvador Cano, worker among Spanish, Colorado
 Thomas Clinkscale, worker among Portuguese, Rhode Island
 James O. Coldman, superintendent of missions (metropolitan), Ohio
 Jimmie Knox, Baptist center, Louisiana
 Mrs. Jimmie Knox, Baptist center, Louisiana
 Juan Macias, worker among Spanish, Michigan
 Mrs. Ernesto Paresa, worker among Span-

ish, Florida
 Mrs. C. C. Bond, home and church work, Togo
 Robert Grant, English-language church, Taiwan
 Mrs. J. W. Powell, home and church work, Laos
 Mrs. J. A. Raper, home and church work, Jordan
 Jane Sumner, educational work, North Brazil
 Mrs. W. B. Shanderson, furlough, Ghana
 Mrs. W. C. Taylor, retired, Brazil

9 TUESDAY Mark 5:15-20

Rev. Gerald Palmer shares several prayer requests in the field of language missions.

"Pray for the work among the Eskimos and Indians in Alaska as the missionaries continue to seek to lead the native Christians to participate and lead in the evangelization and ministry to their own people."

"Pray for the expansion of the work in the large cities of the Northeast. These large segments of language culture populations are in the main unevangelized."

Mrs. Carlos Caban, worker among Spanish, Texas
 Mrs. Fernando Garcia, worker among Spanish, Florida
 Joshua Oriolera, worker among Spanish, Texas
 Frank R. Mondas, worker among Spanish, Colorado
 Jack N. O'Neal, worker among National Baptists, California
 M. Paul Smith, superintendent of missions (rural-urban), California
 Y. E. Washington, work with National Baptists, Louisiana
 Mrs. E. B. Boovers, home and church work, Indonesia
 John Magpas, radio television, Colombia
 James Humphries, furlough, Vietnam

10 WEDNESDAY Acts 18:5-11

Fifty of the 165 San Blas Islands are inhabited by 25,000 Indians who speak Cuna and are very primitive.

Dr. Daniel Gruver, a medical missionary of the Home Mission Board, is the only full-time doctor to the Indians of San Blas. He is assisted by Miss Naomi Page, a young nurse who served a term as a US-2er and became a missionary associate.

Pray for Dr. Gruver and Miss Page in their work among the Indians.

Mrs. James O. Coldman, metropolitan missions, Ohio
 W. H. Gansley, National Baptist center director, Kentucky
 Mrs. Anna Lee, worker among Chinese, Utah
 Mrs. Jimmy E. Sanchez, worker among Spanish, Texas
 Mrs. Anthony Wade, worker among Indians, Oklahoma

Mrs. B. C. Johnson, home and church work, Chile
 Mrs. M. E. Shumway, home and church work, Japan
 Robert Tisher, educational work, Venezuela
 Mrs. S. E. Walker, home and church work, Singapore
 Robert Walker, preaching ministry, Ecuador
 Charles Clark, furlough, Venezuela
 Mrs. M. Padua, furlough, Philippines
 Mrs. L. P. Maynard, retired, Alabama
 Charles Culpepper, Sr., retired, China, Hong Kong, Taiwan

11 THURSDAY 1 Peter 3:12-17

Rev. Gerald Palmer states that there are more than one million Puerto Ricans who live in the United States. "The door of opportunity is wide open," he says. "The Home Mission Board is seeking to lead in a program of work in Puerto Rico that will begin with indigenous leadership."

Pray for the work among the Puerto Ricans, both in Puerto Rico and in the US.

Mrs. George L. Foster, rural-urban missions, Kansas
 Reming S. Rodriguez, worker among Spanish, Texas
 Frank Ruiz, worker among Spanish, Michigan
 Mrs. T. S. Atkins, home and church work, Hong Kong
 Mrs. J. D. Bryan, home and church work, Spain
 Lois Calhoun, medical work, Jordan
 E. W. Mueller, business administration, Liberia
 Mrs. J. D. Munn, home and church work, Kenya
 Mrs. J. T. Norman, home and church work, Colombia
 Mrs. L. B. Hogue, furlough, Taiwan

12 FRIDAY John 4:31-42

Rev. Leslie Gunn, Home Mission Board missionary to the deaf, learned the sign language as a child when his younger brother lost his hearing after having pneumonia. Later he felt God's call through his brother to preach to the deaf.

