

# WORLD SERVICE

February 1975

Lay persons  
in home missions





# my idea of a vacation

Emily Wagner

I always felt that a vacation should include a time away from home, seeing new places, trying new foods, plus an opportunity to serve God. When I heard of the Christian Service Corps, a short-term home missions program, I realized this was what I had been looking for.

As I awaited my first assignment from the Home Mission Board I promised God I would go anywhere he directed. My daydreams took me to the Indians in the West, to the north central states, and to the Pacific Ocean. But not to the Northeast.

The letter that came told me I had been assigned to New York City! Five of my six summer trips have been to the Northeast, the other one was in the South. My responsibilities have included Vacation Bible Schools, office work, helping in a summer camp, and visitation. Everywhere I find opportunity to give a smile, a listening ear, and a pleasant word—to help

a person of any age know he is loved and understand more about God's love.

On these trips I have discovered that dedicated Christians lead home missions work. My life has been enriched by working with missionaries, pastors, church leaders, summer missionaries, US-2ers, and Christian Service Corps workers. My life grows richer each summer because of the new friends I make.

*Emily Wagner is a fourth-grade teacher in Taylorville, North Carolina. In the photo above she's at the top of the heap in a Vacation Bible School group at Polish Baptist Church, Brooklyn, New York. For more reports of volunteers in home missions work—through music, medicine, construction, Vacation Bible Schools, and other ministries—see "Summer Scrapbook," pages 6-14.*

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## THIS MONTH'S SPECIALS

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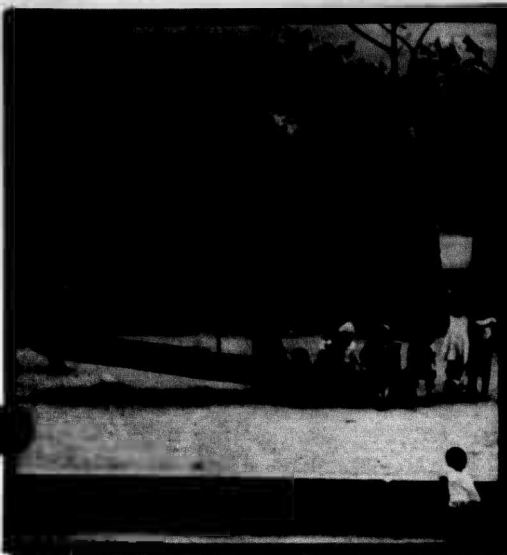
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## Living Water

Marjorie Vanderveide



High-rise water tanks say in bold white letters, "Cristo da Agua Viva" (Christ gives living water).

The twin tanks rise above thatched roofs on Alligandi Island of the San Blas Archipelago just off the Atlantic coast of Panama. The people of San Blas know how precious water is, for until recently there has never been fresh water on these islands.

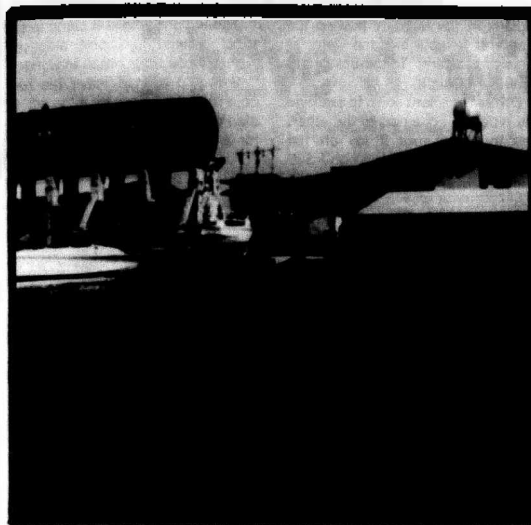
Alligandi's flow of pure water is a Christian laymen's gift of love and service—and some sweat—to some 1,800 Cuna Indians and to the mission hospital that ministers to them. The hospital previously had been forced to limit water use to 200 gallons per day.

Now there is a steady flow of 25,000 gallons. More than enough for the hospital and for a shower-bath spigot in every thatched-roof, stick-wall hut! Sometimes even a family's pet gets a shower.

Visitors who have stopped here and then at Alligandi have noted the great need for fresh water, especially for the Marvel Iglesias Medical Clinic. But even men who know about such things said it would be impossible to pipe water across the mainland.

But Aubrey Edmondson, retired civil engineer from Mississippi,

\*Spanish is the second language of the Cuna Indians.



didn't shake his head. He just did some heavy thinking.

He saw the Cuna girls and women bringing water in gourd "pells" from a mainland river four to six miles from their kitchens. Crossing a channel of the Atlantic Ocean, they made the round trip several times a day in hand-hewn canoes. Sometimes high waves threatened to swamp the low-riding dugouts.

The hospital's water supply was hauled by boat the same difficult way. During the rainy season, however, rain water could be caught.

The Indian women washed clothes upriver, too, where they went to fill the water gourds. There was a constant flow of dugouts crossing the channel for water. But then, this was a Cuna woman's way of life as it had been through centuries. In fact, when a father heard the first wail of a newborn, he would ask the midwife, "Do I have a water carrier (girl)?"

Then came the evening when a special congress meeting was called in this mini democracy of the Cunas. The big stick-walled hut was filled. Indians sat on the benches that circled the wall. But the chief reclined in a hammock in the center; his bare feet over the sides touched the clay floor and kept the hammock swinging gently as he presided.

Flickering kerosene lanterns reflected faintly in the women's gold nose rings and ear discs.

In this traditional setting for island congress meetings, the chief brought up the revolutionary subject: The man from Mississippi and Dr. Daniel Gruver of the Mission hospital thought they had figured out a way to pipe water from the mainland river to Alligandi Island! The pipe would run under the ocean channel.

But everyone would have to cooperate, the chief explained. They would need 225 men and boys in 75 dugouts.

The excitement in that congress meeting was instant and great.

Fresh water flowing on Alligandi? It would be a miracle. The congress approved!

So it happened that on September 18, 1969, Aubrey Edmondson left New Orleans on the S. S. *Cristobal*. A special water pump was aboard. In all his career as a civil engineer, Aubrey Edmondson had never faced as demanding and challenging a job: to bring water to Alligandi.

Because unskilled labor was to help with the installation of the pipeline and take over the upkeep, the plan was to make the entire system as simple as possible.

Plastic pipe was assembled on the mainland, just across the channel from Alligandi.

On October 3 the 225 Indians in their 75 dugouts were right on time for the laying of the pipe. This was the procedure: One by one, each team of two men in a dugout lifted the pipe at a designated point on the beach and moved out into the channel. When the 75 boats were stretched out holding the full length of pipe, the "boat bridge" reached from the mainland to Alligandi. Forty-pound weights had been attached to the pipe.

Then the signal was sounded. The

Indians in the dugouts pushed the pipe and weights into the water at the same instant. The entire length sunk out of sight.

Divers were sent down to examine the pipe from one end to the other, and to make sure it lay on the bottom away from sharp coral outcroppings. Then the pump on the mainland river was started.

The Indians raced back to their island to see whether water would flow on Alligandi. Could it really happen?

As the first water gushed out of the pipe, a swelling shout of wonder and joy went up from one end of the island to the other.

The people raced to their huts to get empty gourds and fill them at the endless, gushing stream of water.

Some of the Christian Cunas felt, at that instant, a deeper understanding of Jesus' saying: "Whoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in a well of water springing up into everlasting life" (John 4:13-14). Vaguely they understood the generosity of "outsiders" who helped them.

The Indians who still clung to old tribal superstitions and animistic spirits shook their heads in wonder. Why would a man leave his own country and come to Alligandi to plan and carry out this labor of love for a strange tribe?

At a congress meeting the Cuna Indians made Aubrey Edmondson an honorary chief. As he accepted the honor, he was quick to credit the many others who had helped.

"As I drew up plans for the proposed Alligandi water system," says Mr. Edmondson, "contributors came in from the churches of Calhoun County Baptist Association (Mississippi) as well as other churches and individuals. The remarkable thing about this story is the relating of so many individuals—unknown to each other—in a cooperative effort. They stretched out their hands in Christian brotherhood."

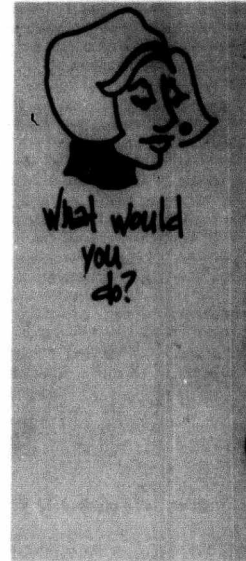
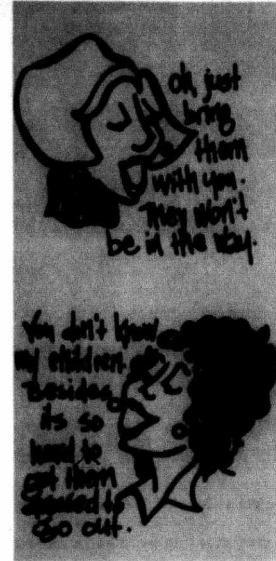
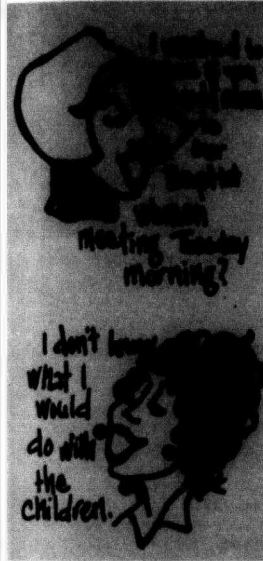
Today Alligandi is the only island of the entire group that has a flow of fresh water, thanks to a layman who dared the impossible.

And those high-rise water supply tanks proclaim to the world, "Creole da Agua Viva!"



# i have a problem

adrienne barham



Answer: Your young mother will be a challenge to enlist. But she will be a great asset to Baptist Women. Working enough time is a problem but it is one she will solve for herself if you can show her that Baptist Women is worth it. To show her, tell what Baptist Women means to you and what its end purposes are (religious study, religious action, religious expression—the other words, doing something that really counts). Give her a copy of the address book—let for young mothers, "Caretakers of a MAD Woman." Explain her that the very fact that she's so busy does not mean she can't join Baptist Women. The organization will give her an outside interest and a regular family concern.

Also, in a few short years, the children will all be in school and she will be looking for new interests. Take her to some Baptist Women activities so she can see for herself the value of Baptist Women. Now there's a problem she may not be able to solve alone: what to do with the children during the meetings. So save your WMU program for preachers during Baptist Women activities. The best way is to have a Mothers Friends organization, so the children can also be learning.

Another idea: Maybe this young mother might not be able to join your Baptist Women. Maybe your church needs a Baptist Women especially for young mothers. \*See what other fun, page 41.

It's



to be a better member.

# summer scrapbook

collectors' items from Southern Baptist

lay persons who've given volunteer

service in home missions



*We had so  
much fun!  
I loved  
those  
children!*

## The Word is "Willing"

Margie McCully, retired bookkeeper  
Avon Park, Florida

People say to me, "I wish I could do what you are doing," I reply, "There is only one requirement. You must be willing to let the Lord use you."

For me, life began at sixty. On June 30, 1972, I retired from my school-teaching I had read about the Christian Service Corps; and God had said to me, "That is how you can serve me in New England."

Two weeks after retirement I was in a Vacation Bible School in Lewiston, Maine. The chapel, a mobile unit 12 by 60 feet located in a shopping center, was only six weeks old. A three-bedroom apartment in a housing project was rented for additional space. The area is 15 percent Catholic.

To this apartment children came twice a week for Bible stories and fun times. They were black and white. We sang, "Some loves the little children . . . red and yellow, black and white." We told stories about God's love for them. We had so much fun. There were indoor activities, hikes along the beautiful Androscoggin River, treasure hunts, scavenger hunts, and outdoor games. Every time the door was open a lovely child came in. I loved these little visits with only one or two. And of course

there was always a cookie and a cool drink to share as we talked.

Half of each day I stayed in the chapel library and greeted the people who came by. Many came just to talk, others with their problems for the pastor to counsel and pray with them. Visiting in the project took up the rest of the time. It is easy to find people who need Christian love and concern.

After six weeks I left for Portland, where I worked in the pastor's study and made a telephone survey. I called nearly a hundred families whom children had been in Vacation Bible School. Not a one was rude; and many said, "Thank you for calling."

After that wonderful summer I was eager to go again. The next year the church at Naples, New Hampshire, took me into their hearts and homes. While I had worked alone most of the first summer, this time I worked with two youth choirs, one from Brunswick, Georgia, and the other from Palatka, Florida. These young people worked in Vacation Bible School, gave concerts, and brought the sunshine of God's love to shut-ins.

Michael Alford, the Naples pastor, directs the Upper New England Baptist Association Camp. At camp I met some of those wonderful young people called summer missionaries. The devotion and dedication of these college students in

servicing their Lord is outstanding. Although I was the age of their grandparents, we had so much in common there was no generation gap.

The small Southern Baptist churches, chapels, and Bible fellowships do a marvelous work in the pioneer area of New England. They welcome summer helpers with open arms!

After returning home I attended a statewide children's workers meeting. We were asked, "What position do you hold in the summer program in your church?" When my turn came, I said, "I work with the Christian Service Corps in New England."

At the close of the session, a woman came up to me and asked, "How do you become a member of the Christian Service Corps? You sound so enthusiastic." I gave her the address so she could write. I hope she did; she sounded willing.

## Something Constructive

Larry Graham, civil engineer  
McGowan, Arkansas

Indiana doesn't sound like a pioneer window area to me. I thought as I read the letter from Bill Wham of the Home Mission Board. He was asking if we would accept appointment in Garrett, twenty miles north of Fort Wayne. Some months earlier I had volunteered to do construction work in a pioneer area during my family's two-week vacation.

We began planning the trip shortly after talking with Earl King, pastor of Temple Baptist Church in Garrett. The church building needed repair work and the interior of the annex needed painting. We would also find opportunities to visit prisoners and conduct busload Bible clubs.



*The church building needed repairs and the cleanup of the annex needed painting.*

Our friends, Lawrence and Donna Harrison of El Dorado, Arkansas, decided to go and help in the work. Lawrence is pastor of Parkview Baptist Church in El Dorado. My church, First Baptist Church in McGhee, also wanted to participate by providing funds. We used the money to buy paint and other materials in Garrett.

When we arrived in Garrett we were met by Earl Klag, who showed us around the church and explained what he had planned for us to do the next two weeks.

On Monday morning five of us—including my son David—began scraping, cleaning, and patching plaster walls and ceilings in the two-story annex building. We worked until 10:00 P.M. so that things would be ready to begin painting the next morning.

The rest of the week, we completed painting the annex. On Saturday we moved some concrete slabs and did general cleanup around the building getting ready for Sunday.

On Sunday we visitors spoke in the worship services.



*While we men were working at the church, the women were reaching fifteen children through backyard Bible clubs.*

Monday and Tuesday of the second week we did touch-up work on the annex and paneled a wall in the church basement.

While we men were working at the church, my wife Betty, Donna Harrison, and Mrs. King were reaching fifteen children each day through backyard Bible clubs. Five sessions were held at two trailer parks.

The trip was an eye-opener for us. For the first time we saw conditions under which pastors work and churches exist in pioneer areas of our Southern Baptist Convention. We came to love and appreciate the pastors and church members we met and worked with.

I believe our work will benefit the ministry of Temple Baptist Church. The annex building is more attractive now since it has been painted, and worship there will be more meaningful. I also believe our going to Garrett encouraged the church members by letting them know that others care about them and want to help with their needs.

This experience has given me a new dimension in my interest in missions and desire to serve the Lord.

#### Eight Summers

Elizabeth Taylor, remedial reading teacher, Harrison, Arkansas

From my eight summers in Christian Service Corps work, I remember some highlights:

I think of the little French lady in New Orleans who had me for dinner and then accepted Christ as I talked with her.

In another New Orleans summer five black girls came after class to my room. They knelt by my bedside and sang with glowing faces, having accepted Christ. I will never forget those sparkling black eyes.



Can I ever forget the little Catholic Italian girl in Hershey, Pennsylvania, who came without the priest's permission and against her mother's wishes? She said, "Mother, I'm going, I'm going. They teach us about God down there."

With Missed Switzer in a worship program at Mountain Baptist Church in Denver, I saw thousands of children in housing projects bringing the Lord's personal touch.

In a trailer court in Bayanish, Maine, forty to sixty children sat around me on the ground in the woods, listening to Bible stories and singing songs.

Driving the missionary family's station wagon on a Navajo Indian reservation in New Mexico, I went down highways, through cattle guards, up sandy trails to huts and hangers to get children for our weekly classes.

In the beautiful mountains of Utah, Utah, I worked in a children's camp. Tracy, an eleven-year-old girl of Mormon background, talked and prayed with me in the moonlight under the open tarp. She accepted Christ, and I went later to visit and witness in her home.



*"Miss Watson, my stomach hurts."*

#### Infirmity News

Carol Watson, university student, Pensacola, Florida

"Miss Watson, my stomach hurts. That pink stuff? Oh, I'm fine now." "Do you have anything for bigger blues, Miss Watson?" "I've sprained my feet again."

As the nurse for Tallico River Camp in 1974 I was on call twenty-four hours a day. (What a grouch I was when awakened at night.) Most of my cases

involve I also handled some homelike problems that needed TLCF (tender loving care with firmness).

I held various other jobs at different times during the summer: Vacation Bible School director and teacher, Sunday School teacher, diplomat, and dishwasher.

Tallico River Camp, near Rockford, Tennessee, is for those who are not reached by other camps. Children are brought from the surrounding area; they stay for one week or several weeks. The curriculum includes Vacation Bible School, recreation, and worship services.

*My summer at Tallico opened my eyes to a part of American life I was not used to seeing.*

*Five thousand children purchasing for Jesus' personal touch.*



Local church groups come each week to lead these activities, and the permanent staff is there in the background for support and help.

My summer at Toltico opened my eyes to a part of American life I was not used to seeing. I saw some of the children come to know Christ as Saviour and had a chance to share with them how to grow in Christ. Some of the children were starved for love; I realized that if we at camp did not love them and share Jesus with them, who would?

### Cheyenne Memories

Hubert F. Greenway, Jr., MD  
Augusta, Georgia

As a physician in the Christian Service Corps I served under the Indian Health Service on the Northern Cheyenne Indian Reservation in Lame Deer, Montana.

Early in 1974, I had spent three months at a Foreign Mission Board hospital in Ghana, West Africa, and had become interested in the plight of those not as fortunate as I. I was concerned about the medical care available to the Indians. Previously there had been a fairly adequate supply of two-year duty physicians, but with the end of the military draft the doctor shortage on the reservation had become acute.

When I arrived in Billings, the area director of Indian affairs told me I was headed for an "eyesore" most other reservations, he explained, had much more substantial facilities. After a ride by the Custer Battlefield (and I learned old George wasn't quite the hero he had been acclaimed in my high school days) we entered "God's Country," as the Cheyenne call their reservation. Another doctor met me in Lame Deer; he had been working alone for a few days and was glad to see someone coming to help.

I worked mostly in a clinic; that meant being on duty each day, and night call every other night and every other weekend.

I found the Cheyenne a warm, friendly people. I became accustomed to seeing patients with names such as Shoukharbiata, Crazyhorse, Wagon Wheel, and Two Moons. The Indians suffer from diseases that affect the entire population: pneumonia, gastroenteritis, hypertension, diabetes, chronic colitis, among others. As a Christian population, however, they differ in some respects. For example, there is a higher incidence of tuberculosis, probably partly because large numbers of individuals live together in small homes. Because the Cheyenne are still an outdoor people, they suffer quite a bit of trauma, surrounded as they are by the white man's culture. The weather! I was on call I was discouraged to turn the bars off the reservation were open Sunday afternoons and evenings (drinking is illegal on the reservation). Needless to say, medical problems related to alcohol abuse continued through Sunday night.

The Cheyenne remain close to the land. Many are involved in ranching and timber management. I participated in the yearly cattle roundup—brassily and all else that is involved. Making down a yearling calf proved to be quite a job for a city guy!

Dick and Barbara Mafford, team missionaries in Lame Deer, conduct a very effective ministry. The Cheyenne consider them "their people."

I returned to Georgia with many Cheyenne memories. Most of all I

am aware of the uncertainties and changing life-style that confront the Cheyenne people. Their land is rich in coal, and therefore valuable in dollars; but in more basic terms their land is their blood.

An old Cheyenne warrior chant goes: "My friends, only the steers stay on earth forever. Use your best ability."

Maybe we can learn from the Cheyenne.

### Making Music

Elna Straly, free-lance writer, piano teacher, arranger  
Tampa, Florida

What does a music minister worship do? Offer two-week training programs that reach several churches.

Suggest to lay leaders new ways of using songs: costumed narrators, solo effects, insertions of brief testimonies. Recruit accompanists and instrumentalists.

Form graded choirs in churches. Teach pentonisms and choreography to youth groups who want to witness through music.

Form combos with small instruments, to learn about missions by way of Latin American and Indian rhythms.

Instruct in music theory, harmony, diction, voice projection, memory tips.

Guide lay leaders in rearranging order of service to include more music; give tips on tempo and direction.

Order music for choirs.

Lead choir members in marking Bible passages used in song.

Mark hymnals with auxiliary chords.

Set up music libraries.

Take music to shut-ins.

Help order music for different age groups.

Lead groups from various churches in singing together.



*There is nothing more satisfying than doing a person's need, to singing after a long period of lack of interest.*

Working in these ways with persons of all ages and several races has been of great value to me. I enjoy going head-back from ideas I share with churches. I sharpen my skills.

Presenting good music to persons who are not always interested is a difficult task. But there is nothing more satisfying than seeing a youngster play again as a musician he had laid aside or a person return to singing after a long period of lack of interest.

I urge lay persons to use their abilities and church leadership experience in missions work. You will appreciate more than ever your Baptist heritage.

### Of Pioneers, Truckers, and Tractors

Joe and Wilma Herndon, engineer and technical writer, secretary  
Duncan, Oklahoma

We applied for a pioneer area. Our two-week assignment was to help Cam and Margaret Vincent, language missionaries in Northwest Indiana. We discovered that a women's ministry in the

part of Indiana is one of the Vincent's concerns.

The focal point of this work, supported by local Southern Baptist churches, is a women's center, housed in a trailer in the part area. Women can come here to enjoy the relaxed atmosphere and visit with the Vincents and other Christians. A soccer field is also provided.

We witnessed to women from Spain at the center, on the ship, and in the Vincents' home. We gave women Spanish New Testaments and other literature, along with bags containing soap, washcloths, toothbrushes, toothpaste, combs.

We also ministered to truckers. Near the entrance to a large truck plaza on Interstate 64 a trailer houses the "Christian Outlets." Jim McKen, a layman, directs the work of distributing Christian publications and tracts especially designed for truckers.

We helped take a census in an unchurched area where the Vincents recently started a home Bible study. We



*Worked in the Lame Deer Indian Health Clinic. In a soundup I found holding a calf is a job for a city guy.*



*A Seaman's Center is housed in a trailer in the port Area.*

worked four days in a backyard Bible club in this area.

This time of service showed us the problems that missionaries and pioneer pastors face. It made us aware that this work needs support from established churches in the Convention. It convicted us of our own neglect of missions work in our area. We are not the same persons after this wonderful experience.



*We learned to be thankful even for an overheated car.*

#### Where He Leads We'll Go

George and Syble Garrison, radio and supply minister, farmer, teacher Ripley, Mississippi

The five summers we have worked with the Christian Service Corps have been the most rewarding "vacations" of our lives. Our experiences have been many and varied and have strengthened our faith, our prayer life, and our concern for others.

Three summers we were assigned to Montana. The first two we worked with Oliver Marson, missionary on the Fort Peck Indian Reservation. We taught in Vacation Bible Schools and Sunday Schools and took our turn with chorp. George preached on Sundays and did carpentry work. We know the joy of a lifetime as we taught the way of salvation and had devotionals with nine-year-olds at the Northern Plains All-Indian Youth Camp.

The third summer we served in Hamilton, Montana. Syble taught in Vacation Bible School and started two backyard story groups. George did carpentry work and was summer pastor of a mission.

In 1973 the Lord led us to work in Dayton, Ohio, at the Forest Ridge Mis-

sion. We learned to be thankful for everything—even an overheated car. A woman at the place we stopped for water allowed her children to go to Vacation Bible School, where her daughter was saved.

In 1974 we worked with Dolton and Sarah Lee Haggan, missionaries to the Choctaw Indians in Mississippi. We helped conduct a Vacation Bible School which enrolled over thirty. We were thrilled to hear the Indians pray and talk in their own language, but they listened attentively as we taught God's Word in English. We were impressed by their devotion to God and their strict adherence to the teachings of the Bible.

We know the Lord has guided our footsteps. Wherever the Holy Spirit leads, we will go!

#### A Spiritual Adventure

Eloise Bean  
Kountze, Texas

I was introduced to the Christian Service Corps through a story in the *Baptist Standard* about an elderly Texas woman who worked with the Indians one summer in Arizona. She conducted Vacation Bible School under a flatbed

*My work has turned out to be the spiritual adventure of my life.*

truck. I was so inspired that I decided to offer my services. After filling out the application (see next page), I was assigned to a pioneer area of Southern Baptist work in southeast Michigan.

I worked with three pastors and six college students. We prepared meals, conducted telephons and house-to-house surveys, held Vacation Bible Schools—sometimes two a day as it did not get dark until 10:00 P.M., helped with a revival meeting, served as Sunday School teachers, made posters, and distributed handbills.

Several summers passed before I could serve again. This time I landed at Indian Baptist Mission in Santa Fe, New Mexico, where I worked with sixteen wonderful college students and language missionary Kenneth Frickott. The Christian fellowship inspired, strengthened, and challenged me.

We conducted Vacation Bible Schools in mission churches, remote mountain communities, a Catholic monastery, and under a tree on the Navajo reservation. A young couple at the mission gave free piano and guitar lessons to the neighborhood children. We assisted transients and widows and the down and out.

My work in the Christian Service Corps has turned out to be the spiritual adventure of my life. □



## WHY VOLUNTEER SERVICE?

Don Hammond, director, Department of Special Mission Ministries, Home Mission Board

Several thousand Southern Baptists are involved each year in volunteer mission service. Much of this service takes place through Home Mission Board ministries. Volunteers include high schoolers, college students, career people, and retired persons. They serve anywhere from one week to several years.

Why do people serve? For many reasons, but primarily out of a concern for others and a desire to do more than talk about missions.

Why does the Home Mission Board encourage volunteer mission service? Here are some reasons:

First, there are persons in our churches who have the abilities and talents to meet many needs on mission fields. Many Christians respond positively when they understand the needs. Skilled labor, technical leadership ability, visiting, teaching, preaching, and "the personal touch" are needed wherever people are. People who care, just

people who can say "I love you" to people who hurt are needed.

In addition, people who are new to an area and come with enthusiasm give new ideas and encouragement to service leaders. Changes actually do come about because someone came to help. One person, or a family, can make a difference; sometimes the difference is the life or death of a struggling mission or church. This is especially true when a family stays for a time or moves permanently to the field of service.

Does a person need to be an expert to be involved? Certainly not. There are qualifications, of course: one should be able to do something, but there are situations where most of us can "plug in" and serve Christ meaningfully. Sometimes we learn to do things we never thought we could do.

There's another reason for volunteer service. Fantastic things happen to people when they return from an experience in volunteer service. True, they have made a difference where they have been, but the most important difference may occur when they return home. Because they have seen a mission program in

operation and been a part of it, people who serve can share firsthand mission experiences. Churches as well as individuals can be "turned on" as a result of the involvement of one person in volunteer service.

Out of the volunteer's experience invariably comes the question, Why do we do some of those things in our own community? Other people will begin to say, "I want an experience like that." Still others, who perhaps cannot go, will want to get involved by giving money or by praying regularly and specifically for missions needs.

"Being on mission" must permeate the lives of individuals and churches. Southern Baptists are to grow in involvement in meeting the needs of others in Jesus' name.

Persons interested in the Christian Service Corps may write to Department of Special Mission Ministries, Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309. Note the qualifications listed on page 26 of this magazine.

## PEER MIRROR

Mary D. Bowman



### Did You Ever Try —

- An Irish greeting instead of the usual hello? "Top o' the morning to you?" Then suggest to your respondent the reply "The rest of the day to you." So say the Irish!
- A wish from the Psalms for your friend at the next desk or the house next door? "May he grant you your heart's desire and fulfill all your plans" (Psalm 20:4 The Living Bible) \*
- Saying "I'm thankful for you" proud of you glad to know you ... to your Sunday School teacher, your pastor, your friend, the home folks that missionary in Nigeria, at home on furlough in Chicago, or retired in a nursing home?

### Here are some hints for *Time to Relax*

Soothing balm for the B.C. (Before Company) panic is to practice the do-it-ahead-of-time routine. Do you really mean it when you say, "Oh thanks, everything is ready to serve?"

By taking a few thoughts for the morrow you can make entertaining on a weeknight not merely sound simple, but actually easy and enjoyable to hostess as well as guests.

#### Ahead of Time Cheese Rounds

Cheese rounds may be served with warm soup or tomato juice in the living room before dinner. Don't miss the conversation of the company. Sit and enjoy.

- 1 cup sharp grated cheddar cheese
- 1/2 cup soft real butter
- 1/2 cup flour
- pinch of salt
- 1 teaspoon paprika
- 1/2 teaspoon caraway seeds

On the day before, blend all these ingredients and knead carefully. Roll the cheese dough into round balls and put them side by side on an ungreased cookie sheet. Cover them with waxed paper and place in the refrigerator.

\*The Southern Baptist Home Mission Board.

The next afternoon when you come in from work, take the pan from the refrigerator and let the little rounds return to room temperature. Run them into a preheated 400-degree oven for about ten minutes. Yummy!

#### Day Before Entree

A meat dish actually improves in flavor if cooked up the day before. Stuff those pork chops that have been pocket-cut by the butcher. Fasten the chops with wooden toothpicks and bake in a 350-degree oven for about 20 minutes. Then pour 1/2 can of diluted onion soup over the chops and bake for 20 more minutes, covered. Refrigerate. When you come in from work, again no problem! Pull out the pan of pork chops, bake them again for 30 minutes at 350 degrees. Serve topped with sauteed mushrooms.

Company will be convinced you took a day of annual leave to ready such a dinner!

### Ways to Wrap It Up

Wrap the going away gift in a road map. Wrap the baby gift in a diaper pinned tri-corner style.

Wrap the tenth anniversary gift with tin cans tied to the outside. "Happy Tin-ty" fits since this is the traditional tin anniversary.

Wrap the gift brought from afar any way you wish, but tie on a colorful postcard of the place where it was purchased.

Wrap a birthday gift in a page from a calendar with the day circled in red magic marker.

Wrap the book on gardening for that green-thumber with seed packets pasted on the outside.

Wrap the kitchen shower gift in a usable dish towel decorated with scouring pad or dish mop.

Wrap the bride's shower gift and decorate it with hilarious mottos from magazine ads or cartoons. □

# with wings as eagles

"They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk, and not faint" (Isa. 40:31).

## heavenly son-shine

ann west granberry

We have a shamrock on our dining table, our living centerpiece. The shamrock's three-in-one leaves remind us of the separate but united persons of the Trinity. Its simple white blossoms cause us to recall Jesus' sinless life on earth. Perhaps its most interesting characteristic is its response to light. At night it closes its leaves to form a small, green pyramid. We cannot see it without remembering its dependence on the warm, life-giving sunlight. The plant must be turned each day or all its leaves lean heavily toward the light. As we see it, we wonder, Are we as responsive to our Light? Do our lives close up if the Light is blocked? Do we reach out daily to the Light?

We should be Light-sensitive. Jesus said, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). What did Christ mean? What are the qualities of light that Christ personifies? All living things depend on light for their source of energy and life. Likewise, without Christ we are dead people. "In him was life, and the life was the light of men" (John 1:4). Jesus said, "I am come that

they might have life, and that they might have it more abundantly" (John 10:10). "The Lord is my light and my salvation" (Psalm 27:1).

We do not have to "walk in darkness" (John 8:12), for Christ is our illumination. Light reveals objects clearly, often it shows us where we should walk. "Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105). God first revealed himself in the Scriptures. The Bible can show us how and where to walk in safety. "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14). God first showed his people how to live when he gave the Law. Later he showed his people more clearly in the revelation of his Son. The written Word became the living Word. Both the Law and Christ are "full of grace and truth to show us how to live. He illuminates our walk in life."

Another property of light is its cleansing or bleaching power. Many bacteria and fungi will not grow in the presence of light. Modern medicine uses light for healing purposes. A similar thing happens in our lives

when we expose them to the Light. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). As the Light illuminates and we confess our sins, our lives become cleaner and healthier. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

A final quality of light for our examination has a fancy name—rectilinear propagation. Simply, it means that light shines in all directions with equal intensity unless blocked. God's love is like that, reaching out toward all with equal intensity, unless a negative response blocks it. "How precious is your constant love, O God! All humanity takes refuge in the shadow of your wings. You feed them with blessing from your own table and let them drink from your rivers of delight" (Psalm 36:7-8, *The Living Bible*).<sup>\*</sup> God's love and care extends to all mankind. God gives good gifts even to those who reject the Giver. Best of all, the gospel is for everyone. "For God so loved the world, that

he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish" (Matt. 18:14).

The Light shines on all, we must open our hearts to let the Light enter. How do we react to the Light? Do all people react the same way? We could have several reactions to Christ's light, reactions that parallel different physical reactions to light.

One reaction is to absorb some of the Light. When light is absorbed, the energy level of the object is increased. The Holy Spirit is our means of absorption. He enters our lives at the moment of conversion. We decide which areas of our lives are open to his illumination. "Now he which stablisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us, and given the earnest [assurance] of the Spirit in our hearts" (2 Cor. 1:21-22). With Christ in our hearts we can be transformed (from the inside out) rather than be conformed (from the outside inward). Another verse shows how exciting this absorption is. "But all of us who

are Christians have no veils on our faces, but reflect like mirrors the glory of the Lord. We are transfigured by the Spirit of the Lord in ever increasing splendour into His own image" (2 Cor. 3:18 Phillips).<sup>\*\*</sup> "We are being changed by his Spirit into his likeness."

The last mentioned verse suggests another reaction. Objects can reflect light. Reflected light is not changed but remains true to the original source. We are not the source of light, but Christ commands us to reflect his light. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). Psalm 36:9 reminds us, "In thy light shall we see light."

In reflecting light we must be aware of two errors. First, a shallow surface reflection has no lasting warmth or impression. Second, a life tarnished by unconfessed sin cannot radiate Christ's love and glory. "But the path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18).

Finally, an object can refract light. Refracted light is distorted,

broken. It is not true to the original light. Do our lives give a distorted image of Christ? Is there lack of victory in daily living, is there lack of love? Do people reject Christ because of the warped image of him our lives show? "He who says he abides in him ought to walk in the same way in which he walked" (1 John 2:6 RSV).

Our reactions to the Light should be taken seriously. Other lives depend on our reflections. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. 60:1,3).

We depend on the Lord, our light and salvation, for energy and growth, cleansing and healing, and illumination. He asks us to accept his Spirit so that we may reflect his true image, without dullness or distortion. People around us will see his light. Are we Light-sensitive?

"The Lord bless thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee" (Num. 6:24-25). □

\*Used by permission of Lyndale House Publishers, "The New Testament in Modern English," © Phillips, 1958. Used with permission of the International Council.

Things do happen when women become involved in missions

# one pebble many ripples



Do you sometimes get discouraged in your work for the church? Have you ever wondered if the little things ever add to count for anything? If you have, then take heart from this story.

Let's look back to a day in 1950 in Oklahoma City. Anita Aycos, a woman of Japanese descent and bride of an American soldier, walked to the grocery store, hating every step of the way. She dreaded the humiliation of not being able to speak English well. Although she had been in the States since 1947, the language was still very difficult for her. Her bubbly little preschooler Diana only added to her confusion, but Mrs. Aycos did not have the money to hire a sitter or any friends to leave the child with while she shopped.

The return trip was difficult, too. She was expecting another child and found it hard to manage her large bag of groceries and Diana's activeness.