Rev. Gunn has worked with the deaf in Oklahoma for twenty-five years, based at First Baptist Church in Oklahoma City. He preaches to about one thousand deaf people all over Oklahoma, two Sundays a month at Oklahoma City and other Sundays over the state.

Pray for Rev. Gunn and other Home Mission Board workers with the deaf.

Mrs. Jacob W. Doring, work with National Baptists, Florida
 Mrs. Lee Owen Gregory, student work, West Virginia

Abdus Garipidis, worker among Spanish, Yangon
 Charles Cate, preaching ministry, Indonesia
 Marshall Boman, preaching ministry, Kenya
 David Grassdale, religious education, Israel
 Lucile Basha, preaching ministry, Kenya
 Edward Smith, preaching ministry, Japan
 Chester Todd, medical work, Tanzania
 Ray Turner, business administration, Ecuador
 Mrs. J. B. Asale, furlough, Ghana
 Mrs. E. T. Maye, furlough, Nigeria

13 SATURDAY Romans 1:1-16

It is hard to realize that there are over 100,000 Japanese in California. Most Southern Baptist work with them centers in Los Angeles, but there is a growing Japanese church in San Jose.

Many churches include Japanese language Bible classes in their Sunday Schools. In San Diego the ministry has majored on work with "New Americans" as Japanese war brides are called.

Pray for the Home Mission Board missionaries who work with Orientals.

Marcos Duran Garcia, worker among Spanish, Texas
 Fidel Guzman, worker among Spanish, Texas
 Pratt Dean, preaching ministry, Japan
 Mrs. J. E. Gibson, home and church work, Kenya
 Brando Hale, educational work, South Brazil
 Glenda Hancock, educational work, Ecuador
 Jacqueline Segars, educational work, Japan
 Anne Wilson, music work, South Brazil
 D. A. Morgan, retired, New York

14 SUNDAY Psalm 25:1-11

Home Missions Day in Sunday School offers the opportunity to get the message of home missions before the widest audience of Southern Baptists.

This day closes the 1971 observance of the Week of Prayer for Home Missions.

Pray that the theme "Sharing with One or One Thousand" will have a continuing impact.

Mrs. Silvester Ayala, Baptist center, New Mexico
 Jim H. Geiss, superintendent of missions (rural-urban), Arizona
 Omar Hyde, superintendent of missions (metropolitan), Washington
 Mrs. Donna McCormick, Baptist center, Nebraska
 Mrs. Eusebio Padron, worker among Spanish, Florida
 Mrs. Donald Weeks, Baptist center, Indiana
 Mrs. James A. Wright, worker among

Spanish, Connecticut
 Paul Gierke, preaching ministry, Zambia
 John Griggs, preaching ministry, Rhodesia
 Earl Pascoe, preaching ministry, South Brazil
 Wayne Emanuel, furlough, Japan
 Jessica Johnston, furlough, Thailand
 Thomas Tipton, furlough, Uganda
 M. R. Dumas, retired, Florida

15 MONDAY Psalm 37:1-11

One of the least known programs of the Home Mission Board is Associational Services.

It provides churches and associations up-to-date research and information to help in administering effective missions programs.

Mrs. Pedro Gonzalez, worker among Spanish, Texas
 Mrs. Fidel V. Flores, worker among Spanish, Texas
 W. J. Hagbin, pioneer missions, North Dakota
 Mrs. Richard L. Metford, worker among Indians, Montana
 Mrs. Jane Sears, worker among Spanish, Texas
 Mrs. John S. Shannon, rural-urban missions, California
 Cordell Able, preaching ministry, Tanzania
 Franklin Kilpatrick, publication work, Zambia
 Sam Millican, retired, Missouri

16 TUESDAY Matthew 11:25-30

The New Orleans Baptist Association is sponsoring a television series designed to reach the sign language used by the deaf to the hearing community. The program is entitled "Say It with Handi" and is presented twice a week.