As she trudged along, a car pulled up alongside the curb. Two women inside offered Anita a ride home. They explained that they were members of a Baptist church WMU on a community missions project (do you remember the term?).

Once she was home, Anita immediately looked up "WMU" in the dictionary. She didn't find the term there, of course, but she began to learn what it was all about as the women continued to visit her and befriended her. They introduced her to other

WMU members and brought her a Japanese Bible which they had ordered from the American Bible Society.

"These women became my friends," says Anita, "when I was lonesome and homesick and disappointed."

"I had thought I would be rich if I married an American. Instead we lived in our car for the first six months in the United States. In coming by to see me and drinking tea with me, these WMU ladies became my friends. Then they brought me a Bible that I could read for myself. I read it and discovered Jesus Christ. Now I am rich in His love. The years since have been the happiest of my life."

To see a person come to the Lord is a heartening thing, but that was only the beginning. When those Baptist women gave Anita a ride home that day, it was like throwing a pebble into a lake of water. Many ripples developed.

Anita's husband Haskell became a Christian three years after she did and overcame an eight-year-old problem with alcohol. Since then missions has been a family affair for the Aycos. Haskell has served as Brotherhood president and works with a rescue mission in Oklahoma City. Anita's great love has been working with GAs. For awhile she helped Haskell with BAs. She did everything with the boys except go to the ball games.

Daughter Diana is a missions volunteer now in training at Southwestern Baptist Theological Seminary in Fort Worth, Texas. Would Anita like for Diana to go to Japan as a missionary? Not especially, she says. "Vietnam would be good—it is so open now."

Photos by Gary Black



A husband's conversion, a family participating in missions, and a daughter's volunteering for foreign mission service are not the only ripples from the one pebble. When Anita turned to Christ, she turned to the other Japanese women and their families living in the Oklahoma City area. Many Japanese wives are found in Oklahoma City because Tinker Air Force Base is located there.

Anita uses the same approach with them as the WMU women did with her—she befriends them. She goes by to see them, listens to their complaints of homesickness, sits on the floor and has tea with them, gives them Japanese Bibles, and when the time is right (she feels the timing is very important) she leads them to commit their lives to Christ.

Other ripples include a Sunday School class for Japanese women which has now been replaced by a Bible class that meets during the week. Anita found she could reach more women during the week than she could through a Sunday School class. Her Bible class, with twenty members, meets twice a month, and she leads other classes meeting in the evening.

Anita regularly visits and counsels about fifty women. She helps them with legal, spiritual, and other needs. The Japanese women miss the flair of Japanese festivities so they often have parties. These give Anita a chance to meet other people. Most want to cling to their Japanese ways, but Anita encourages them to speak English, although the Bible class is taught in Japanese. She urges them to attend church with their American husbands, even when they don't understand what is going on.

At first, Anita's husband financed her work; he bought the Bibles she gave away and paid her travel expenses. As her work increased, so did the expenses, and Oklahoma Baptists came to her rescue. Initial help came from Capital Association. Later the state WMU sponsored this ministry.

Anita consults with churches and WMUs in the state who minister to the Japanese. Baptists who know a Japanese person can get in touch with Anita. They ask her advice or ask her to come to visit the person. In one instance, Anita helped one young woman over the phone through a series of long distance conversations; the girl became a Christian.

In 1973 the Home Mission Board started helping Anita with the expenses of her work, buying supplies and paying for travel. Anita is not a paid worker.

Although she is a favorite speaker among Oklahoma Baptist women, Anita admits that she often gets discouraged and finds it hard to talk (she claims she speaks "Okie" English with a Japanese accent). On discouraging and difficult days, she likes to go by the state WMU office in Oklahoma City and talk the problems out with Abbe Louise Green, executive secretary, and the other office workers.

Anita is writing a book about her experiences. She went through a bit emotionally as she left her homeland. At first she hated Americans but now she loves the people she once hated.

Things do happen whenever women become involved in missions. Even small, insignificant stones make many ripples. □

\*Order form of Scripture portions in other languages is available from American Bible Society, P.O. Box 5656, Grand Central Station, New York, New York 10017.



## a cool drink of water

ideas for families

lynn madison barrett

Have you ever envied the woman of Samaria who encountered Jesus at the well? Do you remember that Jesus asked her to give him a drink of water?

How rich would we be if Jesus would ask one of us to give him a drink from our pitcher? But he has asked this of us. Take a few minutes and read again Matthew 25:34-40.

"When you did it to these my brothers you were doing it to me."

**PREPARING A CHEESE GRITS CASSEROLE** this morning made me alert to needs of those I met during the day. Does that sound odd? The recipe I was using should have been splashed from repeated use, but its author had thoughtfully enclosed it in plastic before slipping it into my flour-dusty recipe box. Let me tell about it.

A bone-weary medical technologist I was on the hospital elevator enroute to the emergency room secured a blood sample for analysis in the lab. Fresh makeup and a hair-combing had been forgotten in the press of a hectic day. Waiting at home for me were a fifteen-month-old dynamo of a son and a hunchy husband studying for comprehensive graduate exams.

The elevator door opened to admit a dear lady who was our Bible teacher at church. Mrs. Spencer must have had many years' experience in recognizing and responding to needs. Without even a hello, she looked at my tired, disheveled face and said, "Lynn, this evening I want you, Jerry, and Pat at my home to sit to have supper with us. And wear your comfortable at-home clothes. You will come, won't you?"

The simple elegance of that meal shared around their family table, and the morale-boosting impact it made on our family, will never be forgotten. The grits casserole Mrs. Spencer served became our favorite side dish. The plastic-covered recipe never fails to remind me to be aware of needs of people I meet. My Jerry doesn't like grits, but this casserole is one of his favorites.

Here's the recipe:

Break 2 eggs in a measuring cup and fill the cup to the 1-cup mark with milk. Stir well with a fork. Boil 4 cups of water and drop in 1 cup grits, 1 teaspoon salt, and 1 stick (½ cup) margarine. Stir well. Stir in 1 ½-inch stick of garlic cheese, then add the milk and egg mixture. Stir until cheese melts. Pour in a buttered casserole and bake 1 hour at 325 degrees. Leftovers keep well refrigerated.

**ARE FINANCES A PROBLEM** in your family? Is giving a problem in your church participation? Are your credit cards a problem? Jack R. Taylor has dealt with these problems in his recent book *One Home Under God*. In a chapter on family finances he outlines seven principles for obtaining a financial victory in your family, then presents four projects to put these principles into practice.

For the fourth project Jack Taylor suggests that a family turn to the needs of people around it. Some need love, others need time and understanding, and still others need encouragement. You may feel that you need these too. Begin to give away what you feel you need the most. If it is time you need, then deliberately give time that you don't seem to have for someone else who is pressed for time. Do the same with regard to love, encouragement and happiness. Give and it shall be given unto you. Try it!

*One Home Under God*, Jack R. Taylor  
Whisper Press, 1974, \$4.95. Available  
from Baker Book Stores.

ROYAL SERVICE • FEBRUARY 1975

**HAVE YOU EVER** considered the military folks in your area as persons with very special needs? The rootless life of a military person creates a long list of emotional, physical, and religious needs. And where there are human needs, we have a job.

Working with persons in the military would be a terrific family mission action group project. Children and youths feel a keen interest in military. If someone in your group of families has had military experience, this will be a big plus.

The greatest need of military personnel is for moral and spiritual support to enable them to cope with their myriad problems. Ways we can supply this support include community orientation, meaningful contact with civilians, a place where they can enjoy wholesome companionship, personal, sympathetic guidance and assistance.

Does that sound like a big order? It is. But it would be a rewarding ministry that a few families, banding together, could handle. Try a monthly military fellowship.

1. A beginning point if you don't know any military people, become acquainted with them through a local USO, Red Cross, YMCA/YWCA, or base chaplain. Invite them to your home and your church. Inform your military friends of your intention to form a regular military fellowship. Plan a get-together of families who want to participate. Let all members of the families, including the children, ask questions about military life and needs. Include questions about the type of fellowship they need or enjoy. This step will be a strong point for involving children.

2. Set a time. Probably a Saturday is best. This may be the best time to carry over to a church relationship.

3. Choose a place large enough to have areas for serving food and providing games, reading, conversation, and music.

4. Assign publicity duties. Teen-

agers will be good at this. Advertise the military fellowship in airports, bus stations, train terminals, YMCA/YWCAs. Transportation centers often rent showcase space for this. Post a transportation offer with a phone number to call. If this response is heavy, work out a central pickup point.

5. Provide table games rather than organized games.

6. Assign food responsibilities. Keep the food simple: doughnuts, cold drinks, coffee. If a kitchen is available, stock it with baking mixes. Servicemen enjoy sharing kitchen duties and choosing their own desserts. Popcorn and box pizzas are good staples.

7. Let younger children help serve. They may be your quickest route to personal relationships.

8. Plan a brief closing devotional session for each fellowship. Invite different people—including your pastor—to lead occasionally. Use music for meditation. Offer transportation to church.

9. Prepare a reading area at the fellowship site. Perhaps a paperback lending library can be set up. Other church members might be willing to contribute books. Be prepared for some losses with a month-long checkout time. Assign this checkout responsibility to a young person.

10. Plan some in-service training and discussion sessions for adult members of the families. Secure copies of *Mission Action Group Guide: Military* (see *WMU* order form, p. 48), and use pages 32-46 as guides for study.

Include children in the study sessions when the subject is suited. They will enjoy learning the ranks of the military man and some of the jargon.

**JUST IN CASE** you have a teenager who could care less about your family's mission action involvement, don't be surprised—especially if this kind of family involvement is a new thing. Children need practice in concern,

compassion, empathy, and love. These must be learned with the help of parents, teachers, and friends.

Missions involvement has to begin in the early years. Preschoolers and school-age children learn concepts and attitudes by relating to people who know how to give of themselves. If the child's early years are spent in a family that pulls walls of comfort around itself, he will not have time, energy, or concern to respond when the challenge of Christian action comes.

If you have small children, and want to teach them missions, become involved yourself. They learn by watching.

If your children are older, the answer is not simple. Try a quick check of your motives for mission action. If your purpose is to express Christ's love and your motivating force is love, your teen-ager will know it. If your motives are anything less, (s)he will know and reject.

For a family to participate fully in a family missions project, interaction and communication must be deep and strong between members. Family worship is a good way to develop these interrelationships. Discuss, plan, and evaluate your projects when all the family is present even if they are not participating.

Your enthusiastic response and faithfulness to mission action work will, in time, wear away walls the teen-ager builds around himself.

Last—and it also should be first—share your problem with the Lord in prayer, for he has the power to change.

**WITH HORROR** I listened to my sister tell of a friend who permits her young teen-ager a "little bit" of alcohol "because this is much better than drugs." A health official recently said "Youths are moving from a wide range of other drugs to the most devastating drug—the one most widely misused of all—alcohol."

With the exception of heart disease and cancer, alcoholism is the greatest health problem in the United States. More people are arrested for drunkenness than for any other reason. Yet parents buy and serve their children alcohol while they (rightly) extol the danger of other drugs.

An alcoholic is one who is powerless to stop drinking and whose drinking seriously alters his normal living pattern. There is no one specific reason why some persons become alcoholic while others do not. So it is impossible accurately to predict this outcome, but about one in fifteen drinkers will eventually reach this state.

Can we as Christians help? Yes. Mission action to the alcoholic is a great ministry. This work is outlined in detail in *Mission Action Group Guide: Alcohol and Drug Abusers* (see WMU order form, p. 48).

Perhaps preventing alcoholism is the best long-range help. The concept of the church being in the home as well as in a building with a "sanctuary" would be a strong guard against alcoholism. Judaism is a good example. Much of the Jewish religion is taught and practiced in the homes. As a group, the Jews have a low rate of alcoholism. One thing this fact says to us is that a person is more likely to begin using alcohol as a drug to solace his loneliness when he has no supporting group around him to care about his problems.

In making her home Christ centered, a Baptist woman can become actively involved in preventing alcoholism.

**CHARLES SCHULZ**, the Peanuts creator, pictures a four year old talking to a peer. "I can never get it through my head. Was Jesus a grown man or was he a little baby?" This is on the cover of a delightful book entitled *Two by Fours*. A small, unassuming book about children in their second, third,

and fourth years, it includes cartoons and text designed to help adults understand the small child particularly as he relates to church.

*Two by Fours* would be a good introduction for new workers and preschoolers in Mission Friends in any area of church life.

"HEY, DADDY! Did I take a bath or two baths while Mama was gone?" (My six-year-old) "Why can't WMU have conferences in every state instead of just Glorieta and Ridgecrest?" (My ten-year-old) "Finish painting the room downstairs? You must be kidding! I didn't do anything but cook and take care of the children!" (My husband)

These remarks greeted my return home from a week of inspirational information, and just plain fun at Ridgecrest, North Carolina. A short paragraph cannot begin to express the benefits gained by me, the WMU, and my church from the WMU Conference.

Both Ridgecrest and Glorieta Baptist Conference Centers are appropriately nestled in mountains. Separated from the daily cares of the world, they are settings for renewal, enrichment, and untold resource material for women concerned about missions.

Why do I talk about summer conferences now? Because most of us must arrange to leave jobs, homes, families—or all three, and this takes time and planning. Reservations need to go in now. And besides, it's easy for a husband and/or grandmother to say you when the date is several months away. Try it.

The dates are July 19-25 for Glorieta WMU Conference and August 9-15 for Ridgecrest WMU Conference. See page 41 for further information.

*Two by Fours*, Charles Schulz and Kenneth F. Hall, Reeds Publishers, 1973, paper, 75 cents, available through Baptist Book Stores.



baptist  
women  
meeting

#### An Interview

(This dialogue is reported from an interview between the writer and Mrs. Jack H. Smith of Waleska, Georgia. The abbreviation "INT." identifies the interviewer.)

INT: Mrs. Smith, I understand that you and your husband served last summer as lay volunteers in missions. Is that right?

SMITH: Oh yes, it was one of the most exciting times we have ever spent.

INT: Where did you go and what did you do?

SMITH: We went all the way from Georgia to Lancaster, Pennsylvania. Our assignment was to help School House Road Baptist Church build an addition to its facilities. You see, my husband is a retired builder. He was asked to direct the work.

INT: Who actually did the work of construction?

SMITH: Some of the people in the congregation. In addition, many workers had come just as we had—lay volunteers under the Home Mission Board. You probably would not have selected some of them for the job, for among the group were a college professor and a computer technician. But they pitched right in and did a grand job. For them, had come with a mind to work for the Lord in any way they were needed.

INT: How long did you stay there?

SMITH: We were in Lancaster for one week. Assignments for lay workers, however, are usually for two to ten weeks.

INT: Did you feel you accomplished something in one week's time?

SMITH: Definitely! Since the members had already poured the foundation for this addition to their building, we were ready to get right on with the job. By Friday the roof was on.

After we left, we received many letters telling about the progress in building. How we rejoiced with them all on Dedication Day! You see, this addition doubled the original space of the church.

INT: Mrs. Smith, what was your part in this missions venture? Did you help with the actual construction?

SMITH: Well, I was busy mainly with other things. I thought I was going to do Vacation Bible School work, and I had gathered all the materials I had used at home. But when my husband and I got to Lancaster, we found out a choir group had just been there singing and conducting a Vacation Bible School. So my main job was cooking for thirty people in the basement of the church.

INT: Thirty people! Are you accustomed to cooking for so many?

SMITH: Oh no, but we managed just fine. Church members supplied the food for all the volunteer workers, and we women organized the household duties.

INT: Were any young people serving as lay volunteers?

SMITH: Yes. They were all over the place and eager to help. We had hoped our own college-age daughter could be with us, but at that time she was working in our state WMU camp.

INT: Mrs. Smith, where did you and your husband stay while you were in Lancaster?

SMITH: We stayed in our own camper. We parked on the church lot along with several other couples who had also brought their campers. This is the way it is usually done in this volunteer missions program. We serve without pay, and we take care of our own expenses to and from the missions field while church members there take care of our expenses while we are on the job.

Of course, you don't have to have a camper to do lay missions work. I know of some people who stay in homes of church members.

INT: What was your impression of missions opportunities at School House Road Baptist Church?

SMITH: That church is located in a tremendous missions field, for it is the only Southern Baptist church among 300,000 people. Some of the people drive forty-five miles one way in order to attend services. Their pastor, Tommy Curtis, is just the finest.

In 1973 there were 63 additions to the church, 27 of those were by baptism.

The Home Mission Board helped

to start the church, but now it is almost self-supporting. Those new Christians are on fire for the Lord.

INT: Did you have opportunities for personal witnessing?

SMITH: No, we didn't in the type work we were doing and in the time we were there. But we were refreshed by associating with these wonderful new Christians who bubbled over from their experience with Jesus.

INT: What do you feel you received from this assignment?

SMITH: I guess one of the greatest things I gained is this: I came to realize how little we are doing in our own church, in our association, and in our whole convention.

INT: How did you and Mr. Smith first get interested in lay service?

SMITH: We just love camping. Why, we camp all the time! Since we are members of Campers on Mission, sponsored by the Home Mission Board, we had received these literature asking if we would be interested in doing some missions work.

INT: When did you first write to the Home Mission Board?

SMITH: In January we sent in our application for the Christian Service Corps. The Department of Special Mission Ministries of the Home Mission Board processed our applications. They let us pick the state. One reason we chose Pennsylvania is that we thought we would enjoy sight-seeing in the Pennsylvania Dutch area.

INT: After you applied in January, how long was it before you heard you had been accepted?

SMITH: About four months. We knew by May.

INT: And when did you actually go to Pennsylvania?

SMITH: The first week in July.

INT: Is summer the only time of the year an individual or a couple can serve through the Christian Service Corps?

SMITH: Of course.

INT: Would you do it again?

SMITH: No, I think a person can go any time during the year.

INT: Could anyone be involved in a short-term volunteer home missions job?

SMITH: Well, there are some basic qualifications. To participate in the

Christian Service Corps one must be a mature Christian adult, in good physical and mental health, with no hindering family responsibilities. (She must be an experienced, active member of a Baptist church and also be able to provide his (her) own travel to and from the place of service.

My own feeling is that each person should ask himself, "Do I want to do it?"

INT: Suppose I were interested in short-term missions work, how would I make contact with the Home Mission Board?

SMITH: You would write to the Department of Special Mission Ministries, Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309.