Pray for this unusual approach by the New Orleans Baptist Association.

Mrs. Isabel Galera, worker among Spanish, Arizona
 Homeno Garcia, worker among Spanish, Texas
 Mrs. Armando Girard, worker among Spanish, Florida
 Juan Antonio Jela, worker among Indians, New Mexico
 Mrs. A. Jose Jones, interfaith witness, Missouri
 Mrs. Henry Mazzetta, youth and family services, Kansas
 Mrs. M. D. Oates, worker among Spanish, Texas
 Mrs. Jean Turner, work with National Baptists, Tennessee
 Paul Benedict, preaching ministry, Japan
 Mrs. D. E. Denley, home and church work, Ghana
 Estelle Freedland, social work, Ivory Coast
 Mrs. F. L. Lewis, home and church work, Indonesia

Jerry Beale, preaching ministry, Indonesia

Ray Williamson, educational work, Mexico

17 WEDNESDAY Matthew 20:20-28
This past summer Minnesota's Northland Baptist Association used former major league pitcher Al Worthington to talk about baseball and Christ in their summer missions program. They also used day camps, choir concerts, and backyard Bible clubs.

Pray for the impressions for Christ which were made by this association's unique activities.

George Sals, youth and family services, Texas

Mrs. Jose Tamez Trejiles, worker among Spanish, New Mexico

Edgar Durka, general administration, Nigeria

Paul Grossman, preaching ministry, Senegal

Mrs. J. G. Bonille, educational work, Hong Kong

Mrs. P. E. Reaton, home and church work, Uruguay

Robert Tucker, student work, Philippines

William Walker, preaching ministry, Japan

James West, preaching ministry, Venezuela

Robert Burney, furlough, Nigeria

18 THURSDAY Luke 1:45-56

When the migrants came to Bradley County, Arkansas, to harvest the tomato crop they were ministered to by the association's superintendent and the Home Mission Board missionary.

They gave the men packets containing a comb, soap, toothbrush, and similar items and a Bible in Spanish.

Pray for this association's outreach, which extends all the way to Mexico.

Mrs. McDuffie Bowen, work with National of Baptists, Mississippi

John Cruz, worker among Spanish, Texas

Leobardo Garcia, worker among Spanish, Texas

James M. Goodner, worker among Indians, Massachusetts

Alan G. Johnson, worker among Spanish, California

Mrs. Ignacia Paloma, worker among Spanish, Texas

Charles Beach, preaching ministry, Philippines

Mrs. L. W. Frederick, home and church work, French West Indies

Mrs. G. W. Schaefer, home and church work, Indonesia

Mrs. D. N. Sharpley, home and church work, South Brazil

Mrs. J. C. Walker, home and church work, Rhodesia

Mrs. D. H. Whitson, home and church work, Tanzania

Mrs. E. E. Bell, furlough, Rhodesia

19 FRIDAY Romans 12:3-14

Carl Jennings, member of Kenwood Baptist Church, Louisville, has been appointed the first Share missionary, according to a spokesman for the Long Run Baptist Association.

Share is a program of the Long Run Association for the purpose of leading stronger churches, to share their resources and members with less fortunate neighboring churches.

Pray for this new venture in Christian sharing.

Benjamin Daniels, National Baptist center director, North Carolina

Mrs. Lois Estrada, worker among Spanish, Texas

Mrs. Jan H. Galina, rural-urban missions, Arizona

Ruth Hanna, Baptist center, Arizona

Mrs. Andrew Villarreal, worker among Spanish, Texas

Mrs. E. M. Cross, home and church work, Philippines

Mrs. R. G. Davidson, home and church work, Malawi

Mrs. G. B. Hardister, home and church work, Jordan

Jerry Robinson, pilot-mechanic work, Equatorial Brazil

Payton Myers, furlough, Nigeria

Mrs. W. L. Jester, retired, Nigeria

20 SATURDAY 1 Peter 5:1-7

The superintendent of associational missions has the responsibility of helping the churches in the association fulfill their responsibilities.

Pray for your superintendent of associational missions and the association he leads.

Ray S. Bennett, worker among Spanish, Ohio

Ernest F. Day, worker among Spanish, New Mexico

Mrs. George E. Shano, Christian social ministries, North Carolina

Mrs. L. N. Stamper, pioneer missions, Utah

Samuel Valdes, worker among Spanish, New Mexico

Ernest Brown, preaching ministry, Bahamas

Mrs. P. H. Carter, home and church work, Mexico

Tom Gullatt, preaching ministry, Japan

Ethelbeth Hale, religious education, Malaya

Mrs. W. C. Lawie, home and church work, Paraguay

Karen Rusey, educational work, Vietnam

Carroll Wayne Shaw, preaching ministry, Rhodesia

Lucina Sparkman, work with women, Nigeria

Mrs. S. D. Stamps, home and church work,

Equador

Mrs. E. B. Wilson, retired, Brazil

21 SUNDAY James 4:11-17

Missionaries involved in rural-urban mission work with churches and associations in cities that have under 50,000 population and those in rural and mountain communities.

Home missionaries also minister to mountain communities. This new development results from the increased leisure of the American people and the Home Mission Board's conviction that vacationing people need worship and counseling opportunities.

Martha Benavides, worker among Spanish, Texas

Donald Burrows, chaplain, Colorado

Mrs. Ray Lee Houd, Christian social ministries, North Carolina

Mrs. C. Marvin Rutherford, metropolitan missions, Arizona

Mrs. Ruben Wals, worker among Spanish, Texas

Mrs. Carlos Romero, worker among Spanish, Florida

Blanca Sanchez, worker among Spanish, Texas

Miguel A. Soto, worker among Spanish, Puerto Rico

Larry Benedict, educational work, Philippines

Harold Gotsley, preaching ministry, Korea

Mrs. J. C. Harlow, home and church work, Nigeria

Ernest Harvey, educational work, Mozambique

Ralph Henje, preaching ministry, Japan

Mrs. C. R. Middleton, home and church work, Malawi

Mrs. L. H. Hall, medical work, Nigeria

Elisa Balgunda, retired, California

22 MONDAY Matthew 23:23-33

Of the 34,335 churches of the Southern Baptist Convention, 22,872 are classified as rural (in towns of 2,500 or less). Forty-two percent of the church membership is in these rural churches which are faced with declining population and many problems, not the least of which is resistance to change.

Pray for churches in the rural communities of America.

Mrs. John W. Bagan, Baptist center, Georgia

Mrs. Jorge Cosmeance, worker among Spanish, Georgia

Mrs. S. David Harrison, weekday ministries, Alabama

Harold Bickens, preaching ministry, Malawi

Harold Bickens, agricultural work, South Brazil

Mrs. C. B. Williams, home and church work, Thailand

Mrs. B. W. Holloway, furlough, Kenya

Mrs. W. P. May, furlough, Ecuador

View Oels, retired, Washington

Robert Souman, retired, China, Taiwan

23 TUESDAY Acts 5:24-32

Mountain missions has changed little through the years. The basic approach is to find an isolated and unchurched area needing a witness and then send a mountain missionary to establish a church.

The Home Mission Board, state convention, and association work together in helping the mountain area.

The Home Mission Board often assists with a ministry of in-service training in connection with colleges or preachers' schools in the mountain areas.

Pray for the preachers and people of the mountain mission sections.

Harry Merette, youth and family services, Kansas

E. L. Ripe, worker among Spanish, Texas

Mrs. H. Dyma Robertson, rural-urban missions, New Mexico

F. Leroy Smith, superintendent of missions, Montana

Mattie Lou Bible, student work, North Brazil

Mrs. C. B. Oden, home and church work, Hong Kong

Finley Graham, educational work, Lebanon

Mrs. H. C. Graham, home and church work, Guyana

Wayne Pennell, preaching ministry, Indonesia

Mrs. W. H. Farrell, furlough, Argentina

Mrs. Ismael Nagels, retired, Florida

24 WEDNESDAY Acts 20:28-38

Mountain missionary Howard Potts of Trinidad, Colorado, reports that First Southern Baptist Church is beginning Thursday night classes for youth in English, music, culture, grooming, cooking, art, and religion.