INT: Did the Home Mission Board keep in touch with you throughout your experience?

SMITH: They did as long as was necessary. Our first contact from Pennsylvania was with home missionary Ortha Winningham. Later we heard from the pastor of the church where we served.

Anyone who applies for short-term service through the Christian Service Corps will get sympathetic, helpful guidance, for the coordinator of this program of volunteers is a volunteer himself. Bill Wilson, a successful landscape architect and nurseryman in Atlanta, Georgia, gives fifteen to twenty hours a week to coordinate this volunteer program. He has an office in the Department of Special Mission Ministries.

He himself has been involved in volunteer missions work in language missions in California and in church extension in Wyoming.

INT: Thank you, Mrs. Smith, for sharing your interesting experience. May I ask you one more question?

SMITH: Of course.

INT: Would you do it again?

SMITH: Would I do it again? My husband and I would be right out there every summer on the missions field somewhere in the United States if his health would allow it. We wouldn't trade this opportunity to serve for anything in the world!

#### Opportunities Through the Christian Service Corps

More and more lay people, men and women, are interested in doing mission service. Many families are considering a missions vacation this summer.

Individuals, couples, and families can participate.

Groups of families from a church can be used in significant missions work.

Retired people and people on vacation can help.

While the Christian Service Corps sponsors both long and short-term services, most people are able to do short-term service, from two to ten weeks.

Home missionaries are called on to oversee many kinds of activities in their fields. Volunteer lay people can serve alongside missionaries in almost every state, although the greatest needs are mostly to be found in the "pioneer" states—states where Southern Baptist work is relatively new.

Besides the construction work described in the interview, many other kinds of ministry are needed:

- backyard Bible studies
- Vacation Bible Schools
- visitation and survey
- revival preparation
- leader training
- literacy work
- language missions
- medical ministries
- secretarial assistance
- intern pastoral work
- Baptist center ministries
- camp leadership

#### To Think Over—and Act On

Baptist Women member, ask yourself these questions:

Think about the time you have spent in study about missions and the money you have given to missions. Are you willing also to give of yourself?

Do you long to be on the cutting edge of missions? To have firsthand experiences of working alongside a missionary? To experience in a deeper way the grace of God at work in difficult places?

Would a firsthand missions experience enrich the spiritual growth of your entire family as together you participate in such service?

Consider prayerfully what you will do in response to today's study. Is participating in a short-term missions assignment through the Christian Service Corps one way Jesus would have you carry out his Great Commission?



#### AIM FOR STUDY

As a result of this study each Baptist woman should (1) be able to name at least five opportunities for mission service through the Christian Service Corps and (2) consider her own involvement (and that of her family) in short-term home mission service.

#### BEFORE THE MEETING, do this

Prepare the interview in one of

the ways suggested below under "In the Meeting."

—Prepare four slips of paper with the team listening assignments.

—Prepare the paper hearts as suggested under "Call to Prayer."

—Order a few copies of the leaflet "The Lay People in Missions—Christian Service Corps" (free from Home Mission Board Literature Service, 1350 Spring Street, N.W., Atlanta, Georgia 30309). Have these available for any woman who expresses a serious interest in participating in the Christian Service Corps program.

#### IN THE MEETING, do this

Divide members into four listening teams. Ask them to listen for the following:

Team 1 Name at least five opportunities for mission service available through the Christian Service Corps.

Team 2 What are the qualifications for volunteer workers?

Team 3 What are the financial arrangements for short-term volunteer mission service?

Team 4 How does a person apply

for short-term volunteer mission service?

Have two women present the interview material informally. One idea: Ask two women to discuss informally their family vacation plans for this summer. One woman wants to consider something different and exciting for her family to do. The second woman remembers hearing about the Smith family who had an exciting missions experience. She turns to the telephone and interviews Mrs. Smith (a third woman hidden from view), using the interview material. Another variation would be a tape recording made in advance of the meeting. If you have a large attendance, use a loudspeaker with the cassette player to amplify the sound.

Follow the interview by sharing the information in "Opportunities Through the Christian Service Corps."

Ask spokesmen from the four listening teams to report.

Ask members to meditate quietly as you close by presenting the questions under "To Think Over—and Act On." (Please turn page.)

## KNOW THE STATE LEADERS

Do you know any state WMU leaders besides your own? In the months ahead ROYAL SERVICE will feature the states' WMU executive secretaries or directors and the Baptist Women directors. They will share with readers their feelings about leader-member training and some of their special concerns and interests.

#### Mrs. Douglas Hills WMU executive secretary, South Carolina

Leader-member training is the key to advance and enlistment. It helps members to participate with greater understanding, enjoyment, and skill. Training enables leaders to know how to perform their duties and to experience the joys of Christian

service. My role in leader-member training, I feel, consists of providing state training opportunities and stimulating persons to engage in church, association, and state training experiences.

Work responsibilities keep me from developing as many personal interests as I would like. However, I enjoy listening to semiclassical music and collecting antique glassware, especially goblets.



#### Aquilla Brown Baptist Women director, South Carolina

I see my role in leader-member training as a part of an interlocking team which reaches from the Convention WMU to the local church WMU member. Individually none of us can know everything, yet by sharing and working together we learn and function effectively in our various responsibilities for the cause of missions.

Working with mentally retarded people in a special church and Sunday School is a major concern and joy. I enjoy cooking and collecting cookbooks. My apartment slightly resembles a miniature jungle because of the assortment of plants.

#### ANOTHER WAY TO DO IT

Secure from your Baptist Book Store the filmstrip *Christian Service Corps: The Layman in Missions* (\$6.00). Preview the filmstrip and the accompanying manual before using it in your meeting.

#### FOLLOW-THROUGH

Announce to members that copies of the leaflet "The Lay People in Missions—Christian Service Corps" are available to any who are interested in being involved. Encourage members to share the leaflet—and what they have learned in this study—with their families.

Encourage members to read the stories in this issue of *ROYAL SERVICE* of individuals and families who spent a part of last summer in home mission service (pp. 6-13).

Why not share this issue of *ROYAL SERVICE* with your pastor? \*

#### CALL TO PRAYER

Prepare a small red paper heart for each member. Write on each the name of a missionary found on today's prayer calendar (see pp. 42-48). Distribute these as members enter the room. Conduct a season of silent prayer during which each member prays for a missionary.

#### PREVIEW WEEK OF PRAYER FOR HOME MISSIONS

Duplicate billfold-size calendar sheets like this:

1975		MARCH					1975	
S	M	T	W	T	F	S		
							1	
		4	5	6			8	
	10	11	12	13	14	15		
16	17	18	19	20	21	22		
23	24	25	26	27	28	29		
30	31							

Distribute these, asking members to note the specially marked week of March 2-9, the Week of Prayer for Home Missions. Announce the dates and times of churchwide and Baptist Women meetings during the week.

Urge members to plan to participate in this week, praying for persons in the US who need the message of Christ and for home missionaries who communicate that message. □



current  
missions

America the beautiful—beautiful because of her people representing many different lands and cultures. These people came to a new life for many different reasons; they came bringing their language, customs, skills, and religions. As colorful threads are interwoven to create a beautiful tapestry, more than a hundred ethnic groups intermingle to form our colorful nation.

European-culture groups constitute approximately one-fourth of our population. About thirty-four European continental nations have sent their sons and daughters to participate in the building of America.

One of the strongest of the European ethnic groups in the United States is Italian. It is estimated that as many as 12 million Americans are of Italian descent. Italians have settled all across the country, especially in the great industrial centers. Today, Italians are still coming, but in much fewer numbers. Some have integrated into American life yet retain a cultural identity, although the old people still speak Italian at home.

The keys to understanding Italian Americans are the Italian neighborhood and the Italian family. Great emphasis is placed on male strength and authority. Therefore it is vitally important to concentrate witnessing efforts on the head of the family. Most Italians are Roman Catholics, and while the husband may not be as regular in his church attendance as his wife, he makes provision for his children to attend parochial school.

Southern Baptists sponsor work among Italian people in New England, New York, and California.

#### The Italian Immigrant and Early Days

Life was not always happy for the early immigrant. He was far from home and his relatives and unable to understand the language. Often he suffered unemployment and privation.

Vincenzo Coacci, a Baptist pastor and home missionary in Providence, Rhode Island, has written about some of the conditions and attitudes encountered by early Italians in America. Italian Catholics did not receive a

warm welcome from either Catholics or Protestants. The Catholic Church in America in the late 1800's was predominantly Irish and considered the Italian Catholics somewhat inferior. Italians were not permitted to worship in the church sanctuaries; they had to use the basements.

Some evangelical Christians believed it would be easy to win the Italians, but they won few real converts because they lacked understanding of the Italian culture.

Some Christians understood the needs of the Italian immigrants and developed a sound plan of evangelization. Among those leaders were Stefano Testa of the Brooklyn City Mission and Tract Society, Antonio Mangano of Colgate Theological Seminary, and A. DiDomenica, founder of St. John Baptist Church of Philadelphia.

By 1899 there were thirty-five Italian Baptist churches, and they formed the Italian Baptist Association of America. Today most of these churches have merged with English-speaking churches.

#### An Italian Mission in Providence

To get a good picture of the needs, problems, and possibilities of work among the Italians, let us look closely at the effective ministry led by Vincenzo Coacci. Mr. Coacci came to Providence, Rhode Island, with his family in February 1971 to begin an Italian mission.

This city area includes some 600,000 people. In 1639, when Roger Williams founded the First Baptist Church of Providence, the area was mostly Protestant; but now the population is 90 percent Catholic.

Vincenzo Coacci began his ministry by distributing from door to door a leaflet in Italian and English which introduced himself and the work he intended to do. In this way he had an opportunity to meet the people and see something of their way of life as well as make himself known.

Another means Mr. Coacci uses to reach people is a small newspaper called *Voce Evangelica* (*Evangelical Voice*). This paper includes articles

on biblical subjects, short quotations from the Bible, and announcements about broadcasts and meetings. Printed every other month, the paper is sent out into Providence and surrounding states. Because of this effective ministry, letters and calls come from readers requesting additional religious literature.

With the financial help of the Home Mission Board, a tract "Be Saved" is in its second printing. The tract explains in Italian the meaning of salvation and the need for repentance and faith in Christ.

#### Italian Broadcasts

In October 1971, with financial support from the Home Mission Board, Mr. Coacci began an Italian program on a local radio station. "The Voice of Italy" was the first Protestant program to be broadcast in Providence over an Italian Catholic station. This is one of the most effective ways to reach many people. Over 100,000 people listen to the station. Each Sunday during the prime noontime the gospel is preached to thousands of Italian families. The program contains an evangelistic message, Italian hymns, and announcements about meetings in the Italian center.

Through the broadcasts Mr. Coacci is able to get in touch with many people and to know something of their needs. One listener, believing Mr. Coacci to be a priest, called and asked him to hear her confession over the telephone. Others call asking for religious literature.

Through the broadcast Mastrobuono, a middle-aged merchant, heard about the work of Mr. Coacci. He asked for tracts, and later the missionary visited him. When the chapel was opened he attended regularly and became a close friend.

#### Other Ministries

Visiting in Italian homes is a continuing witness. Bible fellowships are conducted in homes.

In 1972 missionary Coacci began Sunday afternoon services in Italian. The people met for a while in a borrowed church building. Then, with money from the Home Mission Board



IN 1962 THE AVERAGE SOUTHERN BAPTIST GAVE 2 1/2 CENTS OF EACH DOLLAR TO THE LORD'S WORK THROUGH HIS CHURCH. IN 1971 HE GAVE ONLY 1 4/5 CENTS OF EACH DOLLAR IF HE HAD CONTINUED TO GIVE AT THE 1962 RATE THAT WOULD HAVE AMOUNTED TO \$200 MILLION MORE THAN WAS GIVEN.

SEVENTENTHS OF ONE CENT TAKE THAT LITTLE OUT OF EVERY SOUTHERN BAPTIST. EARNED DOLLAR AND YOU GET \$200 MILLION THAT MUST MEAN SOUTHERN BAPTISTS EARN A LOT OF MONEY AND PROBABLY MUCH MORE NOW THAN IN 1971.

THAT ALSO MEANS SOUTHERN BAPTISTS WHO NOW GIVE SOMETHING OVER \$1 BILLION A YEAR WOULD GIVE ABOUT \$5 BILLION IF THEY ALL TITHED. DON'T YOU WISH THEY WOULD?

-ADRIANNE BONHAM

and other friends, Mr. Coacci rented a chapel in an area crowded with Italian people almost in front of what the former Italian Baptist Church had stood.

This chapel is used for worship and other activities. Each Sunday afternoon the Bible is studied. The people are experiencing a warm spirit of Christian fellowship. They pray for one another and for the conversion of others.

#### What's in the Future

Looking ahead, missionary Coacci plans for new work activities and for the enlargement of existing work. Plans include:

1 increased direct contact with families through visitation after a solid foundation has been laid by means of the newspaper, radio broadcast, and telephone calls.

2 a ministry with children such as a kindergarten so that through crafts, Bible study, music, and other learning activities they might be influenced at an early age by the gospel.

3 a Sunday schedule to include Bible study for all age groups and worship services with special emphasis given to evangelism in the evening.

4 in addition to the Tuesday evening Italian classes already being offered, classes in English.

5 weekly Bible study classes, both at the center and in Italian homes.

6 a library of Italian and American books.

Vincenzo Coacci says, "About 12 million Italian Americans live in the USA. For them also Jesus Christ died; but they don't know the reality of his love. They have the right to know it!"



#### AIM

This is the second part of a three-session study on language missions in the US. At the end of the three months members should better understand how home missions ministers to the diversity of language groups living in the United States.

This month's study looks at the work with Italians, with special emphasis given to the work of Vincenzo Coacci in Providence, Rhode Island. As a result of the study, members should be able to describe some of the many methods being used to witness to Italian Americans. Another result of the study should be prayer for the plans now being made by missionary Coacci for future work.

#### IN THE MEETING, do this:

To begin the session, ask the group to sing the first stanza of "America the Beautiful" (*Baptist Hymnal*, No. 484). This could be done informally, even without accompaniment.

Then ask members to mention names of well-known Italian Americans who have made significant contributions to our national life. Those mentioned may include Fiorello La Guardia, mayor of New York City; Christopher Columbus; Enrico Caruso, opera singer; Enrico Fermi, scientist. Then say Our study today introduces us to an Italian American

who is not as well known as these, but whose life commitment makes his work as significant as that of any Italian American. Share with the group information in the study material.

Spend time in prayer remembering the present and future work of Vincenzo Coacci.

#### PLAN FOR FOLLOW-THROUGH

1 Check on any plans begun last month concerning a language missions fair, Scripture exhibit, or language congregation exchange.

2 Share any plans your group is making to take part in the Home Mission Graded Series study of the book *Missions in the Messiah*, a study of changing ethnic patterns.

#### CALL TO PRAYER

Since we are considering other cultures during this study session, ask group members to bring any curios or costumes they have from countries or areas where missionaries who pray for home missions are serving. As the

names are called, show and explain curious. Then pray.

#### PREVIEW WEEK OF PRAYER FOR HOME MISSIONS

Duplicate billfold-size calendar sheets like this:

1975	MARCH							1975
S	M	T	W	T	F	S		
	2	3	4	5	6	7	1	
	9	10	11	12	13	14	15	
	16	17	18	19	20	21	22	
	23	24	25	26	27	28	29	
	30	31						

Distribute these, asking members to note the specially marked week of March 2-9, the Week of Prayer for Home Missions. Announce the dates and times of churchwide and Baptist Women meetings during the week.

Urge members to plan to participate in this week, praying for persons in the US who need the message of Christ and for home missionaries who communicate that message. □

## PREVIEW PREVIEW

### 4 March Study Action Plan

#### Week of Prayer for Home Missions, March 2-9

*Heaven Is Hope*  
This week members will pray for persons in the US who need the message of reconciliation and for home missionaries who communicate that message. The theme is built on the verse "Rejoicing in hope continuing instant in prayer" (1 Tim. 12:12).

#### Current Missions Group: Good News in Korean

In the third session of a unit on language missions in the US, members hear from three home mission areas who witness to Koreans.

#### Bible Study Group: Trouble Inside and Out

Acts 11:12 tells how the church at Jerusalem experienced confusion about its purpose, suspicion and ill will within its membership, and controversy about membership requirements. The Jerusalem Christians were skeptical of the new church at Antioch—a church that demonstrated mission vision.

#### Round Table Group: The Aging

A positive approach to the world of the aging this study will help Baptist women apply their caring capacity to persons representing a significant segment of American life. Book titles are listed on page 15.

#### Prayer Group: Puerto Ricans in the US

Puerto Rican Americans may be a group that Baptist women know painfully little about. This study and prayer experience will help counteract that situation.

#### Mission Action Group: Understanding Language

*Persons*  
An informal "think and feel" session will give members added insight into the needs and characteristics of persons whose cultural and language backgrounds are other than Anglo.



bible  
study

#### Passage for study: Acts 9-10

Three episodes make up this section of Acts (9:32-10:48). In each episode a mighty turning to God took place.

Peter healed paralyzed Aeneas and "all that dwell at Lydda and Saron saw him, and turned to the Lord" (Acts 9:35). At Joppa Peter brought Tabitha to life again "and many believed in the Lord" (Acts 9:42). Gentiles heard the gospel at Caesarea, and a large number was "baptized in the name of the Lord" (Acts 10:48).

All these experiences are bound together by the presence of Peter as the agent of God's working among the people. These incidents are also bound together by the fact that they disclose the condition of the Christian cause outside of Jerusalem. Especially are they bound together by the fact that a miraculous release of power in each instance resulted in the conversion of many people. There was great power with men because there was great power with God.

Miracles of healing had been numerous thus far in Acts, but the miracles recounted in this section have a striking similarity to those performed by Jesus himself (Matt. 9:23-26; Mark 5:38-43; John 5:6-9). This power raised the dead (nothing so amazing had previously been recorded in Acts). This power brought many people to faith and discipleship. This power was sufficient to bring even Jew and Gentile together.

The effectiveness of the Christian witness in the twentieth century is as dependent on having God's power as it was in the first century.

#### Peter Heals Aeneas at Lydda (Acts 9:32-35)

There was a Christian community at Lydda, the ancient city of Lod in the Old Testament (Modern Israel's chief airport close to Tel Aviv bears this name.)