These young people offer free babysitting for members, using the new nursery begun by the Community Action Program in the Spanish mission building.

Population of Trinidad is 39 percent Spanish, 13 percent Italian, with 82 percent of the population Catholic.

Pray for this unusual approach to an unusual mountain mission area.

James L. Gubbert, worker among Spanish, Texas

Dan McKenna, worker among Indians, New Mexico

Mrs. Enach Ortega, worker among Spanish, Arizona

C. J. Smith, worker among Indians, Oklahoma

Mrs. D. H. Baathe, home and church work, Thailand

Mrs. J. A. Jamerson, home and church work, Hong Kong

Henry McAdams, medical work, Ghana

Beto Bismara, furlough, Peru

Edel Flores, retired, China

25 THURSDAY 1 John 3:11-17

Student summer missionaries have been assigned to various summer resort areas. In addition to the tourists, the summer missionaries witness to college students who work each summer as busboys, waitresses, clerks, or maids.

Several years ago the Home Mission Board began cooperating with Colorado Baptists to provide personnel to work at Estes Park. Working along with the summer missionaries were about fifteen students who had come from Mississippi to work in the resort.

Pray for this work in Estes Park that continues each year.

Eduardo Hernandez, worker among Spanish, Maryland

Mrs. Beza G. Kimball, youth and family services, North Carolina

Leopoldo Samaniego, worker among Spanish, Texas

Edward L. Seachon, US-2, student worker, Pennsylvania

Mrs. James S. Wright, pioneer missions, New York

Edward Barry, work with men or boys, South Brazil

Elaine Hancock, medical work, Hong Kong

Mrs. C. K. Locke, home and church work, Hong Kong

Ray Lynn, educational work, Venezuela

Victor Koon, retired, China, Manchuria

Hawaii

26 FRIDAY 1 Peter 4:1-10

LeVern A. Inter has been a home missionary with a church field of forty thousand square miles for over ten years.

When he began work in this area there was only one church with seventeen resident members.

Last year his church at Winnemucca, Nevada, conducted ten mission Bible schools in an effort to reach the children of northern Nevada.

Vast distances and sparse population have made it very difficult, but 1970 finds four organized churches and seven missions in this overwhelming church field.

In time there will be an association, says Rev. Inter.

Pray for these pioneers of God.

David Busch, superintendent of missions, pioneer, Iowa

Joe Munroe, worker among Spanish, Texas

Mrs. Rafael Munoz, worker among Spanish, Texas

Burton Davis, educational work, Equatorial Brazil

Mrs. J. M. Haraden, home and church work, Portugal

Mrs. F. E. Seidman, home and church work, Equatorial Brazil

Mrs. J. L. Smith, home and church work, Indonesia

Mrs. M. A. Walls, dormitory parent, Zambia

Mary Wint, educational work, North Brazil

Mrs. V. C. Cuellar, retired, Texas

Melvin Lambert, retired, Arizona

Mrs. Sadomas Martinez, retired, Texas

27 SATURDAY Matthew 28:16-20

Roy Owen, Home Mission Board specialist in rural-urban missions, served for five years as area missionary for North and South Dakota.

"During that time the church at Pierre, South Dakota, sponsored missions work among the Indians at Eagle Butte. Their pastor drove 180 miles each Sunday afternoon—at times over icy roads—to preach to these people. Later we enlisted help from the association, state convention, and Home Mission Board. Financial support was obtained, a mission pastor was appointed, and now there is a permanent work at Eagle Butte."

Pray for those in the rural-urban missions work all over the Convention.

Mrs. Frank M. Chase, pioneer missions, Rhode Island

Floyd Freeman, worker among Indians, Oklahoma

Gerald Lawton, worker among Indians, New Mexico

J. Floyd Shockey, worker among Spanish, Illinois

Mrs. Glenn Smith, worker among Spanish, Texas

Mrs. Glenn Turner, US 2, resort missions, Maryland

Mrs. Robert Weather, worker among Spanish, Texas

Francis Hudgins, educational work, Thailand

Mrs. R. L. Rummage, home and church work, Rhodesia

28 SUNDAY Psalm 107:1-22

One of the most interesting and unusual summer missions works was a migrant ministry at Burley, Idaho. Nineteen student summer missionaries from Arkansas, along with the BSU director and his family, worked in the beet fields and lived with the migrants.

The students involved the migrants in worship, Bible study, discussion of movies, and other sharing situations. Opportunities for witnessing to the migrants came as the students lived with them and worked side by side with them in the fields.

Pray for all those who will be summer missionaries this year.

Joan W. Crooks, Baptist center, Louisiana
Mrs. Kenneth Gault, worker among Indians, New Mexico
Joe Carl Johnson, superintendent of missions (language missions), Panama
Mrs. Russell V. Kuehman, migrant missions, Florida
S. L. Richmond, work with National Baptists, Mississippi
Jerry Reddick, veneration, Ethiopia
Kenneth Briggs, English-language church, Japan
Joyce Christmas, secretarial work, North Brazil
Jack Green, religious education, South Brazil
R. G. Laffan, medical work, Tanzania
Bruce Remoser, preaching ministry, Argentina
Mrs. H. L. Willis, home and church work, Thailand
Miss Ray Butler, retired, Brazil

20 MONDAY Deuteronomy 15:19-22
 The Christian Service Corps offers to laymen and women the chance to become directly involved in home missions. Those who wish may serve a short time (two to ten weeks) in mission centers, church weekday ministries, Vacation Bible Schools, recreation programs, visitation and survey, leadership training, building construction and renovation and revival preparation.

Volunteers for long-term service are assisted by the Home Mission Board to find employment in their chosen field in areas where Southern Baptist work is weak. Pray for the maximum use of the volunteers.

RELATING [Continued from page 54]

and also parents who were proud to be Jews. This tradition they passed on to me at an early age.

During high school I had two girl friends who were Baptists and they continually invited me to church. Finally, I went with them. Despite the strangeness I felt about me as I sat in that service, I enjoyed being there.

My parents began to see my restlessness and disinterest in the Jewish faith. Oftentimes I had asked them why we did not believe in Jesus. They hushed me quickly, telling me that Jews do not believe in Jesus, and that I must always remember that I was born a Jew, I was raised a Jew, and I must never bring shame upon the Jewish religion or my parents.

teers for the Christian Service Corps.

Hooper Campbell, superintendent of missions (rural-urban), California
Wilfred Chang, worker among Chinese, California
Belle Bradley, preaching ministry, Korea
Mrs. I. E. Montgomery, home and church work, Kenya
Wyatt Parker, music work, Equatorial Brazil
De Vallyn Oliver, furlough, Philippines

30 TUESDAY Matthew 10:32-42
 Three special pamphlets from the Home Mission Board point out the possibilities for service by specialized groups: "Medical and Dental Personnel and the Christian Service Corps," "Military Retirement and the CSC," and "Graduating College Seniors and the CSC."

These are available free from Literature Service, Home Mission Board, 1350 Spring St., N.W., Atlanta, Georgia 30309.

Pray for the Department of Special Mission Ministries.

Ray M. Douglas, worker among Spanish, California
John Kato, worker among Polish, New York
L. N. Stamper, pioneer missions, Utah
Vernon C. Wickliffe, superintendent of missions (metropolitan), Michigan
Julian Leroy, preaching ministry, South Brazil
Mrs. B. D. Masley, home and church work, Liberia
Mrs. M. W. Neely, home and church work, Rhodesia
Mrs. W. P. Andrews, furlough, Chile
Frances Crawford, furlough, Honduras

The turning point in my life came after I finished high school. A young girl working with me told me how much Jesus meant to her. In the back of my mind were the thoughts of what my parents had told me. I knew that I dare not bring shame upon the Jewish faith, but still I continued my search.

When my husband and I were planning to be married, I made up my mind to convert to Christianity. He was a Christian and Baptist. I had no idea what was involved in becoming a Christian, but I was determined to find out. We attended Bird Road Baptist Church almost a year before we joined. I had had no saving experience, but I had given an outward ap-

pearance for almost a year that I was a Christian. Deep inside of me I knew everything was not all right.