The Christian community at Lydda may have resulted from the scattering of the disciples from Jerusalem recorded in chapter 8. The same chapter also told of Philip's passing through this area, preaching the gospel as he went from Gaza to Caesarea

(Acts 8:40). To Lydda Peter came in an itinerant ministry of preaching to the Christian communities of Judaea.

Aeneas was obviously a member of the local Christian group at Lydda. The Greek text, describing his condition, is capable of two meanings. It can be understood to say that the man had been paralyzed from the time he was eight years old, which fact would accentuate the greatness of the miracle, but traditionally it has been understood to mean that Aeneas had been in his affliction for eight years.

After the miracle many people came from all the area around to see Aeneas. This episode resulted in the coming of many into the church.

#### Peter Heals Tabitha at Joppa (Acts 9:36-43)

About ten miles from Lydda, on the Mediterranean Sea, was Joppa. (Today it is Jaffa, a suburb of Tel Aviv.) A Christian community was there.

A woman member of this group became sick and died. Her name was Tabitha, meaning "gazelle"; in Greek the name was Dorcas. She was a beautiful Christian spirit whose love had influenced many in the congregation. Perhaps because they had heard of the healing of Aeneas, messengers were sent to Lydda, begging Peter to come without delay.

Several interesting details are included in this passage. For one thing, a delay in burial was unusual. In Jerusalem a corpse could not remain unburied overnight, but outside Jerusalem a burial could be delayed three days and nights. The disclosure of Tabitha's gradual recovery and the actions in the situation suggest a source from which the author drew firsthand information.

What a lovely life Tabitha had lived! She was "full of good works and acts of charity" (Acts 9:36 RSV); later it is specified that she had made clothes for poor widows. Her work was entirely voluntary, being a dressmaker and perhaps a widow herself, she had invested her money, time and strength to help the poor. Perhaps she was a one-talent woman. It could

be said of her as of another whom Jesus had noted "she of her penny hath cast in all the living that she had" (Luke 21:4).

In a few calm words the immense fact of the restoration of life is recorded. The fact would speak for itself. Tabitha was alive. The result was the growth and development of the Christian community, and that was Luke's chief interest in recording the event.

Peter remained for some time in Joppa "with one Simon a tanner" (Acts 10:6). Strict Jewish law held that a tanner was by trade an unclean person because he constantly handled dead animals. The fact that Peter was willing to accept the hospitality of such a man indicates that he was already being freed from prejudice. Luke is showing the reader how Peter was being prepared for the dramatic events of chapter 10.

#### Peter Witnesses to Cornelius at Caesarea (Acts 10:1-48)

At Caesarea, primarily a Gentile city, lived a Roman centurion named Cornelius. God had been preparing Peter to meet him.

An entire chapter in Acts is given to his story, for it was with Cornelius and his family that the door of faith was opened to the Gentiles.

Cornelius was one of the Gentiles called "God-fearers" by the Jews. Many Gentiles who were not prepared to accept circumcision and become full proselytes to Judaism were nevertheless strongly attracted to the Jewish religion by its one God and high moral standards. Some Gentiles even attended the synagogues, observed Sabbath regulations, contributed their support to the synagogue and to acts of charity. Throughout the book of Acts, such God-fearers became, in several cases, the nucleus of churches.

A centurion commanded a unit of one hundred men in the Roman army; he was equivalent to a captain in today's military. Several centurions appear in the New Testament; in fact it seems that the first Gentile to whom Jesus ministered was also a centurion. Cornelius was attached to the Italian

cohort stationed at Caesarea (a legion was made up of ten cohorts).

Cornelius was praying at "about the ninth hour" (three o'clock in the afternoon) when he was visited by an angel. Luke began his Gospel with the appearance of angels (Luke 1:11, 26), and such visions were never questioned by him. Whatever people today may think of angels and visions, Luke presented a straightforward account of what happened.

It may be helpful to note that although angels helped people, they never substituted for persons who told about the gospel. The angel was allowed to give information about Peter, but only Peter could give information about Christ. The gospel is not to be proclaimed by angels but by men.

Cornelius acted promptly on the information given him by the angel. He took into his confidence two of his servants and a soldier under his command (who was also a "devout" man) and sent them to Joppa for Peter. These messengers made good time. Starting sometime after three o'clock in the afternoon, they entered Joppa at noon the next day, having covered the distance of about twenty-four miles by traveling even at night.

Even as Cornelius' messengers approached Joppa, Peter was being prepared for his part in the encounter. Peter's host, Simon the tanner, had made his guest comfortable on the roof of the house so that he could enjoy the sea breezes. Some have imagined that a leather awning, hung by its four corners over the place where a guest would nap in order to protect him from the sun, was used by God to impress on Peter one concept of the sheet let down from heaven. However that may have been, Peter's vision showed animals that he could have eaten, but there were also those with them that were unclean. This was the point of view that God rejected. If God approved the animals, how could Peter disapprove of them? Three times God showed this to Peter. This repetition of the vision reflects Peter's habit of resisting divine com-

munication (Matt. 16:22; John 13:8).

While Peter thought about the meaning of what he had seen, Cornelius' messengers located Simon's house and called for Peter. Still trying to prepare Peter for the trying experience before him, God's Spirit urged him not to be doubtful, the men calling for him were sent by God. Their coming was not accidental, but connected with the vision and its meaning.

After the men explained their errand briefly, there was nothing to do but to invite them into the house. Since they had come a long way, they were to be lodged for the rest of the day and the night.

Peter had much to digest with his meal that day. He was in a religiously unclean house, the guest of a religiously unclean Gentile. It had been a hard day indeed.

Early the next morning Peter, six men from Joppa, and Cornelius' messengers left for Caesarea. They traveled all day, stopped for the night, and arrived the following day.

Cornelius was ready. He had summoned all of his relatives and close friends. Many of the people in this Roman officer's house that day owed their religious interest to his influence. It was a ready-made situation for beginning a congregation at Caesarea. Cornelius met Peter as he entered, falling at his feet as if he were a supernatural messenger sent from God. The translation "worshiped him" is misleading. Cornelius was not paying divine honor to Peter but was giving him the honor that pagan men gave to their most important rulers. That, however, was beyond what was appropriate for a servant of God.

Talking together, Peter and Cornelius entered the house. Poor Peter! It was difficult for him. Imagine, beginning a visit by explaining your embarrassment at being in the home of the people you had come to serve with the gospel. Was there ever such an evangelistic beginning as this? After admitting that he was there because he couldn't help himself (Acts 10:28-29), Peter spoke the choice words, "I

ask therefore for what intent ye have sent for me?"

Even though Peter was less than the enthusiastic evangelist in this experience, it is only fair to say that he did go to the Gentiles. This is more than any other Christian—except for Philip who witnessed to the Ethiopian—had done thus far (as far as Luke's record is concerned).

After Cornelius and Peter had compared notes, Peter preached. In some respects this is the most important of all the examples of preaching in Acts. This sermon forms the basic outline that was expanded into Mark's Gospel. Thus, Mark may be described as an expansion of Peter's sermon at Cornelius' house. In outline the sermon said that:

John the Baptist had preached and baptized in anticipation of the coming of the Messiah

Jesus came as the Messiah anointed by God with the Holy Spirit and power

Jesus ministered in Galilee, healing and teaching

Jesus went to Jerusalem and was crucified there

God raised him from the dead

Chosen disciples saw the resurrected Lord

Jesus left them with the command to preach and witness in his name.

Peter not only told the straightforward story of Jesus' life but he also revealed its theological meaning.

Jesus is the Lord of all.

He is the one ordained of God to judge the living and the dead.

The fulfillment of all the Old Testament prophecies is found in him.

Forgiveness of sins is to be found by anyone in Jesus Christ.

In Cornelius' home Peter rose to the occasion and preached a message with a universal appeal.

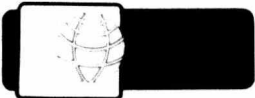
As Cornelius and his friends heard the message about the saving power of Christ, they received Christ into their hearts, being filled with the Holy Spirit. Acts 10:46 leaves little doubt that the outward form of this coming of the Holy Spirit was their speaking

in tongues. In the book of Acts, speaking in tongues does not always accompany conversion. This phenomenon seems especially to be associated with the sending of the gospel into a new area or to a new group of people. The event described in this passage has been called "the Gentile Pentecost."

Plainly, the people were not yet baptized when the Holy Spirit came to them. In chapter 11 it is made clear that this coming of the Holy Spirit was proof of the genuineness of their conversion. They were converted before they were baptized. The lesson is obvious. The work of the Holy Spirit in the new birth is independent of the externals of confession, baptism, laying on of hands, or any religious ritual. Peter didn't even get to give the invitation; his congregation was converted even before he could make an appeal.

Acts is punctuated by detailed accounts of notable conversions. Already the bringing of the Ethiopian to Christ and the conversion of Saul of Tarsus have been described in detail. The Ethiopian, Saul, and Cornelius were all godly men. They were irreproachable moral, zealous for the religion of the Jews. But all of them needed to be converted, because they were lost.

The conversion of Cornelius was to stand as an everlasting monument to the impartiality of God and to the liberty of the Spirit to call anyone and everyone.



Juanita M. Wilkinson

**QUESTION:** What can we discover from a study of Acts 9:10 that will lead us to allow God's power to work through us?

**BEFORE THE MEETING,** do this: From your kitchen bring a power-operated blender.

Ask five group members to do advance study based on the discussion

questions listed below. Be sure that each member with an assignment has a copy of ROYAL SERVICE.\*

**AT YOUR MEETING,** do this:

Introduce the study by saying something like the following: In the last few years homemakers have enthusiastically received the invention of the power-operated blender. In a matter of seconds, vegetables can be finely chopped and milk shakes readied for eager children. The consumer of these delicious recipes appreciates the convenience the blender makes in the consistency of food.

In this study we will discover what happened to the early Christians when the power of God was evidenced in their lives. The blending of God's power and man's ready response resulted in new opportunities for ministry and witness.

Five members will guide our discussion, using these questions:

1. Review the promise of power that Christ gave his disciples in Acts 1:8.

2. Were first-century believers more open to the working of God's power than we are today? Talk about the reasons for your answer.

3. After reading Acts 9:32-35 and Dr. Drumwright's comments on that passage (p. 30) summarize for the group the account of how God's power was shown in the miracle of Aeneas' healing.

Then lead group members who are willing to do so to share briefly events in their lives when the power of God blended with man's knowledge to produce a miracle in medical healing.

4. Share with the group the story of Tabitha's raising from the dead (read Acts 9:36-43 and the comments on p. 30).

What can our church do today to deepen its dependence on God's power as we reach out in mission action and missions away from home? Make some specific suggestions and ask for group discussion.

\*Actually, seven group members would have a subscription to ROYAL SERVICE. See page 1 for ordering instructions.

5. Recount the events described in Acts 10:1-48 which show how God's power brought about a miracle of change in Peter's attitude.

Lead the group to talk about forms of prejudice in attitude and action held by Christians in your area today. Discuss: Are we willing to let God's power help us overcome prejudice?

#### CALL TO PRAYER

Read the names of the missionaries on today's calendar (see Call to Prayer, pp. 42-48). Are there any medical missionaries on the list? If so, ask members to pray that God's power will be evidenced in the ministry and witness of these missionaries.

Look at the list again. Ask members to pray a prayer of thanksgiving for those persons whose daily tasks require an acceptance of all persons as valued and loved by God.

#### PREVIEW WEEK OF PRAYER FOR HOME MISSIONS

Duplicate billfold-size calendar sheets like this:

1975		MARCH							1975	
S	M	T	W	T	F	S	S	S		
	2	3	4	5	6	7	8			
	9	10	11	12	13	14	15			
	16	17	18	19	20	21	22			
	23	24	25	26	27	28	29			
	30	31								

Distribute these, asking members to note the specially marked week of March 2-9, the Week of Prayer for Home Missions. Announce the dates and times of churchwide and Baptist Women meetings during the week.

Urge members to plan to participate in this week, praying for persons in the U.S. who need the message of Christ and for home missionaries who communicate that message.

# LOVE Thy Neighbor

*The love of Christ controls us, because we know that he loved us all. We therefore no longer think of anyone in terms of his human nature, but as a new creation in Christ.\**

*The love of Christ impels us even to love our enemies, bless them who curse us, do good to them that hate us, and pray for them who misuse us. Love is one of the great commandments: Thou shalt love the Lord thy God with heart, soul, mind, and thy neighbor as thyself.\*\**

*Love thy neighbor.*

*"But Lord, who is my neighbor?"\* a man once asked Jesus. And we ask the same question today. Our neighbors are all the people within our reach, and our reach is far in this shrinking globe.*

*We reach a world starved and shivering from lack of loving nurture and warmth. As never before, people are emotionally banished to isolated islands of existence. The search for peace and meaning has led people into the fearful remoteness of self-sufficiency, instead of into the security of mutual caring. To open them to reconciliation with God and man, we must first touch them with love.*

*Do we know how to love, or are we also victims of our environment to the extent that God's love cannot shape our behavior?*

*"Love is patient and kind, love is not jealous, or conceited, or proud; love is not ill-mannered, or selfish, or irritable; love does not keep a record of wrongs; love is not happy with evil, but is happy with the truth. Love never gives up; its faith, hope, and patience never fail. Love is eternal."\*\**

*"My children! Our love should not be just words and talk; it must be their love, which shows itself in action."\*\*\**

*God of love, enable us to touch the world within our reach with thy revivifying love that soothes the ear, warms the heart, and reshapes lives.*

Catherine Allen

\*Paraphrased Bible passages are: 1 Corinthians 13:14-17; Luke 10:27,28.  
\*\*1 Corinthians 13:4-8; TEV; 1 John 3:18; TEV. Used by permission, American Bible Society.

round  
table

Marital problems, chronic diseases, impoverished families, homicides, vagrancy, loss of productivity, mental illness, youth corruption, traffic accidents. These are the tragic toll of America's number one drug abuse problem—alcoholism.

Awareness that 100 million persons who drink alcohol are potential participants in this toll arouses our concern. The magnitude of alcohol abuse, however, tends to paralyze our efforts to combat the problem. To overcome this lethargy, remember that other Baptist Women Round Table groups are also interested and involved. As you pray for yourselves, asking the Lord to give you the incentive to find the alcoholic and his (her) distressed family in your community, pray also for other Round Table groups across the nation who join you in active, caring concern.

#### Books for Reading and Study

*God Is for the Alcoholic* by Jerry G. Dunn (Moody Press, 1965) 95 cents, paper\*

*God Is for the Alcoholic* presents a wealth of information about alcoholism in a clear, concise manner. The result is a handbook offering easy access to facts that are helpful when dealing with a problem drinker.

Mr. Dunn defines seven downward steps to alcoholism from the first social drink to organa deterioration. Throughout this progression the suffering family is the chief hindrance to recovery. Part 2 suggests five definite ways a friend can help the alcoholic and his family. The latter part of the book offers a road to recovery for the alcoholic himself.

The information in the book emerged from personal experiences of Jerry Dunn and others who yearned for the abundant life Christ offers. "I made it because God took over in my life. He gave me the encouragement and strength I needed. He sent concerned Christians my way to help me." This book not only challenges us to be the "concerned Christians" but also prepares us to minister to the alcoholic and his family.

*Alcohol: Our Biggest Drug Problem* by Joel Fort, MD (McGraw-Hill, 1973) \$5.95\*

Readers will look twice at the title of this book *Alcohol: Our Biggest Drug Problem* because it considers alcohol a drug. The easy availability of beer, wine, and whiskey has bred a complacent, casual attitude toward this "potent, mind-altering" drug. Our life-style encourages the production, distribution and advertisement of alcohol.

In between the chapters on the damaging effects and the treatment of alcohol abuse is an interesting history of alcohol and its control from the Stone Age to the Depression.

If the solutions to this complicated problem are to become a reality, the drug alcohol must be de-mythologized, de-sensationalized, and de-glamorized.

*My Son, My Son* by Bernard Palmer (Moody Press, 1970) \$3.95\*

The staggering statistics of alcoholism become meaningful only in their materialize in human form. *My Son, My Son*—insecure, jealous, irresponsible, angry—a prime target for alcoholism.

This novel allows the reader to share the heartache of the *Lawson* as they attempt through education, the church, and a Christian home to reach their rebellious, alcoholic son. We watch as alcohol abuse destroys Craig's morals, his reputation, his marriage, and finally his life.

Even as we view Craig's disintegration we are able to follow the gradual spiritual growth of his parents. Their despair did not overshadow their dependence on God. "The grief we will there, but now it was tempered with joy and peace."



**QUESTION** How can we renew our caring capacity and apply it in the area of alcoholism?

#### BEFORE THE MEETING, do this

1. Pause and consider. A study of alcohol abuse offers an opportunity for you as group leader to demonstrate skill, sensitivity, and warmth in guiding discussion. Some group members may be wrestling with this problem. Others may be concerned about alcoholic relatives. Lead the group in such a way that differing opinions will not be spoken hastily or without consideration for the feelings of others.

2. Urge each member to read at least one of the books. Assign each activity listed below under "In the Meeting" to a different member (or you could combine 2, 3, and 4).

3. Make any necessary contacts preparatory to discussing plans for follow-through (see below).

#### IN THE MEETING, do this

1. Display pictures representing the effects of alcohol abuse (accidents, crime, broken homes, etc.). Print on the pictures information from chapters 6 of *Alcohol: Our Biggest Drug Problem*. Share these facts and pictures with the group. (The posters could be used later on church bulletin boards.)

2. In *God Is for the Alcoholic* help for the alcoholic is compared to a walk through a maze. For the study session draw a maze on heavy cardboard. Make the goal, toward which the alcoholic walks, a pleasant place, illustrate it with pictures of happy individuals and families, etc. The maze should have seven "dead ends." Point out that the alcoholic moves to "dead ends" as he moves the seven steps down to alcoholism. Discuss material in *God Is for the Alcoholic*, pages 19-35.

3. On the paths leading to the "dead ends" (on poster already prepared) write family, pity, sympathy, indifference, guilt, social drinking. Using material on pages 45-53 of *God Is for the Alcoholic*, discuss some hindrances to recovery.

4. On the paths leading to the center (use poster already prepared) write the five ways to help the alcoholic. Share the information from pages

63-117 in *God Is for the Alcoholic*.