Following a very restless Sunday night—our pastor had preached from the book of Revelation—I saw myself as I really was. I was a sinner without Christ. I was a person who would be eternally separated from God, a God who loved me. I saw myself missing out on the greatest blessing of life, knowing Jesus Christ. The next morning, in the quiet of my home, I accepted Christ as my complete Saviour, turning my life over to him. He brought salvation, something I had been searching for, as long as I can remember.

Jean Lovitt

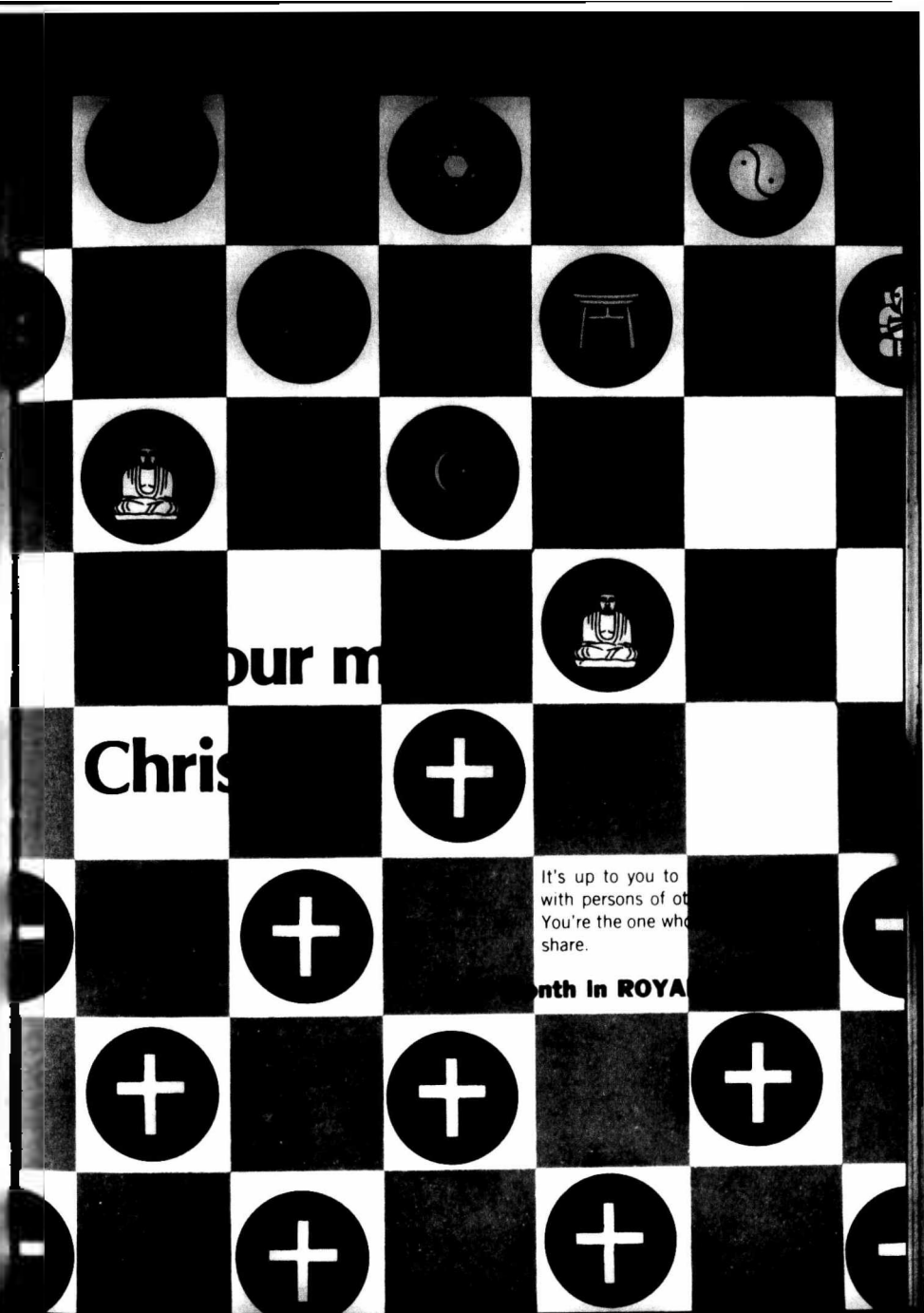
21 WEDNESDAY Mark 14:1-9

In the story of Jesus a woman was immortalized by giving him an extraordinary gift of sacrificial love.

Today missionaries of the Home Mission Board serve in isolated mountainous, crowded cities, behind a desk in the home office in Atlanta or in a day-care center in the West, in the less exciting but vital work of planning programs or in the actual wiping of sunny noses and teaching Bible stories. All these make up the work of the Home Mission Board. What they do will be remembered and will help bring God's kingdom in this land.

Pray for each Home Mission Board staff member.

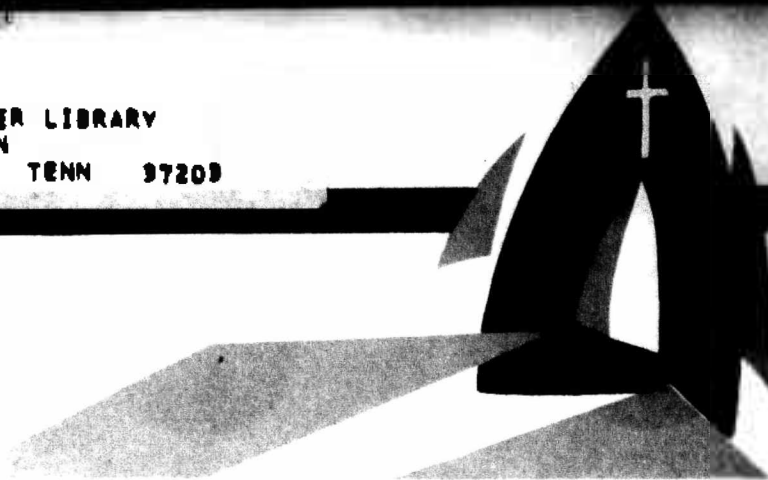
Dale W. Cross, superintendent of missions (metropolitan), Michigan
Mrs. Floyd Freeman, worker among Indians, Oklahoma
William Fuentes, worker among Spanish, Texas
Mrs. Elsie Geene, worker among Spanish, Texas
Mrs. Elsie J. Garcia, worker among Spanish, Texas
Mrs. Goodale Pava, worker among Spanish, Texas
Mrs. E. M. Burke, work with women, Nigeria
Audrey Dyer, medical work, Nigeria
Mary Anne Fashand, work with women, Spain
Peg Taylor, publication work, Hong Kong
James Nelson, business administration, Ethiopia
Alma S. Dine, retired, Texas



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Dear Pastor,

Dear Pastor,

Another significant week in the life of a church comes March 7-14, 1971. During the Week of Prayer for Home Missions, persons are led to pray more effectively for home missions and they are encouraged to give more liberally to the Annie Armstrong Easter Offering.

The Home Mission Board is acting in the center of man's life and it is speaking and moving on every stage of life's action. The Home Mission Board through its Convention-approved programs strives to reach man where he is. For over a century the Home Mission Board has provided Southern Baptists with a channel through which to serve this nation in the name of Christ.

The theme for this year's emphasis, "Sharing with One or One Thousand" underlies every Christian's responsibility to be a witness in his "Jerusalem and Judea." The Annie Armstrong Easter Offering goal is \$6,000,000. Year by year, almost without exception, Southern Baptists have increased their support of home missions through the Annie Armstrong Easter Offering. This annual special offering will make possible a great enlargement of Southern Baptist home missions efforts.

Quoting Dr. Arthur B. Rutledge, executive secretary of the Home Mission Board, "This is the time for every Christian and every church to join in the urgent effort of our day to help claim our land for Christ." Thank you for cooperating with Woman's Missionary Union and Brotherhood in promoting the Week of Prayer for Home Missions and the Annie Armstrong Easter Offering.

Sincerely,

WMU Staff