5. *My Son, My Son* offers an opportunity to study two attitudes toward the problems an alcoholic creates. Lead the group in discussing these:

(1) The curious—the harmful effects of gossip—pages 11, 100, 105-108, 132, 148, 155, 205, 200-201.

(2) The caring—the healing effects of Christian sharing—pages 134-135, 147, 174-175.

Which is the predominant attitude in your community?

#### FOLLOW-THROUGH

In the faraway future, alcoholism may be prevented. Until then, alcoholics and their families will need care and rehabilitation. What can we do to help our community? Consider one or more of the following ideas for a group follow-through activity.

1. Secure a specially trained teacher to conduct a seminar on alcoholism. Some suggestions are on pages 147-150 of *Alcohol: Our Biggest Drug Problem*.

2. Collect personal items (food, and clothing for halfway houses or rescue missions. Contact your director of associational missions or the Salvation Army for suggestions.

3. Meet with officials of local industries to encourage them to develop rehabilitation programs for their employees.

4. Talk with a local hospital administrator about providing facilities for treatment of intoxicated patients.

5. Get a copy of *Mission Action Group Guide Alcohol and Drug Abusers*\*\* and see pages 37-42 for further suggestions.

#### CALL TO PRAYER

Joel Fort reminds us that alcohol abuse is prevalent all over our world from sake in Japan to ouzo in Greece. Pray that missionaries listed on today's prayer calendar (see pp. 42-48) will be able to minister to the alcoholic and his family.

As you pray, let your neighbor come to mind: You may see a mistreated child, a frightened youth, a dream-shattered housewife, an aging,

neglected father. They may not need a toy, a bag of groceries, or a coat. They need a more difficult gift—a portion of yourself!

#### PREVIEW WEEK OF PRAYER FOR HOME MISSIONS

Duplicate billfold-size calendar sheets like this:

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							1	
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Distribute these, asking members to note the specially marked week of March 2-9, the Week of Prayer for Home Missions. Announce the dates and times of churchwide and Baptist Women meetings during the week.

Urge members to plan to participate in this week, praying for persons in the US who need the message of Christ and for home missionaries who communicate that message. □

#### book forecast

**Books for March**  
*Retire in Action* by Julietta K. Arthur (Abingdon Press, 1969) \$1.95\*

*Crafts for the Elderly* by Elaine Gould and Loren Gould, MA (Charles C. Thomas, 1971) \$9.00\*

*The Nursing Home Visitor* by Frances Avery Faunce (Abingdon Press, 1969) \$4.00 \$2.45, paper\*

**Books for April**  
*Intrigue in Santa Domingo* by James Hefley (Word Books, 1968) \$3.95\*

*Middle America* (Foreign Mission Board, 1974) free\*\*\*  
*The Caribbean* (Foreign Mission Board, 1974) free\*\*\*

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

\*\*See WMU order form, page 48.  
\*\*\*Available from Foreign Mission Board Literature, P.O. Box 6597, Richmond, Virginia 23296. Order only one of each.



An education director's wife shared the following experience:

"When my husband and I were students at New Orleans Baptist Theological Seminary, we had an upstairs apartment off campus. One night I was home with our two small sons while my husband was out visiting. There was a knock on my door. I could not see outside the door so I asked who was there. No answer. I asked again. Still not a word. I could hear someone moving around a bit, and I could not understand why he refused to identify himself.

"A third time I called out, 'Who is it, please?' After a brief silence, I heard him start down the steps.

"Quickly I turned out the lights so I could look out and see him as he left the building. Remorse filled me when I saw him and realized why he had not answered me. It was Carter Bearden, our neighbor and fellow student; he was totally deaf. He would come over when either of his two children was sick, with written instructions to us asking us to call their doctor. We could relay the message to him orally, for he read lips extremely well. He had a sick child this night and that was the reason he had knocked on our door so insistently. If I'd only known!"

Carter Bearden today is field consultant for the deaf ministry at our Home Mission Board in Atlanta.

A deaf person is not just a person who cannot hear. Every part of his life—physical, mental, social, spiritual—is affected by the silent world in which he lives. He is a person with many special needs. About 400,000 deaf persons live in the United States. Thousands of others have acute hearing deficiencies.

**Just Suppose**

... you could not call an ambulance if a loved one needed it desperately.

... you had to find an interpreter to accompany you to the doctor's office.

... you could not listen to a Beethoven sonata or hear the choir's Easter music.

... you could not hear a weather warning on the radio.  
 ... you were about to step into a deep hole and someone called out to warn you, but you did not hear.  
 ... you could not hear your child laugh, or cry, or croon.  
 Just suppose you were deaf.

**True-False**

Take the following true-false test.

1. About twenty states have a deaf or area missionary to the deaf. **T**

2. Deaf people do not object to the expression "deaf and dumb." **F**

3. Normal educational procedures are ineffective for the deaf child. **F**

4. Few states have schools for deaf children. **T**

5. Higher education is available to the deaf at Gallaudet College in Washington, DC. **T**

6. Some deaf people must travel more than one hundred miles to find a church of any denomination with an interpreter. **T**

7. Of the more than 34,500 Southern Baptist churches, 1,000 provide a ministry to the deaf. **T**

8. I know of at least one deaf person. **F**

9. Someone in our church can interpret for the deaf. **T**

Answers: 1. T, 2. F (they prefer "deaf and mute"), 3. T, 4. F (all states have schools for the deaf), 5. T, 6. T, 7. F (the number is 650 churches).

**Prayer Requests**

Donald O'well, missionary to the deaf in Florida, shares these prayer requests:

1. Pray that more churches will be involved in ministering to deaf children. Most public school systems conduct special programs for hearing-impaired children. Any church with a desire and the Lord's leadership can seek to begin a Bible class for these children.

2. Pray that more people will respond to God's call into the area of deaf ministries.

3. Thank the Lord that Harrison-Whitlow Baptist Academy in Seymour, Tennessee, prepares deaf young men and women to serve him. Thank God also that Dallas (Texas) Baptist College helps prepare deaf people to answer God's call to the ministry.

4. Pray that every church in the Southern Baptist Convention will seek to reach one deaf person for Christ this year. Remember that there are two deaf people per 1,000 population. Almost every community has one or more deaf persons.



**BEFORE THE MEETING, do this:**

The first realization that must sink into your mind and heart is, "This is something we could do something about." Pray for wisdom to lead members to become deeply conscious of the needs of deaf people.

Be sure each member brings her copy of *ROYAL SERVICE* to the meeting. Otherwise, make copies of the true-false test to distribute.

Ask two members to be prepared to pretend they are deaf and arrive early (see below).

Prepare the poster for "Call to Prayer" (see below).

Secure and read, if at all possible, the novel *In This Sign* by Joanne Greenberg (Avon, paperback, \$1.25). Available through your Baptist Book Store, or check with your public library: It may do more than anything else to open the reader's eyes to the plight of deaf people.

If your state has a missionary to the deaf, write his name on a flash card to display at the meeting so members will become familiar with it. (Call your director of associational missions or your state convention office for this information.)

**IN THE MEETING, do this:**

Select two of your most vivacious members and ask them to arrive early and to pretend to be deaf. As others

arrive and greet them or ask questions, their only response is a puzzled face or shrugged shoulders. Group members will catch on soon to the role they are playing, but the technique will make the problem more personal as it is discussed.

When you start the session, instead of speaking aloud, mouth (move your lips soundlessly) these words: "It's good to see you today, but there are others who had to be absent. We miss them. We feel that they needed this information."

Then say aloud: "You did not hear those words. Suppose you could not hear the words the preacher says on Sunday. You would need an interpreter."

Tell the opening illustration (p. 36) and the following paragraph:

Then, pretending they cannot hear, instruct the two "deaf members" to stand together, and ask two "hearing members" to stand on either side of them. Have the two "hearers" to read alternately the six items listed under "Just Suppose."

Ask each person present to turn to page 36 in her copy of *ROYAL SERVICE* and take the true-false test. Let members work together in twos. (If enough copies of *ROYAL SERVICE* are not available, duplicate the test.) After they have written in the answers, check them together.

As members remain in groups of two, read the "Prayer Requests." Then ask each group to take one of the requests and pray together for the request.

Display a chart with this information; members may add it to their notebooks.

400,000 deaf people in the US.  
 About 650 Southern Baptist churches provide a ministry to the deaf.  
 Should our church do this?

**CALL TO PRAYER**

In the center of a poster or large sheet of paper write: "How shall they hear without a preacher?" (Rom. 10:14). Write the names of the missionaries on today's prayer calendar.

around the question. Ask each member to call the name of a missionary and pray for him.

After the prayer, turn the paper over, without comment. On the back is written "How shall they hear? More than 400,000 deaf persons in the US need to 'hear.'"

**FOLLOW-THROUGH**

If your group wants to lead your church to consider providing a ministry to the deaf, take the following steps:

1. Write to a missionary to the deaf serving your state. Your state convention office can provide this name.

2. Communicate with a church that has such a ministry. Secure a directory listing these churches from Home Mission Board Literature Service, 1350 Spring Street, N.W., Atlanta, Georgia 30309.

3. Get a copy of *Manual for Work with Deaf* (available without charge to the leader of a deaf group, from Home Mission Board address above). This manual provides information on the deaf person and practical suggestions for organizing, developing, and promoting a ministry to the deaf in a Baptist church.

**PREVIEW WEEK OF PRAYER FOR HOME MISSIONS**

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Distribute these, asking members to note the specially marked week of March 2-9, the Week of Prayer for Home Missions. Announce the dates and times of churchwide and Baptist Women meetings during the week.

Urge members to plan to participate in this week, praying for persons in the US who need the message of Christ and for home missionaries who communicate the message.

Chet Venable is a Colorado woman with an amazing record of experience with troubled and neglected children and youths. She and her husband have cared for sixty-eight foster children, mostly teen-agers whom the courts have determined to be youths in need of supervision.

To gain insights into the needs and characteristics of such youngsters, the writer talked with Chet and one of her foster daughters, Janis Bonser.

Now married, Janis has worked as a volunteer with "Partners" and with the Grand County, Utah, Drug and Alcohol Advisory Council. "But you can say I was a juvenile delinquent!" she told me.

The child of wealthy parents, Janis said she came into the world "a mistake," unwanted, never accepted, unloved, "just a burden." Her mother was ill, dying of a painful disease Janis' childhood was spent away from home in exclusive boarding schools and summer camps—"I had no relation with my family."

Her thirteenth year found her in a mental hospital, then living with family friends, then in a straitlaced girl's home, then in one foster home ("in reality just a place to sleep"), then another ("a work farm").

But living with the Venables was a totally new experience. "Here was a pattern of normalcy and love I had never seen before—warmth, acceptance, a husband and wife being nice to each other, parents liking their children."

"It is hard to accept, though, after you have been through so much. You dislike yourself, or you wouldn't be in all this trouble."

"It is a pretty frightening thing to come to live with strangers. You think they know your entire record and all the things you have done. And you think they are going to hate me, anyway."

Chet noted, "These kids are all scared. Some show it with a facade of arrogance (which turns the neighbors off immediately). Others are downright shaky."

They want desperately to be ac-

cepted, but they are determined they are not going to get hurt once more. They want help but reject it, lest they be hurt.

"They are pretty smart in the ways of the world," Chet said. "They lie by their wits." She cited one who bragged, "I was the best shoplifter in the whole neighborhood when I was only five!"

"They can be devious, real manipulators. And fantastic liars. Tibb Andy, for instance" (Chet had a "nickname" for every point the made). "Andy brought home all these quarters and dimes stolen from a cigarette machine. That's how I was paid," he insisted when confronted. "I wouldn't steal."

Chet said, "They can do 'dumb' things. One of the girls baked brownies in brownies and gave them to our son!"

"I think they do a lot of things just to see what they can get away with," Janis commented. "They want to see how far they can push the law and other people. They know the law is a lot better than many law-abiding citizens."

Many problems result from this lack of esteem. "Tell a kid he is stupid enough times and he will believe it. Like Roger. Roger would say, 'I am—stupid. Everybody says I am, and I am—stupid.' I don't think we ever convinced him he wasn't. He has a two-year-old son now, and he told me recently, 'I've taught him to be mean, that's the only way to get on in this world. I have tried both ways.'"

Other characteristics?

Chet said, "We found them to be gluttons for food. They are starved for love, and they eat. I have seen them tear into a ham or roast although no one else deserved a share. One boy left our house with dozens of cupcake wrappers in the bottom of his suitcase—from cupcakes he had taken on the sly."

"They are mixed-up kids," she said thoughtfully. "They used to tell us it takes two years for every previous year to undo the problems they bring with them. I wonder if it doesn't take

more these days." Mentioning one child she had cared for, Chet said, "I sometimes wonder if even God could put her back together again."

What can concerned Christian women do?

Chet and Janis feel there is a desperate need for a community government for youngsters and the courts, natural and foster parents. Children's problems do not always fit neatly into agency guidelines for responsibility. Youngsters and parents often need a place to which they can go and be assured someone will listen, evaluate, and decide who best might be able to help. A youth services council could coordinate and arbitrate when communication breaks down.

"If you are working with troubled youths, don't be easily discouraged," advise these two experts. "Distrust is typical, so do not take it personally. I consider yourself lucky if you can get a kid to smile."

"Don't expect gratitude. If one should call and ask for help, you have chalked a victory. Be honest with them. They can tell when you are hedging. Let them know you are human."

If you feel you aren't really doing anything, realize that just going out of your way to offer friendship helps them know you care.

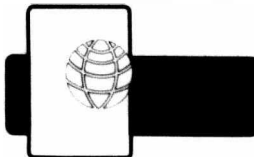
These kids will often take advantage of you. They will use you. You may want to go along with them for awhile, but sooner or later you need to let them know you are aware they are trying to manipulate you."

Some of Janis' fondest memories were two summers spent working in camps with emotionally disturbed children. "To feel needed and useful rebuilds broken egos," she noted.

Help them develop their capabilities in arts and crafts, mechanics, anything like an old car to tinker with, beekeeping, nature hikes, sewing, embroidery, cooking, writing, organizing. Give them opportunity to make choices to plan to develop their own rules—they are stricter on themselves than you would be.

And of course love them. "Some

folks disagree with me," Chet said, "but I'm not sure it is possible to love until you have experienced love."



**QUESTION** What insights can I gain into the needs and characteristics of troubled and neglected children and youths?

**BEFORE THE MEETING** do this: Ask an individual who reads extensively to tape the content material for use at the meeting. Or, lacking a recorder, have someone read it aloud to the group.

Secure pencil and paper for each member.

Ask a social worker involved in children and youth services to meet with the group as a resource person, or tape an interview for group listening and reaction.

**IN THE MEETING** do this:

Arouse interest by asking: How would you like to claim sixty-eight children, mostly teen-agers who are wards of the court, as your own? Listen to insights from a woman who does, and to what a former juvenile delinquent has to say about such youngsters.

Pass out pencils and paper and ask members to list needs and characteristics as expressed by these two women.

Following the tape playing, permit casual comments, then in group sharing write the needs and characteristics listed by members on a flip chart or chalkboard.

Contrast and compare these needs and characteristics with those of the children and youths to whom you minister.

Talk about characteristics about which the group expresses deepest concern. Discuss what would be effective personal reactions to these characteristics?

Give special attention to the term "patterns of normalcy." Explore ways of providing patterns of Christian family life. What might family mission action groups do along these lines in "Love Thy Neighbor" action? Are there single career women in your church who might be interested in helping troubled youngsters?

Plan specific ways you might challenge others in your church to involvement.

**CALL TO PRAYER**

Read Matthew 11:28-30 as a call to prayer for Southern Baptist missionaries celebrating birthdays on the day of your meeting. Then ask each member to read aloud the name of one missionary on the list (see pp. 42-48). Lead in a prayer that the personal burdens of these men and women may be lightened, and that their ministries might take on new vitality in the coming year.

**PREVIEW WEEK OF PRAYER FOR HOME MISSIONS**

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Distribute these, asking members to note the specially marked week of March 2-9, the Week of Prayer for Home Missions. Announce the dates and times of churchwide and Baptist Women meetings during the week.

Urge members to plan to participate in this week, praying for persons in the US who need the message of Christ and for home missionaries who communicate that message. □



# forecaster

forecaster is a guide to help Baptist Women officers know what they ought to do and how to do it.

## online tutorial

## Agenda for Baptist Women Officers Council Meeting

- Plan Baptist Women meeting (see pp. 23-26)
- Plan a mission action project as follow-through to study
- Plan Week of Prayer for Home Missions and Annie Armstrong Easter Offering promotion
- Promote attendance at WMU Conferences at Glorieta and Ridgecrest
- Appoint Baptist Women member to serve on WMU leadership committee
- Conduct mini in-service training activity
- Use checklist for WMU Focus Week
- Check plans for study of *Missions in the Mosaic*

## Week of Prayer for Home Missions

The week of prayer dates are March 2-9.

Promote Baptist Women participation in the churchwide observance. Encourage members to use "Prayer Guide for Home Use"<sup>1</sup> and to attend Sunday services and Wednesday family missions night. (*Dimension* has suggestions for churchwide activities.)

Consider a variety of meeting times for your Baptist Women observance. For instance, breakfast, luncheon, morning coffee, prayer retreat, dinner, drop-in after work.

Follow suggestions in *March Royal Service* for a five-day observance. The material will include an interpretation of the theme "Herein Is Hope" (Rom.

12:12). The theme hymn is "Hope of the World." Suggestions will be provided for special music, prayer activities, and ingathering of the Annie Armstrong Easter Offering.


Publicize the meetings. Use the week of prayer poster in areas of the church where Sunday School classes for women 30 years of age and up meet.

Urge members to set personal goals for giving to the Annie Armstrong Easter Offering.

Has your church used the play *Annie Armstrong Determined Servant*? If not, talk to the Baptist Young Women about presenting it. They will have rehearsal the play if they are doing a drama project this year.

Or, ask Baptist Women members to present the play. Or, use excerpts from the play in this month's meetings as a challenge to give sacrificially to the Annie Armstrong Easter Offering.

To publicize the offering prepare a display, a cross, Easter lilies, and an offering plate with Annie Armstrong Easter Offering envelopes.



## checklist for WMU focus week

publicity visible  
 members contacted and commitment received  
 focus week banquet planned  
 Love Thy Neighbor skit prepared for banquet (see Jan ROYAL SERVICE, p. 36)  
 mission action planned  
 supplies for Acteens crisis closet collected  
 focus week follow-up enlistment plans made

## missions in the mosaic

If Baptist Women members haven't studied *Missions in the Mosaic* (\$1.00),<sup>1</sup> do these things right away:

- Announce time and place of class study
- Contact every Baptist Women member
- Be sure a teacher is committed to lead the study
- Make books available to members for reading
- Plan to have children provided for during the study

## Glorieta—Ridgecrest

Mark two important summer dates:

Glorieta—July 19-25  
 Ridgecrest—August 9-15

Registration fee for each WMU Conference is \$15.00. For reservations write: Reservations, Glorieta Baptist Conference Center, Glorieta, New Mexico 87535 or Reservations, Ridgecrest Baptist Conference Center, Ridgecrest, North Carolina 28770. Various accommodations and prices are available.

If you live in one of the states listed below, write to your state WMU office to make reservations on a bus going to the conference site. Dates in parentheses are deadlines for making reservations with the states involved.

Glorieta  
 Arkansas (June 15)  
 Oklahoma (July 1)  
 Louisiana (July 1)  
 Missouri (July 1)  
 Kansas (July 2)

Ridgecrest  
 Illinois (June 1)

Special note to mission study chairman: the following conferences during the week will help you strengthen mission study in Baptist Women:  
 Methods Study  
 How to Use *ROYAL SERVICE*  
 General Meetings 1975-76

ROYAL SERVICE • FEBRUARY 1975

## enlistment shopper

Catch the attention of women who need to be involved in missions. Do it during focus week. Use appropriate enlistment materials:

Baptist Women enlistment folder is available free from state WMU offices.

The following priced materials are available from Woman's Missionary Union or Baptist Book Stores (see WMU order form, p. 48):

- Enlistment Survey Card
- Baptist Women Doorknob Calling Card
- Baptist Women Invitation Card
- Baptist Women Membership Card
- Baptist Women/BYW Visitation Card
- Enlistment Article Reprints (available only from WMU, 600 North Twentieth Street, Birmingham, Alabama 35203) are 25 cents for any 10 sheets:
  - "Want to Be Part of a Revolution?" (30-35-year-olds)
  - "I Don't Have Time for Baptist Women, I Make It!" (working women)
  - "Confessions of a MAD Woman" (busy mothers)
  - "A Diary for Opportunity Days" (women with time on their hands)
  - "Changing Life Situations Mean Changing Opportunities" (retirees)
  - "Homebound Missionary" (homebound women)

## in-service training in officers council

President, conduct an in-service training period at officers council meeting, using the cartoon on page 5. Or, have officers look at a poster on which you have enlarged the cartoon. Discuss the problem and possible solutions to the problem. Ask officers if they have been in a similar situation. Discuss how they handled it.

<sup>1</sup>Distributed according to state plan.  
<sup>2</sup>From Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203. Price \$2.90 per year, single copy 70 cents. Please enclose remittance. For subscription outside the U.S., add 50 cents for postage and handling. Annual subscription only. Alabama subscribers add necessary sales tax. (See WMU order form, p. 48.)  
<sup>3</sup>Available through Baptist Book Stores only.



# call to prayer...

"I will do whatever you ask for in my name, so that the Father's glory will be shown through the Son. If you ask for anything in my name, I will do it" (John 14:13-14 TEV)."

martha t. robinson

\*Used by permission American Bible Society

### 1 Saturday John 1:1-14

"We begin churches and missions, help develop indigenous leadership, and then turn the work over to the leaders we have trained," writes James A. Wright, Jr., home missionary to the Spanish-speaking of Massachusetts and Connecticut. Pray for special strength and wisdom for James and his wife as they speak to the Puerto Ricans of the love of Jesus Christ.

- Mrs. James E. Ahlin, church extension, Utah
- Tony E. Brewington, Indian, North Carolina
- William Taft Watts, retired, Oklahoma
- James A. Wright, Jr., Spanish, Connecticut
- Mrs. Elizabeth O. Zenger, retired, Kentucky
- Mrs. Beanie T. Griffin, home and church, Nigeria
- J. Alexander Herring, retired, China, Taiwan
- Mrs. Bobby L. Jones, home and church, Indonesia
- Mrs. Lorry N. Keaton, home and church, Spain
- Mrs. G. Keith Parker, home and church, Switzerland

### 2 Sunday John 1:15-42

People from twelve different national backgrounds living along the riverfront in New Orleans come to the Rachel Sims Mission, often with many pressing problems. There Sain Wilson is able to minister to their needs through activities such as Bible study, recreation, music, and handicrafts. "We seek to help people in stress. As we help people with problems, we open opportunities to share the good news of Jesus and his love."

- Mrs. Earl B. Crawford, associational services, California
- James Gadson, language missions, Illinois
- Thomas T. Johnson, retired, Mississippi
- Mrs. E. R. Landowna, retired, Oklahoma
- Benjamin F. Martin, National Baptist, Louisiana
- William J. Murray, director of associational missions, Ohio
- Mrs. Henry S. Rosales, Sr., Spanish, Texas
- Mrs. L. A. Watson, Indian, Oklahoma
- Sara Ruth Wilson, Baptist center, Louisiana
- Ernest B. Bevers, student work, Indonesia
- Ide Mae Hays, women's work, North Brazil
- James P. Kirk, publication, South Brazil
- Mrs. Hannee L. Schuelke, home and church, Hong Kong

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

### 3 Monday John 2:18-25

Gunita (Mrs. Norman) Harrell, legal, helps her husband in his work as pastor of a church and a mission. She serves in various church leadership positions. She finds, however, that her most important task is to provide a loving, wholesome home atmosphere for her two sons. Pray that Gunita Harrell will speak the Portuguese language through such facility that the people will understand her message of Jesus Christ.

- Mrs. James L. Clark, church extension, Alaska
- Blas M. Garza, Spanish, Texas
- Thomas Edwin Libby, Christian outreach ministries, Louisiana
- Violet Stephen, Spanish, Texas
- Mrs. Norman L. Harrell, home and church, Portugal
- George H. Kollmar, doctor, Columbia
- Dorothea Lane, religious education, Japan
- Mrs. John E. Lammert, home and church, Guatemala
- Mrs. Howard D. McCamey, retired, Illinois
- Mrs. Bill R. Pencock, home and church, Korea

James D. Ragan, preaching, Malaysia

Mrs. Nancy Saunders, publication, Philippines

Mrs. C. Frank Thomas, home and church, Upper Volta

### 4 Tuesday John 3:1-12

While Jarvis M. Hearn was studying at Southeastern Baptist Theological Seminary, he attended a sign-language class—out of curiosity. Several years later the Home Mission Board asked him to be a missionary in the deaf ministry to the deaf. Pray also for other workers with the language skill to work with deaf people.

- Mrs. Marvin O. Berry, Spanish, Illinois
- Mrs. Frank DiMaggio, retired, Louisiana
- Jarvis Hearn, deaf, Tennessee
- Evan F. Holmes, director of associational missions, Minnesota
- Mrs. J. Kenneth Casey, home and church, Bermuda
- Mrs. Roy A. Fowler, home and church, North Brazil
- Harv J. Harper, Jr., preaching, Colombia
- Mrs. J. F. Jackson, retired, China, Japan, Philippines
- Mrs. James H. Nelson, home and church, Ethiopia

Mrs. Boyd A. Offical, home and church, North Brazil

James C. Reibling, preaching, Peru

### 5 Wednesday John 4:31-38

Murphy and Linda Terry were among the first Southern Baptist missionaries to arrive in Laos, a country with many refugees from war-torn, neighboring Vietnam. Most missions work has been in rural areas. Plans include placing a New Testament in every home in several large cities. Pray for the "pioneer" Baptist work in this country.

- Mrs. El Dominguez, Spanish, Texas
- Thomas Hernandez, Spanish, Texas
- William T. Jenkins, pastor, New Hampshire
- Benny Mathis, Spanish, Texas
- Mrs. Lanny T. Edgeman, home and church, Japan
- Mrs. James P. Gilbert, home and church, Ecuador
- S. Donald Gandwin, journeyman, student work, Korea
- Norman F. Lytle, preaching, Israel
- Carl F. Robinson, retired, Nigeria
- Mrs. J. Murphy Terry, home and church, Laos
- Ide Watson, retired, China, Taiwan, Hong Kong
- John M. Wilkins, radio-TV, France

### 6 Thursday John 5:19-31

Amos (Yam Yee) Lee serves as pastor for a Chinese mission in Salt Lake City, Utah. He ministers to Chinese students attending the nearby University of Utah. He also conducts a language school for Chinese children often reaching their parents for Christ, and directs a Chinese choir and music program. Pray for strength and wisdom for Mr. Lee in his multifaceted program for reaching the Chinese for Christ.

- Amos Lee, Chinese, Utah
- Dorcas Masel, Spanish, Texas
- Rudolfo Viera, Spanish, New Mexico
- Mrs. V. T. Yearwood, retired, Panama Canal Zone
- Mrs. G. Wayne Buck, home and church, Israel
- Mrs. Billy F. Crane, home and church, Tanzania
- Hattie Mae Gardner, retired, Nigeria
- Emogene Harris, religious education, Nigeria
- Jerry Hobbs, preaching, Thailand
- Reiji Washizaki, preaching, Japan

### 7 Friday John 6:24-35

New York state—a pioneer area! When we are speaking of Southern Baptist work, it is. "In the entire state there are only 144 congregational ministries, with a total membership of about

15,000. But their members reach many thousands more. The work has grown from three churches in 1938 to 97 churches and 47 church-type chapels or missions," writes Ellis H. Turner, director of associational missions for western New York. Pray for Mr. Turner and his wife as they coordinate home missions work in this area.

- Mrs. William E. East, associational services, California
- Gay R. Lester, Indian, Oklahoma
- Mrs. Paul Rogans, retired, California
- Mrs. E. M. Troutwell, Spanish, New Mexico
- Ellis Turner, director of associational missions, New York
- Lagan C. Auld, religious education, Rhodesia
- George B. Brels, education, North Brazil
- Mrs. Nancy D. Hootes, home and church, Kenya
- Mrs. John I. Jacobs, home and church, Guyana
- Marjorie Kirby, social work, South Brazil
- Mrs. Tallabire Ous, home and church, Japan
- Mrs. Samuel M. Waddow, home and church, Philippines

### 8 Saturday John 6:66-71

The Albert C. Suttons will arrive in Angola (in southern Africa) this month after a year of Portuguese language study. Mr. Sutton wants to develop a tract of land into an agricultural project which will not only help the people in their planting but also serve as a witness for Jesus Christ. Pray for this work and that this family will successfully overcome the language and cultural barriers they will meet. Pray also for the governments of Portugal and Angola, which have recently undergone change.

- Frank Plum, Spanish, Texas
- Mrs. Bess Hanson, Baptist center, Arizona
- Nancy Estelle Mattos, Baptist center, Tennessee
- M. E. O'Neill, Spanish, Texas
- Mrs. Mona Vaca, Spanish, Texas
- Mrs. John P. Griggs, home and church, Rhodesia
- Donald E. Mison, preaching, Argentina
- Katie Murray, retired, China, Taiwan
- Donald E. Smith, general administration, Nigeria
- James I. Stanley, preaching, Philippines
- Albert C. Sutton, Jr., agriculture, Angola
- Mrs. Dale G. Thorne, home and church, Israel

### 9 Sunday John 7:1-9

Herbert Neely's main assignment in Rhodesia is "church planting." He serves as a consultant to older churches, encouraging them to "grow" new churches. Working in the city of Bulawayo (Buh-luh-WAH-yoh), he finds that "individuals are responsive to the gospel. Please pray for God to raise up some strong leaders who will be God-planners, getting their instructions from him and being obedient to him."

- Robert Bell, Spanish, Pennsylvania
- Mrs. Pedro Carranza, retired, California
- Mrs. Domingo Fernandez, Spanish, Florida
- Mrs. Allison Holmes, Indian, Arizona
- Michael R. Hector, pastor-director, Ohio
- Mrs. Ralph L. Blair, home and church, Ecuador
- Mrs. Thomas C. Nabers, home and church, Gaza
- Herbert W. Neely, preaching, Rhodesia
- Bonny L. Poley, journeyman, education, Hong Kong
- Mary Swendsburg, education, Japan
- Linda Tomoshita, journeyman, secretary, Honduras

### 10 Monday John 8:12-20

"One of my greatest challenges has been keeping up with the enthusiasm of the searching youth of Ghana," writes Nadine Lovan, who teaches and serves as director of religious activities in the Kumasi (Koo-MAM-ah) Academy Secondary School, Kumasi, Ghana. "Almost every student hungers for knowledge, and the new Christian shows eagerness and zeal to grow in the Christian way of life."

- James Marlow Capps, Spanish, Texas
- Mrs. Dale W. Cross, associational services, Illinois
- Edward P. Harman, retired, California
- Shelton Linn, retired, Texas
- Abraham Wright, retired, Illinois
- H. Chris Board, journeyman, education, South Brazil
- James E. Collins, music, Philippines
- Mrs. Donald G. Davell, home and church, Indonesia
- Mrs. Billy E. Fallow, home and church, North Brazil
- W. Deanehan Frazier, education, Nigeria
- Jeffrey Hunter, nurse, Columbia
- Nadine Lovan, education, Ghana
- E. Richard Stool, preaching, Mexico
- Mrs. Ben W. Tomlinson, home and church, Taiwan
- Anne Tomblin, journeyman, education, Peru
- Joan White, nurse, Yemen

**11 Tuesday John 8:31-36**

A missionary nurse may be asked to teach in a nursing school and/or to supervise the nursing department of the hospital in which she serves. She may also be responsible for implementing a public health program designed to combat the problems of nutrition, polluted water, and poor hygiene. Pray for Ruby Wheat as she meets her nursing obligations at the Wallace Memorial Baptist Hospital in Pusan (poo-SAMN), Korea. **John William Hargrave**, US-2, Christian social ministries, Hawaii  
**Mrs. C. A. Baker**, retired, Brazil  
**Miss Clifford Barrett**, retired, Chile, Taiwan  
**Mrs. Donald Grever**, language missions, Panama/ Canal Zone, San Blas Islands  
**Mrs. Stanley P. Howard, Jr.**, home and church, Japan  
**Charles L. Miller**, preaching, Philippines  
**Mrs. Raymond L. Odle**, home and church, Yemen  
**Mrs. Wade N. Smith**, music, North Brazil  
**R. Jay Stewart**, education, Kenya  
**Ruby Wheat**, nurse, Korea

**12 Wednesday John 9:13-23**

Harry A. Borah retired in 1967 after service as an army chaplain and then as a home missionary. What has he been doing since he retired? "I am enjoying living more than ever. I have helped a mission composed of retirees become a working church. I have been interim pastor and active in many other types of work in the church. The Lord has been wonderful to me." Pray for God's continued blessings on Mr. Borah and his family.  
**Harry A. Borah**, retired, Arizona  
**Mrs. Cing Rodriguez**, Spanish, Texas  
**J. Dorell Tapley**, Spanish, New Mexico  
**Douglas Ray Turner**, Christian social ministries, Louisiana  
**Ada Young**, Christian social ministries, area director, Massachusetts  
**Charles B. Young**, pastor-director, West Virginia  
**Mrs. Hal B. Booms**, home and church, Kenya  
**Mary Jo French**, education, Peru  
**Mrs. Harvey G. Hamrick**, home and church, South Brazil  
**James L. Kellum, Jr.**, preaching, Vietnam  
**Ruth Randall**, retired, Brazil  
**W. L. C. Blomshausen**, religious education, South Brazil  
**Mrs. Leabona F. Webb**, home and church, Singapore

**13 Thursday John 10:1-10**

In the past, Southern Baptist missionaries in Lebanon have worked mainly through institutions. Now the missionaries see the need for more direct evangelism. **J. Conrad Willmon**, who directs RECONART—an attempt for "reconciliation through the arts," spoke publicly last Easter to a crowd of 15,000 Muslims about the Christian faith. Thank God for the insight and forward-looking service of Conrad Willmon.  
**Jose B. B. Cantoran**, retired, Texas  
**Joyce Arlene Mitchell**, weekday ministry director, Michigan  
**Mrs. Donald T. Moore**, Spanish, Puerto Rico  
**Mrs. Daniel Rodriguez**, Spanish, Florida  
**Larvina Silva**, Spanish, Utah  
**Clarence A. Allison**, radio-TV, France  
**William A. Beckman**, preaching, Thailand  
**Mrs. Theodore O. Cox**, home and church, Japan  
**Mrs. George M. Falls, Jr.**, home and church, Ghana  
**Max T. Farr**, business administration, Peru  
**Richard Morris**, preaching, Taiwan  
**Marcus C. Reed**, preaching, Israel  
**Dan C. Ruediger**, preaching, Ivory Coast  
**Mrs. B. Wayne Wheeler**, home and church, Honduras  
**J. Conrad Willmon**, music, Lebanon

**14 Friday John 11:20-27**

At 3:30 A.M. on February 15, 1974, Ava Nell McWhorter awakened to find her kitchen in flames. She remained calm. "Somehow it was as if my every action was being directed," she recalls. The fire was put out, not even a hair of her head was singed. Later she realized that at the time of the fire it was 6:30, 7:30, and 8:30 P.M., February 14, in the United States—a time when thousands of Southern Baptists were praying for her. Pray for Ava Nell McWhorter in her tasks at the Baptist Hospital, Gaza.  
**Mrs. Ernest E. Alderman**, Spanish, Texas  
**Mrs. Larry D. Carter**, National Baptist, Illinois  
**Gladys Farmer**, Baptist center, Alabama  
**Mrs. Fells Oscar Garcia**, Spanish, Florida  
**William L. Lamber**, retired, Georgia  
**George T. Lewis**, Spanish, Texas  
**Michael Memzillo IV**, US-2, language missions, Oregon  
**Mrs. Paul B. Paquena**, Spanish, Texas  
**Mrs. Joel Ramirez**, Spanish, Texas  
**Mrs. John M. Carpanese**, home and church, Liberia

**John R. Chrym**, field representative, Eastern Africa  
**Paul D. Eaton**, agriculture, Taiwan  
**Kenneth Z. Ellison**, education, India  
**W. Abrie Mathis**, week's work, Brazil  
**Mrs. Richard H. Hollings**, home and church, India  
**Mrs. Clayton E. Hulse**, home and church, North Brazil  
**Mrs. John G. Magyar**, home and church, Colombia  
**Ava Nell McWhorter**, nurse, Gaza  
**Dan N. Murphy**, preaching, North Brazil

**15 Saturday John 12:37-43**

Jovita Galan has taught in a Spanish kindergarten in San Antonio, Texas, for twelve years. Many parents have come to know Christ through Jovita's contact with their children. "Pray that I can show the joy that is in my heart by loving the Lord."  
**Mrs. E. J. Cobb**, retired, Arizona  
**John T. Davis**, director of associations, missions, New York  
**Jovita Galan**, kindergarten, Texas  
**M. C. Maffeo**, Spanish, Texas  
**Harold A. Palmer, Jr.**, Spanish, Idaho  
**Janet Rodriguez**, Spanish, Texas  
**Agueda Sanchez**, Spanish, Texas  
**Mrs. Thomas E. Sykes**, associations services, Arizona  
**Clifton M. Ashby**, preaching, North Brazil  
**Mrs. Donald R. Cobb**, home and church, Thailand  
**Mrs. Robert R. Compher**, home and church, Vietnam  
**Martha Frank**, retired, China, Taiwan  
**Kerrie Hopper**, religious education, Philippines  
**Olive Lawton**, retired, China, Taiwan  
**Donald W. McNeill**, preaching, Espiritual Brazil  
**Dale Moore**, social work, Nigeria  
**Mrs. Hilda Smith**, Jr., music, Colombia

**16 Sunday John 13:1-17**

"Thanks for the new equipment" wrote Dorraon Mills after Southern Baptist financial support provided \$5,000 for improving recording studio equipment in Kingston, Jamaica. This up graded equipment was used to train missionaries and nationals in a weekly workshop. Pray for the weekly program, "Christ for Today," which is broadcast all over the Caribbean and Mexico.  
**Mrs. Paul L. Bard**, church extension, New York  
**Mrs. Joe DeLoon**, Spanish, Arizona  
**Raul G. Palomo**, Spanish, Texas  
**Mrs. Genevieve Hernandez Grupp**, Spanish, Florida

# Meet the Missionary



Mary Ann Chandler, social work missionary in Blantyre, Malawi—a country of southern Africa—wrote last summer: "God is so good to me. He allows me to enjoy several different cultures as I live in Malawi. It is a treat to get the packages from the United States that contain such rare goodies as mustard, chocolate chips, and ingredients for Mexican food. It is still exciting to slow down enough to join in the village life that is not as complicated and as rushed as the Western world's. Then, it is interesting to watch the two worlds as they come together."

I had an unusual experience one afternoon as I took fourteen village preachers in Blantyre for a leadership training conference, on a mini-tour of the city. For some coming to the meeting was their first trip from the village to the city.

Just driving through Blantyre (bump and pothole) and pointing out the railroad, shopping districts, President's house, markets, factories and other places of interest they have heard about on radio made names and places come alive for them. They were full of "ohs and ahs" as their eyes saw what their ears had heard before.

Peoples Trading Centre is a new department and grocery store, the most American-looking store in Malawi. The lower floor is the grocery store, and the department store is on the mezzanine surrounding the grocery part. The entire building is air-conditioned.

Malawi's first cash-alow is in this store. That was interesting to the men, but they were more fascinated at the meat counter. All the meat was neatly wrapped in cellophane, with prices stamped on the tags. There was a bell above the counter which one could ring if assistance was needed. When the men rang the bell, the mirrored glass moved and the butcher was there to help. This place was different from their local markets where the cows are butchered under the trees and meat sold wrapped in banana leaves.

The cold storage room was left by all, especially since some were barefoot. A few would not even try the sliding glass doors that open when you step on the mat. It was too scary. The black mannequins were so real looking that the men nearly stopped to greet them. Later, as they kept looking at them, they compared them to lost people. The men said that the mannequins have eyes, ears, hands, legs, but like the lost people, they are not really alive since they don't know Jesus.

Next on our tour we went into a hotel. The men were greeted by the waiters and made to feel welcome, as we waited for our soft drinks. The Malawians are so hospitable. The elevator ride up to the sixth floor was a first time experience. Sitting on soft chairs and enjoying an iced drink were things they had never done before.

They wanted to go inside the Baptist Building, where Chichiri Baptist Church (Chichewa speaking) and Blantyre Baptist Church (English speaking) meet on Sundays and where many of their leaders come to committee meetings for the convention. The 40 by 100-foot room was probably the largest church facility they had ever been in. They kept pointing and saying "Chichewa." They track electricity everywhere.

As I recalled the experiences of the afternoon, I was reminded of the stories I have heard my own father tell me about when he would go to Selma, Alabama, as a boy with his father from their home in the country. Ketchup thrilled him the most. I wonder what these men told their children when they returned to the villages?

God is so real in the life of our Mission (organization of missionaries). For several years, the missionaries have had a prayer retreat in February. God has blessed our times of seeking him and our desire for closer harmony and fellowship in our working relationships with the other missionaries and the Africans. We praise and thank him for all he is doing in our lives.

God answers prayer. Through gifts to the Little Moon Christmas Offering God has provided me with a nice house. I moved here a year ago and the missionary's homegirl who lived with me for several months quickly named the house the "Chibomoni Towers Motel." During one month we had the following extra guests: 36 for tea, 40 to spend the night, and 126 for meals. I am thankful for this house because I enjoy having people visit and I like to entertain. My house has a good view of Saldrans Mountain and there is over an acre of land on which I have planted all kinds of fruit trees. Pick your favorite fruit season and plan to visit me in the next few years.

God is so good to give me friends who support me each day in prayer. I praise and thank the Lord Jesus for each of you.

Miss Chandler's birthday is Feb. 22.

William O. Jean, National Baptist, Tennessee

Harold B. Menden, director of associational missions, Nebraska

Frank J. Baker, radio-TV, Zambia

Edward M. Smith, Jr., retired, China

Trant C. Butler, education, Switzerland

Mrs. C. Edwin Engstrom, down parent, Philippines

Mrs. J. William Galger, Jr., home and church, Chile

Mrs. Todd C. Hamilton, home and church, Philippines

Mrs. Jack D. Hancock, home and church, Guatemala

Seven P. Hicks, education, Mexico

Mrs. L. L. Johnson, retired, Brazil

Ota Lee, retired, China, Taiwan

Ghana L. Minn, preaching, Jamaica

Mrs. Daniel W. O'Riagan, home and church, Japan

James Rosenthal, journeyman, education, Guatemala

Phony L. Schach, preaching, Hong Kong

Lawrence R. Smith, preaching, Venezuela

W. Eugene Verner, education, Ghana

James A. Verburgh, publication, Nigeria

17 Monday John 13:31-35

What is an average day like in the life of a missionary homemaker in Colombia? Lois (Mrs. Delbert) Taylor answers. "Teaching my three children in the morning. Preparing lunch. Rest time with my young son. Visiting with my husband or music lessons with Colombian. Bible study or worship service at night." Pray for Lois Taylor as she performs her duties; pray that God will send strong Colombian leaders to the church she and her husband serve.

Raul Ruiz Caballero, Spanish, Texas

Brenda Ann Fortman, Christian social ministries director, Pennsylvania

Mrs. Susan L. Higgins, associational services, California

Mrs. J. David Wampler, church extension, Vermont

Mrs. Robert N. Ballinger, home and church, Liberia

Mrs. Ronald C. Hill, home and church, Thailand

Norman Finken, Jr., English-language, Guam

W. Stewart Fiddis, preaching, Ecuador

Mrs. Duane L. Taylor, home and church, Colombia

Mrs. James C. Wase, home and church, Colombia

Katharine Walker, nurse, Mexico

Mrs. Verne E. West, home and church, Kenya

18 Tuesday John 14:1-14

Mr. and Mrs. Quinn Morgan are

missionaries to Spanish-speaking people in Bakersfield, California. Lily Mae's favorite ministry is a Thursday morning Bible study group which sometimes reaches people who would not otherwise attend their church. She says one pupil "soaks up Bible doctrine and is an inspiration to me as I teach." Pray for the Morgans as they reach across cultural barriers in their community, accepting each person as an individual important in God's eyes.

Rene L. Higgins, director of associational missions, California

Mrs. Quinn Morgan, Spanish, California

Mrs. Robert W. Sims, home and church, Ghana

Michael Simmons, religious education, Lebanon

Mrs. Gary K. Swafford, home and church, Malawi

C. Frank Thomas, preaching, Upper Volta

19 Wednesday John 14:15-31

The Benjamin Bedford family lives in La Falda (lah FAHL-doh), Argentina. They help churches in three towns and hope to begin work in six other towns. Through use of a seminary extension course, they teach young people and laymen in this area. They are seeking an effective way of reaching the over 100,000 tourists who visit La Falda during the summer. Pray that God will provide the answers and will open the doors to the villages they wish to enter with the good news.

Ray J. Ferguson, director of associational missions, Idaho

Mrs. John L. Imms, retired, Oklahoma

Walter D. Sarver, Indian, Oklahoma

J. D. Sutton, music, South Brazil

A. Benjamin Bedford, preaching, Argentina

C. Ray Mandell, Jr., preaching, Tennessee

Joseph Crow, education, Thailand

Thomas J. Kennedy, preaching, Nigeria

William W. Marshall, field representative, Near East North Africa

James M. Philpot, agriculture, Mexico

Paul E. Ransom, preaching, Uruguay

Clyde N. Roberts, preaching, Mexico

Mrs. Toby E. Walker, home and church, Argentina

20 Thursday John 15:1-14

Have you heard of the skiing missionaries? John and Robyn Long are US-2ers serving Christ on the ski slopes of Colorado. They invite the skiers to a coffeehouse or other activities in which music often gains other opportunities to tell about Jesus Christ. Pray

that this young couple will be able to take each opportunity as the Holy Spirit leads them in this ministry.

William Bryant, retired, Mississippi

Mrs. John H. Cream, Christian social ministries, Georgia

Mrs. Jonathan Hernandez, Spanish, Texas

John Ray Long, US-2, church extension, Colorado

Mrs. Miguel Angel Lopez, Spanish, Puerto Rico

Mrs. J. L. Meys, retired, Texas

William A. Cowley, education, Nigeria

Robert D. Garhart, journeyman, religious education, Japan

James P. Gilbert, preaching, Ecuador

Stephen D. Griffin, journeyman, student work, Zambia

Jerry E. Jeppson, education, Hong Kong

Betty Larimer, medical, Nigeria

Charles A. Ray, English-language, Thailand

Leary C. Yoder, student work, Belgium

21 Friday John 16:1-13

The religion of many of the poor people of Brazil is a mixture of Catholicism and paganism. From this reservoir of uneducated people come the greatest number of evangelists and converts. They are made to feel united and important in the sight of God as men. And they respond. Pray for the four missionaries serving in Brazil who have birthdays today. That they may show compassionate love for the people they serve.

Mrs. Michael D. Brown, church extension, Wisconsin

Doris Christensen, retired, Arizona

Mrs. David E. Croach, church extension, Maine

K. Medford, Holman, pastor, Utah

Suzanne Martinez, retired, Texas

Ralph W. Murphy, Jr., US-2, church extension, South Carolina

R. G. Van Royen, retired, Texas

Lloyd Whyte, interfaith witness, and director, Florida

Mrs. Willy B. Few, home and church, Nigeria

Mrs. Horace W. Fife, Jr., education, South Brazil

A. Amelio Gilmartin, preaching, South Brazil

Mrs. Richard R. Greenwood, home and church, Guatemala

Mrs. Mack P. Jones, music, Uruguay

J. Shannon Long, preaching, Chile

Maureen Wagner, women's work, Korea

Mrs. William S. Wakefield, home and church, Southeast Asia

Mrs. E. Harvey Wajward, home and church, Mexico

Chas. Williams, religious education, North Brazil

Arvy T. Willis, Jr., education, Indonesia

22 Saturday John 16:25-33

Mary Ann Chandler is a social worker with churches in Malawi. She teaches pastors and church leaders how to meet the physical, mental, social, and spiritual needs of their people. "The Malawians need life and they need it more abundantly." (Read more about this missionary on p. 45.) As you pray for Mary Ann, remember all the missionaries serving in Malawi who will be attending a prayer retreat in March. That their spirits will be renewed.

Lupe Dolgado, kindergarten, Texas

Jacqueline Gaynell Nichols, US-2, Spanish/Korean, California

Mrs. Inez Perez, language missions, Texas

Mrs. Eleanor Sanchez, Spanish, Texas

Mrs. Mary Ann Chandler, social work, Malawi

J. William Galger, Jr., religious education, Chile

Mrs. J. Houston Hammond, home and church, Taiwan

Mrs. Glenn L. Hill, home and church, Okinawa

Jimmy M. Huey, journeyman, education, Philippines

Mrs. Edward L. Oliver, home and church, Japan

Mrs. F. Gilbert Ross, home and church, Mexico

Mrs. Arville E. Sinner, home and church, Tanzania

Mrs. Ralph A. Yarns, home and church, Hong Kong

23 Sunday John 17:1-26

Calvin Craig works in cooperative ministries with National (black) Baptists in Raleigh, North Carolina. Youth programs, Vacation Bible Schools, evangelistic efforts, and church leadership training help bridge the racial gap between the two Baptist groups—Southern Baptists and National Baptists. Pray for missionary Craig's work.

Mrs. David T. Burch, Division of Missions, area director, Iowa

Calvin C. Craig, Jr., National Baptist, North Carolina

Mrs. Paul E. Kedge, associational services, Kansas

Andrew Forster, National Baptist, Washington, DC

Alma Gross, education, Japan

Gayle A. Hagg, preaching, Trinidad

24 Monday John 18:1-40

Baptist Spanish Publishing House in El Paso, Texas, provides Baptist literature for all Spanish-speaking countries. Viola Campbell prepares Vacation Bible School materials in Spanish. She finds joy in being a member of a small church in Juarez, Mexico, a town with no other evangelical witness. Pray for Viola Campbell, the work of the Baptist Spanish Publishing House, and the small church in Juarez.

Mrs. Mammi G. Garcia, retired, Texas

Mrs. Kwong-Yuh Lam, Chinese, Florida

Regina B. Matthews, Spanish, Texas

Leonard Rife, retired, Washington

Viola Campbell, Baptist Spanish Publishing House, El Paso, Texas

Lora Clewatt, retired, China, Malaysia

Leslie A. Deyla, Jr., preaching, Equatorial Brazil

Ellis G. Fallright, preaching, Zambia

Mrs. James T. Larcheridge, home and church, Philippines

Anna Mae Loney, journeyman, education, India

Mrs. James H. England, home and church, Lebanon

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Mrs. William L. Smith, home and church, South Brazil

George B. Trotter, preaching, Indonesia

Doris Walters, social work, Japan

25 Tuesday John 19:1-12

"I work with the writing, editing, and production of all church literature for 150 Philippine Baptist churches and mission points," writes Bob Stanley. "The biggest challenge we have at this point is the production of a new series of literature designed for hundreds of small home churches." Since these members will be new Christians, a more simplified, basic type of Bible study and training is needed. Pray that the small congregations may grow strong in the Lord.

Mrs. Ramon Galindo, Spanish, Texas

Clinton Ingr. National Baptist, Mississippi

Mrs. Charles Lawson, Filipino, Florida

Henry Madson, Spanish, Michigan

Mrs. Samuel G. Simpson, church extension, New York

A. C. Turrent, retired, Texas

Mrs. Tom D. Gifford, home and church, Japan

Raymond C. Hicks, journeyman, religious education, Israel

John Ide, retired, China

Robert L. Stanley, publication, Philippines

Joe B. Waller, business administration, Singapore

Norman W. Wood, education, Zambia

26 Wednesday John 20:1-10

Donna and Claudemiro Mariottini serve 60,000 Portuguese-speaking people in California through a weekly radio program, "The Portuguese Baptist Hour." They also conduct home Bible fellowships and special programs to acquaint these people with Southern Baptists. "The Portuguese have a traditional religion. We must teach them what it means to be a true disciple of Christ."

Claudia Marvoo Bowman, US-2, Christian social ministries, California

R. B. Harris, National Baptist, Mississippi

Mrs. George T. Lewis, Spanish, Texas

Mrs. Harold B. Monahan, associational services, Nebraska

Mrs. Claudemiro Mariottini, Portuguese, California

Andrew Viana, Jr., language missions, Washington

Mrs. Leo Williams, National Baptist, North Carolina

Mrs. D. P. Appleby, retired, Brazil

Mrs. Paul W. Bonadict, Jr., home and church, Japan



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## *Dear Pastor:*

- | True                     | False                    |   |
|--------------------------|--------------------------|---|
| <input type="checkbox"/> | <input type="checkbox"/> | 1. Today, more than 600,000 people identify themselves as Indian Americans.                                     |
| <input type="checkbox"/> | <input type="checkbox"/> | 2. There are 30 million Europeans in the US today.  |
| <input type="checkbox"/> | <input type="checkbox"/> | 3. America in reality is a "stew," with each ingredient adding its own flavor and uniqueness.                   |
| <input type="checkbox"/> | <input type="checkbox"/> | 4. Hispanic Americans today identify with the Spanish language and culture.                                     |
| <input type="checkbox"/> | <input type="checkbox"/> | 5. Today National and Southern Baptists work side by side in many churches, crossing barriers with the gospel.* |

If we are really serious about "winning America to Christ," Southern Baptist churches must consider all unevangelized persons. In order to carry out the command of Christ, we must be aware of the diverse ethnic communities in our nation. Within reach of almost every church's ministry are some language-culture persons.

The church is the only institution charged with the responsibility of preaching the gospel to all persons. In your community, who will witness to persons of other ethnic and cultural backgrounds, if not your church?

The theme of the Home Mission Graded Series study is "Ministering in Changing Ethnic Patterns." Through this study church members should become aware of the use of culture and language in sharing the gospel, and learn how the church is involved in the life of the ethnic community.

\*All the statements are true. Southern Baptists will learn about ethnic groups as they participate in the Home Mission Graded Series study.

WNU Staff